Mahi Whanau (2)
'Reflecting on the use of Consensus Cardsort as an effective process for whanau Maori to construct a future narrative'

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Abstract

This dissertation, *Mahi Whanau (2),* explores and reflects on the use of 'Consensus Cardsort Future Narrative' as an appropriate developmental process with whanau Maori who are seeking to realise their potential, change life circumstances, and achieve a better quality of life. The paper establishes an academic underpinning of the Consensus Cardsort Whanau Future Narrative process within the context of what the Ministry of Maori Development, Te Puni Kokiri, calls the 'Maori Potential Framework'. It canvasses the nature of Maori Community Development, the emergent epistemology of Transdisciplinarity, and the nature of Futurority and the expectation of a better future from a Maori perspective. The research approach is based on Kaupapa Maori Theory, holding that Maori are multi-dimensional, aspirational, and with distinctive culture and values.

The results of the study confirm that Consensus Cardsort is easy to use, is an appropriate process for Maori, and, as Future Narrative, has potentially transformational impact. It can be improved in process by stipulating stages, commencing with envisioning, moving to action planning, and followed by progress review. A further stream of added impact can be developed by applying the Consensus Cardsort process as an action research method within an organisational system such as Te Puni Kokiri's 'Maori Potential Policy Framework'.

The process of creating 'Whanau Future Narrative' through Consensus Cardsort develops aspirations that emerge from self- analysis rather than from a 'you should' injunction, or from a determination by others. The Consensus Cardsort Future Narrative process invests authority and responsibility within the Maori whanau and stimulates the power to act and seek optimal sustainable success. Through their Future Narrative the whanau stipulate their action agenda. By enabling Tikanga Maori based concepts, the Consensus Cardsort Whanau Future Narrative process provides cultural locus and is 'acculturating'. In promoting Maori achievement, the process encourages Maori to express tino rangatiratanga

by drawing on and utilising their 'Mana ake', their unique contribution to Aotearoa/New Zealand.

In summary, this dissertation reflects on the efficacy of Consensus Cardsort as a device to evoke Whanau Future Narrative, and on the use of Cardsort as a research method that can feed into Maori policy development. It proposes an empowering process to stimulate positive change at a whanau and community level and Maori Development at a governmental level.

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Artist: Hugh Tareha (Jnr) Ngati Paarau Waiohiki

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Abbreviations

ANS	Advocacy Network Services
DOR	Denis O'Reilly
ESR	Environmental Scientific Research
HNZC	Housing New Zealand Corporation
IOMS	Integrated Offender Management System
MHR	Member of The House of Representatives
MPF	Maori Potential Framework
P	Participant
PAR	Participative Action Research
RTM	Reflective Team Member
TPK	Te Puni Kokiri
MSD	Ministry of Social Development
NZIER	New Zealand Institute of Economic Research
TOW	Treaty of Waitangi

Glossary

Ahau	I, myself
Ahi Kaa	occupation rights
Ahu Whenua	Trust structure for multiple owner Maori land
Aotearoa	New Zealand
Aroha	love
Aroha ki te tangata	respect for people
Hahi	religion
Hapu	sub-tribe
Hau	breath, wind
Hau mua	future
Hau muri	past
Hinengaro	mind
Hui	meeting, gathering
Iwi	people, tribe
Kahui	cluster
Kai	food
Kainga	home village
Kaitiakitanga	guardianship
Kanohi ki te kanohi	present yourself face to face
Karakia	prayers
Kaua e takahia te mana o te tangata	do not trample over people's dignity
Kaua e mahaki	don't flaunt your knowledge
Kaumatua	elder
Kaupapa	cause, issue
Kaupapa Maori	relating to a Maori cause
Kia tupato	be cautious
Korero	talk
Mahi	collective work for a common purpose
Mahi whanau	work for family causes
Mana	dignity, pride
Manaaki ki te tangata	share, be generous to people
Manaakitanga	caring for others
Marae	central area of Maori village
Matauranga	knowledge
Matauranga Maori	knowledge of things Maori
Matua	father
Mihi-mihi	welcoming speeches
Nga kaumatua	group of elders
Nga tamariki	group of children
Ngati Mahuika	sub tribe of Ngati Kahungunu at Runanga on Napier-Taihape Road
Nga Mokai	tribeless and alienated people in the cities
Oranga	good health, wellness
Pa	fortified Maori village
Pakeha	New Zealander of European ancestry
Papakainga	traditional village, home base
Puawaitanga	realisation of potential

Rangatahi	young person
Rawa	resources
Taiwhenua	district authority
Takahi	stand on
Tamariki	children
Tangata	people
Tangata Whaiora	mental health consumers
Taurahere	Maori from outside the district
Te Ao Amuri	the world of the future
Te Ao Maori	the Maori world
Te Ao Whanui	the globe
Te Kakano	seed, latent
Te Puni Kokiri	Ministry of Maori Development
Te Reo	Maori language
Tikanga	A way of doing things
Tikanga Maori	Maori protocols
Tinana	Good physical health
Tino rangatiratanga	self determination
Tipuranga	activation of potential
Titiro	watch
Waananga	place of learning
Wairua	spirituality
Waka	canoe
Whakamana	influence (over, amongst)
Whakarongo	listen
Whakawhanaungatanga	engagement with extended family
Whangai	adopted child
Whanau	extended family
Whanau ora	family wellbeing
Whanau Maori	Maori family
Wharenui	Maori meeting house
Whariki	woven mat/Maori research group

Chapter One:

INTRODUCTION TO THE PROJECT

This dissertation *Mahi Whanau (2)* explores and reflects on the use of the 'Consensus Cardsort' (Ministry for the Environment, 2002: Appendix 1:3) as an appropriate front end to Participative Action Research processes with whanau Maori who are seeking to realise their potential. The epistemological approach of Consensus Cardsort is based on Critical Theory (Habermas, 1981; Calhoun, 1995) and Transdisciplinarity (Bridgman and Brooker, 2003). The methodology is framed as Kaupapa Maori Research (Cram and Hazel, 2004; Bishop, 1996). Kaupapa Maori is a Maori theoretical perspective which validates and privileges Maori knowledge.

The research project is a necessary exercise for the degree of Master of Social Practice. It is undertaken in the field of social practice (Babbie, 1998). Besides the writer as lead researcher/facilitator it involves three Maori whanau and two social practitioners who are also Maori. They are all positioned as 'consultants' to me. An element required for research in social practice is that the research effort must be in a real situation (Munford and Sanders, 2003; Andreasen, 1995). It is acknowledged that on one hand, at a direct level, this project is an academic exercise. Indirectly, however it also contributes to a 'real situation' in enabling three whanau to make potentially life changing decisions about the future and, at a more strategic governmental level, helping engineer research and policy development systems to support whanau Maori to identify a successful and sustainable future.

Mahi Whanau (2) draws heavily on a previous and connected research project *Mahi Whanau* (O'Reilly, 2006), undertaken for the Ministry of Maori Development, which it uses as a counterpoint. The dissertation also utilises material from a number of other instances in New Zealand where organisations or projects have used Consensus Cardsort.

The dissertation sets out to examine:

1. the transferability and ease of use of Consensus Cardsort within a process called 'Whanau Future Narrative' by observing if the participant whanau can use the process unassisted after a year's break.

2. the impact of whanau undertaking the Consensus Cardsort Whanau Future Narrative process, and

3. what needs to be done to improve the process

Whanau Maori

Mahi Whanau (2) has been undertaken within and amongst whanau Maori (Maori families). Maori operate collectively and whanau are a key component of Maori social architecture along with hapu and iwi (Ministry of Health, 1998; Durie, 2001; Te Puni Kokiri, 2006:4). Whilst the word whanau is often translated as 'family' the Maori concept of whanau is wider than that of the Western model nuclear family with its foundation on direct biological connections (Metge, 1995). Within the concept of whanau Maori include those who are connected by whakapapa (lineage) or those without blood ties but who are 'whangai', that is individuals who are formally or informally adopted. Sometimes the use of 'whanau' extends to those who have no blood ties but who are connected by a kaupapa, a cause or belief. My use of the term 'whanau' is inclusive of all these categories. There are related terms: whanaungatanga refers to an even broader connectedness through blood ties, even very ancient or distant connections; whakawhanaungatanga relates to the active pursuit of those connections from the past and the fostering of ties and commitments for the future.

Whanau Future Narrative

Giving voice to whanau aspirations is an output I call 'Whanau Future Narrative'. I define 'Whanau Future Narrative' as a whanau's expression of a desired future state. The aspirations of individual whanau are important in their own right. However, when brought together and aggregated with the aspirations of other whanau they also have the potential to provide a powerful collective voice to decision makers. Indeed, if the aspirational voices arising from hapu, iwi, waka, and pan-tribal national bodies could be generated and assembled in a systemised

way, then the data thus gathered has the potential to be analysed both qualitatively and quantitatively against Maori developmental models. The findings could be used to support and facilitate Maori development and the overall realisation of Maori potential by enabling well informed and highly responsive Government policy. The dissertation discusses and reflects on the use of the Consensus Cardsort process in evoking Whanau Future Narrative and explores how this process might fit into a Maori Development policy framework aimed to promote whanau development.

Maori Development as Community Development

Besides being privileged within its own Kaupapa Maori Theory (Bishop, 1996), Maori Development can also be contextualised within a global framework that internationally is described as Community Development (Shirley, 1979; Chile, 2007). The stimulation of Whanau Future Narrative by way of the Consensus Cardsort process is generally consistent with the broad principles of Community Development and is specifically aligned with the nature of Community Development in Aotearoa New Zealand. Chile (2007) proposes that there have been three strands or 'tikanga' to Community Development in this country. These are: efforts by Government; collective community action; and action expressed as 'tino rangatiratanga' or self determination by Maori New Zealanders. The Consensus Cardsort Future Narrative process conflates all three streams, contextualising action within a Government model (TPK's Maori Potential Framework); as collective action within whanau and hapu; and as an expression of self determination by Maori. Te Puni Kokiri is an appropriate organisation within which to undertake Community development not only as a point of conflation for Chile's three stream model but also because it has been engaged in this sector since the Maori Social and Economic Advancement Act 1945 (Butterworth, 1989).

A comprehensive review of New Zealand and international literature suggests that Consensus Cardsort has had very limited use as a tool to facilitate Community Development. Nevertheless, where the process has been utilised, particularly amongst Maori, the results have been promising (O'Reilly, 2003, 2005, 2006). Accordingly this research, in part, establishes an academic underpinning of the

way in which Consensus Cardsort has been used to produce Whanau Future Narratives as a function of Maori Development by comparing the process against the legitimising literature.

Although the project is microscopic in terms of New Zealand's overall challenges around the development of effective Maori Community Development policies (inclusive of social, economic and social development policies), by aligning the Consensus Cardsort Whanau Future narrative process with the policy framework of a Government Ministry, Te Puni Kokiri, it is presented as a contribution to a systematic and comprehensive approach to redress matters. *Mahi Whanau (2)* has been undertaken within the context of what the Ministry of Maori Development, Te Puni Kokiri, calls the 'Maori Potential Framework' (Ringold, 2005). In this regard the project also explores expansion of the function of the Consensus Cardsort process by utilising it as a key tool for the action and research function that underpins the Ministry's 'Maori Potential Policy Framework'. This is the point at which the project has its greatest value and leverage point for impact.

Assisting numerous whanau to undertake Whanau Future Narratives may be efficacious in its own right, but it will always be limited in impact by human resource and time constraints in having to facilitate individual whanau processes. However developing Consensus Cardsort as a widely used in-house practice for facilitating meetings and hui, and supplementing it with method to record and feed the authentic voice of communities into Maori policy development, has potential for very broad and significant impact. For instance the Ministry of Maori Development, Te Puni Kokiri, performs an audit function on the programmes of Government Ministries and Departments in terms of their delivery to Maori. Because Te Puni Kokiri is a small Ministry it can struggle to assess huge national programmes run by a 'super-Ministry' such as the Ministry of Social Development. However Consensus Cardsort could be used by Te Puni Kokiri District Offices to canvass Maori consumers nationally as to their views, and to create a form of satisfaction index. An outreach feedback programme run across the country by TPK staff could get rapid feedback to Wellington and do so faster, more cheaply and more authentically than mainstream Departments and agencies could do by contracting out through private sector research companies.

Paradigm shift by Ministry of Maori Development Te Puni Kokiri

The Ministry of Maori Development is the Government Agency charged with the responsibility of providing effective policy advice, through its Minister, to the New Zealand Cabinet, when it comes to addressing specifically Maori dimensions in the machinery of government and governmental policy. In 2005 Te Puni Kokiri reframed its' policy paradigm (Ringold, 2005). The former paradigm tended to focus on 'deficit' and aimed to compensate for comparative 'Maori failure' as expressed in poor health, education, income, criminal offending and imprisonment statistics (Ajwani & Blakely, 2003). This shift in emphasis is summarised in Table 1.

Russell Bishop describes the deficit perspective as a 'social pathology approach' which he says has focused on the 'inability' of Maori culture to cope with human problems. In Bishop's view this 'pathological' perspective derives from the view that

> 'Maori culture was and is inferior to that of the [European] colonisers in human terms' (Bishop, 1996:14)

The new paradigm looks to shift more focus onto 'capability' as exemplified by Maori success in Te Ao Amuri – the future, and in Te Ao Whanui – the big wide world (New Zealand Institute of Economic Research, 2003).

Table 1: Maori Potential Shift in Emphasis

More emphasis on……	Less emphasis on…….
Multi-dimensional Maori potential, strengths and opportunities	Single dimension repair of deficit disparity and dysfunction
Investing in Maori as an integrated but culturally distinct indigenous community	Targeting Maori people as a socio-economically disadvantaged ethnic minority
Investment in Maori people	Predominant focus on institutional responses

(Source: Te Puni Kokiri, 2005)

Maori Potential Framework

The three main principles of the Maori Potential Framework are:

Maori Potential: The first principle holds that Maori are multi-dimensional aspirational people supported by a distinctive culture and values system. The principle seeks opportunities for Maori to change their life circumstances, to improve life choices and thus achieve a better quality of life

Culturally Distinct: The second principle reflects the role of Maori and their indigenous culture within the wider society. The principle seeks respect for Maori as first people of Aotearoa/New Zealand and the cultural advantage with which Maori enrich their communities

Maori Capability: The third principle reflects the need to invest in Maori themselves as the catalyst for change. This principle seeks to build the capability of Maori people and their sense of having choices and power to act. This capability focus has the intention of better enabling Maori achieve 'Optimal, sustainable success'. (Karauria, 2005).

Figure 1: Maori Potential Framework
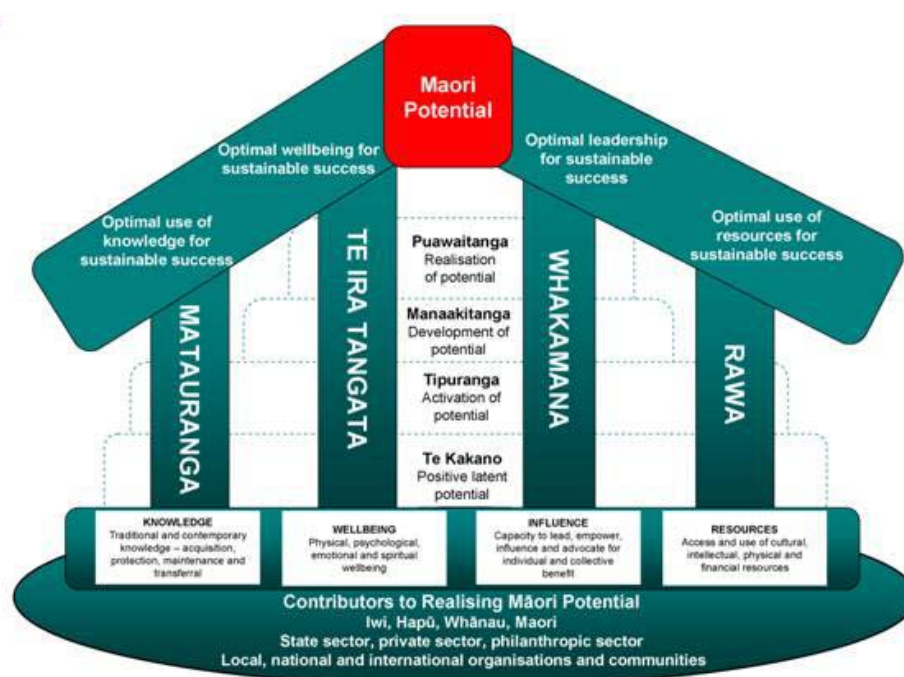
(Source: Karauria 2005)

The Maori Potential Framework is graphically depicted as a Wharenui, a meeting house, the metaphoric heart of Maori cultural and spiritual activity (see Fig. 1). The four pou, the pillars of the meeting house, represent dimensions that contribute to Maori success:

Rawa (Resources): Access to and use of cultural intellectual physical and financial resource

Matauranga (Knowledge): Traditional and contemporary knowledge acquisition, protection, maintenance and transferral

Whakamana (Influence): The capacity to lead, empower, influence, and advocate for individual and collective benefit

Oranga (Wellbeing): Physical psychological emotional and spiritual wellbeing

Within the model (Fig 1) is a staircase of potential. In descending order the steps are:

- **Puawaitanga**; the realisation of potential
- **Manaakitanga**; the development of potential
- **Tipuranga**; the activation of potential
- **Te Kakano**; the acceptance that potential exists although it may well be latent

Whanau Development Outcomes Matrix

These elements have been fused and expressed by the Ministry in the context of a 'Whanau Development Outcomes Matrix' (see Fig 2). The Whanau Development Outcomes Matrix presents a useful expression of the 'staircase' towards the realisation of potential. It provides part of a potential tool for assessment of the relative step the whanau may be at. It could provide a platform from which to assess if an intervention such as the Consensus Cardsort Future Narrative Process assists movement up the staircase.

The process of creating 'Whanau Future Narrative' through the Consensus Cardsort process is consistent with the three main principles of the Maori Potential Framework. In the first instance it is aspirational and assists participants to identify opportunities to change their life circumstances, to improve life choices and thus achieve a better quality of life. Secondly, by taking an approach based on Maori protocol, tikanga, and by enabling expression of aspirations in Maori terms and in ways consistent with Kaupapa Maori Theory, it helps provide a sense of locus and encourages Maori to consider their unique contribution to Aotearoa/New Zealand. Thirdly by evoking 'ground-up' ownership of the process it invests authority and responsibility within the Maori whanau and gives the power to act in seeking optimal sustainable success.

Figure 2: Whanau Development Outcomes Matrix

Whānau Development Outcomes Matrix

Whanau Potential	WELLBEING	KNOWLEDGE	INFLUENCE	RESOURCES
REALISATION	Optimal wellbeing for sustainable success	Optimal use of knowledge for sustainable success	Optimal leadership for sustainable success	Optimal use of resources for sustainable success
DEVELOPMENT	Whānau are leveraging off their wellbeing for the benefit of themselves and others	Whānau are leveraging off their knowledge base for the benefit of themselves and others	Whānau are leveraging off their leadership capacity for their benefit and are contributing to the success of others	Whānau are leveraging off the use of resources for the benefit of themselves and others
ACTIVATION	Whānau are participating in opportunities to optimise their wellbeing	Whānau are participating in opportunities to optimise their knowledge	Whānau are participating in opportunities to optimise their leadership capacity	Whānau are participating in opportunities to optimise the use of resources
LATENT	Potential for optimal Whānau wellbeing exists	Potential for the optimal use of knowledge by Whānau exists	Potential for optimal Whānau leadership exists	Potential for the optimal use of resources by Whānau exists

(Source: Karauria, 2005)

Maori Potential Policy Framework

The Whanau Outcomes Matrix and the Maori Potential Framework are complemented by a Maori Potential Policy Framework (see figure 3). In the Maori Potential Policy Framework projects are underpinned by 'Action and

Research'. The outputs from Action and Research flow back up through a measuring performance process with the mnemonic 'PRECISE' [Policy, Research, Evidence, Capability, Information, Stakeholders, Evaluation] (Karauria, 2005). The Consensus Cardsort methodology is offered as a suitable tool within PRECISE. The notion is that the Consensus Cardsort process could be customised by Te Puni Kokiri and 'reified' within the Maori Potential Policy Framework to provide a research tool to assist in gathering evidence and in developing policy.

Figure 3: Te Puni Kokiri Maori Potential Policy Framework
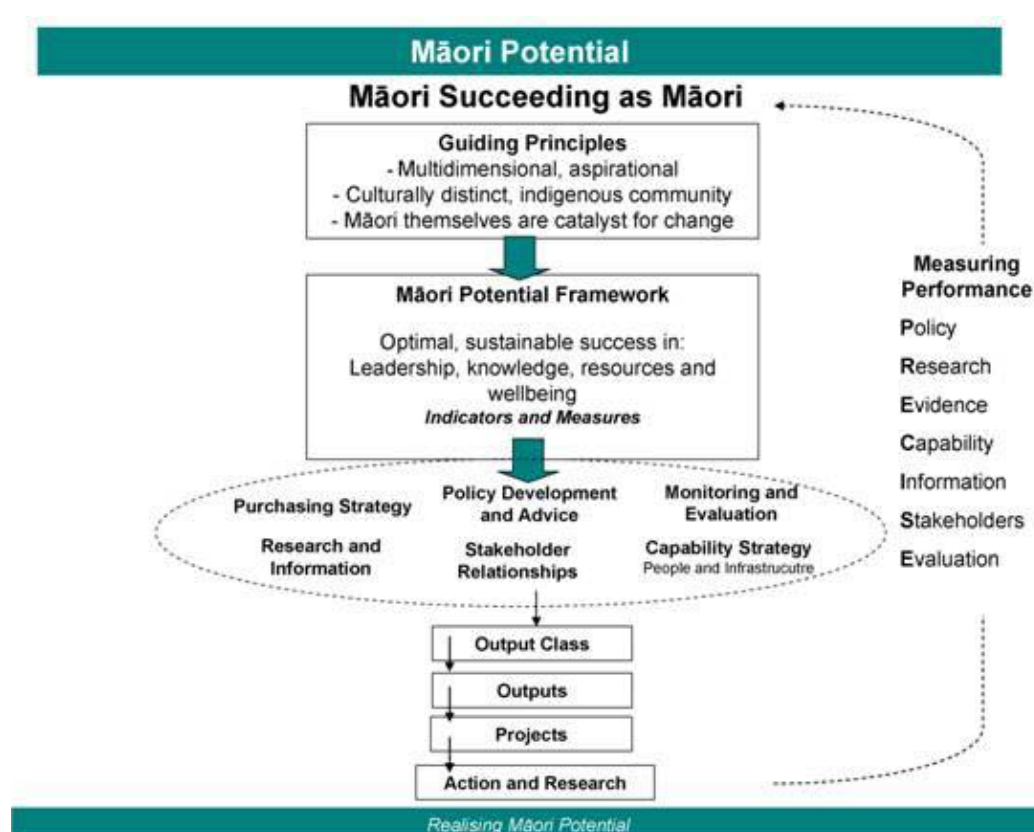
(Source: Karauria, 2005)

Maori Succeeding as Maori

Potential is about envisioning the future. The concept of creating a future narrative as an instrument of change arises from thinking about 'narrative therapy' as espoused by the Dulwich Centre's Michael White. In particular it is an active response to White's notion of 're-authoring lives' (White, 1995). The Future Narrative process has elements of 'therapeutic discourse', the 'talk-in-interaction' and 'process of enlightenment' that represents the social practice between

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clinicians and client (Leahy, 2004). In the Whanau Future Narrative of *Mahi Whanau* however, what is produced is not an interpretation of identity but rather a prescription for collective action, which, through whanaungatanga, becomes community action (Alinsky, 1972). It expresses the Marxian call to change the world rather than to describe it.

'Maori succeeding as Maori' expresses a meta-objective within an extraordinarily complex social, cultural, economic and political milieu. It is an area of great significance to the future of New Zealand society. Processes aimed to facilitate Maori succeeding as Maori are worthy of effort on the part of the social practitioner because, according to a raft of disparity indices, particularly health (Ajwani and Blakeley, 2003; Blakeley, Fawcett and Atkinson, 2005; Blakely, Tobias and Robson, 2005), many Maori appear to occupy the position of New Zealand's relative underclass (Stirling, 2007). This situation is neither sustainable in terms of protecting and growing the human and social capital (Putnam, 2000) of Aotearoa New Zealand, nor is it consistent with the promises implicit in our nation's founding charter, the Treaty of Waitangi (Orange, 1987).

Treaty of Waitangi

In brief, the Treaty of Waitangi (TOW), signed by tribal leaders and the Queen's representatives in various locations as from February 1840, between the British Crown and the indigenous tribes of New Zealand, consists of three "Articles'. The implications of these Articles are subject to ongoing and vigorous debate across a range of contexts and circumstances. A current conservative, even reductionist, interpretation of the Treaty by Immigration New Zealand, the Government Department that welcomes newcomers to our nation, contends that:

- **Article One** means that the Government of the Day will make law.
- **Article Two** establishes that Maori resources and way of life are protected.
- **Article Three** confers basic rights on all people within Aotearoa New Zealand. (Immigration New Zealand, 2007)

It is proposed, and is supported by social, educational, health and economic statistics, that Maori do not enjoy the benefits of Article Three of the Treaty of Waitangi to the same degree as other New Zealanders (see table 5). As a Pakeha New Zealander (King, 1999), and as a social practitioner committed to living out the partnership intimated in the Treaty, I feel compelled to address this. The Treaty of Waitangi cuts two ways. It gives me my right to stand tall here. If I dishonour it I dishonour the basis upon which I stand in this land, Aotearoa New Zealand. I support the Treaty and to honour it I want to ensure that my Treaty partner gets a just deal. It is in my interests as a Pakeha New Zealander and it is a responsibility for me as a Pakeha New Zealander to do so. As Russell Bishop puts it:

> "The pursuit of social justice is a task all New Zealanders must be engaged in" (Bishop 1996:18)

Chapter Two:

LITERATURE REVIEW

An exploration of factors relevant to a Pakeha undertaking Participative Action Research in a Maori developmental context

The literature section firstly introduces the *Mahi Whanau* research on which this project is built. I then consider four key topics pertinent to this study: the nature of Maori Community Development: Kaupapa Maori Theory; the emergent epistemology of Transdisciplinarity; and the nature of Futurority and the expectation of a better future from a Maori perspective. I conclude with a review of the previous research effort around the use of Consensus Cardsort in a whanau development context.

Whanau Development Action Research

From June 2004 – July 2006 the Ministry of Maori Development directly undertook or funded a suite of investigative efforts collectively called the *Whanau Development Action Research Programme*. This programme engaged with 9,142 individuals drawn from 31 whanau groups, 30 hapu groups, 21 marae groups, and 15 education providers (Te Puni Kokiri, 2006). *Mahi Whanau* was part of and contributed to this broad effort and engaged 18 individuals within 3 whanau and sought reflective input from 7 social practitioners. *Mahi Whanau* assessed the efficacy and appropriateness of 'Consensus Cardsort Future Narrative' as a process intended to assist in the realization of Maori potential. Consensus Cardsort uses participant written 'Idea' and 'Summary' cards in a group facilitated focus group to summarise the attitudes, beliefs, goals, etc of the group. *Mahi Whanau (2)* builds on the Whanau Development Action Research Programme and in particular *Mahi Whanau.*

Demographics of participant whanau in Mahi Whanau research projects

The three participant whanau in both *Mahi Whanau* and *Mahi Whanau (2)* demonstrate a variety of demographic characteristics. They were recruited through Te Taiwhenua o Te Whanganui a Orotu. Te Taiwhenua is a regional 'Maori

Authority' based in Napier, New Zealand. Te Taiwhenua seeks to enact Article 2 and Article 3 of the Treaty of Waitangi by delivering 'by Maori for Maori' services to the seven traditional 'ahi kaa' marae of the district as well as to 'taurahere' groups, that is, Maori who originate from outside the immediate tribal boundaries. The participant whanau are consumers of these services.

The demographic spread of the participant consultants was intended to reflect a range of social, housing, educational and economic conditions, as illustrated in table 2. On one hand I wanted to avoid falling into the pathology paradigm by only targeting whanau who were 'struggling' and occupying the 'deficit' position. On the other I recognised that it was essential to have struggling whanau represented, particularly those who were hard-to-reach and those who were difficult-to-deal-with. It is suggested that hard-to-reach populations have poorer social outcomes than those who are not hard-to-reach (Pencheon, Guest, Melzer, and Gray, 2001). These are the people who tend to attract so much social concern and who create so much angst amongst mainstream New Zealanders.

Further, if the process proved to be efficacious for the 'hard-to-reach' and 'difficult-to-deal–with', those citizens who exist on the social periphery, then, it is probably also useful for and usable by those closer to the notional mainstream at society's centre. The demographic descriptions of the participating whanau are illustrated in table 2 below.

Table 2: Demographics of participant whanau in *Mahi Whanau* and *Mahi Whanau (2)*

Identifier	Whanau # 1	Whanau # 2	Whanau # 3
Decile	Low	Middle range	Low
Income	Mainly beneficiary - Low	Salaried – Middle	Mixed beneficiary -Low
Housing	Started in poor standard whanau owned home but shifted to better quality HNZC home between Studies	Modern high quality self owned	Good quality HNZC home
Family	Nuclear family, both parents, two near teenage	Extended family both parents, three children, elder	Reconstituted nuclear family, both partners, two

Identifier	Whanau # 1	Whanau # 2	Whanau # 3
	children, two younger children	sister, two cousins	teenage sons of male parent. Gang member dad and gang connected whanau
Relationship status of parents	Long-term partnership,	Long-term partnership,	Medium-term partnership
Location	Rural	Rural	Suburban

The participant whanau were positioned as 'consultants' to me, that is, the research was 'with' them rather than 'on' them. This is consistent with best practice in terms of Participative Action Research and is also consistent with recommended approaches to undertaking research with Maori (Bishop, 1996).

The research questions explored in *Mahi Whanau* were:

- Is the Card-sort process culturally appropriate for whanau Maori?
- Is the Card-sort process easily teachable and transferable?
- Is the Card-sort process applicable across a range of circumstances and contexts faced by whanau Maori?
- Can the Card-sort process help whanau Maori produce a clear and measurable desired future state?

The findings from *Mahi Whanau* were:

- The Consensus Cardsort Future Narrative process proved to be a simple but powerful experience for participant whanau. Each whanau was able to specify a number of future goals
- The process was culturally resonant and appropriate for Maori

The research was reviewed and summarised by Te Puni Kokiri analysts (Te Puni Kokiri, 2006b). At an overview level the analysts concluded that Consensus Cardsort Future Narrative:

- contributed to the identification of specific goals for the development of three whanau in a positive and culturally attuned manner; and
- contributed to our further understanding of possible tools that can be used in assisting Maori whanau to specify their future goals.

- is culturally attuned and is compatible with Karauria's (2005) Maori Potential Framework

Mahi Whanau confirmed a cultural platform and appropriate process for the use of Consensus Cardsort Future Narrative. It produced a format to run the Consensus Cardsort process and this format has been adopted for use in Mahi Whanau (2) (see Figure 5). The *Mahi Whanau* research is described in more detail in chapters 3 and 4.

Maori Community Development

Educationalist and Maori policy critic Ross Himona proposes that Maori Development

> "shares all the aims and enemies, and the principles and practices of the discipline of Community Development" (Himona, 1998:1)

Himona contends that these Community Development principles are that communities will:

- Analyse their own situations
- Define their own problems and challenges
- Set their own aims and goals
- Devise their own solutions and strategies (Himona, 1998:1)

In the context of Maori, Chile (2007) says that in Aotearoa New Zealand, Maori

> "embrace a specific interpretation of the concept of community that is located within tribal and family-whanau relationships and a relationship within the land that defines how issues are to be confronted collectively, and in ways that will benefit all tribal and whanau members" (Chile, 2006:401)

The characteristic of participation in Community Development is underlined. At a global level the United Nations advances the following definition:

"a movement to promote better living for the whole community with active participation and if possible on the initiative of the community, but if not forthcoming by techniques to stimulate it" (Community Care Needs Assessment Project, 2000:52)

If one applies the rule(s) set by Whariki, a specialist Maori research unit, from a Maori Community Development perspective, any community development process also needs to exhibit the following features:

- by Maori for Maori

- programme is related to development of Maori communities where the community is predominantly Maori

- methodology and design is Maori based where the community may or may not be predominantly Maori. (Whariki, 2007: pg 1-2)

In the *Mahi Whanau* process whanau Maori are undertaking their own research on their own issues. Consensus Cardsort Future Narrative stems from the assumption of Maori potential, is consistent with Tikanga Maori, and centres authority within the participant whanau.

A New Zealand governmental agency, Environmental Science Research (ESR), states that Maori Community Development requires recognition of the needs, concerns, interests and distinctive situations of Maori (ESR 2007:1). ESR hold that to work effectively with Maori on research projects requires an understanding of Te Ao Maori and the skills to work with Maori individuals and communities while respecting Tikanga Maori, Maori practices and values. ESR says it is committed to developing its staff's understanding and respect for 'Matauranga Maori', the body of knowledge based on a Maori worldview (ESR, 2007:2). ESR has established a set of principles for this purpose:

- Taking a positive focus – valuing the positive aspects of Maori knowledge and experience

- Tikanga – valuing Maori ways of doing things

- Maori having control of their own resources (ESR 2007:3)

The Consensus Cardsort Future Narrative process is founded on both implicit and explicit values of positivity.

The process is steeped in Tikanga Maori and authority over personal and whanau resources resides with the participant whanau. Ultimate authority, tino rangatiratanga, is expressed by the whanau in the enactment of their action plan.

Research within Maori for 'Maori by Maori' Community Development

The need for greater Maori ownership over research has also been clearly acknowledged, with a call for more defined methodologies where Maori knowledge can take a valid place in Western society (Durie [E], 2007). To enable Maori to do things in a Maori way the Consensus Cardsort process needs to be able to foster transdisciplinarity, enabling a Maori world view to be expressed and to take form. One of the findings of *Mahi Whanau* was that Consensus Cardsort Whanau Future Narrative process is 'culturally attuned' (Te Puni Kokiri, 2006).

Noted academic Russell Bishop contends that there is growing consensus that research involving Maori knowledge and Maori people needs to be conducted in culturally appropriate ways (Bishop 1996:15) and challenges researchers to develop cultural competence (Bishop, 1996:36). He states that there is a strong cultural preference among Maori people for a narrative approach (Bishop 1996:25). This is demonstrated by Connor in her use of biographical narrative as method in her study of a Maori woman in the context of an emergent model of Maori feminism (Connor, 2006). Narrative provided the vehicle to express the unique quintessence of the subject whilst Kaupapa Maori Theory provided the conceptual framework and locus from which to undertake interpretation. The traditional position of the researcher has been that of the voice, the storyteller, the narrator, the person who decides what constitutes the narrative. The sort of narrative enabled by Consensus Cardsort Future Narrative recognises that beyond the 'lead researcher' the people who involved in the research process are not just

> "informants, but are participants with meaningful experiences, concerns and questions" (Bishop, 1996:55)

Mahi Whanau meets the test of creating a joint narrative. The narrative emerges from the Consensus Cardsorts, from the structured interviews, from the reflective interviews, from the Reflective Team process and from the Focus Group summaries. In *Mahi Whanau* the participant consultants concluded that "Cardsort enables the natural Maori process of korero to take place". Narrative emerges from korero.

The Cardsort process enables a broader and more accessible form of literacy to arise where face to face exchange of ideas is enabled not only through speech but also visual expression. This meshes with the Maori preference for 'kanohi ki tea' (also sometimes expressed as 'kanohi ki te kanohi), face to face exchange in dialogue. Face to face exchange is one of Linda Tuiwhai Smith's principles for research with Maori. A summary of these principles is:

- Aroha ki te tangata (respect for people)
- Ka nohi ki tea (present yourself face to face)
- Titiro, whaka rongo, korero (look, listen, speak)
- Manaaki ki te tangata (share and host people, be generous)
- Kia tupato (be cautious)
- Kaua e taka hia te mana o te tangata (do not trample over the mana of the people)
- Kaua e mahaki (don't flaunt your knowledge) (Smith, 1999)

These principles provide a platform for a culturally ethical approach to the *Mahi Whanau* Studies.

Kaupapa Maori Theory

There is an emergent epistemology called Kaupapa Maori Theory (Barclay, 2005; Cram & Hazel, 2004; Edwards, 2000). Kaupapa Maori Theory is:

- Related to being Maori (Barlow, 1991; King , 1992; Marsden, 1992; Massey University, 1995; Mead, 2003);
- Connected to Maori philosophy and principles;
- Assumes the validity and legitimacy of Maori epistemologies;

- Values the Maori language and culture; and,
- Concerned with the struggle for Maori autonomy (Bartley & Spooner, 2005; Connor, 2006).

Bishop describes Kaupapa Maori Theory as being an expression of upraised consciousness and a resistance to the dominant discourse (Bishop, 1996). At its core Kaupapa Maori Theory is the philosophy and practice of being and acting Maori, and wherein things Maori are accepted in their own right. An exposition of this philosophy at work is in (Eddie) Taihakurei Durie's address "The Study of Maori Offending" (Durie [E], 2007). Eddie Durie proposes that the most successful programmes for Maori have been built on resurrecting Maori autonomy and pride. Durie contends that the prevention and cure of criminal offending may be seen in terms of restoring or rebuilding mana. Further, he holds that successful Maori development in recent years has been dependent upon four factors:

- Maori control of the initiative;
- Maori control of the programme;
- Sound Maori advocacy to secure buy-in by the group and by the general community; and
- Academic underpinning. Maori policy development has invariably been accompanied by legitimising literatures (Durie [E], 2007)

The approach taken with this research project is consistent with these factors that are seen to be necessary for Maori Development.

Maori research can be best described on a continuum and points on that continuum are determined by research ethics, methodologies, analysis and dissemination and their impact on Maori (McKenzie, 2005). From a Maori perspective there are four categories of research:

- Not especially relevant to Maori;
- Research involving Maori as participants or minor members of a research team'

- Maori centred research Maori participants, largely Maori researchers, using mainstream methods of analysis; and,
- Kaupapa Maori Research. (Durie, 2005)

This research project is highly relevant to Maori, involves Maori participants as partners in the Study, and is based on Kaupapa Maori Theory.

Kaupapa Maori Research

Consequent upon Kaupapa Maori Theory a Maori research philosophy has emerged − Kaupapa Maori Research. Although I am a Pakeha participant, facilitator, researcher and contributor, I contend that *Mahi Whanau (2)* can be described as Kaupapa Maori Research. Kaupapa Maori Theory and Kaupapa Maori Research act as a theory of transformative praxis (Smith, 1999). The Consensus Cardsort Future Narrative process has had an evident impact on each participant whanau in the *Mahi Whanau* studies and this impact is potentially what Webb called 'transformational' (Webb, 1990).

Kaupapa Maori Research is a Maori approach to Maori research. According to Cram and colleagues all parts of Kaupapa Maori Research come from a Maori perspective and are based on an emancipating theory which is largely directed towards overcoming oppression (Cram and Hazel, 2004). This is a neat fit with Participative Action Research.

Whanau has been described in research as one way of giving voice to the different sections of Maori community and, also, as an organisational structure in which research can take place (Smith, 1999; Durie, 2005). Durie describes whanau as an intersection where research meets Maori and where both recruitment into, and the ownership of, research is encouraged (Durie, 2005). Bishop advances whakawhanaungatanga itself as a Kaupapa Maori research strategy in its own right. He proposes an "Experiential Kaupapa Maori Research Matrix" the elements of which are described as:

- Being a participant with an agreed-to agenda

- Being a participant within the projects being considered in the narratives
- From talking with other research participants in the form of interviews as chat
- From constructing joint narratives about events with other researchers

(Bishop 1996:213)

The Consensus Cardsort Future Narrative process sits within the 'experiential' matrix, and when applied in a whanau-based approach enables the reciprocity implicit in whakawhanaungatanga. This creates what has been described as "reciprocal investment". The investment is into the whanau, and thus, through whanaungatanga, into the hapu and the iwi. That implicit reciprocity provides the 'agreed-to agenda". Reciprocal 'community action' projects flow from the agenda. Elbow (Elbow, 1986) identifies different forms of reciprocity. One he describes as 'connected knowing' where the knower is linked to the known and shares a common understanding and common basis for this understanding (Elbow, 1986). We may recognise this as the implicit knowing enjoyed and shared by whanau members. The focus of whanaungatanga is on realizing the potential of the group rather than of the self and this gives rise to what becomes a shared and reciprocal voice.

Being Pakeha as a Researcher amongst Maori

I am the lead researcher/facilitator/participant and I am Pakeha, (Mc Kay, 1990; Belich, 1996). In reflecting on my Pakeha-ness in respect to the study, I have particularly focused on the work of Russell Bishop. I wanted to discover more about the nature of Kaupapa Maori Research and the implications of my Pakeha-ness as a researcher applying this research approach in this particular milieu. I see this as being the first and most challenging area for me to resolve if I am to establish that *Mahi Whanau (2)* is truly Kaupapa Maori Research and, thus, if it is to cross the first hurdle of transdisciplinarity.

Through insights contained in the literature I have cited, through 35 years of my background of working and living with Maori, and through my familiarity with Te Reo, I am coming to understand more about the sensitivity that Maori have about Pakeha undertaking research amongst Maori, and why this is so. I have done my

best to go about *Mahi Whanau (2)* appropriately, and to assist in that endeavour I have worked through a wide range of literature (Royal, 1993, 2002; Smith, 1996a; Edwards, 1999, 2000; Cram, 2001; Health Research Council of New Zealand, 2002; Nursing Council of New Zealand, 2005; New Zealand Qualifications Authority, 2006) to inform or remind myself of both the implicit and explicit issues with matters Maori that I needed to address.

As a Pakeha researcher/facilitator/participant I accept that Maori hold mana whenua and I agree that Tikanga Maori is the primary and distinguishing culture of this land, Aotearoa (Mikaere, 2005). I have structured the *Mahi Whanau (2)* project in such a way as to maintain ongoing input, observations and insights from a number of Maori colleagues. In these ways I intended to remove or at least mitigate cultural bias and misinterpretation of Te Ao Maori on my part. The input of Maori colleague participants has proved to be a most valuable asset and has drawn me back on several occasions from jumping to 'Western', generally binary or categorical, conclusions.

Whilst I am an 'outsider' through my Pakeha-ness I am an 'insider-outsider' (Headland, Pike and Harris, 1990) through my experience, my knowledge, my service to my Maori community, and because I am the matua (father) to Maori children and grandchildren. Through whanaungatanga I have a connection with a number of the research participants and I am 'uncle' to some.

As frequently noted in this text 'realising Maori potential' is a very complex matter to engage with, and a multi-faceted multi–dimensional milieu within which to undertake research. One element of the complexity of research in this area is that historically Maori have had poor experiences with and little power over, research. Maori suspicion about the purposes of research and the competence of researchers is understandable and some academics hold that a non-Maori cannot undertake Kaupapa Maori Research, or can only do so in very specific circumstances and only with Maori control of the process (Spoonley, 1988, Bishop, 1994; Smith, 1996b; Cram, 1997; Edwards, 1999; Barclay, 2005). Regardless, Bishop argues that non-Maori should be involved in research with and amongst Maori, firstly because there is a willing and competent body of non-

Maori researchers available and, secondly, not to do so would be an abrogation of Pakeha responsibilities as Treaty Partners (Bishop, 1996:18). If one partner knows something or holds a technology there is an implicit expectation that this will be shared with the other – a sharing of intellectual capital just as we share the law. This is what I was attempting to do through the *Mahi Whanau* research project. The apparent transferability of the Cardsort Future Narrative process – a soft technology - helps fill what Cram spied as a capability gap in identifying the need to grow a 'by Maori for Maori' research capacity. This insight has provided another driver to the project at hand. I am helping develop a tool, a soft technology, suitable for Maori researchers and Maori contexts (Cram, 1997; Cram & Hazel, 2004).

I contend that I have assembled enough evidence to assert that this project meets the test of Kaupapa Maori Research. My being Pakeha is an issue, something to address, but it is not an obstacle to the status of the research.

Nature of Futurority

What I have been calling Future Narrative is also called 'futurority'. David Kenkel (2005) says that narratives of the future usually contain three elements:

1. they speak of the self
2. they speak of the future
3. they purport some capacity for the self to shape the future according to desire (Kenkel, 2005:1)

I have earlier described 'future narrative' as an expression of a desired future state. Kenkel (2005) says

> "Within the broader context of society, futurority, or narratives of the future, are hardly distinct objects and only exist, or rather are only discursively rendered into productive meaning as a result of a whole series of other narratives that best describe how the self and the world function." (Kenkel, 2005:15)

In mainstream New Zealand society these 'other narratives' are based on a generally implicit and sometimes explicit social contract (Easton, 1990) between the individual (or partners, parents, as in 'mother and father') and the State to behave in a certain way in exchange for enjoying the benefits of our society. The

presumption within mainstream New Zealand society is that we exist within a fair system whereby we all get a 'fair go' and enjoy a generally level playing field of opportunity. A 'fair go' is often interpreted as 'the same go'.

The field of play – the level playing field – is proscribed by the dominant social stakeholders and may not include indigenous or minority culture options. This model has been described as a 'meritocracy' (Bilton, T., Bonnett, K., Jones, P., Lawson, T., Skinner, D., Stanworth, M., and Webster, 1996:664). Within it is an expectation of each other as New Zealanders that we will 'step up to the mark'. The mark entails holding an individual exemplary narrative – striving to be all that you can be in your life. A contemporary and widely popular song by the group Trinity Roots expresses this expectation:

> "We've got to be the best that we can be, in this life
> To doubt yourself is the path to misery
> Belief the key to your ability
> The world is full of possibilities
> To not step up would be a tragedy
> Remind yourself of those who've gone before
> What price they paid to give us something more
> At times this life can be harder than it seems
> Let no man stand between you and your dreams
> Let nothing stand between and your dreams
> A self fulfilling prophecy
> That if you show complacency
> Then you might set your spirit free
> I give you this advice you see
> Wasted opportunities
> Will change the course of destiny
> We gotta believe in the world that we live in
> We gotta believe in the gifts that we're given
> We gotta stand up for the things we believe in
> Got to believe in yourself
> And bring the wealth of your life to fruition
> The purpose of life's missions
> Could hind on this decision
> Unconditionally
> In this life
> We got to be the best that we can be
> In this life" (Hemopo, 2006)

This intimates an overall expectation of an exemplary narrative for each whanau in Aotearoa New Zealand. What then is likely to be the desired outcome for

whanau in terms that have meaning both for whanau and the State? For the purposes of this research project I have frequently cited relative good health as a measure by proxy of the gap between all New Zealanders and Maori New Zealanders, that is, whanau Maori. As this is the case I propose that the desired outcome for whanau Maori could be described as 'whanau ora' which is generally defined as family wellbeing, wellness, wholeness (Ministry of Health, 2002). Good housing, employment, and income, have long been established as some of a number of determinants of our good health, whanau ora, and that is reaffirmed by Blakeley's research and by the Social Report 2007 (Ministry Social Development, 2007). This is not a new notion. Early in the 20th Century Maori medical pioneer Maui Pomare linked health with socio-economic adversity (Durie, 1999). Later, in 1947, the World Health Organisation defined health as:

> "a state of complete physical, mental, and social wellbeing and not merely the absence of disease or infirmity"

and that definition is still in use today (World Health Organisation, 1992). So, for our purposes 'whanau ora' will serve as an acceptable 'big picture' term to describe the likely desired future state from the perspective of a Maori whanau as well as for the State.

Whanau ora

Whanau ora sits at the apex of '*He Korowai Oranga*' a 'strengths-focused' conceptual framework that aims to encourage wellness amongst Maori (Ministry of Health, 2002). The strategy that rolls out of *He Korowai Oranga* holds whanau at the centre of public policy. It challenges New Zealand policy makers to create environments that are liberating, and that enable whanau to scope and direct their own lives to achieve the quality of life Maori are entitled to under the Treaty of Waitangi. This is the business of Whanau Future Narrative.

There are a number of similar or related models of whanau ora that have been developed over the last quarter of a century. Some of these are: '*Te Whare Tapa Wha*' (Durie, 1994); Dr Rose Pere's '*Te Wheke*' model (Durie, 1994:74); '*Nga Pou Mana*' (Royal Commission of Social Policy, 1988); and '*Te Pae Mahutonga*'

(Durie, 1999). In the Maori Potential Framework (see fig 1) Mason Durie also uses the metaphor of a whare to describe his Maori Health model *Te Whare Tapa Wha*. This model emerged from the Maori Women's Welfare League research project *Rapuora* in 1982. It proposes that the four cornerstones of Maori health are:

- Whanau (family health);
- Tinana (physical health);
- Hinengaro (mental health); and
- Wairua (spiritual health).

The Maori view of self is focused on the kinship group. The social values therein emphasize collective action and responsibility. In the context of *Te Whare Tapa Wha* 'whanaungatanga' refers both to the overall sense of family cohesion and to the specific processes by which whanau ties are strengthened.

To understand the Maori worldview, we need to understand the elements of the *Te Whare Tapa Wha* model. The first point to note is that these elements are not static and separate but are interactive and inter-related. We can start with one pou first, Te Taha Hinengaro, which is sometimes translated as mental wellness. A classic, positivist Western perspective might hold that this is different from Tinana, physical health, and different again from Wairua, spiritual health. Yet, in the Maori worldview these co- exist on a continuum. One does not exist without the other. There is a full discussion of this point in Chapter Six.

Similarly, the Maori cosmos views past present and future as a continuum. Te Taha Hinengaro is said to have within it the 'hau muri', the metaphoric wind or breath that is associated with the future 'which is yet to be', and the 'hau mua', the similar but opposite force associated with what is already past. The past secures the present and the present ensures the future. So, Te Taha Hinengaro relates to the harmony between the individual and the wider environment: whanau; hapu; iwi; society at large. Te Taha Hinengaro is also where the individual reclaims or reframes who they are and where they become natural,

normal, and connected to the social domain. Creating a 'future' narrative could be seen to sit in the realm of the Hinengaro wherein the individual contributes to the collective in terms of meeting social expectations, and making their personal contribution to the social contract by addressing the gap between optimal behaviours and present behaviour.

Te Taha Wairua provides another aspect, another metaphoric 'wall' to this model. Wairua relates to the intersecting continuum of the spiritual and of the physical. One might think of heaven and earth or relate it to the potential and to the actual. It speaks of existence in both its intangible and tangible aspects. It speaks of whanau, of whakapapa, and of whenua themes that link the individual, the tangible 'ahau' (myself), and the intangible 'hau', that breath from the realm of the Hinengaro As in whanaungatanga, reciprocity is a central feature of all these relationships. All things are living, all are related and all are sacred (Pere, 1984). This is a global concept rather than a peculiarly or particularly Maori perspective.

> "Many aspects of spirituality are constructed in isolation and adversarially. We tend to juxtapose the sacred and the secular, the human and the divine, body and soul, religion and politics. Frequently we need to remind ourselves that dualisms are constructs of the human mind (and of fairly recent invention) and do not necessarily reflect reality in its essential nature. There is overwhelming evidence – anthropological, scientific and spiritual – to suggest that life operates in terms of the both-and polarity rather than the either/or dualism. (Diarmuid, 1999:65)

Again, the Maori world view is an inclusive one when it comes to expressing spirituality, even as structured religion. From a traditional perspective Maori are polytheists but in contemporary 'hahi', or post colonial Christian-based churches, Maori are quite happy to express themselves as monotheists. In any case whilst belief in a Christian god may be one reflection of wairua the characteristic of wairua may also be equally, if not more evident, in relationships with pre-Christian Maori deities, ancient gods who are part of the natural environment (Marsden, 1992).

The apparent underlying theme of Te Whare Tapa Wha model is that of holistic integration. The boundary between the ahau, the personal identity, and whanau, the family identity, is seen as fluid. It is permeable. Opposites are not fixed binary

positions but are understood in relative rather than absolute terms. Dualism and discontinuity conflate and coexist within a convergent continuum.

Beyond, but supporting the Te Whare Tapa Wha framework, Durie (2001) proposes that there are five positive capacities inherent within each whanau structure:

- **Manaakitia** – the capacity to care for whanau members, particularly children, the elderly and the less able
- **Tohatohatia** - the capacity to share, to provide a safety net by distributing money and goods to those in need
- **Pupuri taonga** - the capacity provide guardianship, to act as trustees and manage resources
- **Whakamana** - the capacity to empower develop human capital and engage in advocacy
- **Whakatatakoto tikanga** - the capacity to plan ahead and provide for the future

Again, if the Consensus Cardsort process is educing responses consistent with 'best practice Whanau Maori', as it were, I would expect to see aspects of these capacities reflected and expressed through the Consensus Cardsort Future Narrative process.

An early and significant Maori Health model, Nga Pou Mana, which was introduced in 1988 by the Royal Commission on Social Policy, has in many ways been subsumed into the other models. Nga Pou Mana was developed in the area of social policy rather than health. The four supporting 'pou' of this model are:

- **Whanaungatanga** (family);
- **Taonga Iho** (cultural heritage);
- **Te Ao Turoa** (Physical environment); and
- **Turangawaewae** (land base).

The factors of Whanaungatanga and Taonga Iho arise frequently in other Maori Health models and they are comprehensively addressed in the context of these other models, hence will not be alluded to within the context of this dissertation. Durie disagreed with the inclusion of Turangawaewae and Te Ao Turoa and believed these elements reflected issues of Treaty politics that were to the fore at the time the model was developed (Durie 1994:74). On the other hand these notions interface with notions of Wairua and Hinengaro and seem to be integral to a sense of self and place for Maori identity. Furthermore they underpin the practical realities of the Maori asset base, which would seem to be critical to participation in the economy, so consequently, are factors that deserve attention.

Durie's supplementary model, which aimed at the promotion rather than the description of Maori health, is called Te Pae Mahutonga. This uses the Southern Cross constellation as its symbol to bring together elements of modern health promotion. The four central stars of the Southern Cross represent the four key tasks of Maori health promotion: Mauri Ora; Waiora; Toiora; and Te Oranga. The two pointers represent Nga Manakura and Te Mana Whakahaere (Durie, 1999)

Mauri Ora relates to cultural identity. Durie reports that 'deculturation' is associated with poor health whereas 'acculturation' is associated with good health (Durie, 2001). Mauri ora means giving Maori New Zealanders access to the Maori world. Durie says that currently there are reduced opportunities for cultural expression and cultural endorsement within society's institutions. Too many Maori are unable to have meaningful contact with their own language, customs, or inheritance – Baxter's 'Tribe of Nga Mokai' (King, 2003) - and too few institutions in modern New Zealand are geared towards the expression of Maori values (Durie, 2005). These issues straddle the cusp of Article 2 and Article 3 of the Treaty.

Waiora relates to the physical environment. It is concerned about the well being of the external world and to a spiritual element that connects human wellness with cosmic, terrestrial, and water environments. Waiora is where Maori attempt to strike a balance between development and environmental protection (see table 10b).

Toiora relates to healthy lifestyles. It is concerned with personal behaviour and speaks of understanding that too many Maori are trapped in lifestyles of risky and self destructive behaviours and consequently will never be able to achieve their full potential. This includes nutrition, use of tobacco alcohol and illicit drugs, unsafe roadway practices, unprotected sex, and sedentary lifestyles. Entrapment in lifestyles which lead to poor health and risk taking is closely intertwined with poverty traps so the risks are highest where poverty is greatest. Durie (1994) and Kenkel (2005) argue that it is an over simplification that everyone has the same degree of choice regarding avoidance of risks. On the other hand the search for Tino Rangatiratanga and Puawaitanga entails the exercise of personal choice and personal behaviour.

Nga Manakura relates to community leadership. It requires a high synergy collective approach which fosters alliances between groups who are able to bring diverse contributions to developmental programmes. No single group has sufficient expertise to encompass the range of skills and linkages necessary for effecting change. Durie says that in development programmes there is no place for rigid sectoral boundaries or institutional capture or isolated initiative (Durie, 1999). He says that, as an example, leadership for promotion of whanau ora needs to reflect community leadership, health leadership, tribal leadership, communication and alliances between leaders and groups.

Te Mana Whakahaere relates to autonomy. Whanau ora cannot be prescribed. Communities – whether they are based on whanau, marae, hapu, iwi, or kaupapa - need to experience self determination in promoting their own whanau ora. Autonomy is evident in the unique aspirations of a community. While official priorities might be at one level, quite different priorities might be contained in the aspirations of a marae, hupu, or local community.

> "There is no point in running an elaborate health campaign if it is couched in a language or style that by-passes local custom". (Durie 1999:6)

To the extent that self governance is only occasionally realised the opportunities for whanau ora are correspondingly limited. Promotion of whanau ora requires the promotion of autonomy. Durie identifies a need for control, recognition of aspirations, relevant processes, sensible measures and self governance.

Te Oranga relates to participation in society. It is about the goods and services which people can count on, and the voice they have in deciding the way in which these goods and services are made available. Te Oranga, wellbeing, is dependent on the terms under which people participate in society, and in the confidence with which they can get a job and have access to benefits such as good health services, or the school of their choice, or sport and recreation (see tables 10a, b, c, for examples of whanau aspirations). As previously demonstrated there is abundant evidence that Maori participation in wider New Zealand society falls considerably short of the level of participation enjoyed by other New Zealanders. Durie (1999) says that Te Oranga is promoted by participation in the economy, education, employment, the knowledge society and decision making.

These drivers of Te Oranga are apparent in the text of the Future Narratives in *Mahi Whanau* and in the Current State Narrative in *Mahi Whanau (2)*. Consensus Cardsort Future Narrative facilitates Te Oranga by opening up the route to participation through spelling out a better desired future.

I see the Consensus Cardsort process with its focus on positive futures as health promotion tool congruent with the aims and processes of Te Pae Mahutonga. *Mahi Whanau* produced goals relating to Wairoa, Toiora and Te Oranga using a process with enhanced cultural identity, autonomy and community leadership (Mana ora, Nga Manakura, Te Whakahaere). The process of Future Narrative in *Mahu Whanau* supported the locus of control, both governance and operational, being with the participant whanau, hapu and/or iwi. It generated aspirations whose value a year later wil be tested by this research.

Another model is Rose Pere's 'Te Wheke' which uses the metaphor of the eight tentacles of the octopus to express the components at play (Durie, 1999). Obviously eight elements are more complex than four and Pere uses the metaphor

to take us to another and perhaps deeper level of understanding of an integrated approach required for whanau ora. Concordant with other advocates of traditional Maori health, Pere acknowledges the seamless link and the uncontrived balance between the mind, the spirit, the human relationship with whanau, and the physical world. Pere (Durie, 1999) uses Te Wheke to describe the underlying drivers that contribute to her model:

- **Whanaungatanga**: the open and healthy expansion of emotion;
- **Ha a koro ma, a kuia ma:** the breath of life from forebears;
- **Mana ake:** the unique identity of individuals and family;
- **Mauri**: the force in people and objects;
- **Te Whanau:** the family;
- **Whanaungatanga:** extended family,
- **Taha tikanga:** physical wellbeing;
- **Hinengaro:** the mind;
- **Wairuatanga:** spirituality

Reaching for our potential

Taking the routes marked out by the previously discussed Maori Health Models it is evident that there are several realms of possibility in what might constitute an optimal Whanau Future Narrative. Some aspects need to be focused on the realm of tangible reality, but other aspects will aspire to a different order of things on a higher plane. Abraham Maslow called the tangible aspects of human requirements as 'needs'. In his 'Hierarchy of Needs' Maslow noted that some needs take precedence over others (Maslow, 1954). He called these essential elements 'D Needs', standing for 'Deficit Needs', and said they related to physiological needs, safety needs, belonging needs and esteem needs: elements such as warm safe house; sufficient income; the apparent necessities of life as it were.

However, Maslow argued that there are a less apparent set of needs that exist on another plane. He called these 'B Needs', that is, 'Being Needs', aspects which relate to self actualisation, or as the Maori Potential Framework has it, 'Puawaitanga'.

In terms of these tangible needs Maslow spoke of 'homeotasis' as a principle of needs satisfaction that, he said, is 'instinctoid', an overwhelming and driving instinct. Once these tangible needs are fulfilled the drive diminishes as satisfaction has been achieved. However, in contrast, once engaged with 'B Needs' and the motivation for growth, in a conscious drive for self actualisation, then, unlike homeostasis, there is a continuous desire to fulfil potential, to 'be all that you can be' (Boeree, 1989:3).

Maslow notes that the 'self actualised' hold a sense of humility and respect towards others – something he describes as human kinship or 'Gemeinschaftsgefuhl' – social interest, compassionate humanity accompanied by a strong ethics which is spiritual but seldom conventionally religious in nature (Boeree, 1989:4). To my mind I see Maslow's paradigm reflecting aspects of what we have seen in the Maori models of whanau ora such as Manaakitia, Te Oranga, Whanaungatanga and Tohatohatia.

Maslow had another paradigm he called "Eupsychian Management" (Malsow, 1965) which arose from his consideration as to what the rules of a self actualised society might hold. In Maori terms a self actualised society might be seen as a society in which the members enjoyed tino rangatiratanga over themselves and their assets. Maslow proposed 36 assumptions or 'rules' required to facilitate such a society. They might well be summed up as 'assume the best' (Maslow, 1965:17). This approach is resonant with the Maori Potential Framework and the Kaupapa Maori Theory assumption of Maori capability and a desire to succeed (Bishop, 1996). Douglas McGregor advanced Theory X (authoritarian management style) and Theory Y (participative management style) styles of management and argued that the participative style – belief in and assumption of 'can do' on the part of the part of the colleague or staff– was the more effective and sustainable management approach (Mc Gregor, 1960). This again bespeaks the assumption of potential. Finally, in what may be an example of triangulation, this assumption of potentiality follows the line of argument mounted in 1868 by Tareha Te Moananui MHR in his Maiden Speech, and in fact the first speech made by a Maori person in the New Zealand Parliament. In the Third Session of the Fourth New Zealand Parliament Tareha proposed that good is stronger than

evil (New Zealand Parliamentary Debates, Vol 2, 1868). To paraphrase, he said that all we have to do is to focus on that which is good and then to do it. This was not to ignore evil, just not to get fixated on it. When evil arises, he said, let us come together and deal with it, but in the meantime to work hard, and to act upon good.

> "This is the only word that has occurred to me to say, that when it is good and when it is evil that lies before you continue to do that which is good. That which is evil is not so powerful as not to be overcome by good, and that which is good is the only thing that you need spend your powers upon….." (New Zealand Parliament Parliamentary Debates, 1868, Second Volume:270)

If we are serious about the Maori Potential Framework, and we assume, and re-orientate towards, potentiality, then there are many implications for New Zealand Public Sector policy development and consequent service delivery.

There are hefty maters to consider. I have struggled with them and at this moment am content to do my best to note them, acknowledge them, and, for the moment, leave them to be considered at a later date. I am excited by the possibility of liberating voices from the ground up, and, by the potential to engineer an effective, organisation wide, participative action research capability for Te Puni Kokiri. I see this as a high leverage strategy likely to support the necessary paradigm shift to enable Maori Development.

Indicators of whanau ora

There is also value in reviewing what the indicators of whanau ora or exemplary narrative might be from the perspective of mainstream New Zealanders as expressed by the respective New Zealand Government Departments. In general, successive NZ Governments have had policies with the intention of promoting whanau ora by supporting the family financially and educationally. The direction is constant but from time to time they have taken a different focus on the child, on the family, and on the parents (Ministry of Social Development, 2002):

- Overcome poverty and disadvantage through targeting children's cognitive development and pre school education (child focused)

- Promote child welfare through a holistic family approach (family focused)
- Provide parent training or empowerment in order to change parenting practices and ultimately child outcomes (adult focused).

In recent times Government initiatives have tended to combine all three approaches. Goals have been extended to incorporate heath, welfare and educational outcomes and interactions between them (Ministry Social Development, 2002). The Ministry of Social Development has developed a programme designed to support and uplift families. It is called 'Family Start' and its guidelines for desired outcomes are:

- Children will have improved health, education and social outcomes
- Parents will have improved their parenting capability and practice
- Parents will have improved their personal and family circumstances

Family Start Guidelines (CYF 1999:5)

These outcomes have all been mentioned in *Mahi Whanau*, are further sub-categorised into educational training, employment income, mental and physical health, housing accommodation, baby's well being and development, parenting, family and other supports, resources in home and social/spiritual matters (Family Start table 4.3 CYF, 1999: 47)

It is interesting to note the social/spiritual category in this policy document, lest there be an assumption that there is never recognition by the mainstream of intangible factors such as spirituality. We should also further consider the detail contained in the Ministry of Social Development Social Report Measures (Ministry Social Development, 2006) and set out in table 3.

David Kenkel describes the future expectation contained in the exemplary narrative. These MSD measures are some of the indicators in the exemplary narrative described as 'futurority' by Kenkel (2005).

Table 3: MSD's Potential Measures of Whanau Ora

ASPECT	MEASURE
Health	Life Expectancy Suicide Cigarette smoking Obesity
Knowledge Skills	Participation in early childhood education School leavers with higher education Participation in tertiary education Adult (tertiary) educational attainment
Paid Work	Unemployment Employment Median hourly earnings Workplace injury claims Satisfaction with work life balance
Economic Standard of Living	Household crowding Housing affordability Population with low incomes
Leisure and Recreation	Participation in physical activity Participation in cultural and arts activities Satisfaction with leisure time
Safety	Road casualties Fear of crime Criminal victimization Assault mortality
Social Connectedness	Contacts with parents Loneliness Trust in others Regular contact with family/friends Internet access

Where people, particularly parents, fail to meet exemplary standards they are often subject to criticism even if they have not been advantaged by the same benefits as other New Zealanders. Kenkel cautions that an aggregated exemplary narrative may be an unrealistic expectation for some people because of the chaos of their lives or the paucity of their skills and resources (Kenkel, 2005). It may also be that the societal offerings are couched in a way that is culturally dissonant and are inaccessible to some, especially Maori (Durie [E], 2007). Accordingly, because we have already concluded that there is a two tier reality in terms of enjoying the benefits of being a New Zealander, there needs to be caution around

the fair allocation and equal expectation of responsibility. On the other hand scoping a future with one's whanau is an act of self empowerment in its own right. It is an expression of "Tino Rangatiratanga", of self determination and self actualisation (Chile, 2007). In accepting degrees of self-authority one also accepts degrees of self-responsibility. The less the State the more the person.

Moreover, it is important to enable people to express their aspirations in their own words. There is a current concern that Government, in the form of what is known colloquially as the 'Nanny State' (Perigo, 2007), gives a finger wagging prescription of how things should be. The theory of synergy suggests that collective 'self-prescription' is likely to hold more promise of an effective outcome (Mier, 1960). With the Cardsort Future Narrative process the resource 'targeting' so earnestly sought by successive Governments might be achieved in one fell swoop by the very fact that the end user, particularly the high-cost consumer of a particular Government programme, can prescribe their own medicine. The task of the helping agent, the 'public servant' or the 'community worker', becomes that of metaphorically holding the consumer to their commitments and helping them to achieve, and get the resources to achieve, the goals they set.

The Maori Potential Framework has as its zenith the notion of 'Puawaitanga' the realization of the human potential of Maori people both individually and collectively. The Maori Potential Framework looks for sustainable success (Karauria, 2005). Sustainability is a vital concept. It speaks of optimization rather than maximization of resources, taking action as kaitiaki, custodians who have an eye to the future, rather than cranking every last drop of value out of any given asset. It intimates a need for balance.

Whanau is a human resource and, heeding David Kenkel's advice, it is critical to ensure that the participating whanau are neither harmed individually or collectively by the process of envisioning a better future, nor pushed to overreach in the search for success. This is because success is a relative concept and it may be experienced across a range of tangible and intangible currencies such as financial wealth, personal happiness and contentment with life, and enjoyment of

good health (see table 3). There are demographic realities – the most significant of which is income level – that may limit or constrain whanau development. Accordingly there is a professional and a moral obligation to not oversell the degree of an anticipated successful future for a whanau, not to set people up to fail. Some whanau will be successful just by coping with their life, such is their lack of capacity, or such are the difficult circumstances that currently confront them (Kenkel, 2005).

Transdisciplinarity and Mode 2 research

We have seen that there are ongoing challenges around enabling Maori to enjoy the promises encapsulated in the Treaty of Waitangi (see table 5). One reason for the lack of resolution is that New Zealand policy makers have tended to view the issues from a dominant world view and have eschewed 'by Maori for Maori' solutions (Jackson, 1998; Durie, 2007).

In a post-colonial age we need to find new intellectual approaches to stride across what has been a Western cultural hegemony. Maori nationalists speak of the need to decolonise and to restructure thinking in a collective quest for liberation and tino rangatiratanga (Waitangi Tribunal, 1978: Hawke, Wai 1.) but it is also a worldwide realisation.

> "The legacy of colonial culture which undermined and delegitimised 'whole cultures' of indigenous peoples over 500 years persists in the institutionalised and dominant practices of most domains of post-colonial societies as transplanted, imitative and dependent patterns with resulting mimicry and sterile stifling of creativity" (Boyd and Florez-Malagon, 1999:124)

The policies that arise from a 'colonial' approach tend to be top-down, focused on a particular discipline or on an organization or on a silo within that organisation. This is in contrast to being bottom up 'community-focused' ((Bridgman & Brooker, 2003). As one example this approach seems to be evident in the Integrated Offender Management System (IOMS) adopted by the Department of Corrections in New Zealand (Corrections, 2000). IOMS is presented as a scientific approach to offender management and is based on a 'criminogenic' model in which various factors are identified as being precursors to offending.

Although Maori New Zealanders are only 15% of our overall population they comprise over 50% of the prison population. Being Maori is accordingly listed by Corrections as being a criminogenic factor (Corrections, 2006). Whereas the Maori authors cited in this paper hold that 'Maoriness' is an answer, the dominant view as expressed by IOMS holds Maoriness as a problem. The New Zealand criminal justice system extracts an increasingly heavy toll from the Maori community and current trends suggest no resolution in sight (Durie [E], 2007). The very complexity of the issues facing Maori means that we need a fresh approach that is able to include a range of views and knowledge(s) and is able to conflate disciplines as well as help fuse together organizational silos (Boyd and Florez-Malagon, 1999).

Accordingly to fold in all of the perspectives and epistemologies necessary to resolve problematics such as this, besides applying Kaupapa Maori Theory, I have taken a Transdisciplinary approach to this research project. Transdisciplinarity is a relatively new approach to research and problem solving. Solutions to today's complex problems stand beyond the reach of single disciplines or closely related disciplines. The core idea is to develop a collaboration of disciplines, as well as a co-operative culture, amongst the researchers, practitioners, and other stakeholders. To that end there must be a high order of communication and conflict resolution skills. This requires the approach to be transcultural as well as transdisciplinary, and, in terms of research, be able to deal with qualitative and quantative approaches. The notion of transdisciplinarity acknowledges that we are in an age of rapidly growing knowledge accompanied by an accelerating rate of change. There is a body of opinion that the increasing complexity of knowledge that needs to be applied to the broad nature of problems faced by communities means that the production of new knowledge cannot be met by reliance on approaches which are uni-disciplinary and adopting narrow methodological approaches (Swiss Academies of Arts and Sciences, 2006:1; Bridgman and Brooker, 2003).

Certain types of research are more consistent with a transdisciplinary approach. The Participatory Action Research (PAR) process is consistent with this approach.

> "Action research is an approach in social science research that combines investigation and transformation for social problems within the research process and enables social groups to participate in democratic decision procedures." (Swiss Academies of Arts and Sciences, 2006:1)

The importance of democratic decision procedures is also captured by an approach to Maori research called 'Complementary Expertise'. It aims to devise methods both to identify likely concentrations of knowledge and to elicit the expression of that knowledge by those who have it but may not immediately recognise its relevance to the issue at hand. (Goven, Cram, and Gilbert, 2004:4)

The Complementary Expertise method builds on the work of Wynne Irwin and other scholars who have demonstrated a tenet of transdisciplinarity, that knowledge relevant to decisions that are often seen as narrowly technical is in fact widely distributed in society. This means that many who hold knowledge relevant to the development of good policy are not within the circles typically involved in policy making or consultation underpinning policy. The challenge is to devise methods both to identify likely concentrations of such knowledge and to elicit the expression of that knowledge by those who have it – potential input stakeholders - but may not immediately recognise its relevance. (Goven, Cram and Gilbert 2004:5)

The Complementary Expertise Method:

- Begins with a conventional research skills of locating and analysing related research;
- Next step is to develop translational materials that give digestible background information on the chosen subject; and,
- Translation materials, interviews and analysis are repeated as many times as practical or until the threads reach an end or 'saturation' occurs (Goven, Cram and Gilbert 2004:6)

Both Participatory Action Research and The Complementary Expertise Method are examples of what Gibbons, (1994) describes as Mode 2 research methods. As previously noted a number of commentators have attributed the apparent failure of

criminal justice policy in New Zealand as regards Maori to Mode 1 style approaches (Durie, 2007; Jackson 1998). We are said to need a fresh mode of knowledge. This mode has been called 'Mode 2' knowledge, as opposed to traditional forms of knowledge which are referred to as 'Mode 1' knowledge (Denis, Le Houx & Hivon 2000; Klein, 2001).

Transdisciplinary theories may conflate disciplines, methods, and propose meta-theories or can provide a framework where each of these is held in their own place, enabling the tasks required of them, yet with each retaining their own claim to validity (Bridgman & Brooker, 2003; Wilk, 2000). It reflects the same notions of duality that we have been discussing within the Maori cosmos. Issues of power and control need to be described and defined by the researchers and participants both prior to commencement of and during the phases of the research.

Table 4: Comparison of Characteristics of Mode 1 Knowledge, Mode 2 Knowledge and Mahi Whanau (2) (after Heath, 2001:3)

MODE 1 knowledge characterised as being:	MODE 2 knowledge characterised by knowledge that is:	Mahi Whanau Research Approach
1. Discipline based	*Transdisciplinary*	*Drawing on the disciplines of Social Practice, Community Development, Social Psychology, Social Marketing, Anthropology Maori Studies, Criminology, Sociology, Public Policy,*
2. Carries a distinction between pure (or fundamental) and applied	*Heterogeneous in terms of the skill and experience brought to it*	*Heterogeneous in terms of varied skill, varied methodologies (Cardsorts, focus groups, reflecting teams, action research) and varied experiences brought to the project Also heterogeneous in terms of recognition of differing worldviews*
3. Normally produced by individuals	*Characterised by production in teams*	*Total 'team' approach; whanau as a team, reflective team, summary focus group as a team*
4. Produced in universities or traditional research centres	*Produced in diverse sites*	*At least six sites and a range of contexts*
5. Subject to quality control by peer view	*Subject to social accountability and reflexivity*	*Reflective Team approach, high respect paid to social accountability both in terms of transparent process and eventual community outcomes This provides the 'quality control' aspect'.*

MODE 1 knowledge characterised as being:	MODE 2 knowledge characterised by knowledge that is:	Mahi Whanau Research Approach
6. Subject to quality control by peer view	*Subject to the quality of market acceptability as well as peer review*	*Peer review occurs within the process. Potential for market accountability if TPK applies it as a soft technology*
7. Is inherently local or localized	*Global or non localized*	*Inclusive approach undertaken. Able to be applied within one whanau unit, at hapu and iwi level, at regional geographic or waka level, nationally, and globally transferable.*

Table 4 compares Mode 1 and Mode 2 knowledges and the approach I have taken in my *Mahi Whanau* research. Compared to Mode 1 knowledge Mode 2 knowledge is noticeably diverse with differeing characteristics (Gibbons, Nowotny, Limoges, Schwartzman, Scott & Trow, 1994; Floyd-Thomas, Gilman & Allen, 2002).

The *Mahi Whanau* approach, which I view as a Mode 2 approach:

- Successfully aligns the needs of participants and researchers;
- Clarifies mutual and multiple accountabilities; and,
- Applies a systematic approach and enables the intelligent evaluating of hypotheses to achieve socially robust knowledge (Gibbons, 2001).

I have a used a suite of techniques and drawn on a range of disciplines. These include Social Practice, Community Development, Social Psychology, Social Marketing, Maori Studies, Anthropology, Sociology, Criminology and Public Policy. Moreover I have attempted at least to excavate my predominantly western paradigm to accommodate and work within a Maori worldview. In my view this is as important an aspect of the transdisciplinary aspirations of the project as is the breadth of the contributing disciplines.

The dissertation has its epistemological roots in Critical Theory. Critical Theory assumes that there are inequities in society and critical theorist approach aims to uncover structures which create inequities and liberate those who are disadvantaged by them. Similarly Kaupapa Maori research acknowledges that

there are inequities in society specifically between Maori and non-Maori. The aim of Kaupapa Maori 'research at the interface' (Durie, 2005) is also to liberate a capacity to undertake research by helping Maori take part in research. Participatory Action Research has been called 'co-operative inquiry' and 'active co-research' (Goven, Cram and Gilbert, 2004). Participatory Action Research enables the initial research to be commenced, changes to be made to be on the way through as it makes sense, and re-research to be undertaken by participation within the research process itself. The notion of Participative Action Research is postmodernist and has its roots in phenomenology (Moran, 2000) as well as in the works of liberation philosophers such as Paulo Freire (Freire, 1972).

Within the PAR process I have employed a number of supporting methodologies that enable 'triangulation' (Yin, 1984). These assist in confirming key findings from a number of different perspectives. I have employed both modernist and post-structural 'soft' research technologies, one of which is Cardsort itself (Wilson, 2005). I have used an assessment sheet using the Likert Scale (Likert, 1932) which can be considered to be modernist in that it provides opinion surveying with some statistical analysis (Everell, 1997). The Reflective Teams are deconstructionist (Derrida, 1981). The Focus Group is a more of a middle-of-the-road qualitative technology (Argyris, Putnam & McLain-Smith, 1985; Morgan, 1997; Denzin & Lincoln, 2000). The general notion of action research is graphically portrayed as a widening spiral of cycles of planning, acting, observing and reflecting (Carr & Kemmis, 1986; Kemmis & Mc Taggart, 1988; 2000; Kember, 2000). In the context of this project the spiral metaphor is familiar within Maori cosmologies, the double spiral symbolising the intertwining of the world of the spirit with the worlds of potentiality and creation (Stewart-Harawira, 2005; Mead, H, 2003; Marsden 1992; Royal 2002).

The reflective process (Argyris & Schon, 1974; Osterman & Kottlcamp, 1993) provides narrative discourse (Dreyfus & Dreyfus, 1986, Lather, 1991; White, 1991; Clegg, 1999; McKee, 2003) and leads into narrative analysis (White, 1997). It enables deconstructive and semiotic techniques (Smith, 1990; Kellehear, 1993, Clough, 1998).

There are a number of approaches to the reflective process (Fisher, 2003; Fook, 1996; White, 1995, Myerhoff 1982; Rowan, 2000; Peavey, 1997). The minimal process required of the 'reflective researcher' – an adaptation of Schon's seminal term (Schon, 1983; 1987) – can be described along the lines of Fook's 'Reflective Process' Model (Fook, 1996). Especially relevant is Bishop's 'Experiential Kaupapa Maori Research Matrix and his notion of 'interviews as chat' as an element (Bishop, 1996). To a great degree this reflective process provides the analysis that might otherwise, in a Mode 1 context, traditionally have rested with a lead researcher. In line with Heath the reflective approach enables the group production of knowledge consistent with Mode 2 expectations (Heath, 2001:3 – see table 4).

The Reflective process applied in this project weaves in and out of the Cardsort process, so despite the spread of the issues, the variety contexts and the suite of techniques the entire process can be viewed as an integrated whole (see figures 4 and 8). I propose that these features collectively meet the general requirements of Transdisciplinary Research.

Table 5: Status of Maori Relative to Other New Zealanders

INDICATOR	FACTOR	COMPARATIVE POSITION OF MAORI
HEALTH	Life Expectancy Suicide Cigarette smoking Obesity	Lower Very much higher especially for youth Very much higher Much higher
KNOWLEDGE SKILLS	Participation in early childhood education School leavers with higher education Participation in tertiary education Adult (tertiary) educational attainment	Slightly lower Very much lower Much higher but due to Polytech/Waananga Very much lower
PAID WORK	Unemployment Employment Median hourly earnings Workplace injury claims Satisfaction with work life balance	Very much higher Much lower Lower Much higher Similar

INDICATOR	FACTOR	COMPARATIVE POSITION OF MAORI
ECONOMIC STANDARD OF LIVING	Household crowding Housing affordability Population with low incomes	Very very much higher Lower Much higher
LEISURE AND RECREATION	Participation in physical activity Participation in cultural and arts activities Satisfaction with leisure time	Same Higher Lower but similar
SAFETY	Road casualties Fear of crime Criminal victimization Assault mortality	Very much higher Higher Higher Very much higher
SOCIAL CONNECTEDNESS	Contacts with parents Loneliness Trust in others Regular contact with family/friends Internet access	Lower Similar Similar Higher Much lower

(Source: Ministry Social Development Social Report, 2007)

Status of Maori relative to other New Zealanders

A context for this research is the current status of the indigenous people of New Zealand, Maori. The Ministry of Social Development has in recent years supplied an annual "Social Report" with indicators across a number of aspects of life: Health; Knowledge Skills; Paid Work; Economic Standard of Living; Civil and Political Rights; Cultural Identity; Leisure and Recreation; Physical Environment; Safety; and Social Connectedness. Some measures are quantifiable whilst others are of a qualitative nature. Within each aspect there are contributing factors. These are summarized in table (5) that I constructed from data provided in the Social Report 2007. Table 5 provides an indicative description of the relative position of Maori as compared to other New Zealanders against each of these factors. (Ministry of Social Development, 2007:128).

It can be seen that apart from some areas of cultural connectedness, a higher degree of participation in sport, and higher rates of tertiary participation, probably due to high participation in Polytechnics and Waananga, Maori feature negatively

as compared to their mainstream counterparts. Maori may not suffer absolute poverty – say, as might be experienced by others in our hemisphere such as indigenous people across South America. However the relative poverty that Maori endure as compared to the relative wealth enjoyed by their New Zealand country men and women, their Treaty partners, is real enough to impact upon the realization of the human potential of Maori as a whole. The disparities identified by Blakeley and others and reflected in the Social Report (Ministry of Social Development, 2007) confirm that Maori do not enjoy the same basic rights and access to services and social and economic benefits as other New Zealanders as guaranteed by Article Three of the Treaty of Waitangi. In the context of the dissertation The Treaty is a document that expresses a future narrative based on hope.

In an editorial on community development practice in a bicultural context Chile et al (Chile, Munford and Shannon, 2006) note a perspective advanced in a paper by Hancock, Epston and McKenzie.

> "The authors provide a case study of how a narrative approach used within government departments and community settings may enable individuals, groups and communities to nourish positive conversations about the Treaty. Putting on the spectacles of 'Treaty hope', they argue that a narrative 'approach can assist in respectful and collaborative relationship, community and nation-building by encouraging government officials to engage in conversations that harness hope" (Chile, Munford and Shannon, 2006:403)

It is a high level narrative and it is up to New Zealanders, as citizens with political will, to bring meaning to the Treaty by exerting influence on the Government of the day to produce policies that work for both partners. It is inconceivable that the tribal chiefs who signed the Treaty envisaged a sub-optimal future for their people.

Accordingly *Mahi Whanau (2)* focuses on aspects of Maori development and aims to contribute to resolution of a problematic that has perplexed the nation for at least the past 45 years, if we take the Hunn Report (Hunn, 1961) as a starting point, and continues through to the time of writing early 2008. At this point in

time there is national angst over a number of Maori issues particularly what has become positioned as a Maori underclass. An underclass is defined by Feeley and Simon as:

> "A permanently marginal population, without literacy, without skills, and without hope; a self-perpetuating and pathological segment of society that is not integratable into larger whole" (Feeley and Simon, 1992:467)"

The Maori Potential Framework, based on Kaupapa Maori Theory, challenges the permanent marginalisation of Maori and aims to seed literacy – that is, voice – and foster hope – that is, aspiration - as antidotes to illiteracy, low skills, hopelessness, and a pathological mindset. The Consensus Cardsort Future Narrative is consistent with this, both as a process and as a goal.

In some ways 'underclass' is often presumed by mainstream New Zealanders to be a default position for all Maori. But whilst there may generally be relative disparities between Maori and other New Zealanders 'underclass' is a generalization and is not true of every whanau Maori nor even a majority of Maori. In general terms disparities between Maori and other New Zealanders are closing. Among the improving outcomes for Maori have been increasing life expectancy, greater participation and attainment in education, declining unemployment and rising incomes (Ministry of Social Development, 2007). However, there is a cluster, perhaps 10% - 20% of the Maori population for which this description of 'underclass' may be a fair and accurate appraisal. In the 1970's poet James K Baxter called this group "the tribe of Nga Mokai". Historian Michael King described "Nga Mokai' as

> "- the underprivileged or tribeless young people who were having difficulties coping with the materialism and the competitiveness of urban culture". (King, 2003)

Nga Mokai may well have been young in the 1970's. However the economic restructuring during the 1980's impacted disproportionately on Maori and created a broader group which has now become an intergenerational cluster, a deculturated 'kahui', rather than just a youthful cohort. Similarly, the urban profile has changed, and Nga Mokai are just as likely to reside in New Zealand's

provincial centres as they are be 'urban refugees' (Karen Johns, 1993) in the metropolitan areas. The members of the 'tribe of Nga Mokai' are considered to be hard-to-reach and can be difficult-to-deal-with. They are positioned on the social margins.

An important aspect of this research project is that the Cardsort Future Narrative process has been able to engage Nga Mokai. This is evident in Monique Mc Kenzie's research which used Consensus Cardsort with members of around 50 Nga Mokai families in Wellington (Mc Kenzie, 2005) and the Methamphetamine Scoping Study which engaged with prisoners, prostitutes and gang members (O'Reilly, 2004). Two of the three participant whanau in *Mahi Whanau* and *Mahi Whanau (2)* could fairly be placed in the Nga Mokai category.

It may be fair to assume that if a process is able to engage and work for whanau on the 'edge' then it will also be accessible to and useful for those closer to the centre. In other words Cardsort Future Narrative is able to be used by and to work for whanau Maori whether they are underclass or any class.

Chapter Three:

CARDSORT

An Indepth Review of the Literature

There is a paucity of literature on Cardsort, at least in the form of 'Consensus Cardsort' as I have applied it. The initial search of the Unitec library database and a web search revealed limited references. The 'Report of the Royal Commission on Genetic Modification' supplied the most authoritative record of the use of the Consensus Cardsort process. (Ministry for the Environment, 2002). Additional material was gleaned from unpublished reports and papers sourced by the researcher.

Cardsort is a generic name for any process that uses statements written on cards and has participants sieve, cluster, or rank ideas or statements (Coxon, 1999). Cardsort has been a method of qualitative research in many of the social and health sciences (Denzin and Lincoln, 2000) and the use of Cardsort has also been incorporated into research and clinical applications of many non-health related professions, including commerce (Wilson, 2005), education (Ministry of Education, 1998), and information technology (Deaton, 2002). There are many different variants of the Cardsort method, as defined by Bernard & Ryan (Bernard & Ryan, 2000). The method chosen for this research study was an 'Open' Cardsort. As suggested by Neufeld (Neufield, Harrison, et al, 2004) Open Cardsorting can make it easier for participants to take part in research because of the open and dynamic nature of sorting cards within a group setting.

Typically the Cardsort uses pre-defined statements.

> "A Cardsort instrument is a structured way of sorting out or prioritising interests, skills, needs, values or any predetermined array of ideas and facets" (Stevens, 2006:1)

The way in which I use Cardsort gets the participant to create their own statement. I have differentiated between the generic Cardsort process and the process I have used in this project by referring to this process as 'Consensus Cardsort'. In any

case there are enough common features between the two to discuss Cardsort in its generic form.

There are a number of benefits to using Cardsort. It is a simple process and is easy to understand. It is flexible. It can be adapted to circumstance and to audience. It is cheap to use. The cost of materials is minimal (Pens, cards, flip chart sheets) and the major resource is the time spent in preparation, running of the Cardsort, and any required analysis.

The literature review revealed that in most recorded instances of Cardsorts the statement on the cards are predefined. Capra divides Cardsorts into 'Open Cardsort' where participants cluster and link statements, and 'Closed Cardsort', where participants rank statements (Capra, 2005). There is a somewhat similar methodology called 'Q-Sort Technique' which was used by Carl Rogers and Abraham Maslow in their field of humanist psychotherapy (Drake, 1995). However, again, this process was undertaken with predefined material. There is a further technique called 'Wisconsin Cardsort' which is described as a neuropsychological test of 'set shifting" that is, the ability to display flexibility in the face of changing schedules of reinforcement. Wisconsin Cardsort uses stimulus cards with different colours and shapes and the participant stacks these in matching piles. It is considered to be the prototype of abstract reasoning tests to assess frontal lobe function (Barcelo, Sanz, Molina, and Rubia, 1997).

Nevertheless, regardless of whether predetermined statements are used or not there are general Community Development/self description communalities across all forms of Cardsort.

> "Cardsorts are designed with the assumption that the answers to the client's problems already lie within the person and by a sorting, sifting and selection process they learn how they can resolve issues. The client is in charge of sorting of the data. The responsibility for outcomes, therefore, effectively passes from the skilled helper to the client, where it properly resides." (Stevens, 2006:1).

In that respect this approach is client centred (Keegan, 2006). Client, in the context of this study, is the Maori whanau, and, thence through whanaungatanga

and the Maori social structure, hapu and iwi. Client – centeredness speaks of the importance of having a process that can accommodate different worldviews and perspectives in their different approaches to problem solving. Cardsorts have been seen to be helpful with ethnic, minority groups and indigenous groups (Kaliq, 2003; Kenner, 2006).

> Cardsorts are especially helpful with ethnic and minority groups. In today's increasingly multi-cultural world where the norming of standardised psychometric instruments beyond Anglo-Saxon western culture lags behind, Cardsorts offer another distinct advantage. Interpretations are not dependent on predetermined norms…"(Stevens, 2006:2)

The process' proven resonance with Maori, as identified in *Mahi Whanau,* affirms this (Te Puni Kokiri, 2006). The Cardsort technique has not only been used across cultures it has also been used across disciplines, particularly in the areas of computing sciences and web design, and across the health sector in a wide range of contexts and situations. This intimates the process' capacity as a tool to foster transdisciplinary.

We have already noted the diverse routes of closed and open Cardsorts. However this is no simple dichotomy. There is no positivist binary yoke locking us into black or white absolutes. True to the transdisciplinary requirements that I will cover later in the paper both process routes can be taken simultaneously or at least contemporaneously.

One instance of a combination of both open and closed approaches to Cardsort is in an exercise undertaken by MIT Libraries Web Advisory group. This exercise set out to gain an understanding of how the library's web site users would name categories of information on their site. The process supplied a set of predetermined cards and asked participants to sort the cards. However they then asked the participants to put a 'post it note' with a name for the category on it.

> "The name can be as long and descriptive as you like, we just want to get a sense of why you consider those links to be a group – the name doesn't have to be perfect". (MIT Web Advisory Group 1999:1)

This is an invitation to provide narrative, similar to the Consensus Cardsort Summary Cards, and presents a hybrid option. Indeed the Ministry of Education provides a narrative option in the form of Cardsort as an English language tool, "Communicating with Cards", where students are asked to cluster like with like examples of alliteration, onomatopoeia, simile, metaphor and personification. Whilst the teacher might initiate the process by providing the examples, students get the chance to discuss why the examples have been grouped in their respective clusters (Ministry of Education, 1998).

Cardsort is considered by some a type of Focus Group (Kruegere, 1994; Community Care Needs Assessment, 2000:3) but others consider it to be its own unique method of collecting data. The major difference between Consensus Cardsort, in the way it is used in *Mahi Whanau (2),* and a Focus Group, is that a Focus Group is essentially a summarising device. Further, in a Consensus Cardsort, members would write their initial response to the facilitator's question on cards rather than openly discussing their responses with and amongst the group, initially at least. On the other hand the Consensus Cardsort approach shares some features with the Focus Group in that discussions can allow participation of those who would only feel comfortable in a group of similar people. Group discussion can engage 'harder to reach' groups where other methods might fail to include them (Community Care Needs Assessment, 2000:3). In fact a Consensus Cardsort could be used as part of or within a Focus Group, to establish key themes for Summary discussion. This was done in *Mahi Whanau*.

There is also a related process called Future Search Conference (Weisbord, 1992). This is a facilitated structured event but no one participates in an expert role. The process moves from past experience to an envisioned 'ideal' future and action groups are formed to realise proposed solutions (Weisbord 1992; Community Care Needs Assessment, 2000:5). As a point of differentiation, the way in which I have applied Consensus Cardsort is deliberately future-focused, starting with establishing a prescription for the future rather than undertaking a current state analysis. The reason is that if we start in the present, whanau may get trapped in the enormity of the prevailing conditions. What is required is a motivating vision above and beyond the current reality. Being able to frame a better future – rewrite

the whanau story – starts off in a representational sphere "yet to be". However, the action programme required to turn visionary musing into demonstrated reality takes place in a meaning-based sphere "here and now". It must be emphasised that these are two different frames of mind, one being big picture and the other being focused on detail. Regardless, the Consensus Cardsort process can still be used within a Future Search Conference. As an example Consensus Cardsort was used to facilitate workshops at the 'Lifting the Boulder Search Conference on the Successful Reintegration of Long Term Prisoners' (Consultancy Advocacy and Research Trust, 2001). To some degree the Lifting the Boulder Search Conference process is an example of Consensus Cardsort being used as a Community Development Tool, albeit it as a support methodology to Search Conference.

The advantages of the Consensus Cardsort method are many. Dr. Monique McKenzie, in her research on the primary health care needs of a hard-to-reach urban Maori population (McKenzie, 2005), concluded that the free flowing nature of discussion and interaction in the Cardsort groups helped make group participants feel at ease and feel comfortable. McKenzie noted that insightful answers were given and individual participants were able to give clear explanations of their cards and other resulting themes and ideas. In her project substantial data was generated and sensitive issues such as drug addiction were also discussed, many of which may not otherwise have been discussed in a purely open discussion (McKenzie, 2005).

The process has lower literacy demands than other research instruments such as questionnaires and the language used on the cards are the participants' own words which are sensitive to community symbols, and vocabularies. For instance, in *Mahi Whanau*, a youthful member of Whanau 3 started filling his Idea Cards with graffiti style 'bombing font'. Having made a start in his own graphic mode he then easily slipped into more conventional ways of putting his ideas down. In *Mahi Whanau (2)* during the Current State Narrative his father speaks of his gang 'chapter' coming back to its 'whakapapa' as a result of some structural change within the gang (see table 11b). It is a possibly meaningless insight to most people but it is significant to him and he was able to record it. Additionally, because in Consensus Cardsort participants write their own ideas down, there is low risk of

missing out any views. It is therefore more likely to be representative of the group's opinions than other 'closed' Cardsort methods (i.e. a limited number of cards and or pile categories).

Consensus Cardsort has some drawbacks. One is that the process can take around two hours and this may be a barrier to participation by some. Another problem with Consensus Cardsort is not being able to capture the group dynamics, interactions and discussion, which undoubtedly contain valuable information which is of potential interest. When the Cardsort is being run in situations where these elements may contain significant nuances and texture, with the knowledge and permission of the participants, it is appropriate to audio-record the process.

An additional problem is that the Consensus Cardsort process is not able to quantify the commonness of those cards which are clustered together, and, if the decision of whether a statement belonged in a cluster or not was based solely on the group's perception. Data analysis programs have been developed to measure distances of commonality (Bernard and Ryan, 2000) however adding these more scientific measures to the analysis of the Consensus Cardsort perhaps would take away from the method which addresses concerns over power of participants in research. On the other hand currently available 'off-the-shelf' ethnographic software would enable large quantities of data to be analysed without compromising the privacy of the participants.

Finally another perceived problem also identified by Neufold was that participant views change over time and that the views in this Cardsort may be different to the views of a similar Cardsort held at a much later date (Neufold, et al., 2004). However this is in the dynamic nature of change and as participants think and plan they will inevitably shift views about any number of matters.

The tendency of groups to conform to the majority view has also been cited as a potential problem with group method such as Cardsort (Morgan, 1997). It is felt however that this chance of group conformity is reduced by having the participants first anonymously write their opinions down before discussing them collectively as a group. The depth of the Cardsort data might also cause a concern.

However, though some useful information may be lost during the conversation and interaction of the group, the results of the Consensus Cardsort data generally exceed expectations.

Cultural appropriateness of Consensus Cardsort for Maori

The results of the seminal *Mahi Whanau* research project indicated that Consensus Cardsort process works well for Maori. The workshop groups in *Mahi Whanau* advanced a number of insights as to why this is so (see table 12). Amongst them are that Consensus Cardsort enables the natural Maori process of korero to take place. It is a non hierarchical process and whanau friendly in that it allows people to contribute without regard to their age or status. Even where there are difficult situations it reduces or eliminates the likelihood of personality confrontation because it separates the idea from the person. Consensus Cardsort is an inclusive process that allows collective and reciprocal thinking. It promotes synergy drawing the best from the whanau. The Summary Cards help ideas to ascend to the next level. Even if they are not widely supported the ideas do not get knocked out. They sit there and so the process does not trample on one's mana by having them 'rejected' or 'defeated'. Consensus Cardsort allows a variety of ways to make input. The process is transportable and can be used anywhere, office, home, marae, school hall. It needs only the simplest materials and improvisation is possible. The process is open ended and ideas can be contributed on an ongoing basis. All ideas and whakaaro are accepted whether in the past, present or future. Doing things as a whanau is a process compatible with Maori values. It promotes active listening and korero. It is supporting and affirming and promotes Manaakitanga, (O'Reilly, 2006).

Circumstances and contexts where Consensus Cardsort is useful for whanau Maori

The *Mahi Whanau* workshop teams also scoped the possible instances of use of Consensus Cardsort by whanau Maori. They concluded that Consensus Cardsort is a good process to run a whanau hui, or for any situation where a group process is required. It is useful for conflict resolution because it enables the disputed issues to be presented in a way that is not a personal accusation or something that has to be defended. People don't have to get hurt when it comes to making

difficult and complex decisions. On the other hand because of anonymity the process enables voice to be given to things that might otherwise be unspeakable. It is suitable for dealing with issues that might arise out of hapu or iwi Treaty of Waitangi 'cross-claims', where whanau may be arguing amongst themselves. The consensus building aspects of the process also lend a hand to developing 'waiora'. This is promoted by fostering a balanced approach, for example where a Maori community is considering a Resource Consent, or where there are issues relating to cultural/tikanga consents or other kaitiakitanga process over a natural resource. Consensus Cardsort is also a useful process for planning for example in building a marae complex, and/or for a range of situations requiring strategic planning.

Ways in which Consensus Cardsort can help whanau Maori produce a clear and measurable desired future state

Mahi Whanau reflective teams considered the ways in which the Consensus Cardsort process contributed to the Future Narrative (see table 12). It was concluded that the process broadens and expands thoughts and ideas. It allows those otherwise on the outer to contribute their ideas and promotes the interweaving of one idea with another. The process engages whanau in the future and gives participants the authority and responsibility for that future. In that, as we have previously discussed, it first helps a whanau make a dream. It can also then help take a dream and turn it into a strategic plan towards the desired future state.

Clarity around the shape of that future state can be gained by setting measures around the demonstrable capabilities and capacities of the whanau along the lines suggested by Durie (Durie, 2001), by use of the MPF Whanau Development Matrix (Karauria, 2005), and by use of Family Start and MSD Social Report indices (Ministry Social Development, 2007).

Examples of use of Consensus Cardsort in Aotearoa/ New Zealand

Going for Goals

In this instance the process was applied by a Territorial Local Authority, the Napier City Council as part of a 1990's Commission Project called 'Going for

Goals' (Napier City Council, 1990). The process was open to the community at large. Unemployment was the major issue in the community at that time. The steering group, based in the City's Strategic Planning Unit, provided participants with a series of briefings across six strategic themes: Tourism; Manufacturing; Recreation; Primary Production; Transport; and Service Industries. Participants were asked to choose a key theme. They were given a further briefing by a workshop foreman and then asked to respond to the question

"What can this community do to develop employment in this sector?"

Participants were issued with blank cards and asked to write their responses, one card per idea. The cards were then clustered and summarised on flip chart sheets (in place of Summary Cards). This is essentially the form of Consensus Cardsort used in *Mahi Whanau*. The facilitator for the Going for Goals process was Shaun Mc Carthy of New Zealand Human Synergistics Ltd. Shaun Mc Carthy trained and licensed me as a trainer in ConsensusCardsort and New Zealand Human Synergistics Ltd proprietary materials.

Royal Commission on Genetic Modification

Consensus Cardsort was used during the process of public consultation undertaken by the Royal Commission on Genetic Modification. The process used for Consensus Cardsort is recorded in the Report Appendix 1, Section 3: Processes of the Commission (Ministry for the Environment, 2002). It was used initially for a scoping meeting and then used at 14 public consultation meetings held across New Zealand, involving 1,255 or more individuals.

In describing Consensus Cardsort the Report of the Royal Commission says:

> "The Consensus Cardsort process is a means of encouraging workshop participants to identify, acknowledge and/or understand a variety of opinions surrounding a complex issue. The process provided the Commission with an informed comprehensive view of issues of interest and concern within a region. The Consensus Cardsort process was also successfully used at the Commission's scoping meetings in August 2000"
> (Ministry for the Environment, 2000:133)

An advantage of the Consensus Cardsort process was that it ensured that a cognitive process was engaged in at the beginning of the Public Meetings. Getting

participants to sit down and think about what they had to say in response to the questions helped calm the emotions. The emotions generally went hand in glove with 'positions'. Environmentalists tended to be implacably opposed to GM, whereas scientists, farmers and people in business were generally in support of various applications of GM. However not only did participants have to contemplate their position and actively record responses but they also had to engage interpersonally with others who might hold an opposing view. In fact during the clustering and summarising process the chances were that a participant might end up reading out a card that expressed a view to which the participant was personally diametrically opposed. Consensus Cardsort facilitates a neutral approach based around an idea rather than a personified approach based around a position.

The key drivers for the Commissioners were to have processes that allowed cross-cultural input, and that enabled positive engagement with people who might otherwise be destructive through the frustration of not being heard.

The Consensus Cardsort process as used in The Royal Commission took the following form. At the outset of the public meeting programme participants were asked to respond to questions based on eight topic headings. These questions were derived from the Commission's Warrant, and on the feedback from a series of scoping meetings, which also used the Consensus Cardsort process. The headings were:

- Human health issues
- Consumer choice/ labelling issues
- Cultural/spiritual issues
- Environmental issues
- Economic issues
- Future use issues
- Global development issues
- Ethical issues

The questions were made available at the Public meetings on 'issue-specific' A1 flip charts. A complete list of questions was provided as a five page document. The questions were designed to stimulate discussion. Participants were also invited to identify their own questions if they wished. Plain white cards, about the size of a postal envelope, and pens were made freely available and participants were invited to respond to the questions, with one clearly written response for each card. A response might be a statement, a further question or an idea pertinent to the question. Participants were encouraged to respond to as many of the questions as they liked. The process was outlined in a one-page document available at the Public Meetings and on the Commission website.

In this case the Consensus Cardsort process involved four phases and required participants to:

- Identify a question from the issue-specific flip chart and then write down their individual response to each question on a separate white card

- Collect the white cards on the table and redistribute them to participants at the table

- Collate the white cards into piles of similar questions, discuss and write a summary of the content of each pile of collated cards on coloured cards

- Write the summarised issues on a large sheet of paper and nominate a participant to report back to the Commissioners on the summary points

<div align="right">(Ministry for the Environment, 2000:134)</div>

People who needed to leave the process early were able to contribute their Idea Cards and be confident that their point of view would be heard. Participants were asked to split into groups and to sit at tables.

They were encouraged to mix and mingle rather than cluster in groups with their friends or with people who shared similar views. The Commissioners generally moved around the venue listening in on workshop dialogue and observing the process. When the various workshop groups had exhausted their Idea Cards and had completed the clustering and summation process a self selected group

representative was asked to report back to the Commissioners on the matters discussed by their group, the conclusions they had reached, and the issues that sat unresolved. During this phase Commissioners were invited to seek clarification and ask questions of the discussions held amongst the groups. In some ways the process was analogous to a large reflective team process.

Methamphetamine Scoping Study

A further New Zealand example of the use of Consensus Cardsort was with the Methamphetamine Community Resilience and Self-Prohibition Scoping Study (see table 6) undertaken across the North Island of New Zealand in early 2003 for the Ministry of Health (O'Reilly, 2003). Nine consultations were undertaken in a group setting.

Table 6: Participant Groups in Methamphetamine Study

Participant Group	Participant Numbers
Te Taiwhenua o Heretaunga, Hastings (Maori)	40
Maori Focus Unit Hawke's Bay Regional Prison (Mainly Maori)	19
Hastings Social Practitioners (Mainly Maori)	12
Te Tepu Rangatira, Akarana Sth Auckland (Maori)	9
Waahi Whaanui Trust, Huntly (Maori)	30
Hauora Waikato, Hamilton (Maori)	40
NZ Prostitutes Collective, Central Auckland (Mixed)	8
Waitemata DHB, Auckland (Mainly Pakeha)	20
Newtown Union Health, Wellington (Maori)	10

A Consensus Cardsort process was utilised with the exception of the meetings with gang rangatira (Auckland), the New Zealand Prostitutes Collective (Central Auckland), and Newtown Union Health (Wellington).

In these instances proceedings were taped or written notes were taken with the data then being transcribed into the Consensus Cardsort reporting format. The

consultation process normally started with Mihi-mihi and Karakia followed by an introduction about the topic and the process from the facilitator. The process led to some significant insights about how to counter the wave of methamphetamine use in New Zealand by building community resilience and resulted in a national project 'Mokai Whanau Ora'. In this it has proved to be an effective process for scoping a problem and in eliciting community action. The findings of the Scoping Study are expressed in terms consistent with Ross Himona's principles of Community Development/Maori Community Development. The process illustrates communities at work analysing their own situations; defining their own problems and challenges; setting their own aims and goals; and, devising their own solutions and strategies (Himona, 1998:1).

Runanga Marae – Ngati Mahuika

Another example of the use of the Consensus Cardsort by Maori can be observed in a Hapu development exercise undertaken for the Runanga Marae (Ngati Mahuika) in mid-February 2004 (O'Reilly, 2004). The participants numbered about 40 hapu members. The adult participants utilized Consensus Cardsort methodology to group and summarise their ideas about what they wanted for their marae. Children contributed drawings. The exercise appears to have been successful in that at the time of writing of this paper the hapu has now built a new ablutions block and new dining room.

Nga Mokai Pilot Study

This study was undertaken to determine the health concerns of Nga Mokai, a cluster of hard-to-reach and hard-to-deal-with Maori whanau in the central and southern suburbs of Wellington (McKenzie, 2005). It used Consensus Cardsort to determine the health concerns of Nga Mokai whanau. Cardsorting was thought by both Nga Mokai community members and the researcher to be an appropriate method in allowing the Nga Mokai Community to freely express their ideas in their own words without categorical restraints. It is a method which validated participants' opinions and ideas through knowledge sharing process which identified common issues experienced by the group (Krueger, 1994).

Two Cardsort groups, one male one female, were run using the same process used by Human Synergistics International, Safety Series.

The Consensus Cardsort session included a Mihi (greeting), Karakia (prayers) and kai (food), at the beginning of the Consensus Cardsort, and a summary at the end of the Cardsort to ask participants for confirmation of the final findings. The analysis of Cardsort data was part of the Consensus Cardsort process itself as identified in the methodology. Rather than using traditional qualitative analytic approaches, such as Content Analysis (Berelson, 1971) or Grounded Theory (Strauss, 1987), the Consensus Cardsort method was used to allow participants, rather than the researcher, to determine the most prominent and emerging themes from the study. Each question asked of the group was sorted into themes of common content by group discussion and interaction. The group consequently reached a 'real time' consensus and analysis of subsequent themes from the Cardsort group, conceptualized in a way consistent with the participant groups' views, and expressed in their own words.

The major finding of this research study was that Consensus Cardsort was a useful method in a hard-to-reach community setting such as Nga Mokai. The Cardsort method gave participants a chance to express their opinions and their intelligence on prominent health issues and concerns for them and the wider Nga Mokai community. Part of the Cardsort process was also liberating participants' 'voices' from a marginalized position in society. The theories and methods used in the pilot study did help uncover some of the most concerning and underlying health issues for the Nga Mokai community. However, in McKenzie's view the real achievement of her study was enabling the Nga Mokai community to participate in research (McKenzie, 2005).

Advocacy Network Services Hikoi

The Roopu Maori of Health and Disability Advocacy Services – Advocacy Network Services (ANS) which is the regional field service of the Office of the Health Commissioner – wanted to develop a process to canvass Maori service

providers and Maori service consumers as to their views across four aspects of ANS:

- Access to education about health/disability rights
- Access to advocacy services
- Flexibility in delivery of advocacy services
- Cultural safety for Maori in delivery of services by Advocacy Network Services

The management team asked a facilitator to provide a process to elicit responses from hui participants and to do so in a way that enabled the data to be recorded and assessed (O'Reilly, 2007). ANS particularly wanted feedback from its rural Maori communities. In early May 2007 ANS convened hui in Te Wairoa, Ruatoria, and Te Teko. It was decided to use a questionnaire using the Likert scale as an easy-to-complete satisfaction index, and to use Consensus Cardsort to probe underlying issues. In all, besides the ANS team, 68 people participated. This included a large number of 'Tangata Whaiora' (mental health service consumers) who managed to participate in the process well. The questions were:

- What do ANS need to do to improve access to education in rights regarding health and disability services to Maori communities?

- What do ANS need to do to improve access to advocacy in rights regarding health and disability services to Maori communities?

- What do ANS need to do to provide flexible advocacy services that meet the needs of Maori communities?

- What do ANS need to do to provide culturally safe advocacy services that meet the needs of Maori communities?

The process used was the same as that used by of the Royal Commission on Genetic Modification. It produced useful results by way of feedback to ANS service delivery strategists and created a sense of having been listened to by Hui participants.

Examples of Wide Applicability of Cardsort

The literature reveals that the generic Cardsort process has been successfully used across disciplines, cultures, and geography. Examples of its wide applicability are:

- by website developers at Massachusetts Institute of Technology (MIT Web Advisory Group, 1999);

- by clinical health researchers (Cochran,1998;Quittner, 1998);

- with structured and semi-structured interviews with questionnaires, daily diaries, latent partition analysis, and multi-dimensional scaling (Jensen & Allen, 1993);

- with a contextual, process-oriented approach (Davison, Degner & Morgan, 1995);

- in the form of a teaching tool in relation to adult learning and social cognition theory (Drake, 1995);

- in teaching English (Ministry of Education, 1999)

Table 7: Advantages and Disadvantages of Consensus Cardsort Process

UPSIDE →	← DOWNSIDE
Flexibility	
Adaptable	Takes time – about 2 hours
Inclusive process	Groups tend to conform to majority view
Variety of ways to input	Depth of data questionable
Open ended	
Transportable	
Cheap to run	
Accessibility	
Helpful with ethnic and minority groups	
Resonates with Maori	
Cross cultural	Groups tend to conform to majority view

UPSIDE →	← DOWNSIDE
Useful method for hard to reach community	Doesn't capture group dynamics
Enables engagement with people who might otherwise be destructive	
Lower literacy demands than other processes	
Sensitive to community symbols and voices	Not able to quantify commonness of cards in a cluster
Comfortability	
Participants feel at ease	
Non-hierarchical	
Mitigates personal issues	
Useful for conflict resolution	Views change over time and may shift
Effectiveness	
Fosters authority over self	
Promotes Puawaitanga	
Fosters synergy	
Potential	
Results generally exceed expectations	

Summarising the Pros and Cons of Consensus Cardsort

I have taken the data from the Summary Focus Group in *Mahi Whanau*, and from Dr. Monique Mc Kenzie's study (Mc Kenzie, 2005 – see Chapter 2, Nga Mokai Pilot Study), and laid them out in a table with the perceived advantages in the left column and the perceived disadvantages in the right had column. Three seem to be five implicit themes: flexibility; accessibility; comfortability; effectiveness; and, potential (see table 7 above).

Chapter Four:

RESEARCH METHODOLOGY

This dissertation records a small Participative Action Research project (Wadsworth, 1998) which assesses the efficacy of Consensus Cardsort as a device to evoke Whanau Future Narratives, and does so in a way that can feed into policy development in pursuit of Maori succeeding as Maori (Durie, 2005).

Action Research

Action Research consists of a family of research methodologies which pursue action and research outcomes at the same time. It therefore has some components which resemble Consultancy or Change Agency, and some which resemble Field Research. It is emergent and takes place gradually as the process is worked through.

Dick (1999) contends action research needs to be:

- Cyclic – similar steps tend to recur in a similar sequence. Its cyclic nature helps responsiveness. It also aids rigour. The early cycles are used to help decide how to conduct the later cycles. In the later cycles the interpretations developed in the early cycles can be tested and challenged and refined;

- Participative – the clients and informants are involved as partners or at least active participants in the research process;

- Qualitative – it deals more often with language than with numbers; and

- Reflective – critical reflection upon process and outcomes are important parts of each cycle. The researchers and others involved first collect and then critique what has already happened.

<div align="right">(Dick, 1999:1)</div>

The *Mahi Whanau (2)* research project is part of a cycle of probing. It builds on a series of four sequences undertaken in *Mahi Whanau* and extended by a further two sequences in this current project, *Mahi Whanau (2)*.

It is highly participative process engaging both whanau members and contributing social practitioners as the Study works through. The content is essentially qualitative. The process is reflective and uses a number of techniques to enable self-critique and reflection.

The Consensus Cardsort process is consistent with Kemmis and Mc Taggart's framework for Action Research:

Plan →Act→Observe→Reflect (and, an ongoing repetitive cycle of Plan, Act, Observe, and Reflect)   (Kemmis and Mc Taggart 1988)

It is apparent that the active participation of the research subjects, as enabled by the Consensus Cardsort process, is a key factor to this approach. This participative aspect has been made explicit in the form of what is known as Participative Action Research. Participative Action Research works on the premise that knowledge is political and acts on the world. It is rooted in the liberation of disadvantaged and oppressed people through participation, discourse, reflection and action and seeks to address a social issue (Munford and Sanders, 2003). Participative Action Research came about as a direct resistance to conventional research methods and is perceived by some as an act of opposition against the effects of colonization and institutionalism. It is distinguished by three specific characteristics:

- Shared ownership of the research between researchers and community;
- Community based analysis of social problems;
- Orientation toward community action;

(Denzin and Lincoln, 2000)

The Consensus Cardsort process in the form used for this project is consistent with these features. The participants are contributors to the project, 'consultants',

and are owners of the information, the vision, and the action programme. The action programme emerges from self-analysis, not from a description or a determination by others. The compatibility of the process with Maori cosmology and the application of Tikanga Maori during the process stimulate reflective korero.

The separation of idea from person by the anonymity within the Consensus Cardsort process helps counteract power structures, empowers the otherwise weak or silent, and enables a type of democracy to emerge. Finally, the tribal nature of Maori and orientation around whanau and hapu and the nature of 'mahi' collective work for a collective purpose mean that action is, by definition, community action.

To summarise, I have utilized a Participative Action Research approach supplemented by a number of techniques: Consensus Cardsort to delve into shared vision; Focus Group to summarise emergent data and confirm agreement; Self-Assessment using the Likert Scale to measure; and, use of Reflective Team techniques to examine practice and draw out paradox and contradiction.

Methods of Data Collection and Analysis

In *Mahi Whanau* there were four sequences which produced clusters of data. These sequences involved: 'Cardsorts', 'Spokesperson Interviews', 'Reflective Team Processes, and a comprehensive 'Focus Group'. To enable the reader to see what has occurred I have listed the *Mahi Whanau* 'Whanau Future Narrative' Idea Cards and Future Narrative Summary Cards alongside the *Mahi Whanau (2)* 'Current State' Idea Cards and Current State Summary Cards.

Although *Mahi Whanau (2)* stands on its own the *Mahi Whanau* feedback provides further layers of understanding and is a useful point of reference. This draws on the notion of Participative Action Research as a continuing and reflective process (Carr & Kemmis, 1986). In this project the act-reflect cycle is expressed as a series of six sequences, some of which have complex elements.

Data quality has been assured by the family of methods that have been applied. In the first instance the participants are 'participants in' rather than 'subjects of' research and 'own' the information. Secondly the narratives are derived from their own words. This is the ultimate test of authenticity. The Community Assessment Project says that information is authentic if it comes from at least three sources (Community Care Needs Assessment, 2000:5). The Swiss Academies of Arts and Science describes the process thus;

> "By experiments in real settings action, research and learning of all participants are recursively combined as a triangle to develop at the same time valid knowledge and the competences of the social groups to solve the problems". (Swiss Academies of Arts and Sciences, 2006:2)

We have already explained the realness and significance of the setting. Yin also speaks of the need for triangulation that is, reaffirming data from at least three diverse sources (Yin. 1999). For this project the sources have been:

- other studies
- the contributions of whanau participants
- the Reflective Teams formed with participants and social practitioners.

To ensure data quality several key criteria were followed. Firstly, to ensure the cultural integrity and the transparency of the research design and processes, I addressed the issue of my Pakehaness to identify any prior potential bias, and to enable me to take proactive steps to work within a Maori worldview. Secondly, during the Consensus Cardsort groups as facilitator I tried to remain as neutral as possible, staying clear of any assessment, implied or otherwise, of the value or implementation of the respective Whanau Future Narrative. Thirdly the collection of data has been rational and systematic. All input data has been included. Conclusions have been based on the evidence at hand. Fourthly, and finally, the results of the Cardsorts have a further seal of authenticity by the participants being involved in reviewing the findings.

Research Ethics

Ethics approval was sought from and granted by the Unitec Ethics Committee prior to the commencement of field work. (Approval no. 2007.701). The general principles of autonomy, beneficence, non-malfeasance and justice were applied to the study design. A Maori expression of ethics was assumed as being mandatory. The following principles were accepted;

- Aroha ki e tangata (respect for the people)
- Ka nohi ki tea (present yourself face-to-face)
- Titiro, whakarongo, korero (look, listen, speak),
- Manaaki ki te tangata (share and host people be generous),
- Kia tupato (be cautious)
- Kaua e taka hia te mana o te tangata (do not trample over the mana of the people Kaua e mahaki (don't flaunt your knowledge)

(Smith,1999)

As lead researcher I also ensured that the research was deception free through being transparent in acknowledging some of my own assumptions and ideologies prior to the study. These included ideologies based on egalitarian, social justice and communitarian theory founded on a background of a predominantly Pakeha, Catholic, middle-income, middle-class upbringing.

However the underlying core ethos that sits behind and undoubtedly influences the project was that earlier noted expression by Tareha Te Moananui MHR, that all we have to do is to focus on that which is good (NZ Parliamentary Debates, 1868:270).

Informed Consent

The participant whanau (see table 2) had previously participated in *Mahi Whanau*. They confirmed their commitment to the new project by signing a letter. Everyone in each whanau was invited to participate including nga tamariki me nga kaumatua (children and elders). Whilst #1 *Whanau* and #3 *Whanau* did not include extended family #2 *Whanau* had one member of the extended whanau participate. The circumstances of #1 whanau have changed somewhat in terms of

their abode. Between studies they have moved from the sub-standard accommodation at their traditional kainga to a good standard Housing New Zealand Corporation rental property, albeit in a low decile suburb.

Whilst this is a participative enquiry, and the participants are positioned as being 'consultants' to me, the three participant whanau experience a level of intrusion into their family lives.

Although the identity of the whanau is not revealed, and the whanau have previous experience with the methodology, it was still appropriate to get expressed permission, informed consent, to initiate the process and to record the detail. As previously noted Informed Consent was gained by way of a confirming letter signed by a whanau representative. The signed letters have been retained by the lead researcher.

The six sequences of *Mahi Whanau* and *Mahi Whanau (2)*

The research calls upon Participative Action Research as a continuing and reflective process (Carr and Kemmis, 1986). In this project the act-reflect cycle is expressed as series of six sequences, some of which have complex elements. The next section describes the four sequences of Mahi Whanau and Sequence 5, the first of Mahi Whanau (2). Sequence 6 is described in Chapter 5. Because of the highly reflective approach utilised in this Study it is necessary to retrace the steps of the previous cycle of action reflection undertaken in *Mahi Whanau* before setting off to discuss and analyse the *Mahi Whanau (2)* Sequences. It is not necessary to repeat the detail of the entire *Mahi Whanau* study. A summary approach will suffice if each Sequence is treated clearly and in turn.

***Mahi Whanau* Sequence 1**

The goals of Mahi Whanau are stated on page 23. Sequence 1 was an initial assessment of the Consensus Cardsort process with two whanau examining its cultural appropriateness, teachability, usefulness in a range of circumstances, and, ability to produce a clear and measurable desired future state. The components of Sequence 1 were:

#1 Whanau Cardsort Future Narrative process with collation of Idea Cards and production of Summary Cards. These data are included in Whanau Narratives tabulated data in table 10a .

#1 Whanau Whanau Reflective Team feedback to lead researcher.

#1 Whanau Whanau Spokesperson feedback to lead researcher.

#2 Whanau Cardsort Future Narrative process with collation of idea cards and production of Summary cards. These data are included in Whanau Narratives tabulated data on 11a.

#2 Whanau Whanau Reflective Team feedback to lead researcher

#2 Whanau Whanau Spokesperson feedback to lead researcher.

NB: #3 Whanau was **not** introduced into the research until Sequence 3.

As can be seen in this Sequence the process was run '2 x 2', twice, with two reflective stages also run twice. This provided a good body of output by way of raw data from the Consensus Cardsorts and from the very rich and thick observations from the Reflective Team. The Reflective Team sat in on the Consensus Cardsort process with each whanau. They also ran through two reflective discussions with the lead researcher.

Mahi Whanau Sequence 2

Consistent with Action Research methodologies there was a need to review what had happened to date and what we need to do or adapt to improve the Consensus Cardsort Future Narrative process. This was a chance to look back on the experience with members of the two whanau and the members of the Reflective Team and discuss what had arisen from the process to date. This was run as a summarising/confirming process. It commenced with a Consensus Cardsort to agree on the themes and then moved to a Focus Group style confirming discussion around the Summary Cards. Recommendations from this part of the process led to a few technical adjustments as to the way the Consensus Cardsort process was run. These were applied in the Consensus Cardsort Future Narrative undertaken with #3 Whanau, which follows the same order of events given for #1 whanau and #2 whanau above.

Mahi Whanau Sequence 3

A third whanau (#3) was recruited. A Consensus Cardsort Future Narrative process was undertaken with them and again this led to the production of a number of Idea cards and Summary cards. These data are similarly included in the tables (see table 11a) following this section. The Reflective Team also observed the process and ran a reflective interview with the lead researcher. This completed the data gathering process with the three whanau.

Mahi Whanau Sequence 4

A final 'all in' Summary Focus Group was held involving all whanau spokespersons, Reflective Team members, and a number of social practitioners who had not yet encountered the process. The new participants had read a comprehensive briefing on the Study to date then took part in a Consensus Cardsort as a lead in to the Focus Group discussion which provided an overall summary. All of these stages fed into the final *Mahi Whanau Report* upon which we have drawn. The entire *Mahi Whanau* process is outlined in the 'spiral' diagram, Figure 4.

Figure 4: Mahi Whanau Research Sequences 1-4 (after Kemmis& McTaggart, 2000)

Sequence 4:   Focus Group review again with 3 whanau reps and Reflective Team and Taiwhenua Policy Advisors

Sequence 3:   One Whanau Cardsort   One Reflective Team Process

Sequence 2:   Focus Group to Review Process with 2 whanau Reps and Reflective Team

Sequence 1:   Two Whanau Cardsorts   Two Reflective Team Processes
Two 1:1 Reflective Interviews
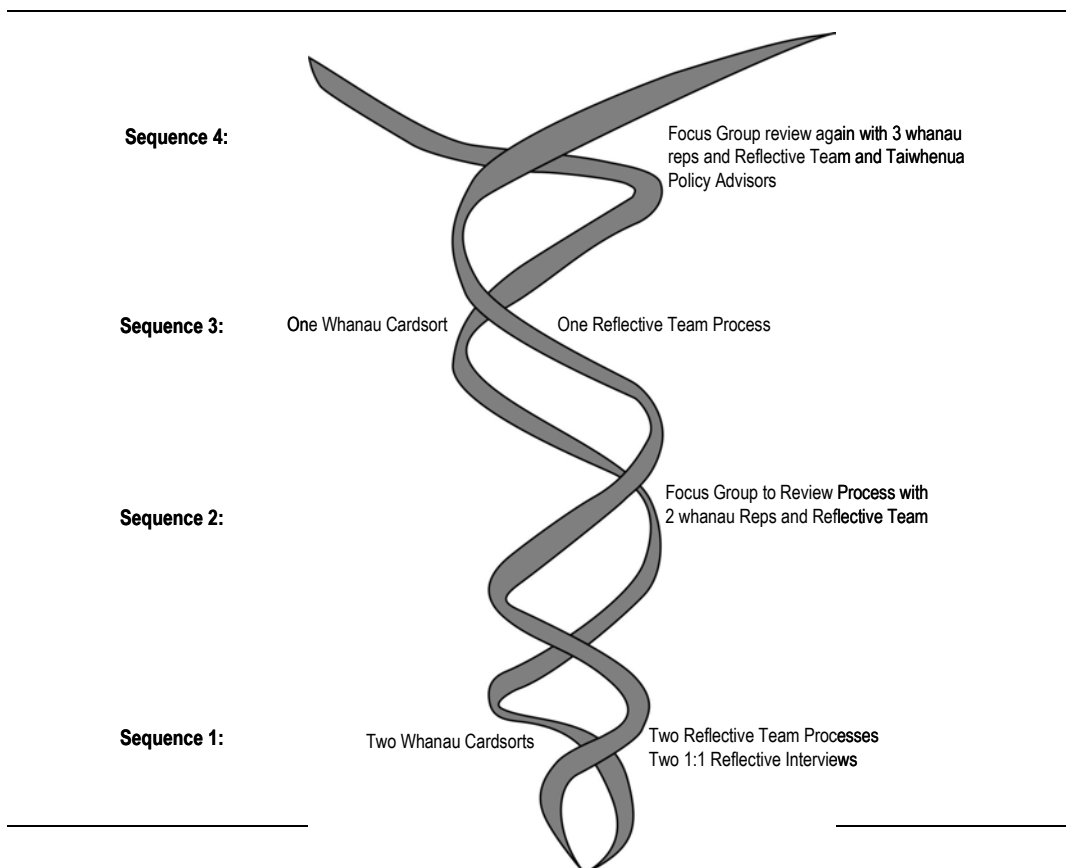
Mahi Whanau (2) - Sequence 5

Context

Mahi Whanau (2) is a stand alone piece of work as was *Mahi Whanau*. However the two projects are entwined, the latter effort building on the understanding gained in the first. The approach is graphically presented here as a sequence in a cycle of spirals demonstrating the growing engagement with knowledge holders and the increasing understanding of issues as the research rolls forward (Carr & Kemmis, 1986). The Consensus Cardsort process in *Mahi Whanau (2)* is very similar to that discussed in Sequence 1 and is the same for each whanau. The *Mahi Whanau (2)* process commenced with a hui held at each whanau home in turn.

Data Gathering Process

After the ritual of welcome, Mihi mihi and Karakia, I gave a brief explanation as to why I was undertaking the project. Each Cardsort process asked three questions, and presented one statement which sought to discover how comfortable whanau were with Cardsort.

Questions:

- What has your whanau done to achieve your whanau future vision?

- In what ways did the Cardsort process help your whanau produce a future vision?

- What would have helped your whanau improve your achievement in terms of your whanau future vision?

Statement:

- Our whanau knows how to use Cardsort to spell out our whanau's desired future

Feedback during *Mahi Whanau* (O'Reilly, 2006) suggested that I should keep my contextual explanations simple so I briefly outlined the overall process.

Each Cardsort took up to two hours. As in *Mahi Whanau* I utilised the 'Consensus Cardsort' process outlined in the Report of the Royal Commission on Genetic Modification (Ministry for the Environment, 2001). To assist the participant whanau[1] I provided:

- a poster with instructions (see Fig 5)
- a set of detailed 'facilitators' instructions and explanations on an A4 sheet (Appendix 2)
- a bullet point summary of the process on another A4 sheet (see Fig 5)

Figure 5: Consensus Card Sort Future Narrative Instruction Chart

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- Write your idea or comment on a white 'idea card'
- Write one idea per card. If you have more than one idea use another idea card
- Write so someone else can read your writing
- If you would rather draw a picture or diagram then that's ok as well
- When you have finished writing all your ideas gather all the idea cards together and shuffle them.
- Distribute the white idea cards equally amongst the group
- Cluster similar white idea cards
- Summarise the cluster of ideas on a coloured summary card
- Put the coloured summary card on top of the relevant pile of idea cards and bind them with a rubber band.
- Repeat the process until all idea cards have been clustered and summarised.

Each Cardsort took up to two hours. As in Mahi Whanau I utilised the Consensus Cardsort process outlined in the Report of the Royal Commission on Genetic Modification (Ministry for the Environment, 2001). Each particular whanau was

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[1] When I was designing the study I originally intended to let the whanau run the Consensus Cardsort process, cold, without any reference material. However, further reflection led me to consider that I might be steering the enquiry into a binary 'could/couldn't' trap. Each whanau might demonstrate different levels of capability. As I considered the matter further it then seemed reasonable to supply some reference or instructional material on how to run the Consensus Cardsort process. Products generally carry instructions with them regardless how many times the consumer has used them.

then presented with copies of their own Whanau Narrative, created by them and written up back in June 2006. I read out the whanau narrative and discussed it with the whanau.

The whanau worked with me to construct on a flip chart their own bullet point summary of their recorded aspirations as at June 2006. I then presented the whanau with the first of three questions written on an easy to read card placed on the table. The question was:

'What has your whanau done to achieve your whanau future vision?'

Whanau members were issued with ballpoint pens and white 'Idea' Cards, about envelope size, and they were asked to record their responses to the questions on their Idea Cards. At this point I asked the whanau members to run the Consensus Cardsort by themselves. I had expected that some whanau would really struggle with recalling the process and I was prepared to wait up to ten minutes to see how each whanau coped, but in each instance the whanau seemed to have the process under control within a few minutes.

Once I was sure that the participants were comfortable using Consensus Cardsort independently, I stepped back whilst they completed Question 1, going through the entire process, dealing with the question individually and recording their responses on the white 'Idea Card', and then, after discussion, summarising them on a colored 'Summary Card'.

When all of the Idea Cards in response to the first Cardsort question had been clustered, and the Summary Cards had been agreed upon, I handed out the Likert-style self-assessment question sheet to each whanau member participant. Participants were asked to agree or disagree with the following statement:

'Our whanau knows how to use Cardsort to spell out our whanau's desired future'

Below the proposition there was check box with indicators at five 'tick' points of reference along a continuum of possible response ranging from 'strongly disagree' to 'strongly agree'. Respondents were invited to tick the box that best reflects their assessment of the above statement:

Figure 6: Likert Style Question

Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree

With the question sheet competed I was prepared to pick up the facilitation if required, but, as noted, each whanau knew what to do and they continued on their way and used Consensus Cardsort to answer the following two questions:

- In what ways did the Cardsort process help your whanau produce a future vision?

- What would have helped your whanau improve your achievement in terms of your whanau future vision?

Each time the whanau went through the entire process, dealing with the question individually and recording their responses on the white 'Idea' cards and then after discussion, summarizing them on the coloured 'Summary' card. Once we had completed all questions I facilitated the closing of the session formally in a culturally appropriate way and thanked participants.

Data from Sequence 5 consisted of Idea and Summary Cards from the Cardsort process and the response to the above question. No tape recordings or other record was made of the Cardsort process. Other biographical and situational data about the whanau gathered informally is used from time-to-time to provide a context for some of the observations that have emerged from the research. It is important to note that unlike *Mahi Whanau* the Reflective Team did not sit in on the Whanau Future Narrative Cardsort process in *Mahi Whanau*.

This adaptation was introduced to deal with what I anticipated as being a potential 'whakama' or embarrassment factor. I was conscious of the threat of breaching one of my research principles namely that I would not 'takahi' on the mana of the whanau when I presented Question 2;

"What has your whanau done to achieve your whanau future vision?"

In the event the issue of whakama did not arise. On reflection, I have challenged myself that at some subconscious level in the study design in this regard I may have made an assumption that was actually dissonant with the whole MPF presumption of potentiality and capability. Why did I anticipate that whanau were going to notionally 'fail'? In any case the effect has been inconsequential but it acts as a reminder of the need for constant reflexivity.

Chapter Five:

PROBING THE CARDSORT DATA

A comparative analysis of whanau future narratives and current state narratives and further analysis of the underlying drivers that assisted change

Initial Assessment of Whanau Responses

My first task was to ensure that the participants had been comfortable using Consensus Cardsort independently. Their responses are recorded in table 8. I have indicated the responses of the whanau members as the letter 'P' for participant, and my own response as 'Self'.

Table 8 Whanau responses to the statement 'Our whanau knows how to use Consensus Cardsort to spel1 out our whanau's desired future.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree
		Whanau 1		
		-	P1P2 P3P4	
		Process Comment: Muddled along, with the tamariki being the ones who got onto it first. Some literacy issues. Tamariki played an important facilitating role	Self	
		Whanau 2		
			P1P2 P3	
		Process Comment: Self organising - three very articulate adults and a very work like approach to the task at hand		Self
		Whanau 3		
			P2P3	P1
		Process Comment: One whanau member (dad) took over to some degree	Self	

Not only did whanau appear capable of running the Consensus Cardsort process by themselves their responses to the evaluative question indicates that they felt comfortable with the process despite a year having passed since they last engaged with it.

Raw Data from the Cardsort Future Narrtive Process

I decided to treat the data in the following way, taking each whanau's responses in turn. First I created for each whanau a table (table 9a, 10a, 11a) which set out in columns left to right: the 2007 Current State Summary Cards; in the next column the 2006 Future State Summary Cards; in the next column the 2007 Current State Idea Card; and, in the final column, the 2006 Future State Idea Card. This enabled a visually accessible but more detailed analysis of the various movements as compared to aspirations.

I then created a second table (table 9b,10b,11b) with the 2006 Future Narrative in one column and the 2007 Current Narrative in the other column. This enabled an overview of the general aspirations in 2006 as compared to the realities in 2007. All information in this table comes from the whanau's Idea Cards and Summary Cards.

#1 Whanau Discussion:

The 2007 Cardsort was undertaken at the whanau home. Mum, dad, and two of the teenage children participated. Table 9a is drawn from the raw data from 2006 and 2007 narratives. In the first instance the #1 whanau had nine direct aspirations in 2006 (see table 9a). Although at the time these were not prioritised, if one took a Maslowian approach, having decent warm safe shelter would be ranked as a key priority. In 2006 the living conditions were tough and would be described as being substandard against a number of generally accepted housing codes such as HNZC's rental housing minimal standards.

The septic tank was temperamental. Water supply was intermittent. The house was not insulated and was draughty. The caravan had no windows. In 2007 the whanau made the decision to move to a Housing New Zealand home in a suburb.

The whanau are now thrilled about living in a good quality home -"we have a nice home".

Table 9a: Whanau #1 Cardsort Responses

WHAT HAS BEEN DONE TO ACHIEVE YOUR WHANAU FUTURE VISION?			
CURRENT STATE SUMMARY CARD 2007	**FUTURE STATE SUMMARY CARD 2006**	**CURRENT STATE IDEA CARD 2007**	**FUTURE STATE IDEA CARD 2006**
Choice of High Schools now in reach		We have access to all high schools Closer to schools I'm doing well at school Need to go closer to school I think	I would like to go to Taradale High School A great education for all my children Good schooling for all my kids A great education for all my kids
Need a garden get one soon	Whanau garden	Need a garden get one soon	A small whanau garden- Puti-puti drawing (flowers)- Whanau garden
We now live close to sea	Beach house bach	We live close to sea- Close enough to sea so call it a bach	In the future I would like to live next to a beach- In the future I would like to live next to a beach
We have decent beds now		We have decent beds now	
We have a people carrier van	A good car or van that fits us all	Finally have a car to fit us all - Nice van- A car that can fit us all- We have a car	A good car that can fit us all- A cool van- Drawing of car- Drawing of car- I would also like a car that we as a family can sit in comfortably- I would like to have a car
We have a nice home	A big house for the whole whanau and for friends. Solar heating power and a decent water supply. Nice furniture	We have a home- Nice home- We have a home- We have a home	A big enough home to fit my whole whanau. Solar heating and a decent water tank and pump- Drawing of a whare with smiling faces- Not that big but at least a normal family house that is spacious and that can fit my whole whanau in- Four bedrooms and toilet and bathroom and spacious lounge and a spare room for other whanau to sleep in- I would like to see in my future at least a home that we can all fit inside and have space- Drawing of brightly coloured furniture-
	Stay where I'm living		To stay in a safe and friendly neighbourhood like W

Table 9a (continued): Whanau #1 Cardsort Responses

WHAT HAS BEEN DONE TO ACHIEVE YOUR WHANAU FUTURE VISION?			
CURRENT STATE SUMMARY CARD 2007	CURRENT STATE SUMMARY CARD 2007	CURRENT STATE SUMMARY CARD 2007	CURRENT STATE SUMMARY CARD 2007
	Have a job		I would like to cook at MacDonalds
	Play sports when I get older		I would like to play rugby when I get older
	Kura Kaupapa Maori		Kura Kaupapa Maori- A Kura Kaupapa Maori at the marae next door to the Kohanga
			Attend Kohanga and marae meetings
	Improve local road safety		Slower road speeds out in W for my children and grandkids
			A fenced home will be very cool
	A new marae building		I would like to see the Marae built up again because it looks really bare and weird
	Playground park area		I would like a park down our road - A playground area for the tamariki in W

The home is neat and tidy with highly polished native timber floors and a fresh interior paint job. It is warm and it has all modern conveniences. The tamariki had wanted multiple bedrooms rather than just all sleeping in the lounge- "we have decent beds now". They wanted to be able to invite friends over. In this respect they are happier now and there is a sense of pride and achievement - "I'm doing well at school"

On the other hand there has been a trade off. The house is some distance from the whanau's traditional kainga. Cousins and other relations are no longer next door. On the other hand having a decent home seemed to be a long held dream being fulfilled - although in fact they were satisfying urgent needs rather than wants.

The house is a short walk to the sea and access to the beachside. It also is sited centrally with access to two High Schools. However the changed geography has meant need for a decent vehicle for work and for those who have to get to the

existing primary school and Kohanga Reo. In 2006 the whanau wanted a 'people carrier van'.

Table 9b: #1 Whanau Future Narrative Vis Vis #1 Whanau Current Narrative

2006 Future Narrative #1 Whanau	2007 Current Narrative #1 Whanau
The #1 whanau want to be able to stay on their ancestral lands at a peri-urban marae community. From there their aspirations are in two clusters, one of which relates to the broader community and the other directly to the whanau itself. In terms of the wider community the whanau want to see their marae rebuilt, an active kohanga reo, the establishment of a Kura Kaupapa Maori, establishment of a community playground, and introduction of road safety measures, localised speed reduction and fencing.	(*NB: This Narrative is focused on matters within the whanau's own control, and so it does not treat the maters relating to the broader community as in 2006*) The #1 whanau have traded off seriously substandard housing at the papakainga against living in a decent house in a suburb.
For the #1 whanau directly the key desire is to have a nice home with good supporting infrastructure in terms of power supply and water, and a supplementary energy source through solar power. The home should have at least four bedrooms and have a room available for friends and whanau staying over. The furniture should be nice and brightly coloured. There should be a whanau garden with flowers and kai. The whanau would like a nice car or a people carrier van that all of the whanau can fit in safely and comfortably. It would be nice to have a bach or beachouse near the sea.	The #1 whanau now have a nice home, with shiny polished wood floors. It has all mod-cons and is insulated for warmth. The children have their own rooms and have decent beds. They can invite friends and cousins over to stay. The furniture is comfy. There is no garden yet but there will be one soon. The whanau has two vehicles including a late model people carrier van that all the whanau can sit in. The house is only a couple of blocks away from the beach.
The #1 whanau would like a good education for all the tamariki and would like to have access to local High Schools. Employment is an important issue for the tamariki.	The #1 whanau tamariki are doing well at school. They now live at a point that gives them access to a number of High Schools. Dad is in fulltime employment.

> "Have a nice car or a people carrier van that all the whanau can fit in safely and comfortably in."

As at September 2007 they have an adequate 'people carrier' van/car.

The issue of securing places for the young adults at a good high school has been important for the whanau. The current location puts them in the centre of a zone that gives them access to two quality high schools.

Table 9b is a key points summary of #1 whanau's information in table 9a. In the 2006 Future Narrative, in contrast to the other participant whanau, much of the #1 whanau focus was on matters that sat outside of the whanau control. This says much about the whanau's notions of Te Oranga (community participation); Whanaungatanga (orientation to the very extended family); Pupuri Taonga (guardianship); and Manaakitanga (care for others). In *Mahi Whanau* these aspirations were described as 'indirect' inasmuch the whanau could not deliver on them on their own, and needed to do so in conjunction with others. In a sense these are 'hapu' type aspirations. Accordingly, when it came to assessing as to where the whanau were at in 2007 these 'indirect' aspirations do not feature (see table 10a). This is not surprising as very few of the desired outcomes are within their control or sphere of influence, and the question being addressed is 'what has your whanau done?

On the other hand the mother is a regular contributor to and worker at the Kohanga Reo and to that degree she is assisting in 'an active Kohanga Reo', and she is active in the Marae Committee and accordingly involved in the rebuilding of the marae and other community activities at the kainga.

The whanau are no longer living on their ancestral lands. Whilst there are longer-term plans to build a papakainga housing development where they can live this is some time off. The multi-owner status of their home at the time of *Mahi Whanau* meant that they were constrained from doing much about repairs or upgrading the home.

Table 10a: Whanau #2Cardsort Responses

WHAT HAS BEEN DONE TO ACHIEVE YOUR WHANAU FUTURE VISION?			
CURRENT STATE SUMMARY CARD 2007	**FUTURE STATE SUMMARY CARD 2006**	**CURRENT STATE IDEA CARD 2007**	**FUTURE STATE IDEA CARD 2006**
Kaumatua outings have commenced	The whanau wish to ensure that our kaumatua are cared for in transport health and day to day living and to be included in the social and cultural activities in the whanau	Kaumatua outings are on pension day- Kaumatua have a weekly outing- Kaumatua have transport to doctors shopping or other chores they need to do	
One Trust has been established and discussions have proceeded to look at further Trusts for other purposes		Whanau Trust has been set up – succession – intergenerational interactions- Set up Harawira Whanau Trust- Discussed setting up Urupa trust, Anikanara trust, County Yards Trust. Have a plan	
Kaumatua health care is active	To further extend health providers services at home for health checks delivered to all whanau members - Whanau wish to have a proactive health programme for healthy eating and healthy living physical mental spiritual	Recognition that kaumatua palliative care has begun - Kaumatua have 2 monthly WOF- Kaumatua have company: whanau visit them regular- Kaumatua have nurse come visit in home for check up	Kaumatua: caring for them, finding services and help available for them- Health – a facility in Waiohiki to ensure the health of whanau is checked- Health: rongoa exercises for young and old -
Tino Rangatahi have career education plans goals	Parallel streams of education – kura kaupapa/mainstream. Mainstream professional achievement. Career path – educational mentoring	Secured Te Whiti scholarship for whanau member to attend Lindisfarne College – doing well academically and sporting	Education. University/tertiary opportunities for all whanau members. Kura kaupapa and mainstream
We have instituted intergenerational whanau days	Whanau wish to increase whakawhanaungatanga	Whanau days monthly Pools, Park, Camp- Intergeneration interaction has commenced- Hold regular whanau days for kids/families	More family events- Whanaungatanga – bringing together whanau

CURRENT STATE SUMMARY CARD 2007	FUTURE STATE SUMMARY CARD 2006	CURRENT STATE IDEA CARD 2007	FUTURE STATE IDEA CARD 2006
	Whanau wish to ensure that every whanau member has a personal education plan and a career plan including trade training	Teenagers at school or have a contact with Youth in transition Services- Two Rangatahi have education career paths	Education and helping younger ones to achieve a better education, How to? Where to go? Who to see. What it entails - Gaining a fuller education within the current system. A lot of people slip thru the cracks- Education for ones that have been out of the workforce- Better education for all. Concerns Matauranga Maori. Pakeha education- Employment. All pakeke, Rangatahi in employment of their choice – rather than need
Three whanau members with quals; diploma in Poupou Karanga, Diploma in Accounting; Double degree History; Art History		Member of whanau has double degree. Another has obtained diploma in accounting-2 whanau have or are in the process of graduation	
Discussed building marae as part of Papakainga – 4 meetings	Whanau wish to ensure that we all have well designed mixed ownership and intergenerational homes in papakainga setting	Discussions on whanau marae have commenced	Papakainga housing. Intergenerational. Kuia, kaumatua, pakeke, Rangatahi, tamariki, mokopuna
		Discussed building papakainga and whanau marae (Anikanara)	Drawing showing communal living with three waves of circles, kaumatua in the middle, pakeke in the next ring and Rangatahi in the final ring
	Whanau wish to establish our own whanau marae- Whanau wish to ensure that kaumatua housing is provided	Had hui with wider whanau in regards to develop own whanau marae	Building on our land Whanau marae- Retirement community; part of communal living

Table 10a (continued): #2 Whanau Cardsort Responses

CURRENT STATE SUMMARY CARD 2007	FUTURE STATE SUMMARY CARD 2006	CURRENT STATE IDEA CARD 2007	FUTURE STATE IDEA CARD 2006
Three whanau members have purchased homes outside papakainga		Three whanau members have purchased homes outside papakainga-2 whanau have bought houses	Housing: all moko to own their own home-Housing. Building accommodation development expanding- Housing – cheaper and effective
In the process of looking into how we can do up Grandpa's home	Whanau wish to bring current housing stock up to standard and then maintain standard on an ongoing basis	In the process of looking into how we can do up Grandpa's home	Help whanau to fix their houses – maintenance
Have thought about utilizing 39 W Rd for palliative care	Whanau wish to explore with the hapu palliative care facilities locally tikanga based	Have thought about utilizing 39 W Rd for palliative care	Palliative care Palliative care facility
Intergeneration living has been tested		Intergeneration living has been tested	Care for young and old
Some of our rangatahi are in paid employment	Whanau wish to ensure that all whanau have employment choices	Some of our rangatahi are in paid employment	Employment, finding employment within hapu so whanau don't have to leave the district- Employment, learning a trade need for more tradespeople-
	Whanau wish to practice environmentally sustainable lifestyles e.g. recycling – no toxins and being environmental lobbyists		Environment; things that affect us as a whanau at our home life
	Whanau wish to establish a tourism enterprise		Historic tourism enterprise
	Whanau wish to be self sustainable through their own gardens/fruit trees, chooks and stock		Own gardens and organic food- Self sufficiency
	Sports for health and leisure and cultural development e.g. mau taiaha		Sports teams, coaching, fitness, different ranges of sport

Table 10a (continued): #2 Whanau Cardsort Responses

CURRENT STATE SUMMARY CARD 2007	FUTURE STATE SUMMARY CARD 2006	CURRENT STATE IDEA CARD 2007	FUTURE STATE IDEA CARD 2006
	The whanau wish to retain/maintain te reo tikanga Waiata and progressively improve		Waiata tikanga Maori- Matariki and what it means to our tipuna

#2 Whanau Future Narrative Discussion

The #2 whanau 2007 Consensus Cardsort hui was held at the whanau home, Pa K [whanau kainga]. Participants were the mother, father, and first cousin member of the extended family. The hui commenced after the father completed Mihimihi and Karakia.

The whanau has made significant progress across many areas in the period from 2006 to 2007. As can be seen by the narratives (see table 10b) this whanau has increased its competence on a number of fronts. If these are the bones of a whanau structure, then the capillaries of the living flesh have also been stimulated by the initiation of regular outings of the wider whanau to promote and enjoy whanaungatanga

> 'Whanau have introduced monthly intergenerational whanau days at pools parks or beach'

The introduction of regular trips and outings for the kaumatua and the provision of regular home-based health care check ups is heart warming.

> 'The whanau wish to ensure that our kaumatua are cared for in transport health and day to day living and to be included in the social and cultural activities in the whanau'

This models respect and love, and reaffirms the intergenerational nature of Maori society. The contemplation of kainga-based palliative care is an example of fusing together the realities of life and death, modern day medical practice, and traditional Maori Manaakitanga. #2 Whanau have resources, land, houses, and

Table 10b: #2 Whanau Future Narrative vis a vis #2 Whanau Current Narrative

2006 Future Narrative #2 Whanau	2007 Current Narrative #2 Whanau
There is the desire to ensure that whanau kaumatua are cared for in transport, health and day to day living and are included in the social and cultural activities of the whanau. The Papakainga concept raises the option of the whanau developing a whanau marae and having events to promote whakawhanaungatanga. The whanau are keen to retain their tikanga and to progressively develop and improve their use of Te Reo Maori and waiata. Consistent with their wish to care for nga kaumatua the whanau want to explore with other whanau a broader hapu local facility to provide tikanga based palliative care. The notion of health care extends to ensuring that health providers bring services to whanau homes for health checks delivered to all whanau members. They want to have a proactive health programme for healthy eating, living, physical, mental, spiritual life. This includes sports both for health and for leisure and for cultural development e.g. mau taiaha.	Kaumatua weekly outings have commenced. Intergenerational living has been tested. Whanau have introduced monthly intergenerational whanau days at pools parks or beach. Have scoped using one whare at kainga for palliative care. Kaumatua health care is active with a two monthly health 'warrant of fitness' and a nurse making regular visits to homes.
The whanau want to bring their current housing stock up to standard and then maintain standards on an ongoing basis. The whanau want to ensure that some of the housing is available for kaumatua and this has design implications.	The whanau are in the process of looking into how we can do up Grandpa's home
The #2 whanau wish to ensure that they live in well-designed houses, initially in a Papakainga situation, but also with they view that they may acquire property beyond Pa K[their papakainga].	#2 Whanau purchased 3 homes outside the kainga. In the kainga they have one modern well designed and equipped house. There are plans to upgrade others at the papakainga. They are looking at how they can do up granddad's home. Have held four meetings to discuss establishing their own marae as part of the papakainga.

2006 Future Narrative #2 Whanau	2007 Current Narrative #2 Whanau
These homes will be of mixed ownership, some being owned by individual whanau and others being owned by the whanau collective, an Ahu Whenua Trust or such. The homes would be intergenerational. This means that they need to be a sufficient quality to serve consecutive generations. It also means that there will be mixed ages and an intergenerational character to the Papakainga.	A #2 Whanau Trust has been established to look after and ensure succession of grandmother's land and discussions have proceeded to look at further Trusts for other specific purposes such as administration of WT Claims lands.
In terms of education the whanau wants to see parallel streams of education available to whanau members–both Kura Kaupapa Maori and mainstream. In the mainstream the whanau want to see members being able to avail themselves of the very highest levels of study. The whanau wish is for every member to have a personal education plan and career path spelt out. There will be educational mentoring and assistance with trade training and support for whanau members returning to the workforce. The whanau want to ensure that all whanau have employment choices. They wish to establish their own businesses especially a tourism related enterprise. The whanau want to practice environmentally sustainable lifestyles e.g.: recycling – no toxins and want to be local environmental lobbyists. The whanau want to be self sustainable through their own gardens\, fruit trees, chooks and stock.	Three whanau members have gained qualifications; Diploma in Poupou Karanga; Diploma in Accounting; Double degree in History and Art History. Two whanau members are under-graduates One Rangatahi gained Te Whiti Scholarship and is attending top private high school and doing well. Two Rangatahi have career plans. All are either at school or have contact with Youth in Transition programmes. Some of Rangatahi are in employment

reasonable income streams. They value education and are demonstrating achievement both in mainstream institutions and Waananga Maori. They are planning for the future and preparing their young through career planning and training opportunities. They have a strong sense of their history represented both

in the care of the living memories, personified as their kaumatua, and in their fostering of the cultural traditions of their ancestors.

It is reasonable to state that that the #2 whanau were already well on their way in 2006, but that Consensus Cardsort Future Narrative process helped bring greater focus to bear on what they actually wanted to do, 'Enabled focus and set goals'

#2 Whanau have achieved a great number of things around the governance and management of their whanau resources both at the level of individual whanau and at the level of the whanau collective. An 'Ahu Whenua' Trust has been established to manage and ensure tidy succession to the grandmother's land. Another Trust is being established with other parties to deal with a property likely to return after a TOW Settlement (see table 10b for overview 10a for more detail).

#3 Whanau Narrative Discussion

The #3 whanau live in a HNZC house in a pleasant neighbourhood and they gathered at the whanau home for the hui to undertake Consensus Cardsort. In attendance were the father, mother, and eldest son. It is a reconstituted family with a common father but children to different mothers. Dad is a gang member who has been in regular conflict with the law.

As can be seen in the comparative narratives the whanau has attempted to take a progressive route over the year 2006 – 2007 (see table 11b).

The #3 whanau hold on their home had been tenuous because of some of dad's actions but their tenancy has been secured because of improved behaviour. Mum has accepted help and guidance in terms of her parenting skills. In 2006 she expressed a desire to learn more about life skills and parenting 'so I can help my kids more' (see table 11c). She sought help through a Maori health programme and through Early Childhood Care. This has had a profound and positive impact expressed in the Summary Card "Parenting skills have improved through support"

The family diet has improved and there is an observable overall effort to improve health through physical fitness. In the period one member of the whanau has

Table 11a: Whanau 3#Cardsort responses

WHAT HAS BEEN DONE TO ACHIEVE YOUR WHANAU FUTURE VISION?			
CURRENT STATE SUMMARY CARD 2007	**FUTURE STATE SUMMARY CARD 2006**	**CURRENT STATE IDEA CARD 2007**	**FUTURE STATE IDEA CARD 2006**
Housing Corp hasn't thrown us out and National will hopefully be in at the next election so we can buy our own home	The whanau would like to own our own home	Housing Corp hasn't thrown us out and National will hopefully be in at the next election so we can buy our own home	I would like to buy a family home for my kids and their kids - Owning a whare in the future
Parenting skills have improved through support		Parenting skills "with whanau help" help from tamariki, Hauora, early childhood care - In the process of putting baby into child care	To learn more life skills e.g. parenting healthy fitness and recreation - To educate myself so I can help my kids in a more
Successful to a degree in education – one son to 7th form	We all need education for the future. Staying at school and setting a good example	My eldest reaching 7th form which hopefully his young brothers and sisters will look up to in the future - Unfortunately school became unsuccessful in terms of finishing school but missing milestones were achieved and examples have been set for younger generations-	Education. Going back to school to study getting into a career - My child in good school , good education
Overall improvement in eating habits	The whanau will follow a healthy eating healthy action programme	Change of eating habit wiser food choices - Eating habits for myself have changed in terms of less junk food. As a whanau I'm not sure that changes have been made in terms of healthier family meals including lunch etc	Good eating good health - To be able to give my kids the healthy future they will need to become healthy adults
Whanau travel experience at Christmas was cool	Whanau to travel internationally to broaden their horizons	Meeting more of Doug's whanau - Christmas road trip with **all** the whanau- Did a trip at Christmas with the whole family to Welly which was a great feeling	Vacation overseas

Table 11a (Continued): Whanau #3 Cardsort responses

CURRENT STATE SUMMARYCARD 2007	FUTURE STATE SUMMARY CARD 2006	CURRENT STATE IDEA CARD 2007	FUTURE STATE IDEA CARD 2006
Deepening of knowledge if whakapapa but not increased breadth of knowledge and improved whakawhanaungatanga	Learn whanau whakapapa	Having more family time with my partner's family i.e. hangis, family reunion at Christmas and baptism at Labour weekend- Going to my son's grandfather's tangi and meeting up with his whanau again - Initially for me to broaden my knowledge of my own whakapapa I had to seek suitable knowledge from a good source. That did not happen, however previous knowledge had been clarifies in terms of accurate knowledge as to I heard this etc- For myself changing back to Hawke's Bay (BPHB) has meant going back to my roots	For my family and myself to learn about their family roots
Family members have taken positive steps at sports and fitness (Rep Rugby, International kick boxing achievements)	We want to see the whanau enjoy sports for health and to achieve at them	K following through with his rugby league (HB Maori , EIT,)- Personally I have stepped up my own sporting feats as to stepping up my game playing higher levels- Sport as a whanau have bettered in terms of participation but also I think it has helped - My - N going to Thailand to represent NZ in the World Kickboxing Champs individuals to further their own PB's if you will - Kickboxing training for two months, walking casually	To work hard in all my types of sports and to excel in best most possible way

Table 11a (Continued): Whanau #3 Cardsort responses

CURRENT STATE SUMMARYCARD 2007	FUTURE STATE SUMMARY CARD 2006	CURRENT STATE IDEA CARD 2007	FUTURE STATE IDEA CARD 2006
Mixed results in employment. Some part time. 2 in training programmes	Having good employment is important for the whanau	Now I'm just worrying about Kohatu getting employment so his future is looking better - No employment as of yet but it's an achievable goal at this point of time- Part time work	
Well I have helped set up lawn mowing business for Lawns R us so that has given me a better understanding of what is needed to set up business in the future		Well I have helped set up lawn mowing business for Lawns R us so that has given me a better understanding of what is needed to set up business in the future	
No graphics		No graphics	

Table 11b: #3 Whanau Future Narrative vis a vis Current State

2006 Future Narrative Whanau 3	2007 Current Narrative Whanau 3
The whanau would like to know more about their whakapapa. They would like to follow a healthy eating and healthy action lifestyle. Mum would like to improve her parenting skills and knowledge. Participation in sport is important not only for being able to succeed as a sportsman but also for health reasons. The 3 whanau puts high emphasis on education for the future. Staying at school and setting a good example is valued. Having good employment is important for the whanau. K holds the objective to become a graphic artist. The 3 whanau would like to set up a whanau business. The whanau would like to travel internationally to broaden their horizons. The whanau would like to own our own home.	Deepening knowledge of whakapapa but not increased breadth of knowledge. Improved sense of whakawhanaungatanga. Parenting skills have improved through agency support. Whanau members have achieved positive results at sports and fitness. Overall improvement in heating habits. Representative rugby league and international kickboxing achievements. Son achieved 7th form. Mixed results in employment, some part time. Dad helped set up lawn mowing business. Whanau enjoyed shared travel experience at Christmas. Hoping for a change in policy so whanau can buy own home

received national awards and has represented New Zealand in international kickboxing, and another is an up and coming regional rugby league representative.

The son's disappointment around being 'unsuccessful' at school are perhaps a sign of unrealised potential ("Unfortunately school became unsuccessful in terms of finishing school"). The fact of the matter is that the boy has emerged with NCEA Level 2 credits in English and math and has been accepted by the NZ Army. This is higher educational achievement than anyone else in the family, and is better than most of his peers but is apparently frustrated that he could have done better. The sense of family has been strengthened by practice of whakawhanaungatanga and fostered by travelling at Christmas to visit relatives.

From a number of points of view (see table 9c): stable tenancy; improved and healthier behaviour; improved parenting; gaining NCEA Level 2 qualifications; improved sense of whanau connections the #3 whanau is in a better state in 2007 than it was in 2006. An interesting point of difference with the other whanau is that #3 whanau seem to have made their progress more through the sum of their individual efforts (mum getting training in parenting, both son and dad picking up their personal training) although on the other hand the family travel and shared approach to good eating habits were collective actions.

How Helpful was Cardsort in creating a Future Narrative

Having established through the whanau narratives that there have been positive changes for our participant whanau during the year between *Mahi Whanau* and *Mahi Whanau (2)*, I wanted to know how did undertaking the process really make any difference for the whanau who participated in 2006? To do this I compared (in table 12) the 2007 Idea Cards and Summary Cards from the second research question

> In what way did the Consensus Cardsort process help your whanau produce a future vision?

with data from the 2006 *Mahi Whanau* Cardsorts and Summary Focus Group which asked the same question (see Sequence 2 page 84). The data in the *Mahi Whanau* columns of table 12 is the summary of the Focus Group discussion on the above question. Whanau 3 is not represented at this point in the 2006 data as they were not introduced until Sequence 3.

Table 12 shows that there is agreement from the participant whanau that collectively bringing a desired future state to front of one's mind and writing it down led to the implicit or explicit establishment of shared goals. Undertaking the process together helped.

> "It helped each other gain a better knowledge of what the whanau wanted as a whole not just individually"

The synergy building nature of the Consensus Cardsort also helped. It "separated personality from ideas" and "broke down difficulties by eliminating personality".

The separation of idea or statement from 'person' encourages and enables the possibility of stating and discussing topics otherwise too touchy to deal with. It helps sidestep intimations or accusations of blame prefaced with 'you'. Ideas just 'are' – and consequently, because they are not personified they are less likely to trigger defensive responses.

In part this synergistic outcome may be because when the individual 'Idea Cards' are clustered and summarized on a 'Summary Card' the Summary Card becomes a polysemic statement. By that I mean that although directionality will be the same the summary statement can carry several and slightly different meanings. Individuals see their own idea or point of view represented in the Summary Card even if the words are not directly theirs.

The clustering process in Consensus Cardsort enables the Summary Card to express a higher level idea than those individual ideas. Hence that elusive state of synergy is promoted. Additionally, the respect with which contributions (ideas) are treated by not 'defeating' them but allowing them to sit as potential

**Table 12: Whanau and Focus Group Cardsort Responses as to how
Consensus Cardsort helped in the creation of a future narrative**

IN WHAT WAY DID THE CARDSORT PROCESS HELP YOUR WHANAU PRODUCE A FUTURE VISION?		
2007 Whanau Summary Card	**2007 Whanau Idea Card 2007**	**2006 Mahi Whanau Focus Group Summaries**
Whanau #1		
We set goals for ourselves and got them	Able to see what goals we wanted to achieve together Cause we can say now we have achieved it and now we have a good future	
It got us thinking about the future	It made us think about the future and how we could set goals to achieve them By writing things down that we need the most Because we have been working to set a good future	Process engages whanau in the future and gives them the authority and responsibility for that future
Whanau #2		
Enabled focus and set goals	It identified common goals It enabled us to set goals as a whanau It helped us to focus on what we wanted to do and define it Set goals we needed	
Separated personality from ideas	Broke down difficulties by eliminating personality Enabled difficult subjects to be brought to light to start sorting Created accountability without blame	Cardsort enables difficult questions / issues to be to b discussed without having to takahi on others' mana
Enabled discussion	Individual ideas where seen then put together It helped us discuss and agree / disagree on how we want to live, work, educate our future state Sharing ideas as a whanau get to know each other and how we think Discussed things	
Enabled clarity	Could see that some of us had the same vision Made things clearer Could see it written down	It can interweave ideas The process broadens and expands thoughts and ideas Dreams can be turned into strategic plan towards a desired future state

Table 12 (continued): Whanau and Focus Group Cardsort Responses as to how Consensus Cardsort helped in the creation of a future narrative

IN WHAT WAY DID THE CARDSORT PROCESS HELP YOUR WHANAU PRODUCE A FUTURE VISION?		
2007 Whanau Summary Card	**2007 Whanau Idea Card 2007**	**2006 Mahi Whanau Focus Group Summaries**
Whanau #2 continued		
Created and enabled focus	Created focus Gave us focus Identified positives through the woods/trees Engaged whanau members	It is an appropriate way to discuss key whanau issues help clarify ideas in action context and convert visionary musings into demonstrated reality Enabled whanau to describe current state Even people otherwise on the outer can contribute their ideas
Whanau #3		
It helped each other gain a better knowledge of what the whanau wanted as a whole not just individually	It helped each other gain a better knowledge of what the whanau wanted as a whole not just individually	
Helped clarify goals	It helped me remember our goals and ambitions as a family and as an individual Setting goals helped us work towards our vision	

contributors is helpful. In that way these ideas are like prototypes, forsaken routes the whanau conceptually went then came back from. They add value and become a part of the integrity of the eventual goals and action strategy. Finally by locating the action within the whanau gave a sense of influence over the future

> "Cause we can say now we have achieved it and now we have a good future"

These are concordant with the Focus Group summaries from *Mahi Whanau* in terms of engaging the whanau and helping them discover and realise their own inherent authority. The 2006 summaries also resonate with the whanau Cardsort offerings in 2007, namely, the process:

- Is inclusive, "Even people otherwise on the outer can contribute their ideas".

- Separates idea from person and 'enables difficult questions to be discussed without having to takahi on others' mana.

- Builds whanau consensus by 'interweaving' ideas.

- Clarifies ideas so whanau can 'convert visionary musings into demonstrated reality'

In the 2006 *Mahi Whanau* the contributing Idea Cards stated that the ways in which the Consensus Cardsort process helped was:

- Whanau that are shy to korero can write it down; whakama
- Younger one's ideas are included
- Embraces the rights of all whanau regardless of age or 'station'
- Allows inclusiveness and participation by all members of whanau
- Cardsort process is inclusive not exclusive
- Even people otherwise on the outer can contribute their ideas

The #3 whanau did not participate in that 2006 discussion and so their analysis in 2007 is significant. As table 15 shows they saw two key elements to the process

- It was a collective quest
- Having clear goals helped

Areas for Improvement

The final stage of the research was to establish what needed to be done in terms of improving the Consensus Cardsort Whanau Future Narrative process. I explored this aspect by asking the question:

Table 13: Whanau Consensus Cardsort responses and Focus group summaries suggesting improvements to process

WHANAU SUMMARY CARD 2007	WHANAU IDEA CARD 2007	FOCUS GROUP SUMMARIES 2006
WHAT WOULD HAVE HELPED YOUR WHANAU IMPROVE YOUR ACHIEVEMENT IN TERMS OF YOUR WHANAU FUTURE VISION?		
Whanau #1		
If we had set up checks we could have encouraged each other on the way	By helping each other to achieve them, We could of checked to see if we improved	The process is open ended and ideas can be contributed on an ongoing basis but make sure there is an audit processes to make sure you have it right
Whanau #2		
Funding as a consequence of doing the process – e.g. the HNZC process giving eligibility for loans for rural housing if you do their programme	Funding to get the work done Money	
Set up an operational structure	Delegate roles, jobs Set up groups committees Developing an action plan to consciously undertake the tasks	
Ongoing process	Continual Cardsort Cardsort – keep going Continue discussions Hui	The process is open ended and ideas can be contributed on an ongoing basis. All ideas and whakaaro are accepted whether in the past, present or future. It is a great device for generating dreams and goals
		Cardsort is a good way ton run a whanau hui
Confidence	Confidence	Just do it but ensure there is an audit process to make sure you have it right
Collective accountability	Collective accountability	
Time	Time	
Motivation	Motivation	
Individual accountability ownership of goals	Individual accountability ownership of goals	
Involve more whanau members	More whanau members involved	
	More whanau input	

WHAT WOULD HAVE HELPED YOUR WHANAU IMPROVE YOUR ACHIEVEMENT IN TERMS OF YOUR WHANAU FUTURE VISION?		
WHANAU SUMMARY CARD 2007	**WHANAU IDEA CARD 2007**	**FOCUS GROUP SUMMARIES 2006**
Whanau #3		
Goals and plans need targets need achievable goals	Goals and plans need targets need achievable goals	
Having employment and a better understanding of money management would have helped	Having employment and a better understanding of money management would have helped	
Doing this process more often	More whanau discussions	
	Motivation. More family time to notice these goals	
Consequences of own behaviour – last 11 months in limbo	By me not getting into trouble and putting my family through stress by not knowing where our future was heading	

> "What would have helped your whanau improve your achievement in terms of your whanau future vision?"

Again I have collated and tabulated all the responses as one, listing the 2007 Summary Cards and Idea Cards as well as the 2006 *Mahi Whanau* Focus Group Summaries (see table 13).

In considering improvements Whänau 2 had a strategic and organsied approach. There would 'committees', 'delegated roles', 'action plans" , a regular cardsort process or 'hui', 'accountability" and 'auditing'. They would extend the process into a wider whänau group and the key resources that were needed to keep it going were: 'time', 'funding', 'confidence' and 'motivation'

Whänau 1 was much less detailed about how things might be improved, but reiterated Whänau 2's call for audits – 'We could of checked to see if we improved." Whänau 2 made explicit that progress was dependend on whänau members 'helping each other to achieve' their goals.

Both whanau built on their 2006 progress ideas . Whänau 3 did not do this task in 2006. Like Whanau 1, family support was important – 'More family time to notice these goals'.They also picked up on many of the ideas of Whänau 2. - 'Achievable" goals, more "whänau discussions', money ('having employment'), and 'motivation' were wanted. This is based on the understanding that all change commences with the individual whanau member. This might mean giving up the booze or pokies, stopping whanau violence, or starting paying attention to the kids. The whanau doesn't change, the members within it change. Dad, in #3 whanau, puts it poignantly in his Idea Card:

> "By me not getting into trouble and putting my family through stress by not knowing where our future was heading"

and the Summary Card says

"Consequences of own behaviour – last 11 months in limbo"

In summary the improvements needed fall into the following categories

- A stronger focus on the processes and resources that would ensure that goals were achieved
- A need for a wider whänau involvement and active support by individuals for each other within the whanau
- A need for external personal support systems that can keep whänau out of crises and able to be future oriented.

Some aspects of these issues could be explored and resolved using cardsort, others will need individually focused support of agencies and/or whänau.

Engaging with Maori Health models

Overall from the raw data it seemed to me that the Consensus Cardsort process was definitely generating responses congruent with the range a Maori Health and Maori Development models discussed in chapters 1 and 2. This was implied in *Mahi Whanau* and was becoming more so through *Mahi Whanau (2)*. However

one matter puzzled me. It seemed that, at least at a first glance, that the spiritual and emotional element was seldom mentioned, explicitly at least. As I saw it, expressions of Hinengaro, Wairua and Whatumanawa were not strongly voiced in either the Whanau Future Narratives or in the Current State Narrative. First impressions can be dangerously deceptive. On the other hand, as Malcolm Gladwell expresses in "Blink", we should seek to tap into our subconscious knowledge derived from years in a discipline or practice (Gladwell, 2005).

Most of the features in the narratives seemed to be of a material or relational form and/or were personally externalized (see tables 9a,10a,11a). I wondered if this was a potential expression of a lack of a internal dimension to whanau lives. This seemed to be possible in light of Eddie Durie's comment that in the last 50 years Maori whanau had

> "Shifted from a society that recognized mana, the spiritual element
> in individual dignity, to one that measured mana in material
> possessions" (Durie 2007: 2-5)

I wondered if this is a factor that I need to take into account with this Cardsort Future Narrative process. Has such a degree of deculturation taken place that a certain 'mix' may be necessary to fully reconnect a Maori person with themselves as Maori? If all the elements are not immediately and apparently in place do I have to find a way to stimulate them and evoke them so they contribute to and become part of the Narrative? I decided to see if I could tease this out further through the Reflective Team process in the sixth and final sequence of the project.

Chapter Six:

SEQUENCE 6 REFLECTIVE TEAM WORK

The research community gathers to reflect on Sequence 5 and my analysis to date

Reflecting with Others

With the data gathered and preliminary conclusions reached I presented one copy of my work to date to each whanau, and to the two Maori women health workers (one of whom had been a member of the Reflective Team in *Mahi Whanau)* whose task it was to reflect on the conversational interview that I was having with the whanau spokespersons. Rather than interviewing each whanau spokesperson separately as I had done in Mahi Whanau I instead called the spokespersons together and conducted a Reflective Interview in a group setting. This would give the Reflective Team members access to the direct whanau experience.

I used Russell Bishop's Experiential Kaupapa Maori Research Matrix notion of 'interviews as chat' (Bishop, 1996) and complemented this with the reflective team process. I take 'interviews as chat' as a style of discourse suitable for a Maori setting, relaxed but directed, rather than vacuous or accidental chatter. Having set an agreed date time and place I provided participants with a draft copy of the findings to date four days before the reflective event. This is contained in the raw data tables 9a,10a,11a.

On the basis that the Cardsort Future Narrative process was enabling whanau ora I might expect to see the recurring themes in the generally accepted models that have been developed to understand and promote Maori health. Consequentially I had reviewed the Maori Health Models 'Whare Tapa Wha', 'Te Wheke', 'Nga Pou Mana' and 'Te Pae Mahutonga' as well as Durie's model for the anticipated capacities of whanau Maori and the MPF Whanau Development Outcomes Matrix. I took each whanau's raw data and, at a 'blink' level (Gladwell, 2005), ticked off themes or elements that matched those within the respective models and

recorded them in a series of draft tables that were also presented to both reflecting team members. (tables 14 a,b,c are the revised versions of those tables).

I briefed the two reflecting members of the reflective team about the process we were about to undertake. Besides the 'work to date', I gave them a sheet which listed factors to consider and provided spaces to record thoughts as an aide memoire. (See figure 7 below).

Figure 7: Reflective Team handout as aide memoire for reflective process

For this project I want the Reflective Team to firstly **identify** and describe, as specifically as possible, what you see and hear in the 'chat interview' between me and the whanau spokespersons. Use your aide memoire to help you **reflect** on the dialogue and consider the main themes and patterns that emerge. Although the material may be relatively limited aim to differentiate between emotions, thoughts, interpretations, intentions and assumptions. Aim to look at power relationships, evaluate bias, identify implicit paradoxes and contradictions and evaluate espoused theory and theory in practice. Finally, where you can identify the gaps between intention and actual outcome, not only of the participant's aspirations but also of the process and the way in which I have used it.	
Aspect	**Notes**
Emotions	
Thoughts	
Interpretations	
Intentions	
Assumptions	
Evaluate bias	
Implicit paradoxes	
Contradictions	
Espoused theory vs. Theory in practice	
Analytical skill	
Interview/discussion style	
What said/ what not said	

The job specification of the Reflective Team was to observe, to listen to what was being said, to watch for what was not being said, and to help clarify understanding

of the whanau responses. One member of the Reflective Team was to interview me whilst the other member listened and observed.

This interview was intended to consider the main themes and patterns of the dialogue between me and the whanau spokespersons. It was to probe and seek to differentiate between emotions, thoughts, interpretations, intentions and assumptions. The interviewing member of the Reflective Team was then to interview the observing member of the Reflective Team and to discuss what had just taken place in the interview with me whilst I was to sit silently by, listening and observing.

My participant consultants, whanau spokespersons and Reflective Team members met at Pa Whakairo on Friday evening. We used rooms at the Waiohiki Creative Arts Village. I supplied kai and some refreshments. I laid out cards and pens on the tables for a Consensus Cardsort if we decided that was required. All whanau were represented with four representative spokespeople in all, #3 whanau having two representatives.

We commenced with Mihi-mihi and Karakia. I gave a brief review and outlined where the research was at. I commented on the findings from Chapter 4:

- all whanau had demonstrated a high degree of competence in using the Consensus Cardsort Future Narrative and that their self-evaluation supported that

- each whanau appeared to have achieved significant positive outcomes in relation to the goals set in 2006.

I said that when I considered the whanau narratives in relation to whanau ora, it was apparent that there were a number of themes common to all the participant whanau. In particular these are:

- health and a healthy lifestyle;

- whanau and social connectedness;
- cultural heritage; and,
- connection to land.

I explained what I had done in relation to the Maori Health Models "Whare Tapa Wha', 'Te Wheke', 'Nga Pou Mana', and 'Te Pae Mahutonga', as well as Durie's model for the anticipated capacities of whanau Maori, and the MPF Whanau Development Outcomes Matrix. The follow areas seemed well matched in the whanau responses around

- Whanau   Whanau, Whanaungatanga
- Culture   Ha a koro ma a kuia ma. Taonga tuku iho, Mauri ora
- Health   Tinana, Hinengaro, Toioia, Mauri
- Environment   Te Ao Turoa, Waiora, Turangawaewae
- Society   Te Oranga, Nga Manakura, Mana Whakahaere

Whereas I was less certain of consistent examples of

- Spirituality Wairua, Wairuatanga, Hinengaro
- Emotions   Whatumanawa
- Hinengaro

The questions then for me were:

To what degree did the whanau spokespersons agree with my assessment of the competence of whanau with the Consensus Cardsort process, and the progress with goals set in 2006?

Am I missing something in my interpretation of the data or does the process just not elicit the sort of response that would easily express the Hinengaro, and aspects of Wairua and the Whatumanawa?

I then introduced the Reflective Team and reiterated their role.

I had intended to suggest that we all pause for a minute and use the Consensus Cardsort process to answer the question but as people had read the discussion documents they just wanted to start contributing thoughts. It ended up being a very lively discussion with people chipping in and building on each other's comments and insights.

The general response to my questions was this. The process is good, it works. The central focus of the process was on whanau goals and the progress made had been reflected in the Whanau Future Narratives and the Current State Narratives

> *#2 Whanau spokesperson*: "Within all whanau things were really strong around whanaungatanga…and everyone had a future dream of some significant form"

They also felt that the Consensus Cardsort process is robust and that the ideas that need to come through "will come through eventually".

Later in the process one of the Reflecting Team Members (RTM 1) wondered about their degree of comfort with and comprehension of the overall Consensus Cardsort Future Narrative process. Whilst comparisons between the 2006 Future Narratives and 2007 Current State Narratives suggest that some tangible achievements seem to have arisen from the process, what was the feeling that the participants were left with?

> *RTM 1* "At any time did you ever feel that uncle was above you? Could you understand stuff? Every time he spoke about or read about things did you understand? Did you understand stuff when you read stuff?"
> *#1 Whanau member* "No we understood it. Even when you read it. You know some documents! Usually 'S' can't read that stuff but this was really easy. It was really interesting."

The view was shared by other whanau spokespersons.

Responding to my second question it was the view of the group that the characteristics such as Wairua and Whatumanawa are implicit just in being Maori. Their presence may only surface once the immediate life impacting issues have been addressed, but they will appear. As one participant put it:

> #2 Whanau Spokesperson: Address those other needs and [these] things will naturally rise to the top.

It was agreed that whanau is "an organism not an organisation" and in whanau ora "all things are interlinked" even though they may be in different parts of a Maori Health Model. For instance I had only initially described one whanau as expressing issues about 'Whatumanawa' Once participant from another whanau expressed that whilst his own whanau had expressed very "practical" goals in their Future Narrative that doesn't mean that they don't experience the Whatumanawa.

> #2 Whanau spokesperson: "When you look at these things from your own sense from your own whanau …some scored low…or it just didn't. That's not it. In terms of the Whatumanawa within our whanau we are emotional, we try and support each other emotionally…. it's part of the whole"

The fact is that most of the whanau vision was focused on mainly practical things, on their homes and lifestyle. The more ethereal things, concepts of spirituality and emotion will be implicit in most things anyway.

> "#3 Whanau Spokesperson: Those things will come up …you might refer to them but they will surface over time"

I (DOR) started the Reflecting Team members (RTM) reflecting on the second question by summarising where I had got to in relation to the seeming under mentioning of metaphysical/spiritual issues in the whanau narratives.

> DOR "What I've learned tonight is I've excluded them through my own construct"

RTM 1 "The Wairua and Hinengaro…that right? As you've been told that you are making a division where a division doesn't occur"

RTM 2 "Academia has a habit of dissecting stuff haven't they (sic)?"

It was suggested that by trying to put the components of the Maori Health Models into boxes in a table I my have reduced them to one dimension or lost the sense of their interconnectivity.

I wondered, however, if the models did form a template that participants were comfortable with and perhaps, with the possibility of choosing the model they liked most.

RTM 1 *"You* are saying that the people understand the concepts of each model?"

DOR "I haven't been discussing these models specifically, but I think they [whanau spokespeople] do understand them implicitly. This tool is allowing people to express things in their own Maori way. In the context of the topic Consensus Cardsort is just a process. The sorts of things that they are coming up with are the sorts of things you'd expect them to come up with and express things in a Maori way. It seems I'm on the right track in that at least what people are saying is similar to the content of the models"

One of the RTM's was not as sure that the whanau did understand the models

RTM 2 "Do you think that the people that took part understood the models?"

whilst the other felt that whanau genuinely wanted to "engage" with the models:

RTM 1 "Did each one understand? Well here's my perception …the representative whanau are all here…they all seemed to understand what the kaupapa was all about and all the models…just listening to you on your feedback on the Wairua and Hinengaro and their feedback to you on the models shows me they are fully engaged"

Then one of the observing whanau (#2 whanau) contributed as well stating that at first "I was slightly confused" because they had started off seeing Cardsort as "an holistic type exercise" when "really" their focus had not been holistic, but rather just on the

"…physical state ..repair the house…look after the kids…get a job"

The question about the models caused some confusion for a start for #2 whanau spokesperson but

"I thought about it. You walk through these things in your lives with all these components…I realised they are there….. you either missed it or misinterpreted ….but then I thought, well you could get more explicit and could try and bring it out but it might turn out the other way and people say "what's this about?'…it may rise…it could stay indivisible or on the other hand they'll find that there is a need to do that thing"

In other words noticing gaps when comparing the Cardsort data to the Models could be helpful.

RTM 1 "You mean to help use the Cardsort to get your priorities?"
#1 Whanau member "Cardsort might help address the immediate ones
then over time these need might be met and we'll move to the next level.
What are our needs now? Then you might find Hinengaro…rising….this is
my assumption"

The reflection on this (RTM 2) was to wonder what would happen if "flicking it around a bit " you reversed the order, so if things were going well and:

RTM 2 "if you're doing everything right then the Hinengaro and Wairua must be right… if you can't meet your objectives it's obvious that you have not got the Hinengaro/Wairua thing right"

RTM 1 "….its the four walls of a house….if you don't have one wall you don't have a house…"

Meaning, #2 whanau spokesperson felt that "if you're missing your objectives …you aren't seeing it – Hinengaro, Wairua, Whatumanawa" suggesting that you need to see what is missing and attend to it. This was reaffirmed by Reflecting Team member 1. There is a paradox here. In the first instance it can appear that the 'consultants' are taking a fundamentalist approach – you cannot do well unless you are spiritually and emotionally aligned. It seems to be in contrast to the 'both and' approach that I was criticised for not demonstrating. On the other hand what they are also saying is that if things are not going well then it may be that things need to start with attention to spiritual and emotional matters.

The discussion reaffirmed the strength of the Maori Health Models, and their usefulness in examining the situation of whanau ora. It was clearly established that interrelated and interactive elements are at play all of the time. Wairua infuses all things. Ancestors stand beside the whakapapa expressed as a Maori person in the present. The person connects with the real world in the realm of the Hinengaro and yet this is also the realm of the yet to be. There was much to take back and review within the rough tables that I was constructing. We closed with a Karakia. I then typed up my written notes and the pertinent sections of the digital recording. I then analysed the proceedings and produced a synopsis. My key points were these:

- The Consensus Cardsort Future Narrative process works for the whänau participants.
- Whanau are engaged with Maori cosmological ideas. These are implicitly present in their narrative.
- The Cardsort process and the Reflective Team process has to be abandoned at times for a freer form of discussion more aligned with Bishop's (1996) idea of interviews as chat.

I then set out to review the Cardsort data and whanau narratives in light of the discussion to date as per Sequence 6 illustrated in Figure 8.

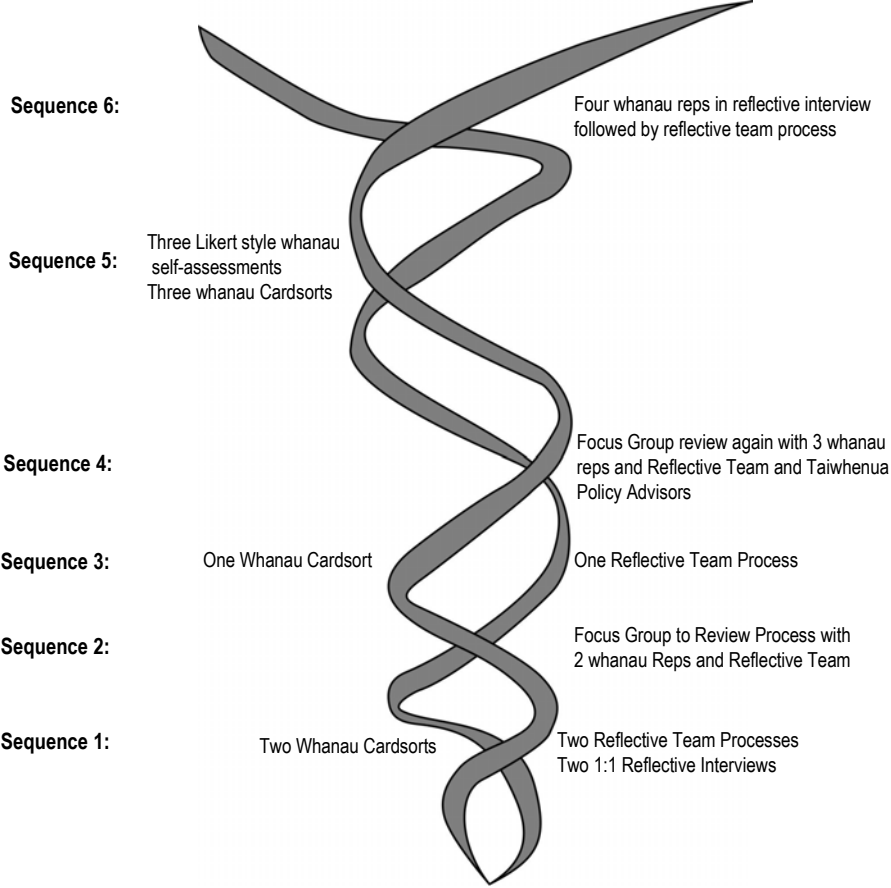**Figure 8: Mahi Whanau (2) Research Sequences 5-6**(after Kemmis& McTaggart, 2000)

Sequence 6:

Four whanau reps in reflective interview followed by reflective team process

Sequence 5:

Three Likert style whanau self-assessments
Three whanau Cardsorts

Sequence 4:

Focus Group review again with 3 whanau reps and Reflective Team and Taiwhenua Policy Advisors

Sequence 3:

One Whanau Cardsort

One Reflective Team Process

Sequence 2:

Focus Group to Review Process with 2 whanau Reps and Reflective Team

Sequence 1:

Two Whanau Cardsorts

Two Reflective Team Processes
Two 1:1 Reflective Interviews

Table 14a: #1Whanau Cardsort Responses vis a vis Maori Health Models

WHARE TAPA WHA ELEMENTS	TE WHEKE ELEMENTS	NGA POU MANA ELEMENTS	TE PAE MAHUTONGA ELEMENTS
	Ha a koro ma a kuia ma (Cultural heritage) *A new marae building*	Taonga tuku iho (Cultural heritage) *I would like to see the marae built up again because it looks really bare and weird*	Mauriora (Cultural identity) *Kura Kaupapa Maori*
	Whatumanawa (Emotions) *'Nice', 'decent',' doing well'*		
Tinana (Physical) *I would like to play rugby when I get older-Whanau garden*	Tinana (Physical) *Play rugby-Whanau garden*		Toioia (healthy lifestyle) *Whanau garden-Nice home-Play rugby*
		Te Ao Turoa (Environment) *I would like a park down our road-Improve local road safety*	Waiora (Physical environment) *I world like a park down our road-Slower road speeds out in W for my children and grandchildren*
		Turangawaewae (Land base) *Stay where I'm living. To stay in a safe and friendly neighbourhood*	
Whanau (Family) *Drawing of whare with smiley faces-A big enough home to fit my whole whanau-A playground are for the tamariki in W-A kura kaupapa Maori at the marae next to the kohanga*	Whanaungatanga (Family) *A playground area for the tamariki*	Whanaungatanga (Family) *Slower speeds out in W for my children and grandkids*	Te Oranga (Participation in society) *Having a good education-Have access to all high schools-Closer to schools-Need to go closer to school I think-Attend kohanga and marae meetings*
			Nga Manakura (Community leadership)

Analysis of Whanau Cardsort Responses in relation to four Maori Health Models

I created a third set of tables (table 14a,b,c) which set out the respective elements of the Maori Health Models 'Te Whare Tapa Wha', 'Te Wheke', 'Nga Pou Mana' and 'Te Pae Mahutonga', and attempted to populate the table with examples of these elements drawn directly from the whanau responses. Where there was no observable immediate alignment with an element, for instance 'Wairuatanga' I left that cell out of the table.

#1 Whanau

In terms of the various Maori Health models (see figure 14a) there is, for #1 whanau, a concentration of response around Whanau, Toroia (healthy lifestyle), Te Oranga (social participation), and identity as Maori. The #1 whanau have a strong sense of cultural identity and ancestral connectivity (Ha a koro ma a kuia ma; Taonga tuku iho; Mauri ora; and Turangawaewae – see table 14a) expressed as a desire to see the marae rebuilt, 'it looks bare and weird', and the recurrent promotion of reo-based education through Kohanga Reo and Kura Kaupapa. There is focus on activity as in sports and recreation to promote tinana (good physical health) and growing healthy food in a 'whanau garden'. A sense of whanau and extended whanau is displayed in expressed goals for the collective – a house for all the family and space enough for other whanau; a car all the family can fit in. There is a commitment to being good citizens – Te Oranga – by the attention being paid to ensuring the children get a good education.

#2 Whanau

In terms of the range of Maori Health models the #2 whanau makes a strong showing in most aspects, and particularly around the elements of whanaungatanga. (see table 14b). The roundedness and holistic nature of this whanau is represented by both the comprehensiveness with which they match the 'cells' in the cluster of Maori health models and also the depth of that match.

In the Whare Tapa Wha framework the whanau show a holistic expression of Wairua, encompassing the physical, mental and spiritual, as well as the metaphysical, e.g. Mataariki. This links through to Hinengaro with an integrated

Table 14b: #2Whanau responses vis a vis Maori Health Models

WHARE TAPA WHA ELEMENTS	TE WHEKE ELEMENTS	NGA POU MANA ELEMENTS	TE PAE MAHUTONGA ELEMENTS
Wairua (Spirituality) *Health, physical mental, spiritual- Mataariki and what it means to tipuna*	Wairuatanga (Spirituality) *Health, physical, mental, spiritual*		
	Mana ake (Uniqueness) *Historic tourism enterprise*		Mana whakahaere (build influence) *Parallel streams of education, kura kaupapa/mainstream- mainstream professional achievements- career paths-educational mentoring*
	Mauri (Vitality) *Sports for health and leisure and cultural development e.g. mau taiaha*		Nga Manakura (Community leadership) *Health – a facility in W to ensure the health of whanau; set up H whanau Trust; discussed setting up A. Trust for Council Yards*
	Ha a koro ma a kuia ma (Cultural heritage) *Mataariki and what it means for our tipuna; The whanau wish to retain/maintain Te Reo, Tikanga, Waiata, and progressively improve*	Taonga tuku iho (Cultural heritage) *Waiata, Tikanga Maori*	Mauriora (Cultural identity) *Papakainga housing intergenerational:kuia, kaumatua, pakeke, Rangatahi, tamariki, mokopuna*
Hinengaro (Mental health) *Whanau wish to have a proactive health programme for healthy eating and healthy living, physical, mental, spiritual*	Hinengaro (Mental Health) *Whanau wish to have a proactive health programme for healthy eating and healthy living, physical, mental, spiritual*		

Table 14b continued: #2 Whanau responses vis a vis Maori Health Models

WHARE TAPA WHA ELEMENTS	TE WHEKE ELEMENTS	NGA POU MANA ELEMENTS	TE PAE MAHUTONGA ELEMENTS
Tinana (Physical) *Whanau wish to have a proactive health programme, healthy eating and healthy living, physical, mental, spiritual: Sports teams, coaching, fitness, different ranges of sport: Health- a facility to ensure the health of whanau is checked*	Tinana (Physical) *Whanau wish to have a proactive health programme, healthy eating and healthy living, physical, mental, spiritual: Sports teams, coaching, fitness, different ranges of sport: Health- a facility to ensure the health of whanau is checked*		Toioia (healthy lifestyle) *Health; rongoa exercises for young and old*
		Te Ao Turoa (Environment) *Own gardens and organic: Whanau wish to practice environmentally sustainable lifestyles e.g. recycling toxins and being environmental lobbyists*	Waiora (Physical environment) *Environment things that affect us as a whanau at home*
		Turangawaewae (Land base) *Discussed building marae as part of papakainga – 4 meetings; whanau wish to be self sustainable through their own gardens, fruit trees, chooks, stock*	
Whanau (Family) *Finding employment within hapu so whanau don't have to leave the district*	Whanaungatanga (Extended Family) *The whanau wish to ensure our kaumatua are cared for in transport, health and day to day living and be included in social and cultural events: In the process of looking at how we can do up granddad's home.*	Whanaungatanga (Extended Family) *We have instituted intergenerational whanau days: Whanau wish to increase whakawhanaungatanga*	Te Oranga (Social participation) *Secured Te Whiti scholarship for whanau member to attend Lindisfarne College. Doing well academically and sporting: Teenagers at school or has contact with youth in transition services*

response across all aspects of life. Their approach to tinana is proactive – organised sports and recreational activities, good eating, and health checks.

They link across all the models with concerns and practical support for whanau and extended whanau and fuse in with Te Oranga by taking a proactive approach to education and career planning as a contribution to civil society (see Whanau/Whanaungatanga/Te Oranga - table 14b).

The #2 whanau again make proactive moves around their environment and 'turangawaewae' speaking of papakainga developments, whanau trusts, and sustainability expressed both as sustainable lifestyle on their own part and on the part of others in the context of waiora (see table 14b).

#3 Whanau

In terms of the Maori Health Models (see table 14c) #3 whanau demonstrate actions in most spheres apart from a mention there are no apparent examples of the spiritual/metaphysical.

The #3 whanau manifest aspects of Te Whare Tapa Wha in all elements (see table 14c). They are conscious about good health, at least in the physical and mental aspects. There is a lot of effort around good eating, fitness and physical prowess. Dad's reflective comments about his own behaviour ("By me not getting into trouble and putting my family through stress by not knowing where our future was heading") is an example of the connection with reality through the realm of the Hinengaro

The #3 whanau building and whanau extending activities over Christmas are significant in the context of their being a reconstituted whanau and their need to foster links within complex relationships. This reconnecting of relationships dovetails in with the aspects of ancestral gifts and whakapapa (see 'Ha a koro ma a kuia ma' table 14c.).

Expressing a desire for a home that they own is a signal of consciousness about the family environment in a physical sense. There is also the issue of potentially

Table 14c: #3Whanau Cardsort responses vis a vis Maori health models

WHARE TAPA WHA ELEMENTS	TE WHEKE ELEMENTS	NGA POU MANA ELEMENTS	TE PAE MAHUTONGA ELEMENTS
Wairua (Spirituality) Health, physical mental spiritual	Wairuatanga (Spirituality) Health, physical mental spiritual		
Hinengaro (Mental Health) Consequences of own behaviour – last 11 months in limbo	Hinengaro (Mental Health) Consequences of own behaviour – last 11 months in limbo		
Tinana (Physical) The whanau will follow a healthy eating healthy action programme	Tinana (Physical) K followed through with his rugby league (HB Maori). Personally I have stepped up my own sporting feats as to stepping up my game playing higher levels. Sport as a whanau. N going to Thailand to represent NZ.		Toioia (healthy lifestyle) Overall improvement in eating habits
Whanau (Family) Parenting skills have improved through support	Whanaungatanga (Family) The whanau would like to own our own home	Whanaungatanga (Family) Whanau travel experience at Christmas was cool Meeting more of Ds whanau	Te Oranga (Participation in society) Successful to a degree in education – one son to 7th form
	Mana ake (Uniqueness) For myself changing back to Hawke's Bay (BPHB) has meant going back to my roots		Mana whakahaere (influence) Completed 7th Form Maori Rugby rep NZ champ Kick boxer NZ rep kick boxer internationally
	Mauri (Vitality) We want to see the whanau enjoy sports for health and to achieve at		Nga Manakura (Community leadership)

Table 14c (continued): #3Whanau Cardsort responses vis a vis Maori health models

WHARE TAPA WHA Elements	TE WHEKE Elements	NGA POU MANA Elements	TE PAE MAHUTONGA Elements
	Ha a koro ma a kuia ma (Cultural heritage) Deepening of knowledge of whakapapa but not increased breadth of knowledge and improved whakawhanaungatanga	Taonga Tuku Iho (Cultural heritage) Learn whanau whakapapa	Mauriora (Cultural identity)Going to my son's grandfather's tangi and meeting up with whanau again
	Whatumanawa (Emotions) By me not getting into trouble and putting my family through stress by not knowing where our future was heading		
		Te Ao Turoa (Environment) The whanau would like to own our own home	Waiora (Sustainable environment) I would like to buy a family home form my kids and their kids

improved sustainability if you own your own land. The dad, in expressing his deeper and even self critical thoughts, demonstrates healthy emotions, 'whatumanawa'.

Analysis of Whanau Cardsort Responses in relation to Durie's five expected capacities of a whanau Maori

I created a fourth set of tables (table 15a-c) outlining Durie's five expected capacities of a whanau Maori (Durie, 1999) and populated that with examples of each capacity as directly expressed by the whanau.

#1 Whanau

The #1 whanau shows capacities across all aspects of Durie's Whanau Capacity Model (see table 15a). Manaakitia is evident both in the concern for the marae and

Table 15a: #1 Whanau Cardsort Responses vis a vis Durie's Whanau Capacity Model

DURIE'S CAPACITIES OF A MAORI WHANAU	WHANAU DEMONSTRATION OF CAPACITY
Manaakitia – the capacity to care for whanau members, particularly children, the elderly and the less able	A big house for all the whanau and for friends. Solar heating power and a decent water supply. Nice furniture-Have a job
Tohatohatia - the capacity to share, to provide a safety net by distributing money and goods to those in need	Need a garden get one soon
Pupuri Taonga – the capacity to provide guardianship, to act as trustees and manage resources	Attend kohanga and marae meetings-A fenced home will be cool-Improve local road safety
Whakamana - the capacity to empower develop human capital and engage in advocacy	Having a good education-We have access to all high schools-Good schooling for my kids
Whakatatakoto Tikanga – the capacity to plan ahead and provide for the future	I would like to see the marae built again because it looks really bare and weird-A kura kaupapa Maori at the marae next door to the kohanga

in the care for the immediate family around good housing and personal development.

The aspect of Tohatohatia is less apparent, perhaps due in part to the whanau's low household income and sparse resources. However the concern over provision of a garden might intimate this capacity (see table 15a).

Pupuri Taonga is exemplified in the #1 whanau's desire to rebuild and further develop community assets. Whakamana is particularly evident in the commitment to education, both Maori and mainstream. Whakatatakoto Tikanga is implicit in their narrative and made explicit in reference to education and the provision of community facilities (see table 15a).

#2 Whanau

#2 whanau can demonstrate a high level of capacity when assessed against Durie's model of Whanau Maori Capacity (see table 13b). The whanau's narratives, both in 2006 and 2007 show capacity across all five themes identified by Durie. One theme flows into another. Manaakitia – the capacity to care for whanau members, particularly children and the elderly - is well demonstrated with the commencement of kaumatua outings, initiation of a kaumatua health care service, and practical efforts at intergenerational living.

Table 15b: #2Whanau Cardsort Responses vis a vis Durie's Whanau Capacity Model

DURIE'S CAPACITIES OF A MAORI WHANAU	WHANAU DEMONSTRATION OF CAPACITY
Manaakitia – the capacity to care for whanau members, particularly children, the elderly and the less able	Kaumatua outings have commenced Kaumatua health care is active intergenerational living has been tested
Tohatohatia - the capacity to share, to provide a safety net by distributing money and goods to those in need	In the process of looking how we can do up grandpa's home
Pupuri Taonga - the capacity to provide guardianship, to act as trustees and manage resources	One Trust has been established and discussions have proceeded to look at further Trusts for other purposes
Whakamana - the capacity to empower develop human capital and engage in advocacy	Rangatahi have career and education plans goals We have instituted intergenerational whanau days Three whanau members with new academic qualifications
Whakatatakoto Tikanga – the capacity to plan ahead and provide for the future	Discussed building marae part of papakainga 4 meetings Have thought about utilizing 39 w for palliative care Three whanau members purchased homes

Looking at 'how we can do up grandpa's home' is an example of tohatohatia - the capacity to share and provide a safety net. Similarly the effort around the establishment of a whanau trust and the active pursuit of other trust structures demonstrates pupuri taonga - the capacity to provide guardianship, to act as trustees and manage resources. The whanau's demonstration of whakamana - the capacity to empower develop human capital and engage in advocacy – is

expressed in several ways; the investment in their rangatahi at a high decile school; the gaining of a prestigious scholarship; the development of career and education plans for all their youth; the gaining of tertiary level qualifications; the establishment of a structure to deal with other whanau over TOW settlements.

Finally, the capacity for whakatatakoto tikanga – the capacity to plan ahead and provide for the future – and this is somewhat linked with the others - is shown in the planning for their own papakainga and marae, and in the purchase of 3 homes outside of the kainga.

Table 15c: #3 Whanau Cardsort Responses vis a vis Durie's Whanau Capacity Model

WHANAU CAPACITY MODEL	WHANAU DEMONSTRATION OF CAPACITY
Manaakitia – the capacity to care for whanau members, particularly children, the elderly and the less able	I would like to buy a family home for my kids and their kids
Tohatohatia - the capacity to share, to provide a safety net by distributing money and goods to those in need	Parenting skills with whanau help from tamariki hauora, early childhood care
Pupuri Taonga - the capacity to provide guardianship, to act as trustees and manage resources	To be able to give my kids a healthy future they will need to become healthy adults By me not getting into trouble
Whakamana - the capacity to empower develop human capital and engage in advocacy	To educate myself so I can help my kids in a more useful way 7th Form Sporting achievements
Whakatatakoto Tikanga – the capacity to plan ahead and provide for the future	The whanau would like to own our own home Have good employment is important for the whanau

#3 Whanau

As regards Durie's model for demonstration of Capacity the required aspects are well represented (see table 13c). There is an apparent capacity for Manaakitia both in terms of dad's desire for a whanau home and in mum's practical steps to make sure that she is a better mum. Tohatohatia is observable in the provisioning of the home, in the practical sharing and caring shown across a remixed family. The element of Pupuri taonga is observable in mum's building of her personal

capacity to care for her children and also in dad's connecting his own actions to the impact on the whanau.

The #3 whanau is demonstrating Whakamana at one level by improving its capacity for good parenting, by achieving at sports, by getting secondary school achievements, by dad holding down a job and a steady tenancy (see table 15c). On the other hand dad's gang membership may be a counter to this in some regards.

Analysis of Whanau Development in relation to the Maori Potential Framework (MPF) Whanau Development Outcomes Matrix

Finally I created a set of tables (table 16a-c) based on the MPF Whanau Development Outcomes Matrix (see figure 2) and made a face value assessment of any shift by whanau in the period from 2006 to 2007. Had I set out to do so in 2006 I could have established empirical benchmarks across a number of indices; household income, standard of housing, and any of a number of quantitative and qualitative features that hold meaning (see table 3, MSD's Potential measures of whanau ora). The point is that measures such as these could be included into the process where merited or required.

#1 Whanau
Finally, I have taken a face value assessment of the #1 whanau's progress 2006-2007 utilising the MPF Whanau Outcomes Matrix (see table 16a) across wellbeing, knowledge, influence, and resources. Using the MPF Whanau Outcomes Matrix in terms of Ira Tangata, wellbeing we could assess that the whanau have moved from 'latent' to activation. Good schools are now in reach, they live close to the sea, they have a van, they have a nice home. These are platforms to take off from. The platform needs resources. The Maori Potential Framework speaks of 'Rawa', resources, as being comprised of Cultural, Intellectual, Physical, and Financial elements. I am not privy to the whanau's financial resources, but, at face value, the whanau seem to be doing comparatively better in 2007 than in 2006 ('we have a people carrier van'; 'we have a nice home', 'we have decent beds now').

Knowledge, Matauranga, includes the acquisition of both traditional and contemporary knowledge and then the protection, maintenance and transfer of that knowledge. The evident commitment to schooling and mum's role in the Kohanga Reo are good signals in this regard. In 2006 #1 whanau could be assessed at the 'activation' level and currently might be judged as having stayed much the same. Whakamana relates to leading, empowering, influencing and advocating. The whanau are currently of low influence in their community but one could argue that mum's involvement in the Kohanga is 'whakamana' (see table 16a) and that there is a step up.

Table 16a: #1 Whanau Impact as per Whanau Development Outcomes Matrix

MAORI POTENTIAL INFLUENCE	TE IRA TANGATA WELLBEING	MATAURANGA KNOWLEDGE	WHAKAMANA INFLUENCE	RAWA RESOURCES
Puawaitanga Realisation-optimal use				
Manaakitanga Development – leveraging off the use		07 Doing well at school		
Tipuranga-Activation-Potential exists for the optimal use of	07 Pleasure at success	07 Good access to schools		07 car, improved housing and furniture. Beach access. Dad has a job. Want to stay where they are living
Kakano – Latent-participating in opportunities to optimise the use of	06 Positive goals, prepared to engage	06 Poor access to schools, concerns about education, 06/07 not playing sport	06/07 Interest in Kura Kaupapa, new marae, better playgrounds, safer roads	

#2 Whanau

In terms of the Maori Potential Framework Whanau Development Outcomes Matrix there seems to have been a broad shift from Activation to Development across all three core elements for #2 whanau (see table 16b).

Using the MPF Whanau Outcomes Matrix in terms of matauranga, knowledge, by dint of achievement of some members achieving tertiary education qualifications, the whanau is demonstrating aspects of puawaitanga, the realisation and optimal

use of knowledge. Obviously the whanau must also have that capacity 'coming on' at the other levels, latency, activation, and development. The young people at high school and those in the early stages of their careers are examples of this vertically integrated capacity (see table 10b). Using the MPF Whanau Outcomes Matrix in terms of Ira Tangata, wellbeing, we could assess that the whanau have moved from Tipuranga, to Manaakitanga, with the realisation of health programme goals and a proactive whanau life. In terms of Whakamana, influence, the whanau has also moved forward from Tipuranga, activation, to Manaakitanga, leverage and development, as demonstrated by gaining of a good scholarship and in laying the ground work for post TOW settlement collaboration with their whanaunga.

Table 16b: #2 Whanau Impact as per Whanau Development Outcomes Matrix

MAORI POTENTIAL INFLUENCE	TE IRA TANGATA WELLBEING	MATAURANGA KNOWLEDGE	WHAKAMANA INFLUENCE	RAWA RESOURCES
Puawaitanga Realisation- optimal use		07 Three whanau members with qualifications Matauranga Maori. Double degree in arts.		07 have three homes outside papakainga
Manaakitanga Development – leveraging off the use	07 Kaumatua health programme active 07 Whanau days introduced 07 Rangatahi career plans in action	07 Diploma in accounting 07 Promising rangatahi at top school.	07 Gained prestigious scholarship for rangatahi 07 Established joint governance entity	07 Have established two governance bodies
Tipuranga- Activation- Potential exists for the optimal use of	06 Considering health support for kaumatua 06 Considering activities to promote whanaungatanga	06 Aspiring for educational achievements both in Maori and in mainstream institutions	06 Considering establishing post settlement collaboration with other stakeholders	06 Have whanau land, using it for housing 06 Contemplating whanau governance structures for assets
Kakano –Latent- participating in opportunities to optimise the use of				

In terms of 'Rawa', resources, the whanau has accumulated three properties beyond their ancestral land, and they have built up their intellectual capital through the gaining of qualifications. Again they might be seen to have moved up from Tipuranga to Puawaitanga especially in relation to the acquisition of land. The whanau is influential and has consolidated that influence, moving from Tipuranga to Manaakitanga in the realm of Whakamana, through its increased property holdings, loving treatment of its elders, educational achievements and leadership in establishing collective governance initiatives (see table 14b).

#3 Whanau

Table 16c #3 Whanau Impact as per Whanau Development Outcomes Matrix

MAORI POTENTIAL INFLUENCE	TE IRA TANGATA WELLBEING	MATAURANGA KNOWLEDGE	WHAKAMANA INFLUENCE	RAWA RESOURCES
Puawaitanga Realisation- optimal use				
Manaakitanga Development – leveraging off the use				
Tipuranga- Activation- Potential exists for the optimal use of	07 Mum's improved parenting skills, Dad's employment and improved behaviour More stability as regards housing. Educational achievements on the part of the eldest son Sporting achievements on the part of two sons	07 NCEA Level 2 passes Mom's new parenting skills		06/07 Rental house and furniture. All mod cons. Cars. Mid –low incomes but steadier than 06
Kakano –Latent- participating in opportunities to optimise the use of	06	06	06 07 Static – low influencers	

When assessed against the MPF Whanau Development Matrix (see table 16c) one could say that the #3 whanau have moved from Kanano, latent state, to Tipuranga, activation in terms of Wellbeing. This is reflected in mum's improved parenting skills, dad's employment and improved behaviour, more stability as regards

housing, educational achievements on the part of the eldest son and sporting achievements on the part of two sons. Knowledge could be assessed as having moved from Kakano (latent) to Tipuranga (activation) in terms of the Level 2 NCEA passes and mom's new parenting skills. Influence could be seen to move from latent stage to activation because of the boys' sporting prowess and the improved parenting by mum and demonstration of fatherhood by dad. On the other hand this may be somewhat neutralised by dad's chosen lifestyle. Rawa (resources) are modest, but sufficient, and could be assessed at the level of Tipuranga (activation).

Chapter Seven:

DISCUSSION AND CONCLUSIONS

In this chapter I will set out the research findings, provide a general discussion, and present my conclusions. In brief, the results of the *Mahi Whanau (2)* study confirm that Consensus Cardsort is easy to use, is transportable, and, as 'Future Narrative', has potentially transformational impact for whanau Maori. The Consensus Cardsort Whanau Future Narrative process can be improved by stipulating stages: envisioning; action planning; and, progress review. It needs a support structure to underpin the process. A further stream of impact can be developed by applying the Consensus Cardsort process as an action research method within an organisational system such as Te Puni Kokiri's 'Maori Potential Policy Framework'.

I will discuss the findings by taking each of the three research objectives in turn.

First Research Objective: Can people use Consensus Cardsort unassisted?
Relative to the rest of the *Mahi Whanau (2)* project this objective is straight forward. The qualitative response gained from the reflective process was that, 'yes', people understood the process and it was easy to use. This is backed up by the Likert scale response. In all there were 10 whanau respondents. Everyone agreed that each family could use the process as figure 9 shows.

- 10/12 (84%) agreed that the whanau knew how to use Cardsort to spell out their whanau's desired future

- 2/12 (15%) strongly agreed that their whanau knew how to use Cardsort to spell out their whanau's desired future

Figure 9: Histogram of total sample response
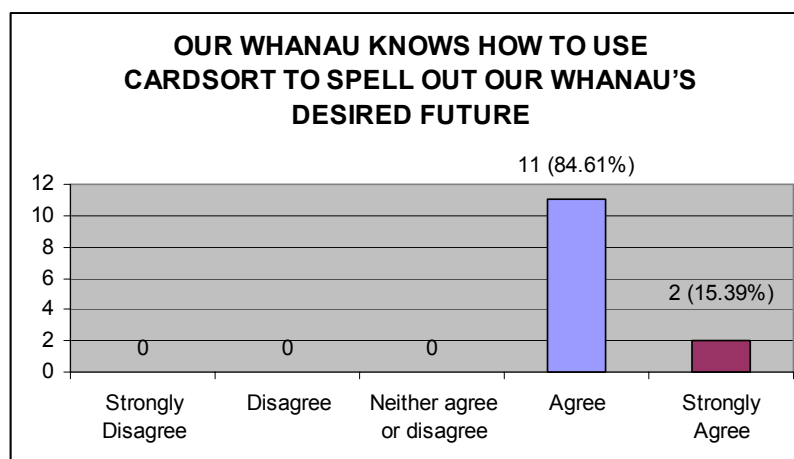
The case that Consensus Cardsort is easy to use and to teach is clearly established. The process also seems to have high transferability. Two of the participant whanau might well be clustered as 'strugglers' amongst Maori New Zealanders and they demonstrated confidence in their use of Consensus Cardsort Future Narrative.

Second Research Objective: Gauge the impact of whanau undertaking Consensus Cardsort Whanau Future Narrative.

The process of creating 'Whanau Future Narrative' through Consensus Cardsort proved to be aspirational and assisted participants to identify opportunities to change their life circumstances, to improve life choices, and to achieve a better quality of life. The resulting change programme emerged from self-analysis. The process invested authority and responsibility within the Maori whanau and stimulated the power to act. The Consensus Cardsort Whanau Future Narrative process was 'acculturating', promoting Maori achievement and expressing tino rangatiratanga. In a word, it is empowering.

The most potent evidence of change emerged from reviewing the narratives of the respective whanau and comparing the aspirations of 2006 to the realities of 2007. This is presented in tables 9b, 10b, 11b and does not need to be reiterated. Each whanau has made movement, #1 whanau most profoundly having better habitation; #2 having moved forward with whanaungatanga, matauranga,

kaumatua care, and increased property holdings; #3 whanau with improved parenting and increased whanau stability.

There are a mix of qualitative and quantative self-assessments by participant whanau. For instance for #1 whanau having a car, and having decent beds, are both at once tangible, quantative, as well as being qualitative and representational of a better life.

I have recorded the positive shifts each participant whanau has identified, and these are recorded in tables 16a, b, c. How you rank or measure these is moot, but from a qualitative perspective, if you consider the evidence in the tables, it is signifcant and could be said to be transformational. These aspects could be measured in detail by utilising the MPF Whanau Development Outcomes Matrix. Quantative measures could be infused into the respective cells of the MPF matrix utilising the indices used by MSD (see table 3) and could provide an empirical record of progress.

We have previously noted that the MSD's 'Family Start' programme aims to ensure that children will have improved health, education and social outcomes; parents will have improved their parenting capability and practice; and will have improved their personal and family circumstances. All three whanau demonstrate progress with their children's education and socialisation, and with improved family circumstances. #3 whanau specifically reported an improvement in their parenting skills.

Third Research Objective: Learn more about the research participants' views as to what needs to be done to improve the impact of the Consensus Cardsort Whanau Future Narrative process.

Participants suggested that the impact of the Consensus Cardsort Future Narrative would be improved if it were presented in a staged approach. The first stage should focus on envisioning the whanau's desired future. The second stage should spell out detail, set specifc measurable goals, and establish plans and timeframes to achieve those goals. The third stage should monitor progress: "If we had set up

checks we could have encouraged each other on the way". Beyond this the entire process should be part of a package or system, both to ensure follow up and to provide ongoing support: "Doing this process more often". This implies some sort of 'pastoral' support role, providing helpful encouragement on one hand and holding the whanau to account on the other.

General Discussion

It is apparent that *Mahi Whanau (2)* has raised more questions than it has answered, and that it is consistent with what a Participative Action Research project should do. Further critical exploration and collaborative solution building is necessary. An important area is to understand more about the crossover point between Maslow's 'D Needs' and "B Needs' (Maslow, 1954). For instance in a social welfare state such as Aotearoa New Zealand no one should be hungry or go unhoused. Yet some people live in appalling circumstances, often as a result of their own self defeating behaviours. One suspects that for them the trigger for a better future sits in the realm of the Hinengaro, within their 'B Needs', and that may be why Durie (Durie [E], 2007) is so keen on 'acculturation'. If we think in social marketing terms a choice to make to a change in behaviour is a 'purchase', often as a result of an emotional stimulus (Kotler and Zaltman, 1971; Fine, 1981; Andreasen 2006). Marketing guru Kevin Roberts talks of the need to find ways to count the beats of the heart rather than the fingers of the hand. We saw some potential for Consensus Cardsort to touch the the Whatumanawa (for example dad in #3 whanau reflecting on his actions and the costs to his whanau) and this is territory for further exploration and reflection.

Furthermore there is the matter of constructing a system to facilitate and support the Whanau Future Narrative process. Assisting numerous whanau to undertake Whanau Future Narratives may be efficacious in its own right, but it will always be limited in impact by human resource and time constraints in having to facilitate individual whanau processes. However developing Consensus Cardsort as a widely used 'in-house' practice for facilitating meetings and hui, and supplementing it with method to record and feed the authentic voice of multiple whanau into Maori policy development through undertaking Whanau Future Narrative, has potential for very broad and significant impact. The findings of the

research indicate that we should keep on applying the technique, gathering the raw data and investigating the applicability of modern day ethnographic software as a support tool for analysing large volumes of Cardsort generated data. On that basis the work to date could be used as a working model for a large scale community exercise.

Finally, in terms of the legitimising literature the Consensus Cardsort Future Narrative process sits easily with a broad sweep of community development models (Himona, 1998; Chile, 2006; COMMUNITY CARE NEEDS ASSESSMENT, 2000; ESR, 2007) and is highly compatible with Chile's three streams of 'tikanga' in community development by providing a point of confluence for a public sector programme, community based action, and Maori self determination (Chile, 2007). As a research approach Consensus Cardsort helps to elicit what Gibbons describes as socially robust knowledge (Gibbons, 2001). The process also enables Mode 2 type transdisciplinary thinking by being 'bottom up' and engaging knowledge holders not normally consulted in the development of policy. It is demonstrably transcultural, and able to deal both with qualitative and quantative approaches (Bridgman & Brooker, 2003). The process' transcultural characteristics make it a suitable for Kaupapa Maori Research (Connor, 2000; Smith, 1999; Bishop, 1996).

Conclusion

Consensus Cardsort as a device to generate Future Narrative has much to recommend it as a process for use amongst New Zealanders in general and Maori New Zealanders in particular. It has seeded hope and facilitated change amongst participant whanau.It could be a catalytic device to bring the Maori Potential Framework to life. It deserves the opportunity to be further explored and improved by way of utilising it within a large scale community development exercise.

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APPENDIX 1

CONSENSUS CARDSORT WHANAU FUTURE NARRATIVE INSTRUCTIONS

Preparation: Notes for Facilitator

Ensure that you have:

- a sufficient supply of white Idea Cards and coloured Summary Cards. Each time you run through the Cardsort assume that you'll need up to ten Idea Cards per participant and twenty Summary Cards per whanau group.

- sufficient pens, one for each participant and a few to spare. Have some brightly coloured felts for the tamariki or for those who prefer to draw diagrams or pictures as their Idea Card contribution

- at least one flip chart and stand

- an A1 Chart with step by step Cardsort instructions

- a packet of rubber bands

1. Commence by way of mihi-mihi and karakia as appropriate. Speak to the kaupapa of a better future through realizing personal and whanau potential

2. Agree on the wording of the question. In the quest for a future narrative the question will be along the lines of 'What does the X whanau want in the future?' If a whanau propose different wording to the same effect then that's great.

3. Write the question on the flip chart and place it so that the participants can easily refer to it.

4. Ask the whanau participants to record their response to the question by writing their responses on the white Idea Cards. They should record one response per card, but have as many ideas and use as many cards as each person likes.

5. Each response must be written so that someone else can read it. Where literacy is an issue, for instance with tamariki, alternative processes can be used, for instance the drawing of pictures, mind maps or designs.

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6. Watch as to how people are going. Quietly repeat the instructions emphasizing the need to record only one response per Idea Card.

    Allow people a little time then, as a trigger to ideas, again speaking softly, ask people to imagine their life in the future. Ask 'what will your whanau be feeling when this future is obtained?' 'What will you see about you?' 'What will people be saying about the whanau?'

7. Give a little time for this to register then mention the areas or issues whanau members might like to consider. Again using a low voice, almost as background noise, note the issues or areas to be considered. Ask 'What sort of housing will the whanau have?' 'Where will you be living?' 'How will you be living?' 'What will be the whanau members be doing in terms of education?' 'How will whanau members earn incomes?' 'What sort of jobs will you be in?' 'Will you have your own businesses?' 'What will the cultural life of the whanau be?' 'How will the whanau express being Maori?' 'What will the spiritual life of the whanau be?' 'How will whanau health be?' 'What will be the recreational pursuits of the whanau?'

8. When everyone has recorded and exhausted their responses gather up all the white Idea Cards. Shuffle them and redistributed them to the whanau members. Ideally people will not get their own responses back but no harm occurs if they do.

    Wisdom will need to be shown in terms of disbursing cards to those for whom literacy is an issue, but even if a person holds cards and needs a designated reader their participation can still occur.

9. Ask an articulate whanau member to begin the sorting process by expressing in their own words whatever is recorded on the white Idea Card on top of their pile. Ask the other whanau members to check their own white Idea Cards to see if there are any other similar responses.

10. Discuss the ideas and evaluate their linkages to each other. Be careful not to force an idea into a particular cluster. If there are differences allow the Idea Card to stand on its own.

11. Where there is agreement that the white Idea Cards are expressing the same thing place them one on top of each other in a stack. Now, with the whanau, discuss the overall issue that this stack of Idea Cards refers to. Summarise the issue on a colored Summary Card by way of a clear statement. Place the Summary Card on top of the stack of white Idea Cards and bind them together with a rubber band.

12. Repeat the process. Move around the whanau group until all the white Idea Cards have been clustered and stacked and summarised.

13. Where a white Idea Card stands on its own the idea can be restated on a colored Summary Card which will be placed on top of it, the two secured by a rubber band. Where a white Idea Card stands on its own the idea will be restated on a colored Summary Card which will be placed on top of it, the two secured by a rubber band.

14. Depending on context, time and energy levels the colored Summary Cards can then be written up on a flipchart. The summaries can be discussed and further clustered where that makes sense. Typically a number of themes will emerge and further questions can be generated about these themes.

15. The Cardsort process can then be repeated as many times as is comfortable and as makes sense. Depending on circumstance the Summary Cards and Idea Cards can be written up in tabulated format, with the summaries in the left hand column and Idea Cards in the right hand column. The whanau's future narrative can be constructed from a write up of the Summary Cards. Ensure that the write up is expressed in terms personalised to the whanau.