

Mentoring Māori within a Pākehā framework

G. Raumati Hook, Tū Waaka and L. Parehaereone Raumati

Abstract: Mentoring Māori within a Pākehā framework is a challenge that faces many government agencies and corporate entities in New Zealand as they try to promote more Māori into middle and upper management roles. Unless this process is considered and carefully managed it could give rise to unexpected outcomes such as resentment and dissention triggered by insensitive attempts to layer one set of cultural values on those of another. While the intentions may be good the pathways leading to hoped for outcomes are not identical for Māori and Pākehā. For example, the reductionistic approach to business management of Pākehā contrasts with the holistic approach arising out of the Māori world view and the individualistic philosophies of Pākehā contrast with the group orientation of Māori. In this paper the two approaches to mentoring are compared and contrasted with the intention of reaching a studied and useful integrated approach to the mentoring of Māori workers in a Pākehā framework.

Keywords: biculturalism, cross-cultural mentoring, Māori mentoring, social principles, tikanga.

Introduction

Mentoring is recognized as one of the most effective methods for the development of people. Apparently, all of the top 500 companies in the UK have tried mentoring their staff at one time or another. History describes many acts of mentoring wherein the growth of a younger person is encouraged and guided by the experience of an older and wiser colleague, until such time as that younger person accedes to leadership; the world is full of those who consider themselves proteges of somebody significant.

The goals of mentoring within Pākehā and Māori frameworks bear a superficial similarity to each other, but only insofar as both want the best for the individual being mentored, and one might think that the pathways taken would be necessarily the same. However, this is not the case, and as will be explained below, the Māori pathway is distinctly different from that of Pākehā. Just as the Māori pathway might be less effective when applied to Pākehā, the Pākehā pathway for mentoring may be also be less effective when applied within a Māori framework. Since mentoring has proven its worth in Pākehā institutions the language and methodology is primarily that of Pākehā. The value of Pākehā methods for the mentoring of Māori is uncertain, although examination of the underlying principles might offer insights into the effectiveness of simply adapting currently available mentoring programmes in the uplifting of Māori working within Pākehā institutions.

An assertion that Pākehā should be mentored according to principles of tikanga Māori would elicit a negative response from a Pākehā audience. The same response might be expected from a Māori audience if the assertion was that Māori workers should be mentored according to Pākehā principles. Thus, the idea that one size fits all, that both Māori and Pākehā should fit within the prevailing culture, by today's perspectives is presumptuous.

In this essay the mentoring of Māori within a Māori framework and the mentoring of Pākehā within a Pākehā framework have been examined with the hope of discovering principles and methods for the mentoring of Māori working within mainstream institutions.

Mentoring, Coaching, and Counselling

It is important to understand the distinctions between mentoring, coaching, and counselling. Mentoring, coaching, and counselling are not the same; each has its place and distinctive value in the uplifting of the individual. Mentoring requires personal involvement that leads not so much to the acquisition of technical skills or even the giving of advice, but to the refinement of intuitive knowledge that allows a person to make good decisions and develop personal relationships that lead to enhanced productivity and leadership. Mentors may or may not be senior staff, but they will always be more experienced than the mentee.

Counselling is more about helping a person to overcome situations that have arisen in the past. The closeness that may develop between mentor and mentee is not part of counselling. Coaching is about the acquisition of skills. A coach will work closely with a person wishing to develop say technical skills within a company under conditions where a coach will be able to quickly assess the quality of the trainee's product and be able to critique it in such a way that the trainee's skill level improves.

Mentoring operates at an entirely different level of the psyche aiming to improve confidence and interpersonal skills. Good mentoring can result in career advancement into leadership positions. That said, the truth of the matter is that a personal relationship such as that which develops with successful mentoring will inevitably lead to some degree of coaching, and some degree of counselling; it is unavoidable. The idea that mentoring can occur in the absence of coaching and counselling within a Pākehā framework is unrealistic. However, the distinctions are real and important in maintaining perspectives within the mentor/mentee partnership.

Mentoring as a General Principle

Before moving to explain mentoring from within a Māori framework it is important to understand what mentoring within a Pākehā framework means. Personnel are a company's most valued asset; without the people there is no company. It is in the company's best interest to nurture and promote good workers and retain them. The cost of replacing a good worker can be enormous both in terms of money and time. In addition, each worker represents part of the company's knowledge assets, and knowledge assets are what make a company competitive and profitable. The most effective way of uplifting workers is through a process of mentoring, although the precise way of doing that is not always clear. In general terms mentoring means someone with more experience helping someone with less.

Mentoring as a general principle is easily understood and accepted; however, the kind of mentoring and the approaches vary according to the level, age, and experience of the mentee. Knowing the background of the mentee is the starting point for the development of a mentor/mentee relationship. It would be a mistake to couple incompatible mentors and mentees.

It must also be pointed out that the institution embarking upon a mentoring programme needs to be self-analytical about its own history, culture, purposes and projected future. An institution that has a history of cultural insensitivity suddenly deciding that mentoring of an ethnic minority within its ranks might be viewed sceptically by members of that minority. Before a successful mentoring programme is embarked upon it may be necessary to make adjustments within an institution's own mindset just to ensure that the mentoring is being done for the right reasons.

Mentoring Within a Pākehā Framework

Mentoring within a Pākehā framework is all about outcomes. For a variety of reasons the company needs to uplift its personnel and a programme of mentoring is then established, but the outcomes are always clearly identified. With clarity around outcomes and knowing where things are currently, the pathways between may then become illuminated.

The functions and purposes of a mentor are as follows:

- ***Career Development***
A fundamental purpose of a mentor is to help with the mentee's career. In so doing benefits accrue to both the mentee and the mentee's employer. The development of leadership potential and creative problem solving helps to maximize the value of a company's investment in its personnel.
- ***Developing Professional Behaviour***
In order for a mentee to be attractive in leadership roles within an organization a mentor must encourage and help develop professional behaviour in a mentee. This may simply involve the discouragement of using street language in dealing with others, or it could be more subtle such as learning to be patient with those beneath them.
- ***Developing Self-Awareness***
Sometimes lower level employees, especially those with very limited experience in the world are unaware of their effect on others. Even such simple things as the broadcasting of personal music in the work place can contribute to a work environment which is perceived as hostile by others. It is also important to be aware of how others see the mentee, so a mentor can be very important to self-esteem as well as the esteem in which others hold the mentee.
- ***Building Self-esteem and Self-confidence***
As mentioned above the development of self-awareness is an important part of self-confidence and self-esteem. However, there are limits that must be watched very carefully. An overly confident person is not one that provides safety in the work place and those around them know and feel a measure of insecurity. An overly confident person may be prone to misjudgement especially in dealing with the big issues; so self-confidence is fine but arrogance and conceit are not.
- ***Coaching and Counselling***
Although we have stated that mentoring, coaching, and counselling are all different it is inevitable that some degree of coaching and counselling will creep into the relationship. The dangers can be minimized by awareness and the setting of limits. Basically, the limits are those of friendship. A friend may offer advice but the limitations of friendship need to be defined. Asking advice is one thing, paying the debts of a friend is another. It is necessary to be both aware and cautious.
- ***Friendship***
Friendship within the mentoring context is an area of challenge. Friendship is essential to successful mentoring, but also one of the most taxing and frustrating. Friendship can only go so far and it is important that 'how far' be clear in the mentor's mind before embarking on the exercise. A mentor is not adopting the mentee and, therefore, has no personal responsibility for the mentee. The mentee is not a mentor's child and nor does the mentee wish to be. On the other hand a

balanced and successful mentee resulting from the relationship is very satisfying to both mentor and mentee and can sometimes result in lifetime friendships.

- ***Performance***
One of the goals of mentoring is to improve the work place performance of the mentee. To achieve this, standards must be set with high expectations of the mentor. However, that does not mean the setting of impossibly high standards because this will only lead to disappointment, and the exact opposite results of what one intended.
- ***Stimulate Ideas and Creative Thinking***
The experience of a mentor should be such that new ideas can be offered to the mentee; ideas that will take the mentee beyond his/her current horizons. This also depends on the educational background of the mentor, but the purpose is to stimulate thought and thinking, in particular creative thinking. New ideas will sometimes be a challenge to an inexperienced mentee, but the effects can be long-lasting.
- ***Behaviour Modification – Developing the Winning Attitudes.***
The role of the mentor in behaviour modification is paramount. Behaviour modification is what mentoring is all about. Winning attitudes can mean the difference between success and failure and are to be encouraged in mentees.
- ***Inspiration***
Inspiration is always sought, but rarely encountered. If a mentor can inspire a mentee then behaviour modifications can be accomplished readily. Unfortunately, inspiration is difficult to find these days.
- ***Trust and Confidentiality***
The final expectation of a mentor is that of confidentiality. For mentoring to succeed a mentor must always be trusted by a mentee. Without that trust the relationship will not work. A confidentiality agreement should be part of the written understanding between the two parties.

With these outputs, expectations, and needs, come questions concerning exactly how they can be achieved. The usual methodology involves the bringing together of mentor and mentee within the workplace environment for occasional, but regular meetings to discuss issues, and provide advice. The development of an individual development plan based on the mentee's needs is essential. Each mentee should be evaluated by each mentor and have issues identified that are to be worked on over a period of a year or so. After about a year an evaluation of the mentee regarding progress is performed, although the details of that evaluation varies from employee to employee, but a good place to begin is through the original mentoring plan.

Mentoring Within a Māori Framework

Mentoring as described above is a Pākehā invention, but there is no doubt that within the conventions pertinent to the world of Pākehā that the descriptions and prescriptions listed are appropriate and relevant. However, just how relevant are those conventions when translated to Te Āo Māori?

Mentoring from within a Māori framework forces us to switch our perspective from Pākehā to Māori; from Te Āo Pākehā to Te Āo Māori. When the perspectives change, so too does the purpose, the process, and the projected outcomes. Within a Pākehā world one might argue that Pākehā objectives should be paramount, but upon examination it will be seen that Māori objectives are equally as important, and indeed may lead to the surpassing of those traits so desired in Pākehā employees. Mentoring from within a Māori framework leads to outcomes

that sit comfortably with Māori and which do not have to be jury-rigged to fit the shape of a brown Pākehā. While a Māori perspective is considered important in this desire to uplift Māori workers, the workplace must come to understand those perspectives in order to manage them.

Too often Māori are asked to consider what Māori must do to themselves in order get ahead, without first of all considering how the environment itself must change in order to provide maximum uplift to Māori. Failure of Māori in the workplace is usually blamed on them, i.e., blame the victim without first of all considering what the workplace might be doing to the individual.

To understand more clearly the foundations of mentoring within a Māori framework it is important to realize that there exist very real differences between Māori and Pākehā concepts of individuality. As stated previously (Hook, 2007):

“The Pākehā/Western concepts of individuality and values of autonomy, freedom, self-interest, entitlement, competition, and so on are inconsistent with the concepts of Maori individuality where individuality is more likely to be constituted on values of relationality, collectivity, reciprocity, and connectivity to prior generations.”

From a Māori perspective the basic principle of mentoring is embodied in the Māori word “āwhinatanga.” However, āwhinatanga and mentoring are not exactly the same principles.

Āwhina, v.t. *Assist, benefit, befriend.* H.W. Williams, Dictionary of the Māori Language. Seventh Edition (2002).

Mentor *n. somebody, usually older and more experienced, who provides advice and support to, and watches over and fosters the progress of, a younger, less experienced person. V.t. to act as a mentor.* (Encarta® World English Dictionary © 1999 Microsoft Corporation. All rights reserved. Developed for Microsoft by Bloomsbury Publishing Plc.)

Within the Māori framework there are similar restrictions on who mentors whom, although in a Māori sense mentoring is not restricted to individuals. Group mentoring, whānau mentoring, and whanaungatanga mentoring are equally acceptable. From a Māori perspective the mentoring by a single individual might even be less desirable than that of a group mentoring activity. Group mentoring in fact enhances the opportunities that behaviour modification can be influenced by both whakapapa and tikanga tuku iho. This is totally in line with Māori concepts of individuality and āwhinatanga being an expression of Māori-centredness.

The purpose of mentoring and āwhinatanga is behaviour modification resulting in upward mobility for the individual; however, from a Māori perspective the enhancement of the individual may be subsumed to the purposes of the group. Upward mobility for an individual Māori will result in a perception of upward mobility for the group be it whānau, hapū, or iwi. Thus it can be seen that the Pākehā concept may be confined to a specific individual, place and time, but for Māori the concept extends beyond the immediate needs of the individual. This extension may or may not have ramifications for the individual within the workplace, but it is important to be aware. For example, group obligations require, may demand attendance at tangi for departed elders and whānau, which from a Pākehā point of view is often interpreted as time out of work and lack of dedication. Group obligations transcend obligations of the individual and indeed can transcend generations

Within the work place there are four essential elements that need careful consideration and those are pūmanawa moe (potential) or just pūmanawa (ability), wairua (spirit), hinengaro (mind), and tinana (body). In the absence of ability an individual will suffer and so it is

appropriate that careful attention be given to potential and the prudent placement of Māori within the workplace. The point is that no amount of mentoring can turn a pig's ear into a silk purse and so realistic assessment of ability should be the starting place. That is why, traditionally, education within the whare wānanga was limited to those identified as having the capacity for such education. Identification took place over a period of years through the observations of a child's development by members of the tribe. Of course within the workplace today such observations are not always feasible nor desirable.

The sustaining of Māori within the workplace requires the preservation of mana, mauri, and wairua. The preservation of mana comes under the principle of manaakitanga and any institutional policy or practice that fails in this regard cannot be considered Māori-friendly or even Māori appropriate. Conflict resolution, from a Māori perspective, comes under the principles of manaakitanga, whanaungatanga, utu and aroha. The tikanga which leads to the application of these principles provides safety in their application.

The point is that to a large extent within Māori culture the world is dealt with according to sets of traditional principles. It is those principles that set the tikanga or methodology for dealing with the world and it is to those principles that one turns in order to understand "mentoring" from within a Māori framework. There is an implied assumption that the application of appropriate principles to an individual under guidance of Māori tikanga will result in the shaping of a capable individual with leadership potential. Within the Māori framework the approach to development is holistic. To change the man, the potential for change must be present, and the motivation for change is engineered through the application and adoption of basic Māori principles.

The principles upon which āwhinatanga or mentoring within a Maori framework is constructed are as follows:

- ***Whakapapa***

The foundation of the Māori world view is whakapapa. Whakapapa describes the relationships that exist between the present and the past as well as into the future. Without those relationships Maori as people would not be Māori. Through whakapapa Māori trace their descent from Te Korekore to Te Āo Mārama. Māori are the children of Papatūānuku and Rangi-Awatea and through those connections all people have their place (Marsden 2003, p 17). Māori may exist in the present, but their tūpuna are always beside them.

Whakapapa is also relevant in the development of a relationship between mentor and mentee and it should be recognized that whakapapa can either enhance or detract from the development of good relationships. This flexibility of affiliation allows the possibility of alliances and mentoring relationships with numerous persons to arise naturally. Such alliances also permits the rendering of support from numerous directions in times of crisis. Such claims of whakapapa can be made with a total expectation of positive responses, such is the power of whakapapa.

- ***Whanaungatanga***

Whanaungatanga is part of whakapapa, but is more about the numerous relationships within the greater world that bind people together. It is about being part of the greater whole and knowing that you are not alone. Part of whanaungatanga speaks to one's relationships with kaumātua, kuia, matua, tāne and wāhine. Whanaungatanga is the opposite of Pākehā independence and individualism. Māori strive more for interdependence than independence. An enlightening reference to whanaungatanga may be found in the book by Ka'ai et al, (2004).

- ***Te Reo***

Te Reo is the medium through which Te Āo Mārama is articulated and is the glue that binds the people of Te Āo Mārama together. Ideally, mentoring within a Māori framework requires use of the medium through which it is best expressed.

- ***Tautokotanga***

To stand with a fellow when moral support is needed should be a mark of being Māori. Māori history is full of instances when physical and moral support has been called for and met. Unfortunately, that principle seems to be less important now than what it once was.

- ***Manaakitanga***

The application of manaakitanga to the relationship between mentor and mentee requires the development of mana-enhancing behaviour towards each party. Care must be taken to not trample another person's mana in this relationship. In Māoridom practically every cultural event is oriented towards the preservation of mana and without an understanding of mana entry into Te Āo Māori is restricted. In the development of any mentoring relationship the preservation and indeed enhancement of mana is central to the integrity of both individuals. Akin to mana are the concepts of tapu and noa. Any reference to mana implies knowledge of tapu. Mana reflects the state of tapu; however, tapu can still exist under conditions where mana is diminished (Hēnare, 1988). For mentoring of Māori due consideration must be given to the state of tapu that exists for each individual. According to Hēnare, (1988, p.5), "In social terms, tapu can be interpreted as potentiality for full realization; to have influence, to evolve, to control, that is to be more Māori, more human. Ko tona mea nui, he tapu (Tapu is his/her greatest possession)."

- ***Rangatiratanga***

Mentoring acknowledges the rangatiratanga of individuals being mentored and looks to the promotion of qualities that speak to their own rangatiratanga. The qualities of the rangatira (chief) include humility, leadership, diplomacy, generosity, integrity and honesty.

- ***Māhakitanga***

Māhakitanga is a mark of the rangatira. While māhakitanga resides properly beneath rangatiratanga its significance in the workplace requires that it be given full recognition as an important Māori cultural trait. Humility is not something one usually sees within a mainstream context but within a Māori one it is considered desirable. Humility is the reverse side of arrogance insofar as it is prized within the Māori context. Interestingly, as a principle in character development it appears to be universal because humility may be found in many of those we deem powerful. In the context of the workplace, humility is not ramming one's opinions down the throats of others, or taking the achievements of others for one's own. Humility also involves listening to the ideas and opinions of one's fellow workers. Recently, in a dedication to the late King of Samoa, Malietoa Tanumafili II, the observation was made that "humility is the substance that nurtures unity, respect and natural justice." (Misa, 2007).

- ***Utu***

Utu speaks to reciprocity and the expectation of balanced relationships. Balance within the workplace is sometimes difficult to recognize other than the expectation that the richness of the harvest be shared with others. Utu also speaks to justice and the righting of wrongs. It is not, "You scratch my back and I'll scratch yours" an idea that has negative connotations that can lead to misplaced loyalties. According to Hēnare (1988), "Social dealings were maintained by reciprocal exchanges of kindness and hospitality

as well as the exchange of tangible goods and services. To right an injustice, to restore the mana of the victim as well as the offender, the parties involved would agree on an appropriate exchange to achieve reconciliation.” Application of principles of utu within the workplace demand a balanced relationship between worker and institution wherein both parties benefit from the relationship.

• ***Kotahitanga***

Kotahitanga recognizes and leads to unity of purpose within the workplace. Kotahitanga leads to the avoidance of pathways engaging dissention and disharmony. Part of this involves communications and the keeping of people informed about work related issues. Solidarity with one’s fellow workers is important in having the best interests of the institution at heart.

• ***Wairuatanga***

Recognize and accept that there is both a physical and a spiritual side to the workplace. For Māori there is a spiritual side to all of the principles that are being discussed in the context of āwhinatanga. Māori are intimately connected spiritually and physically to their environment, their maunga, awa, moana and all of those physical entities have their own wairua. Although wairua is the spiritual quality most commonly identified it is not the only one. The nourishment of wairua is important and periodically it is important for Māori to reconnect with those aspects of place and time that lead to the sustenance of wairua.

• ***Kaitiakitanga***

A worker has kaitiaki responsibilities to preserve the workplace. This preservation includes financial responsibilities and accountability.

Many other aspects of Māori social mores speak directly to the behaviour of Māori in the workplace. For example, existing in a state of tika is concerned with honesty, justice, and the right way of doing things (Hēnare, 1988).

Finally, one must also consider who is doing the mentoring. Within the Pākehā framework the job falls to respected and more senior colleagues. Within the Māori framework the job of mentoring most appropriately falls to tribal elders or whanau leaders.

Tikanga

Within Māoridom tikanga is the process through which principles are delivered or applied to any particular situation. Tikanga can vary according to waka, iwi, hapū and whānau. For example, consider the tikanga surrounding the handling and cooking of food. The basic principles are established which include the principles of manaakitanga and its relationship to the principles of tapu and noa. Not sitting on or ironing of clothes on tables used for the consumption of food, and not washing of clothes with table linen or the placing of hats on tables is tikanga observed by modern day Māori (Marsden, 2003, p.8) even though such tikanga has its origins in ancient customs concerned with the preservation of individual mana.

Principles do not change from generation to generation. Although tikanga is not fixed it generally changes only very slowly. Tikanga is the method by which the fundamental principles of Māori society are applied to different situations. Tikanga differs with principle there being specific tikanga for the application of manaakitanga, and utu, for example.

While the fundamental Māori principles may have meaning when considered from a Pākehā perspective it is the tikanga or the method by which those principles are applied that has to be considered very carefully. Quite clearly it may be unrealistic to expect Māori tikanga to be

wholeheartedly adopted by Pākehā, but it may be possible to develop a tikanga that is acceptable to both cultures when applied within a Pākehā framework.

Delivery of any programme for the mentoring of Māori should be done according to tikanga Māori (see for example, Mead, 2003). As with the programme development the people to whom it will be delivered must decide on how it shall be delivered and while the precise tikanga may vary from location to location it is essential that those decisions lie with the stakeholders including the mentees and the mentors.

Consider, for example, the principle of wairuatanga. Wairuatanga is important in bringing together mentees with appropriate mentors. Without this principle the idea of simply assigning mentor with mentee is unlikely to result in a good relationship. How this is brought about is tikanga and in the Pākehā workplace that tikanga must be worked out very carefully. For example, it might help if mentor and mentee came from the same waka or recognized the same maungatapu or awa. Clearly the principle of whakapapa will also be involved because in Māoridom it does not make sense to be mentored by strangers.

Walking the talk is important and as a general principle a mentor should not ask a mentee to perform in the workplace what the mentor has not done him/herself. This relates to the principles of manaakitanga and rangatiratanga but the application of those principles within a Pākehā framework will require careful analysis and debate to establish an appropriate tikanga.

Kaitiakitanga requires that the mentor look after the mentee but the tikanga of this principle needs to be established from the beginning in order to establish the boundaries of what is reasonable and what is unreasonable. Tikanga will then also provide for the moral safety of both parties.

The Differences Between Māori and Pākehā Frameworks

Mentoring and Āwhinatanga are two sides of the same coin. In the Pākehā world mentoring means so many things considered desirable by Pākehā organizations; organized, analytical, and clear cut; basically a reductionistic approach to human development. The world of Māori involves the acknowledgement of many basic principles of Māori society none of which are clear cut and clearly definable in the English language, but all of which arise from āhuatanga Māori and contribute to the wholeness of the person; basically a holistic approach to human development. The items listed under “Āwhinatanga” are principles for living and there is no one-to-one correspondence between the words listed under mentoring and those under āwhinatanga (Figure 1). These are two approaches to individual development, one mainstream and reductionistic, the other indigenous and holistic. Thus the two approaches are different in form, substance, and, in fact purpose. Recently, the fundamental difference between Māori and Pākehā philosophies was summarized by Erima Hēnare of the Open Polytechnic, when he said at one of their graduations at the Wainui-o-mata Marae (May 23, 2007), “For Pākehā, I think therefore I am. For Māori, “I belong, therefore, I am.” The famous saying of Descartes, “*Cogito ergo sum*,” (“I think, therefore, I am.”), uttered 350 or so years ago permeates all of Western philosophy even through to today. Hēnare’s brilliant insight into the nature of being Māori permeates all things Māori and deserves similar preservation.

The most fundamental difference between the two approaches to human development is what Pākehā call spirituality and Māori might call wairuatanga. The Pākehā approach is devoid of spiritual references; the Māori approach is embedded in spirituality. The Māori world view recognizes two divisions the spiritual and the physical, but all things derive from the spiritual and the spiritual “interpenetrates the material physical world of Te Āo Mārama,” (Māori Marsden, 2003). Every aspect of āwhinatanga is embedded in the spiritual; every principle

listed under āwhinatanga can be an expression of wairua. Māori cultural values are founded in sacrifice of the self insofar as there is always a cost involved in the support and commitment to one's whānau, hapū, and workplace. The job of the mentor is to not only support that sacrifice but to make it understandable and reduce it as a burden.

One of the great difficulties in attempting to layer the values of one culture over the values of another is that the bumps and depressions never match up. As Māori Marsden once asked "How do you legislate for spiritual values?" (Marsden, 2003, p 37). The point is that in the Māori world the spirit permeates all things including socio-cultural activities such as mentoring.

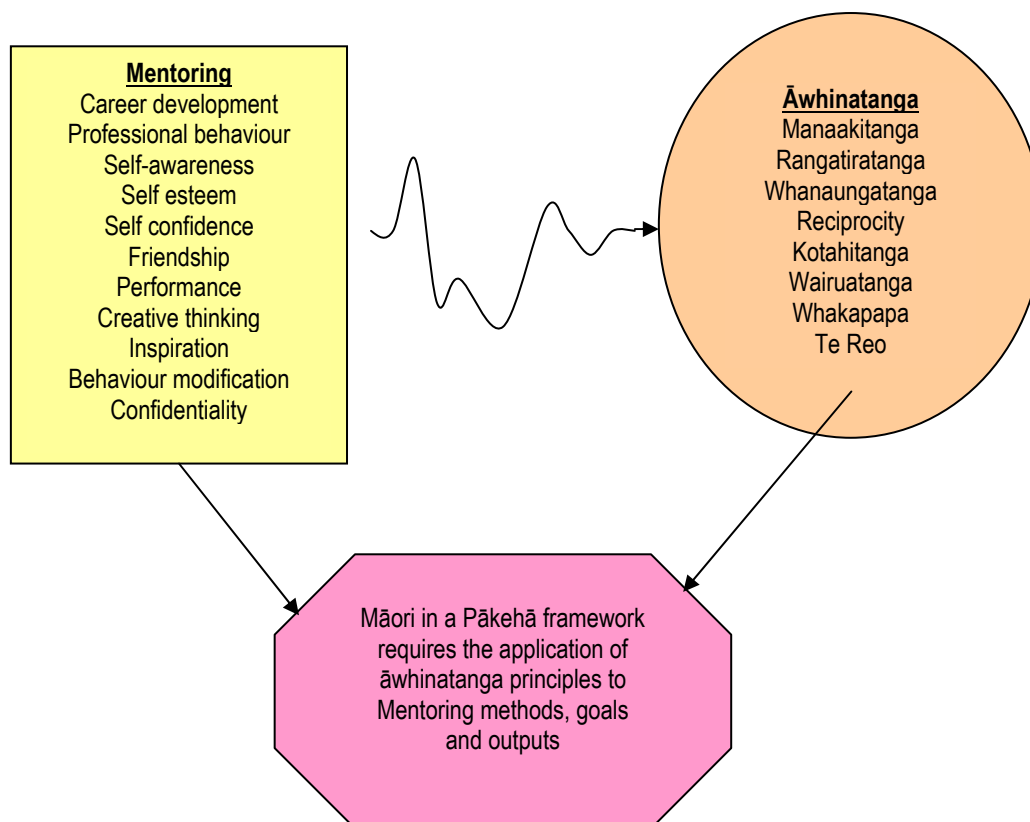


Figure 1. Mentoring and Āwhinatanga two culturally different approaches to uplifting Māori in the Pākehā workplace. The items listed under Āwhinatanga are principles for living and there is no one-to-one correspondence between the words listed under mentoring and those under āwhinatanga (symbolically represented by the curved arrow). The mentoring of Māori within a Pākehā framework clearly requires some kind of blended compromise.

Another way to view mentoring within Pākehā and Māori frameworks is as follows. Within the Pākehā framework essentially a process is set in place that hopes to achieve clearly defined behavioural changes in an employee. To a large extent, this is a top down process (Figure 2), although quite clearly subject to corporate policies. Some institutions recognize the value of worker input while others do not. However, in the main, the theory of mentoring is based on reasoning and experience, a person in authority says yes this shall be so and the process then is one of imposition. Not all respond well to the process, some do and some do not. Those that do prosper, while those that don't get left behind.

The Māori way is different in this regard having its roots in complexity theory (Waldrop, 1994). For Māori, the foundation lies in the rules of engagement; that is, the principles that sit as rules for behaviour as described above. The acceptance of those rules by the individual gives rise to emergent behaviours of and within the group that are consistent with those required for success within the Māori framework. This is, to a large degree, a bottom up process, different from the top down process of Pākehā. The relationship between bottom up rules and emergent behaviour has been described by Waldrop (1994, p.280) where computer simulations of artificial life led to the discovery of an important principle regarding the generation of complex behaviours. This principle is stated as follows, “Use local control instead of global control. **Let the behaviour emerge from the bottom up**, (our emphasis) instead of being specified from the top down.” Certainly, the principle of bottom-up behavioural regulation in the induction of emergent behaviours is very consistent with the Māori world view.

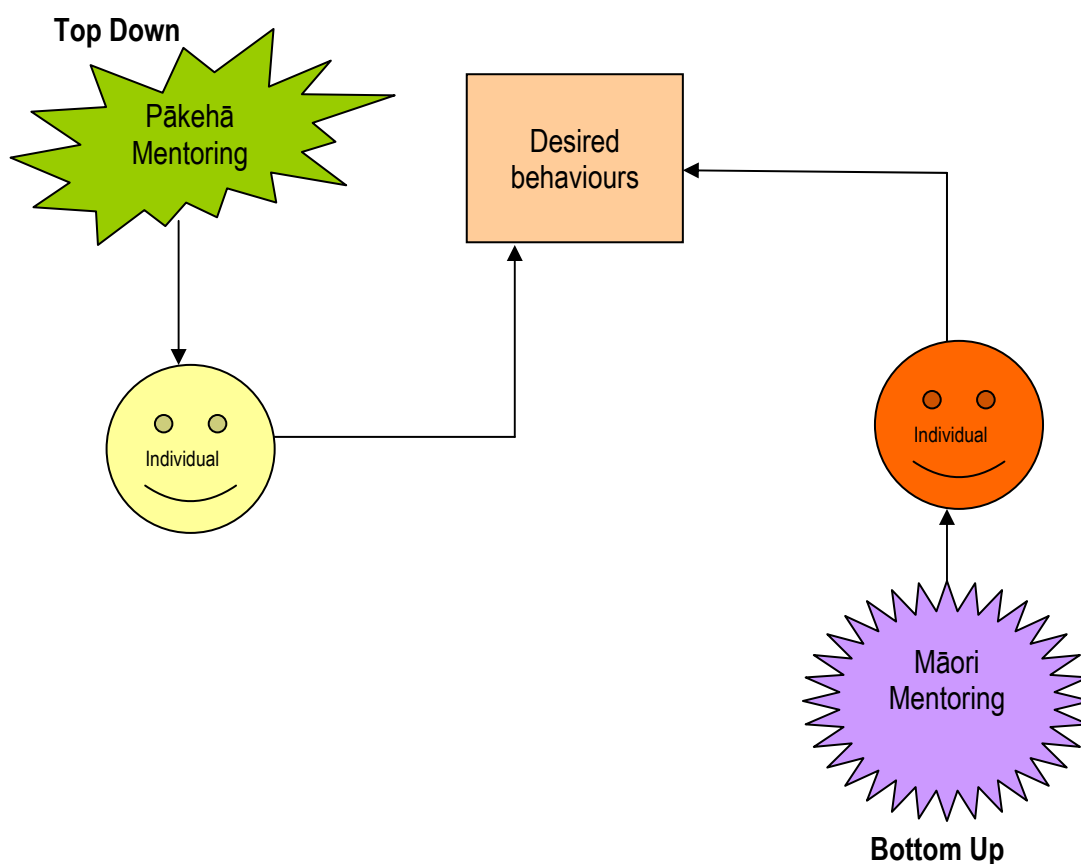


Figure 2. Differences between Māori and Pākehā approaches to mentoring. Pākehā mentoring involves more of a top down approach while Māori is more of a bottom-up approach. Of course, situations are never totally one nor the other and the diagram is constructed simply to make a point.

Mentoring Māori within a Pākehā Framework

When mentoring Māori within a Pākehā framework a number of compromises must be accepted. Moving Māori totally to a Pākehā framework with an expectation of adaption and success is a bit optimistic and indeed most unlikely to succeed in the long term. The cultural frameworks are too different, and while one might detect compliance in the short term, in the long term is unlikely to succeed in the same way as Māori education within a Pākehā

framework has been disappointing (Hook, 2006). It is also unreasonable to expect Pākehā to adopt totally a Māori perspective in order to accommodate their Māori brothers and sisters. So, what to do? Clearly some kind of compromise is needed although at this stage the approach must be considered experimental and it is impossible to predict success.

The short term approach is to take a mentoring programme from its Pākehā framework and try to adapt it to Māori needs, and while there is some merit in this it must be done very carefully and with understanding in the same way that adapting Pākehā education for Māori has met with some success but also a lot of disappointment. As previously discussed (Hook, 2006) dissociation of Māori culture from Māori education may be a foundation for much of the disengagement that one sees when Māori move into a mainstream university setting. Reintegration of Māori culture with Māori education has been offered as a way forward to improve Māori performance within the tertiary education system in this country. In the same way there is an expectation of disengagement when Māori are mentored within a Pākehā framework. Ideally, Māori should be mentored entirely within a Māori framework but failing that the question is what to do? Perhaps, the answer is to do both. Figure 2 illustrates the basic top down approach of Pākehā to mentoring and the bottom-up approach of Māori. The figure might suggest that the combination of the two approaches might in fact prove superior to either taken alone. On the other hand one also has to consider not only the framework but the context of the engagement as well.

The reality is that most Māori work in Pākehā institutions, and it is those institutions that wish to assist in the training of their Māori employees. There is no quick fix to this just as there was no quick fix to the education of Māori. Mainstream universities worked very hard to accommodate their Māori students in a culturally friendly environment and have adopted new ways of teaching and supporting them. The mentoring of Māori within Pākehā institutions must take a similar approach whereby the work environment itself might need to change.

The following general recommendations are advanced for consideration:

- The workplace history and organizational philosophy must be examined and understood. Are changes needed to render the place culturally friendly or at least more accommodating?
- All aspects of mentoring be discussed with Māori employees and anything by way of programme development must arise from them the Māori workers. Failure to do this will result in long term failure of the programme.
- All Māori workers should receive expert training in tikanga Māori within a Māori environment in order to solidify the foundations upon which any programme will be built.
- That the nature of mentoring and mentors be examined and discussed extensively by Māori workers. In addition, consideration must be given to the hoped for outcomes, the mentors involved, the place of whānau, hapū, kuia and kaumātua.

Māori mentoring programmes should be written specifically for specific organizations. Although a general theme might permeate all such programmes each programme will differ based on organizational philosophy, goals, and history. However, the expectation that a fully formed Māori mentoring programme shall simply exist, where none existed before is unrealistic. Programme development is a goal in itself and in the current context one that will require researching and much input from those, both mentors and mentees, who will take part in the project.

References

- Best, E. (1954). *Spiritual and Mental Concepts of the Māori*. Dominion Museum Monograph No. 2.
- Hook, G.R. (2006). A Future for Māori Education Part I: The Dissociation of Culture and Education. *MAI Review*, 1, Article 2.
- Hook, G.R. (2007). A Future for Māori Education Part II: The Reintegration of Culture and Education. *MAI Review*, 1, Target Article 1.
- Ka'ai, T.M., Moorfield, J.C., Reilly, M.P.J., & Mosley, S. (2004), *Ki Te Wahaiao*. Pearson Education New Zealand Ltd.
- Mead, H.M. (2003). *Tikanga Māori*. Huia Publishers.
- Misa, T. (2007). Lesson in humility for the tinpot chiefs of Samoa. *New Zealand Herald*, May 23, p. A15.
- Marsden, M., (2003). *The Woven Universe: Selected Writings of Rev. Māori Marsden*. Edited by Royal, Te A. C. The Estate of Rev. Māori Marsden.
- Hēnare, M. (1988). *Ngā Tikanga me ngā Ritenga o Te Āo Māori : Standards and foundations of Māori Society Volume III, part 1*.
- Waldrop, M.M. (1994). *Complexity: The Emerging Science at the Edge of Order and Chaos*. Penguin Books.

Author Notes

The authors acknowledge the assistance of Lynne Raumati in researching the content of this manuscript. This research was funded by the Institute for Māori Research and Development, Ohope.

G. Raumati Hook (Ngāti Mutunga, Ngāti Toa, Te Atiawa) formerly CEO of Te Whare Wānanga o Awanuiārangi, is currently an Adjunct Professor at Victoria University of Wellington, New Zealand and Director of the Institute for Māori Research and Development. E-mail: raumatihook@clear.net.nz

Tū Waaka, Director of Community Education at Te Whare Wānanga o Awanuiārangi, Whakatāne. (Ngā Tuhoe, Ngāti Awa). Tū.waaka@wananga.ac.nz

L. Parehaereone Raumati (Ngāti Mutunga, Ngāti Toa, Te Atiawa), The Institute for Māori Research and Development, Ohope. lraumati@clear.net.nz