"IT'S NOT JUST A PROFESSIONAL DEVELOPMENT THING": NON-MĀORI LIBRARIANS IN

AOTEAROA NEW ZEALAND MAKING SENSE OF MĀTAURANGA MĀORI

BY

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Abstract

Libraries in Aotearoa New Zealand have their roots in Western worldviews and understandings of knowledge which are distinctive from those of the Indigenous Māori population. These differences can lead to cultural clashes where traditional library approaches and values are incompatible with the needs of Māori stakeholders or collections, including approaches to access, cataloguing and classification and working with the Māori language. Given these differences, it is appropriate for non-Māori librarians to look for ways to extend their understanding of Māori knowledge systems to address some of these topics.

The central focus of this research is how non-Māori librarians in Aotearoa learn about or engage with (make sense of) mātauranga Māori (a basic translation of which is 'Māori knowledge'). To address this question, learning about and engaging with mātauranga Māori was conceptualised as a form of information behaviour, and a methodology based on Dervin's Sense-Making was developed. Twenty-five non-Māori librarians in Aotearoa were interviewed about their own experiences of learning and engagement in terms of the key facets of Dervin's model: Situations, Gaps, Bridges and Outcomes, and also with a particular focus on factors which helped or hindered them from bridging their knowledge Gaps (Helps and Barriers). Three focus groups of Māori librarians were asked about their experiences with their non-Māori colleagues' engagement with mātauranga Māori in order to present a more balanced view of the current situation.

As well as emphasising the large scale of their knowledge Gaps in relation to Māori knowledge, interviewees highlighted Gaps in the areas of Māori and Libraries and Language and Cultural Protocol. Bridges identified were Courses, Books and Text Resources and People and Situations. Both Helps and Barriers consisted of significant internal aspects, where elements of interviewees' existing knowledge and experience or aspects of their personalities were either things that helped them proceed or acted as potential Barriers. These were in some cases closely related; for example, Fear was a potential Barrier in a lot of cases, but having the strength of character to push past that fear was also something that helped some interviewees. Focus group participants

highlighted a number of similar Helps and Barriers that they had observed in their non-Māori colleagues.

A significant finding of this research was the lack of external impetus for non-Māori librarians to engage with mātauranga Māori within their professional contexts. In the majority of instances discussed by interviewees, they spoke of not having any problems because of what they did not know. Alongside this, interviewees and focus groups pointed out a tendency for non-Māori librarians to rely excessively on their Māori colleagues for cultural support, even when they could use their own reference or searching skills to find answers for themselves or clients.

Both interviewees and focus group participants were questioned on the topic of the Library and Information Association of New Zealand Aotearoa (LIANZA) Professional Registration scheme and the inclusion of mātauranga Māori as a mandatory element in the Body of Knowledge. None of the interviewees were deterred by the inclusion of mātauranga Māori as a mandatory element and many commented that it was important. However, in the view of both interviewees and focus group participants, LIANZA Professional Registration is not playing a major role in encouraging non-Māori librarians to engage with mātauranga Māori in a meaningful way.

This study also had a methodological aspect, considering the appropriateness of Dervin's Sense-Making as a suitable conceptual approach to the study of non-Māori librarians learning about and engaging with mātauranga Māori. Due to a number of factors including the strong Anglo-American orientation of the model and the differences between some interviewees' conceptualisations of their journeys of learning and engagement and the Sense-Making approach, it is concluded that Dervin's Sense-Making is not the most compatible framework for conceptualising non-Māori librarians' processes of learning about and engaging with mātauranga Māori. This could not be resolved by suggesting an addition or alteration to the existing model, and so a practical model has been developed for non-Māori librarians who wish to find ways to move their engagement forward.

Acknowledgements

This thesis is dedicated to the glory of God and the memory of my grandmothers, Grace Ramsey Oxborrow and Barbara Marian Clements, and my lifelong friend John Frederick Albion King.

Ehara taku toa i te toa takitahi, engari he toa takitini

'My strength is not that of a single warrior but that of many' (traditional Māori saying, as quoted in Mead & Grove, 2001)

I am extremely grateful to everyone who participated in my interviews and focus groups. Thanks for your candour and willingness to share your stories and experiences with me. It has truly been an honour and I hope that this thesis does justice to what you have so generously shared with me. Thanks also to Te Rōpū Whakahau, and particularly members of the Te Ūpoko rohe, for your support through the years: from attending presentations, to offering feedback, to checking in about how things were going with the project. This research has been enriched by your input

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Glossary of Māori Language Terms

All definitions are taken from Māori Dictionary https://maoridictionary.co.nz/ unless otherwise stated

Aotearoa: Land of the Long White Cloud (definition from Collins English Dictionary, n.d.)

Atua: ancestor with continuing influence, god, demon, supernatural being, deity, ghost, object of superstitious regard, strange being - although often translated as 'god' and now also used for the Christian God, this is a misconception of the real meaning. Many Māori trace their ancestry from *atua* in their *whakapapa* and they are regarded as ancestors with influence over particular domains. These *atua* also were a way of rationalising and perceiving the world. Normally invisible, *atua* may have visible representations.

Haka: performance of the haka, posture dance - vigorous dances with actions and rhythmically shouted words. A general term for several types of such dances.

Hapū: kinship group, clan, tribe, subtribe - section of a large kinship group and the primary political unit in traditional Māori society. It consisted of a number of whānau sharing descent from a common ancestor, usually being named after the ancestor, but sometimes from an important event in the group's history. A number of related hapū usually shared adjacent territories forming a looser tribal federation (iwi).

Hongi: to press noses in greeting.

Io-matua-te-kore: supreme being - some tribes have a tradition of a supreme being, which may be a response to Christianity and this is one of a number of names for Io.

Iwi: extended kinship group, tribe, nation, people, nationality, race - often refers to a large group of people descended from a common ancestor and associated with a distinct territory.

Kaiako: teacher, instructor.

Kaitiakitanga: ...guardianship...of things Māori by Māori... (definition from Durie, 1997)

Kapa haka: group performance of traditional and contemporary Māori song and dance; includes waiata, poi, and haka (definition from Waitangi Tribunal, 2011)

Kaputī: cup of tea.

Karakia: incantation, ritual chant, chant, intoned incantation, charm, spell - a set form of words to state or make effective a ritual activity.

Also: prayer, grace, blessing, service, church service - an extension of the traditional term for introduced religions, especially Christianity.

Kaumātua: adult, elder, elderly man, elderly woman, old man - a person of status within the *whānau*.

Kaupapa Māori: Māori approach, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology - a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society.

Kaupapa: topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative.

Kāwai: line of descent, lineage, pedigree.

Kia ora: hello! cheers! good luck! best wishes!

Manaakitanga: hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others.

Marae: cultural centre (definition from Smith, 2012)

Mātauranga Māori: Māori knowledge - the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices.

Mihi: speech of greeting, acknowledgement, tribute.

Mihimihi: introductions/setting the scene (definition from Tipene-Matua et al., 2009)

Mihi whakatau: speech of greeting, official welcome speech - speech acknowledging those present at a gathering. For some tribes a *pōhiri*, or *pōwhiri*, is used for the ritual of encounter on a *marae* only. In other situations where formal speeches in Māori are made that are not on a *marae* or in the *wharenui* (meeting house) the term *mihi whakatau* is used for a speech, or speeches, of welcome in Māori.

Noho marae: marae stay (definition from Te Kawa a Māui, 2009)

Pākehā: New Zealander of European descent - probably originally applied to English-speaking Europeans living in Aotearoa/New Zealand. According to Mohi Tūrei, an acknowledged expert in Ngāti Porou tribal lore, the term is a shortened form of *pakepakehā*, which was a Māori rendition of a word or words remembered from a chant used in a very early visit by foreign sailors for raising their anchor (*TP* 1/1911:5). Others claim that *pakepakehā* was another name for *tūrehu* or *patupairehe.* Dispite [sic] the claims of some non-Māori speakers, the term does not normally have negative connotations.

Also: Pākehā: foreigner, alien.

Papatūānuku: Earth, Earth mother and wife of Rangi-nui - all living things originate from them.

Pepeha: tribal saying, tribal motto, proverb (especially about a tribe), set form of words, formulaic expression, saying of the ancestors, figure of speech, motto, slogan - set sayings known for their economy of words and metaphor and encapsulating many Māori values and human characteristics.

Poi: a light ball on a string of varying length which is swung or twirled rhythmically to sung accompaniment. Traditionally the ball was made of raupō leaves.

Pōwhiri: invitation, rituals of encounter, welcome ceremony on a marae, welcome.

Rangi-nui: atua of the sky and husband of Papa-tū-ā-nuku, from which union originate all living things.

Raranga: weaving.

Raru: problem, trouble, conflict.

Rohe: region (definition from Te Rōpū Whakahau, n.d.-b)

Tangata whenua: local people, hosts, indigenous people - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried.

Tangihanga: weeping, crying, funeral, rites for the dead, obsequies - one of the most important institutions in Māori society, with strong cultural imperatives and protocols.

Taonga: treasure, anything prized - applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques.

Tēnā koutou: hello! (speaking to three or more people), thank you.

Te Ao Māori: the Māori world (definition from Te Huia, 2016)

Te Ara Tika: the right path (definition from Szekely, 2002)

Te Reo Māori: Māori language (definition from Te Huia, 2016)

Te Reo me ona tikanga: the language and its cultural practices (definition from Ritchie, 2009)

Tikanga: correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context.

Tīpuna: ancestors, grandparents - plural form of tipuna and the eastern dialect variation of tūpuna.

Tohunga: skilled person, chosen expert, priest, healer - a person chosen by the agent of an *atua* and the tribe as a leader in a particular field because of signs indicating talent for a particular vocation.

Also: Tohunga: traditional healers (definition from Durie, 1997)

Tukutuku: ornamental lattice-work - used particularly between carvings around the walls of meeting houses. *Tukutuku* panels consist of vertical stakes (traditionally made of *kākaho*), horizontal rods (traditionally made of stalks of bracken-fern or thin strips of tōtara wood), and flexible material of flax, *kiekie* and *pīngao*, which form the pattern. Each of the traditional patterns has a name.

Tumuaki: president (definition from Te Rōpū Whakahau, 2019)

Wāhine: women, females, ladies, wives – plural form of *wahine*.

Waiata: song, chant, psalm.

Wānanga: tertiary institution that caters for Māori learning needs - established under the Education Act 1990.

Whakaiti: to belittle, disdain, look down on, disparage, denigrate, make small, lessen, decrease, reduce, diminish, turn down (sound), cheapen.

Whakamā: shame, embarrassment.

Whakapapa: genealogy, genealogical table, lineage, descent - reciting *whakapapa* was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions.

Whakataukī: proverb, significant saying, formulaic saying, cryptic saying, aphorism.

Whānau: extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members.

Whanaungatanga: relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.

Whare tapa whā: the four walls of a house (definition from Wratten-Stone, 2016).

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1   Chapter 1: Introduction

Tēnā koutou katoa	Greetings to you all
Ko te ara wai o Ingarihi tōku moana	The English Channel is my ocean
Ko Ouse tōku awa	The Ouse is my river
Ko Ngāti Ingarangi me Ngāti Kōtarani ōku iwi	My tribes are English and Scottish
Nō Ingarangi au, engari ko Aotearoa tōku kāinga inaianei	I am from England, but Aotearoa New Zealand is my home now
Ko Kathryn Oxborrow tōku ingoa	My name is Kathryn Oxborrow
Nō reira, tēnā koutou, tēnā koutou, tēnā tātou katoa.[1]	Therefore, greetings to you all, greetings to you all, greetings to all of us.

1.1   Mihi / Introduction

This thesis is about how non-Māori librarians learn about and engage with Māori knowledge. The above style of introduction is widely used by Māori, and I have chosen to begin in this way to acknowledge and show respect to the people and culture whose worldview and knowledge system sit at the centre of my research.

It is also useful in that it begins to give the reader a greater understanding of my positioning in relation to the topic of this thesis. I am a Master's-qualified librarian and have been working in and around libraries for thirteen years, the majority of that time

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[1] This mihi (speech of greeting) is adapted from a longer one developed for a course I took with Te Kawa a Māui. Many thanks to Professor Rawinia Higgins for her help and input.

in Aotearoa New Zealand. I moved to Aotearoa from the United Kingdom in October 2010, having visited briefly in 2006. On arriving in Aotearoa, I was excited to learn about Māori culture because it was so different from mine, with a beautiful language and cultural tradition, and distinct ways of understanding, producing and transmitting knowledge. I took up all opportunities I came across for professional development around Māori knowledge and I was surprised to find that not all the non-Māori I came across in my professional community shared this enthusiasm. I found this interesting, if a little disheartening. I had the honour of becoming involved in the Te Ūpoko o te Ika a Māui (Wellington area) region of the Library and Information Association of New Zealand Aotearoa (LIANZA) as soon as I arrived in Aotearoa and got to work alongside some fantastic wāhine (women) Māori (Gabrielle Hikaka, Trish Beamsley and Hana Whaanga, tēnā koutou) who I learned a lot from. I have been an Associate (non-Māori) member of Te Rōpū Whakahau, the professional association for Māori in Libraries and Information Management for several years. When I had the opportunity to undertake a PhD, I discussed ideas with various academics, library sector colleagues and members of the Te Ūpoko o te Ika rohe (region, definition from Te Rōpū Whakahau, n.d.-b) of Te Rōpū Whakahau. This led to the decision to undertake a study considering non-Māori librarians' attempts to make sense of mātauranga Māori. A basic translation of mātauranga Māori is 'Māori knowledge' (Mead, 2012b; Moorfield, 2011), the various nuances of the term highlighted by Māori authors will be discussed further in Chapter 2.

In this introductory chapter I will first address the research problem, with particular emphasis on the complex context that demonstrates the importance of the issue of non-Māori librarians learning about and engaging with mātauranga Māori. I will then detail the research questions, aim and objectives of the research. The chapter ends with clarification of uses of various terms and explanation of use of the Māori language in this thesis, and its structure. I will include terms in Te Reo Māori (Māori language, definition from Te Huia, 2016) throughout this thesis. Definitions can be found in the body of the text as described in section 1.5.7 below.

1.2   The Research Problem

Non-Māori librarians in Aotearoa need to make sense of mātauranga Māori to operate equitably and effectively in a bicultural context but there is variability in librarians' engagement with mātauranga Māori which can limit the ability of the profession to meet its bicultural commitments. There had been a lack of research into this engagement and our knowledge is largely dependent on anecdotal accounts. However, these are backed up by a number of small-scale studies demonstrating the need for improvement in a number of areas related to mātauranga Māori (these will be discussed in Chapter 2).

This research area is a complex one, involving a number of contextual issues, which require some explanation to ensure the reader can appreciate the need for this research and its value to the library and information profession in Aotearoa. These will be outlined here and expanded on in Chapter 2 where appropriate.

1. Libraries in Aotearoa have their origins in the British culture and understanding of information and knowledge.
2. Māori knowledge (mātauranga Māori) operates from a different worldview
3. Libraries face specific issues related to mātauranga Māori due to their connection to text materials by or about Māori people and culture, which require a different approach from non-Indigenous materials. Some broad examples include:
   a. Metadata
   b. Ownership
4. Library and information professionals in Aotearoa have a professional imperative to provide equitable service to Māori and to engage well with mātauranga Māori because of:
   a. Te Tiriti o Waitangi | The Treaty of Waitangi, modern New Zealand's founding document
   b. International imperatives such as the United Nations Declaration on the Rights of Indigenous Peoples (2007)
   c. The profession's commitment to bicultural engagement

5. Despite these imperatives, and work to highlight effective practice, evidence suggests that librarians in Aotearoa are still not engaging with mātauranga Māori as well as they might.

1.2.1 The Western Origins of Libraries in Aotearoa

Libraries and information organisations in Aotearoa are predominantly founded on Western cultural ideals. In many countries, including Aotearoa, libraries and professional education for librarians are a British or American import (Carroll, Kerr, Musa, & Afzal, 2013; Nwokocha, 1996). The first public library in Aotearoa was established by a group of European settlers in Wellington in 1841 (Ministry for Culture and Heritage, 2014), based on the Anglo-European understanding of knowledge and information. There is still a connection to Enlightenment values for some members of the profession (see, for example, Bivens-Tatum, 2012).

Thus libraries in Aotearoa have their roots in a worldview that emphasises the importance of the individual, with the role of the library to encourage individual betterment (Finks, 1989). In the Western understanding, knowledge is a discrete entity which can be owned by an individual (as expressed in intellectual property rights and legislation, e.g. New Zealand Intellectual Property Office, n.d.). European New Zealand culture is a culture that transmits knowledge through written media and literacy, and librarians are traditionally seen as guardians or gatekeepers of that knowledge. The majority of librarians in Aotearoa are operating from this worldview, and thus face challenges in engaging with a culture that is very different.

1.2.2 Indigenous Knowledges (Including Mātauranga Māori) Differ from Western Knowledge

Mātauranga Māori is different from a traditional Western understanding of knowledge in a number of ways. While a basic translation of mātauranga Māori is 'Māori knowledge' (Mead, 2012b; Moorfield, 2011), authors considering the topic of mātauranga Māori acknowledge that this is a simplification and does not pick up all the nuances that the term entails. A key aspect of mātauranga Māori is that it is holistic, incorporating cultural knowledge (Mead, 2012b). It is not a static historic relic, but a dynamic body of knowledge that is constantly being added to (Mead, 2012b). It is connected to and expressed through Te Reo Māori (Royal, 2009), and incorporates knowledge that is specific to particular iwi (extended kinship group[s,] tribe[s]), hapū (subtribe[s]) and whānau (extended family, family group[s]) as well as pan-Māori knowledge (Doherty, 2012, 2014). Librarians in Aotearoa need to develop an understanding of mātauranga Māori in order to engage with the range of issues at the interface between Indigenous knowledge and the Western-style approach of libraries (to be discussed in the next section and Chapter 2). These issues are gaining recognition both nationally and internationally, highlighting the importance of meeting cultural responsibilities to Māori customers and Māori materials.

1.2.3 Engaging with Indigenous Knowledge Presents Specific Challenges for Libraries and Librarians

The core business of libraries centres on information and knowledge. It follows, therefore, that libraries and librarians have a duty to work with Indigenous peoples and their knowledge in ways that are culturally appropriate. There are several specific issues that arise at the interface between Indigenous knowledge and libraries. Some of these issues include cataloguing and classification, misrepresentations of Indigenous peoples and cultures in literature, repatriation, ownership, copyright and intellectual property, and access and restriction of access. These issues will be discussed further in relation to the published literature in Chapter 2. The breadth and depth of these issues demonstrates that engagement with mātauranga Māori is not a straightforward process for librarians.

In order to make sense of the interaction between Western and Indigenous knowledges, librarians therefore need to bridge a range of conceptual gaps, as well as knowledge and skills gaps.

1.2.4 Librarians in Aotearoa Need to Engage Well with Mātauranga Māori, but it is not yet Well Embedded in Library Practice

Because of the big differences between New Zealand European and Māori cultures and approaches to knowledge, and the ongoing dominance of European New Zealand culture over Māori culture, libraries and librarians often bring a Western approach and worldview to engagement with Māori customers, staff, stakeholders and collections. While individual librarians may or may not feel obliged to engage with mātauranga Māori, there are several compelling factors within the profession, both in Aotearoa and internationally, requiring that libraries provide an equitable service in relation to Indigenous knowledge and Indigenous peoples. These include the document which founded modern New Zealand, Te Tiriti o Waitangi |The Treaty of Waitangi, international directives such as the United Nations Declaration on the Rights of Indigenous Peoples (United Nations, 2007) which New Zealand became a signatory to in 2010 (Sharples, 2010), and various developments in the profession both locally and internationally to embrace Indigenous knowledges and cultures in libraries.

In 2007 LIANZA introduced a Professional Registration scheme which enables registrants to demonstrate ongoing professional development (Millen, 2010). As part of the mandatory revalidation process, registrants are required to engage in professional learning and development in relation to Indigenous knowledge paradigms (LIANZA Professional Registration Board, 2013). International directives from the United Nations and other international bodies address issues relevant to libraries such as Indigenous languages and protection of intellectual property.

The International Federation of Library Associations and Institutions (IFLA) incorporated Indigenous knowledge paradigms into their recommended body of knowledge for Library and Information Studies qualifications in 2012 (Smith, Hallam, & Ghosh, 2012), and numerous Indigenous library and knowledge associations have created lists of protocols for working with Indigenous knowledge and stakeholders (e.g. Aboriginal and Torres Strait Islander Library Information and Resource Network, 2012a). Despite these developments, however, a number of small-scale studies have revealed that library staff competence around areas of mātauranga Māori still needs work (Bryant, 2015; Hayes, 2012; Miller, 2008; Tuhou, 2011).

1.3   Engagement with Mātauranga Māori as Information Behaviour

As detailed above, pressures from the wider profession and the myriad ways in which mātauranga Māori presents itself in the day-to-day work of the librarian in Aotearoa make engagement with mātauranga Māori a key professional issue for librarians. Engagement with mātauranga Māori can be viewed as a type of information behaviour. It can take place through various means, including but not limited to professional learning and development, and so it is useful to investigate it in a holistic way. According to Case and Given (2016):

> *Information behavior* … encompasses information seeking as well as the totality of other *unintentional* or *serendipitous* behaviors (such as glimpsing or encountering information), as well as purposive behaviors that do not involve seeking, such as actively *avoiding* information.

> (Case & Given, p. 6, emphasis in original)

Engagement with mātauranga Māori clearly falls within the realms of information behaviour as defined by Case and Given above. Active information seeking may occur in the process of extending professional knowledge (such as attending a course, conversing with a Māori colleague, or reading a book or an article).

Familiarity with knowledge may be gained in a more unintentional way such as through interactions with a Māori partner or close friend, or through encountering some of the more ubiquitous aspects of Māori culture in daily life, such as use of Te Reo phrases on television or radio, Māori welcomes for high-profile visitors to the country, or the haka (vigorous dances with actions and rhythmically shouted words) prior to international rugby matches. And there are certain instances when engagement with mātauranga Māori might be actively avoided by non-Māori.

This being the case, the Sense-Making approach to information behaviour research devised by Brenda Dervin and colleagues and widely used by researchers in the field of Library and Information Studies formed the basis of the interview phase of this project. Sense-Making is in parts theory, methodology and method (Dervin, 1999b), and thus had a lot of scope in terms of shaping the project. It is also essentially meta-theoretical (Dervin, 1999b) and thus lends scope for theory building. It also offers the possibility of investigating the suitability of Dervin's Sense-Making Methodology for studying the issue of non-Māori librarians learning about and engaging with mātauranga Māori. I chose Dervin's Sense-Making rather than organisational sensemaking approaches such as that of Weick (1995) because of my desire to focus on the individual and thus produce suggestions and outcomes for individual non-Māori librarians. The organisational focus would also have prevented the study from taking an holistic view of non-Māori librarians approaches to sensemaking, instead restricting the focus to activities and occurrences in the workplace.

1.4   Aim and Research Questions

The aim of this research is twofold: Firstly to add to knowledge and inform professional practice by investigating the Sense-Making processes of non-Māori librarians and secondly to test the utility of Dervin's Sense-Making framework for approaching the question of how non-Māori librarians learn about and engage with mātauranga Māori.

As mentioned above, the beginnings of my research questions were in my own professional practice, as good research questions sometimes are (Benbasat & Zmud, 1999; Peter & Olson, 1983). They are as follows:

1. How are non-Māori librarians in Aotearoa New Zealand making sense of mātauranga Māori?
   a) What factors act as Helps and Barriers to non-Māori librarians making sense of mātauranga Māori?
   b) What role does LIANZA Professional Registration play in non-Māori librarians' Sense-Making in relation to mātauranga Māori?
   c) What are the similarities and differences between Māori and non-Māori librarians' experiences of non-Māori librarians making sense of mātauranga Māori?
2. Is Dervin's Sense-Making Methodology a suitable approach for investigating how non-Māori librarians learn about or engage with mātauranga Māori?

1.5   Terminology and Language

1.5.1   Worldview

In this study I use Pihama's (2010) definition of worldview: "…cultural ways of seeing, understanding and … explaining the world" (p. 9).

1.5.2   LIANZA

LIANZA (The Library and Information Association of New Zealand Aotearoa) began as the New Zealand Library Association (NZLA) and then became the New Zealand Library and Information Association (NZLIA) before becoming LIANZA. To avoid confusion, I will refer to it as LIANZA throughout the thesis.

1.5.3   Non-Māori/Pākehā

In this thesis I have chosen to describe the interview participants in this study who do not identify as Māori as Non-Māori rather than Pākehā. This is largely due to the variety of definitions of Pākehā that exist within the public discourse, meaning that use of the term could create a barrier for some readers. While Māori colleagues have told me that the term refers to all non-Māori, definitions usually refer to Pākehā as being exclusively New Zealanders of European descent (e.g. Black, 2010; King, 2004). There is potential within the term for non-Māori of non-European descent to feel excluded (Jagose, 1988). The nuances within the word Pākehā range from those who may believe the term to be offensive (as described in Black, 2010), to those who believe it denotes historical and spiritual connection to the physical environment of Aotearoa (Dyson, 2001; King, 2004) or an individual's continued efforts to engage with Te Ao Māori (the Māori world, definition from Te Huia, 2016) and Te Tiriti o Waitangi (Brown, 2011; Forsyth, 2018). While Collins (2004, as cited in Land, 2015) warns of the allusions of inferiority and superiority in the terminology of Indigenous/non-Indigenous, in this case Māori/non-Māori has less potential for misunderstanding, and I have never heard the term non-Māori described as problematic in Aotearoa, which makes it a preferable choice given the political connotations of the term Pākehā. The word Pākehā is used occasionally where it reflects the terminology used by participants or cited authors.

1.5.4   Aotearoa/New Zealand

I refer to the country of New Zealand by its Māori name, Aotearoa (Land of the Long White Cloud, definition from Collins English Dictionary, n.d.), unless I am referring to an aspect which pertains exclusively to the European New Zealand population or culture, in which case I will use the term European New Zealand or mainstream New Zealand, whichever is more appropriate in the context. The population of Aotearoa will be referred to as New Zealanders where I am not referring to a particular sub-set of the population.

Connected to this, I also use the terms mainstream or dominant culture to refer to majority European populations, largely in post-colonial Anglophone contexts.

1.5.5   Te Tiriti o Waitangi/The Treaty of Waitangi

Te Tiriti o Waitangi | The Treaty of Waitangi is the founding document of modern New Zealand. In this thesis I will use either the full names or the shortened forms 'the Treaty' and 'Te Tiriti' interchangeably.

1.5.6   Definition of Librarian/Library and Information Professional

I use the terms 'librarian' and 'library and information professional' interchangeably in this thesis. I have taken a broad definition of librarian which does not exclude on the basis of qualifications or job title. If an individual self-identified as a librarian on grounds of their commitment to the profession, they were considered for participation.

1.5.7   Sense-Making Terminology

Because a number of the terms associated with Dervin's Sense-Making framework employed in this thesis are widely-used beyond the model (Situation, Gap, Bridge, Outcome, Help, Barrier), I have capitalised them to indicate when they are being used in relation to Sense-Making. This is only the case in the nominal form and not the verbal, thus 'Gap bridging' rather than 'Gap Bridging' for example.

1.5.8   Te Reo Māori Terms

Please note that all definitions of Māori words are from Māori Dictionary (http://maoridictionary.co.nz) unless otherwise stated. Where several definitions are included in the dictionary, the one judged to be most accurate for the context is included. Where a definition is long and includes several descriptors, in some cases only the most relevant term/s are included. Exclusions to this are the terms discussed in section 1.5 and the terms Te Reo Māori and mātauranga Māori, all of which will be referred to from this point without any further definition.

A glossary of Te Reo Māori terms is included at the beginning of the thesis. A definition is given in brackets for the first use of a Māori word or phrase in the body of the text. Where Māori terms are included in author or participant quotes, definitions are included as footnotes unless the author or participant provides their own definition. Definitions of Te Reo Māori terms which are proper nouns will generally not be given unless this is needed to help the reader understand the context.

When referring to Te Reo Māori, I will use the terms Te Reo Māori, Te Reo and the Māori language interchangeably. In Te Reo Māori, plural forms of words are often the same as the singular. I have chosen not to use anglicised plurals with -s on the end, the meaning should be clear from the context.

1.5.9   Style of Thesis

I have written this thesis largely in the first person. I have decided to do so because I want to clearly identify myself as the writer of this text which is in keeping with my standpoint as a researcher (see Chapter 3). Shelton (2015) points out that first person and active voice are advocated as being appropriate in APA style. Cohen, Manion and Morrison (2018) also state that first person is common in qualitative research.

1.6   Structure of Thesis

Following on from this introduction, Chapter 2 is a structured literature review, focussing on the key areas of Māori Research Methodologies, Indigenous Knowledge, Professional Ethics, Race and Whiteness and Information Behaviour. Chapter 3 details the methodology, including my research paradigm and the methods used to collect and analyse the data from both interviews and focus groups. Chapter 4 is an analysis of the interview data, both specifically related to the Sense-Making model and more broadly. Chapter 5 is an analysis of the focus group data. Chapter 6 is a discussion of the two sets of findings, both in connection with each other and with the literature and suggesting a framework for individual engagement with mātauranga Māori. Chapter 7 brings everything together in the conclusion, including a discussion of limitations, suggestions for future research, and contributions to theory and professional practice.

2 Chapter 2: Literature Review

2.1 Introduction

In this chapter I review literature relevant to this research project. Since the topic is wide-ranging and touches on several areas it has been necessary to be selective in my treatment of some aspects. The breadth of topics covered is reflective of the wide scope of mātauranga Māori as an entire knowledge system which touches on a range of topics across various areas of professional practice. Given the dearth of literature addressing non-Indigenous librarians' learning and engagement with Indigenous knowledge, this review touches on issues which have potential connections to the topic, even if the connection with Indigenous knowledge has yet to be directly made in the literature.

The chapter begins with a consideration of Māori research methodologies as described by Māori authors. This is followed by how authors discuss Indigenous knowledge, first generally, then looking at the concept of mātauranga Māori in more detail. I then explore the literature on important issues at the interface of Indigenous knowledge and libraries, both internationally and locally. Engagement with Indigenous knowledge by non-Indigenous professionals in selected professions is then considered, followed by discussions on ethics and values, and race and whiteness, highlighting the points of connection with the literature on these topics and the area of interest. This chapter ends with a consideration of the literature on information behaviour, covering both Dervin's Sense-Making specifically, along with some other concepts from the broader field of information behaviour research.

2.2 Māori Research Methodologies

The harm that has been done to Indigenous communities through Western-style research has been well documented (Smith, 2012). Perhaps in response to this, there has been an increasing amount of literature published in recent decades by Māori scholars on Māori-centric research approaches. In this section I discuss the literature on the two most prominent of these: Kaupapa Māori research and Māori centred research.

2.2.1 Kaupapa Māori Research

In her highly influential book *Decolonizing Methodologies*, Linda Tuhiwai Smith (2012) highlights the often difficult relationship between Western researchers and research approaches and Māori communities. In response to this, Māori scholars have articulated their own approaches to research by, with and for Māori. The concept of Kaupapa Māori theory (kaupapa Māori: Māori approach) was first described in 1990 by Graham Hingangaroa Smith (Donelley, n.d.) in relation to education and has since been built on by a number of Māori scholars, particularly as an approach to research with Māori people and knowledge.

Smith (2012) points out that Kaupapa Māori research is underpinned by the following list of values

1. Aroha ki te tangata (a respect for people).
2. Kanohi kitea (the seen face, that is present yourself to people face to face).
3. Titiro, whakarongo … korero (look, listen … speak).
4. Manaaki ki te tangata (share and host people, be generous).
5. Kia tupato (be cautious).
6. Kaua e takahia te mana o te tangata (do not trample over the mana of people).
7. Kia mahaki (don't flaunt your knowledge).
(Smith, 2012, p. 124)

Hudson, Milne, Reynolds, Russell, and Smith (2010, p. 23) describe Kaupapa Māori research thus:

> Research where Māori are significant participants, and where the
> research team is typically all Māori; Research where a Māori analysis
> [is] undertaken and which produces Māori knowledge; Research
> which primarily meets expectations and quality standards set by
> Māori.

There is some debate as to whether non-Māori researchers can undertake Kaupapa Māori research (Smith, 2012). While Hudson et al. appear to take a clear stance on this, Smith states that those who are not Māori are not precluded from taking part in Kaupapa Māori research, but ideally this is as part of a research team, with Māori researchers leading the direction of the project. This echoes other Indigenous research approaches, such as Rigney's Indigenist research (Rigney, 1999).

2.2.2 Māori Centred Research

Durie (1997) describes the paradigm of Māori centred research, which has not received as much attention in the literature as Kaupapa Māori research. Durie defines Māori centred research as "...those research activities which will contribute to gains for Māori, as Māori, and which will advance the aims, goals and processes of positive Māori development" (Durie, 1997, p. 11). Māori centred research has less of a focus on the need for the researchers themselves to be Māori, its focus being to keep Māori at the centre. Durie (1997) gives the example of the Waitangi Tribunal as a good example of Māori centred research.

Durie details three main principles in Māori centred research (definitions from Durie, 1997). The first is whakapiki tangata (empowerment/enhancement/enablement) which focusses on improving people's lives through research. The second is whakatuia (integration), which acknowledges the holistic Māori worldview:

> Māori centred research takes account of the complex interactions
> between past and present, the individual and the collective, the
> body, mind and soul, people and their environment, political power
> and social and economic spheres.

> (Durie, 1997, p. 10)

Durie (1997) notes that the majority of mainstream research methodologies do not take this holistic approach into account, and thus their results do not present the full picture. The third principle is mana Māori (Māori control), which addresses the issues of intellectual property, kaitiakitanga (...guardianship...of things Māori by Māori...) and exploitation of Māori participants and knowledge by researchers. Hudson et al. (2010) distinguish between Kaupapa Māori research and Māori centred research in that the latter is more focussed on mainstream research standards, whereas the former decides its own standards of validity.

2.3   Indigenous Knowledge

This next section of the review considers literature describing Indigenous knowledge and mātauranga Māori. Indigenous knowledge is referred to in the literature as the knowledge systems of Indigenous peoples, which are quite different from Western knowledge frameworks (Battiste, 1998; Newhouse, 2004). The concept does not have a single definition in the literature, but is often compared with scientific knowledge to highlight the differences between them (Maina, 2012). The contrast between Indigenous knowledge and Western scientific knowledge is expressed well in this table by the Alaska Native Science Commission (n.d.)

Table 1: Comparisons Between Traditional and Scientific Knowledge Systems (Alaska Native Science Commission, n.d.). Used with permission.

Indigenous Knowledge	Scientific Knowledge
assumed to be the truth	assumed to be a best approximation
sacred and secular together	secular only
teaching through storytelling	didactic
learning by doing and experiencing	learning by formal education
oral or visual	written
integrated, based on a whole system	analytical, based on subsets of the whole
intuitive	model- or hypothesis-based
holistic	reductionist
subjective	objective
experiential	positivist

This demonstrates the wide range of differences between Indigenous knowledge and Western scientific knowledge and an understanding of these is vital for non-Indigenous library and information professionals working with Indigenous stakeholders and materials, given the numerous ways in which Indigenous knowledge creates challenges to established library practice, and the possibility of such knowledge being lost (Maina, 2012; Stevens, 2008). Smith (2012) states that Indigenous knowledge systems are not only very different to Western knowledge systems, they have also historically been viewed as inferior to their Western counterparts and efforts have been taken to actively discredit and destroy that knowledge. Of course, Indigenous knowledge and Western scientific knowledge are both generic terms; Indigenous groups and academic communities have their own unique bodies of knowledge (Agrawal, 1995; Becher & Trowler, 2001). The next section will consider mātauranga Māori, which has been defined in various ways by Māori scholars to highlight different aspects of Māori knowledge systems.

2.3.1 Mātauranga Māori

> The term 'mātauranga Māori' encompasses all branches of Māori
> knowledge, past, present and still developing. It is like a super
> subject because it includes a whole range of subjects that are
> familiar in our world today, such as philosophy, astronomy,
> mathematics, language, history, education and so on. And it will also
> include subjects we have not yet heard about. Mātauranga Māori
> has no ending: it will continue to grow for generations to come.
>
> (Mead, 2012a, Chapter 19, p. 1)

The most basic definitions of mātauranga Māori are "Māori knowledge" (Mead, 2012b; Moorfield, 2011) or "traditional knowledge" (Durie, 1997) but the concept has a much more nuanced meaning than that, as can be seen from the quote above. Mead (2012a) writes that mātauranga Māori incorporates cultural knowledge such as tikanga Māori (the customary system of values and practices that have developed over time and are deeply embedded in the social context). This is also reflected in the definition of mātauranga Māori given by Mead (2012b) "…Māori knowledge complete with its values and attitudes." (p. 9), which is the definition I adopted for the purposes of this project. Authors state that mātauranga Māori is not only a repository of knowledge, but also a way of knowing (Mead, 2012a; Waitangi Tribunal, 2011).

According to Royal (2009), the use of the term mātauranga Māori as it is commonly understood today is a relatively modern phenomenon. He believes this results from a transition on the part of Māori people from being totally immersed in Māori knowledge and not having externalised it as a concept, to having a different view whereby having being exposed to and immersed in Western knowledge, the all-encompassing concept of mātauranga Māori now sits in contrast with this other knowledge (Royal, 2009). Royal describes the word mātauranga as being just one aspect of Māori concepts of knowledge on a spectrum between internalised and externalised knowledge, with mātauranga being on the externalised end of the spectrum, and connected to books and schooling.

One of the key aspects highlighted by Mead (2012a, 2012b) and Edwards (2012) is that mātauranga Māori is not a relic of the pre-colonial era, but is instead an evolving body of knowledge, constantly being added to by new generations of Māori. Procter and Black (2014, p. 90) echo this, stating that "…mātauranga Māori bridges both traditional and contemporary Māori knowledge and philosophies…". However, Mead (2012b) also agrees with Royal (2009) that Māori are now no longer immersed in their cultural knowledge in their daily life: "In today's society there is no longer a close dynamic relationship between the knowledge system and the daily lives of the people" (Mead, 2012b, p. 12).

Royal (2009) states the belief that Te Reo Māori is fundamentally important to the rejuvenation of mātauranga Māori. Experts including Royal-Tangaere (1997) and Zuckermann (2014) state that a language is more than just words, it is a conveyor of culture, representing a worldview and showing what is important to a particular group of people. This is conveyed clearly in the following quote from the Waitangi Tribunal[2] on claim WAI 11 relating to the Māori language:

> The language is the embodiment of the particular spiritual and
> mental concepts of the Māori, more closely related to oriental
> tradition than to our western ways … Its emphasis on holistic
> thinking, group development, family relationships and the spiritual
> dimension of life is not inappropriate in a nuclear age. Without the
> language this new dimension of life from which New Zealand as a
> whole may profit would be lost to us.
>
> (Waitangi Tribunal, 1986, p. 17)

---

[2] The Waitangi Tribunal is a mechanism for Māori to seek redress for contemporary and historical breaches of the Treaty of Waitangi. It will be discussed in more detail in later sections of this chapter.

One thing that comes through clearly in much of the literature on mātauranga Māori is that the term refers to Māori knowledge in a generic sense. This is in some ways problematic because the pan-Māori approach has its roots in colonisation rather than being the way that Māori see themselves (Smith, 1996). From the literature on mātauranga Māori, it is clear that iwi, hapū and whānau have their own specific knowledge, sometimes referred to as mātauranga ā-iwi (Doherty, 2012, 2014; Procter & Black, 2014).

To summarise, Māori authors describe mātauranga Māori as a term referring to Māori knowledge. Authors describe this knowledge as being holistic, incorporating cultural knowledge; dynamic, constantly developing from its traditional knowledge base; connected to and expressed through Te Reo Māori; and not a single body of knowledge, but specific to iwi, hapū and whānau groups. In the next section I consider literature on early interactions between mātauranga Māori and European culture.

2.3.1.1 *Māori Knowledge and the Arrival of Europeans in Aotearoa*

Historians state that Māori first arrived in Aotearoa prior to 1300 CE, and immigrants from European countries started to arrive in the early nineteenth century (Royal, 2005a). In 1840, the British Crown and over 500 Māori chiefs signed Te Tiriti o Waitangi | The Treaty of Waitangi, an agreement designed to mediate the relationship between the two sets of people (Orange, 2012). Authors describe how wide-scale colonisation took place after the Treaty was signed, including the introduction of Western social, cultural, legal and political structures (Belich, 2007; Larner & Spoonley, 1995). Over the years, several breaches of the Treaty occurred which led to Māori being dispossessed of much of their land, which has been well documented (Network Waitangi, 2015; Orange, 2012).

Commentators have related how, along with devastating land loss, Māori also experienced systematic attempts on the part of the New Zealand Government to dispossess them of their culture and knowledge systems. Children were punished for speaking Te Reo Māori at school in the first quarter of the twentieth century (Selby, 1999; Waitangi Tribunal, 1986). The Waitangi Tribunal (1986) and Hill (2012) describe a policy of 'pepper-potting', which was the assimilationist housing strategy of dispersing Māori families in non-Māori areas intended to isolate Māori from one another. The Tohunga Suppression Act of 1907 (repealed 1962) prevented tohunga from practising (Jones, 2007).

One well-documented problem is that the two versions of the Treaty, English and Māori, differ in quite significant ways, with the English version claiming that Māori ceded sovereignty to the British Crown but retained the right to undisturbed possession of their lands, forests and fisheries, while the Māori language version grants the Crown power to govern but guarantees Māori authority over their lands and treasures (Waitangi Tribunal, 2016). While authors acknowledge the convention in international law that where two versions of a treaty differ, the version in the Indigenous language is taken to be the authoritative version (Network Waitangi, 2015), in Aotearoa Te Tiriti has been operationalised through a series of principles (Hayward, 2004). Te Puni Kōkiri (2001) summarise the principles as partnership, active protection (of Māori interests by the Crown) and redress (where breaches of Te Tiriti have occurred).

The Waitangi Tribunal was set up in 1975 to hear claims of present-day breaches of the Treaty as one way for the Crown to make redress (Treaty of Waitangi Act, 1975). In 1985 the scope of the Tribunal was extended to hear claims of breaches of the Treaty all the way back to 1840 (Treaty of Waitangi Amendment Act 1985). According to Lilley (2013b), this was a catalyst for a lot more Māori to begin engaging with libraries, in order to locate evidence for their claims. The next section highlights the ways that the library and information profession in Aotearoa (as represented by professional associations and other national bodies) discusses mātauranga Māori.

2.3.1.2 The Library and Information Profession and Mātauranga Māori

There are two main documents defining mātauranga Māori that have been produced by the library and information profession in Aotearoa to date. These are LIANZA's description of Body of Knowledge Element 11 (BoK11) in the Professional Registration documentation (2013) and the Library and Information Advisory Commission (LIAC) Position Statement on Mātauranga Māori (LIAC, 2014).

LIANZA's (2013) definition of mātauranga Māori in the context of Professional Registration reflects the broad nature of the concept. It includes seven values that it says are important for librarians to consider in relation to their professional practice and mātauranga Māori (definitions taken from the document). These are: taonga tuku iho (the prized and sacred possessions of the tribe that are handed down from one generation to the next), whakatupu mātauranga (creating knowledge, and new knowledge), manaakitanga (mana-enhancing behaviour towards each other, where mana is equated with influence, prestige, power), Te Reo Māori, whakapapa (tacit and explicit knowledge frameworks), kaitiakitanga (preserving, maintaining and protecting all knowledge), and rangatiratanga (acknowledging the attributes of others). These reflect the place of mātauranga Māori in relation to collections, reference services and research, management and customer service.

LIAC is a statutory body which advises the Minister of Internal Affairs as prescribed by the National Library of New Zealand (Te Puna Mātauranga o Aotearoa) Act 2003. While this Act refers to mātauranga Māori several times, it does not give a definition of its use in relation to the National Library and libraries in Aotearoa, and thus LIAC produced a position statement on mātauranga Māori (LIAC, 2014). LIAC's position statement highlights the traditionally oral nature of mātauranga Māori. It recognises that some mātauranga is specific to particular groups and some is common to all Māori. In its statement, LIAC recognises that mātauranga Māori is often incorporated in library collections, and highlights the importance of relationships between libraries and the Māori groups from whom collection items originate.

LIAC's position statement highlights an important issue that is inferred by other definitions, that mātauranga Māori is collectively rather than individually owned. This has implications for issues such as copyright and intellectual property (LIAC, 2014).

2.4 Indigenous Knowledge and Libraries

In this part of the review I will highlight literature discussing the interface between Indigenous knowledge and libraries, firstly considering international organisations and protocols, then looking at the literature on some of the specific issues for libraries highlighted by those protocols, and finally discussing some developments in the library and information profession in Aotearoa in the area of Indigenous knowledge as presented in the literature reviewed.

2.4.1 International Organisations and Protocols

2.4.1.1 International Organisations

The International Federation of Library Associations and Institutions (IFLA) has been considering the importance of Indigenous knowledge for librarians for a number of years. In 2002 it published a Statement on Indigenous Traditional Knowledge (IFLA, 2002), with recommended actions for libraries including collecting, preserving and disseminating Indigenous knowledge, promoting resources which enable learning about Indigenous knowledge, advocating for the importance of Indigenous knowledge, and raising awareness of intellectual property issues as they relate to Indigenous knowledge. The statement does not include any explicit reference to librarians engaging in professional development to enable them to take these actions. Roy (2009) discusses how a Special Interest Group focussing on Indigenous Matters was set up in IFLA in 2008. The scope of the group covered a broad range of issues including "…education and training for professional practice" (IFLA Indigenous Matters Special Interest Group, as quoted in Roy, 2009, p. 45), indicating that this was seen as an important aspect of working with Indigenous people and knowledge.

The Indigenous Matters Special Interest Group has gained status within IFLA in recent years, becoming a Section in 2016 (Te Rōpū Whakahau, n.d.-a), which suggests a growing interest in Indigenous matters in the library and information profession internationally.

The United Nations and its agencies have been active in various ways to help protect Indigenous knowledge, including the publication of conventions and declarations which are relevant to this topic. The UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage [sic] (2003) has the stated aim of encouraging action at national and international levels to protect intangible cultural heritage, which is defined in the Convention as:

> (a) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
> (b) performing arts;
> (c) social practices, rituals and festive events;
> (d) knowledge and practices concerning nature and the universe;
> (e) traditional craftsmanship.
> (UNESCO, 2003, Article 1)

One hundred and seventy eight States were signed up as of May 2018, not including New Zealand, the USA, Canada, Australia or the UK (UNESCO, 2018). According to UNESCO, signatory States are required to take proactive measures to protect intangible cultural heritage such as educating the public, creating inventories of intangible cultural heritage in their territories, and forming national bodies to be responsible for the protection of intangible cultural heritage.

Another important document is the United Nations Declaration on the Rights of Indigenous Peoples (United Nations, 2007). The New Zealand Government officially endorsed the Declaration in 2010, having initially declined to do so (Sharples, 2010).

The Declaration specifically references the rights of Indigenous peoples in areas relevant to libraries such as the practice of culture including literature, the revitalisation of Indigenous languages and repatriation of sacred objects. Thorpe and Galassi (2014) cite the Declaration as an important impetus for the State Library of New South Wales' *Discovering Languages* project. Morse (2012) highlights the particular role of libraries and other cultural heritage institutions in supporting Indigenous peoples to revitalise their cultural practices, as expressed in Article 11 of the Declaration.

2.4.1.2   Protocols

Indigenous organisations have published a number of key protocols for work with Indigenous populations and their knowledge in the library and information space. I sourced the majority of these from a list compiled by the IFLA Indigenous Matters Special Interest Group (2014).

The *Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples* was passed by the Working Group on Indigenous Populations of the United Nations Commission on Human Rights (UNCHR) in 1993 following the First International Conference on the Cultural and Intellectual Property Rights of Indigenous Peoples hosted by nine tribes of the Mataatua Bay of Plenty region of Aotearoa (UNCHR, 1993). As the title suggests, it is focussed on cultural and intellectual property rights, and consists of recommendations for Indigenous peoples, States and national/international agencies, and the United Nations. The recommendations for States, and national and international agencies includes a sub-section on cultural objects (2.12-2.14) which takes a very strong stance on Indigenous cultural objects held in institutions such as museums and libraries. The Declaration states that these institutions should advise the relevant Indigenous group(s) of the cultural objects in their possession, and that all such items should be offered for return. These terms are similar to those of the Native American Graves Protection and Repatriation Act 1990 in the USA (National Park Service, U.S. Department of the Interior, 2019). The library-specific protocols (to be discussed below) are much more moderate on this point, perhaps because they recognise the likelihood of items in

library collections being physically returned is quite low in the majority of cases (Gardiner, McDonald, Byrne, & Thorpe, 2011), and also recognising that libraries can play a role in preservation, as well as in returning digital versions of Indigenous knowledge items to communities.

The Assembly of Alaska Native Educators developed and adopted their *Guidelines for Respecting Cultural Knowledge* in 2000. These include sets of guidelines for the various different groups interacting with Indigenous knowledge (from an education perspective). This is valuable because it highlights how respectful use of cultural knowledge depends on contributions from different stakeholders with a variety of roles and responsibilities. Library and information professionals are not one of the groups addressed specifically, but the development and maintenance of a repository (such as a library or archive) is included in the document's recommendations to Curriculum Developers and Administrators and Native Community Organizations. Common themes include copyright and intellectual property, accurate representation of culture, special consideration for sensitive information, and consultation with local communities when developing resources.

The Aboriginal and Torres Strait Islander Library and Resource Network (ATSILIRN) is an Australian organisation for Aboriginal and Torres Strait Islander people working in libraries, and their allies (ATSILIRN, 2012b). In 1995, ATSILIRN created a list of eleven protocols which they consider to be vital considerations for libraries working with Aboriginal and Torres Strait Islander peoples and collections (ATSILIRN, 2012a). Garwood-Houng and Blackburn (2014) state that the protocols have been reviewed twice since that time, most recently through discussions at a conference in 2010, resulting in a revised version being published in 2012, with a twelfth protocol was added to recognise advances in technology.

The twelve protocols are as follows:

> Governance and management
>
> Content and perspectives
>
> Intellectual property
>
> Accessibility and use
>
> Description and classification
>
> Secret and sacred materials
>
> Offensive [materials]
>
> Staffing
>
> Developing professional practice
>
> Awareness of Aboriginal and Torres Strait Islander people and issues
>
> Copying and repatriation of records
>
> The digital environment
>
> (ATSILIRN, 2012a)

In a review of the protocols, Nakata, Byrne, Nakata, and Gardiner (2006) found that there was inconsistency in the extent to which they were being applied across the sector in Australia. Garwood-Houng and Blackburn (2014) point out the potential created by the protocols for librarians to undergo informal professional development. According to Ley (2019) another review of the protocols is planned for the near future.

The *Protocols for Native American Archival Materials* (First Archivist Circle, 2007) reference the ATSILIRN protocols as inspiration, and Underhill (2006) reports that some of the key people involved in their creation were involved in the discussions for this set of protocols also.

The key areas addressed are as follows:

Building relationships of mutual respect

Striving for balance in content and perspectives

Accessibility and use

Culturally sensitive materials

Providing context

Native American intellectual property issues

Copying and repatriation of records to Native American communities

Native American research protocols

Reciprocal education and training

Awareness of Native American communities and issues

(First Archivist Circle, 2007, p. 5)

First Archivist Circle describe *providing context* as the organisation and description of information, and the protocol of *Native American research protocols* refers to steps taken by communities to protect their Indigenous knowledge from appropriation or misuse. Some non-Indigenous archivists objected to the protocols because they said that the suggestion of restricting access to materials was contrary to archival principles (Bolcer, 2009, as quoted in Mathiesen, 2012). The Society of American Archivists (2018) describes how these protocols were presented to them in 2006 for endorsement, which they did not provide until 2018, for which the Society expresses regret.

The American Library Association (ALA) Presidential Traditional Cultural Expressions Task Force (PTCETF) published its final report in 2011. ALA defines Traditional Cultural Expressions as "…expressions of knowledge, creative thought and intellectual activity [that] transmit core values and beliefs of the communities that produce them" (PTCETF, 2011, p. 3).

The final report was produced in 2011 after several drafts and consultation with the profession and other stakeholders, although it was decided that a comprehensive policy statement that would address all the issues involved with Traditional Cultural Expressions and libraries could not be developed (PTCETF, 2011). The key issues addressed by the report are as follows:

- The role of libraries
- Collecting and acquiring
- Organizing
- Access to/Using
- Stewardship
- Preservation (pp. 6-13)

There were some strong objections to the content of the report. Bivens-Tatum (2010), a vocal advocate of Enlightenment values as central tenets of American librarianship (see Bivens-Tatum, 2012), states that some of the content of the report runs contrary to the central values of librarianship, as expressed by the values of the ALA. His objections include the suggestion of restriction of access to materials because they are viewed as sacred or liable to being misused, which is contrary to the key library value of open access. While Bivens-Tatum (2010) advocates for equality for all groups, he argues that this should not mean special treatment for particular groups and their materials. The PTCETF report was not formally accepted by the Council of ALA, and neither was it endorsed by the American Indian Library Association (cited in ALA, 2011). ALA (2011) expressed the hope that the report would inform future work, though I have not found reference to it beyond 2011.

These documents highlight a number of key considerations for library and information workers and organisations in relation to Indigenous people and materials. Key themes are stakeholder involvement, awareness of materials which portray Indigenous people in an inaccurate and/or stereotypical way, the way Indigenous materials are catalogued and classified, access and restriction of access, professional learning and development of library staff, recruitment of Indigenous library staff, repatriation/digital repatriation and other digitisation projects, creating a welcoming environment, ownership, copyright and intellectual property.

2.4.2   Specific Indigenous Knowledge Issues for Libraries

In this next section I review literature in some of the key areas addressed by the protocols discussed above. The literature addressing the interface between libraries and Indigenous knowledge is mainly focussed on specific initiatives rather than on the process of individual and profession level growth and development. The selection of topics in the following sections is an illustration of the breadth of issues that need to be addressed by librarians in relation to Indigenous peoples and their knowledge systems and is not intended to be exhaustive.

2.4.2.1   Cataloguing and Classification

> Classification systems carry systemic biases; they reflect the values
> and perspectives of their makers. In the case of Native
> American/Aboriginal topics, the [Library and Information Studies]
> literature cites the following issues as problematic in mainstream
> library cataloging practices: marginalization; historicization;
> omission; lack of specificity; failure to organize materials in effective
> ways; lack of relevance; and lack of recognition of the sovereignty of
> American Indian nations.
>
> (Webster & Doyle, 2008, p. 191)

Cataloguing and classification of materials by or about Indigenous peoples has been identified as potentially problematic by several authors due to the majority of English-language classification schema having been devised by librarians from an Anglo-American context, for example the Library of Congress Subject Headings and Classification (LC) and Dewey Decimal Classification (DDC). The ways in which Western classification systems such as LC and DDC are unsatisfactory in classifying Indigenous concepts are widely documented (e.g. Duarte & Belarde-Lewis, 2015; Gilman, 2006; Olson, 1998; see also Montenegro, 2019, for a discussion of issues related to the Dublin Core metadata standards). The problem has been identified as primarily due to the fact that classification schema were constructed from a particular cultural standpoint and point in history, and thus lack utility for adequately describing material from a very different cultural outlook (Cherry & Mukunda, 2015).

A range of authors stress the importance of non-Indigenous librarians involved in cataloguing and classifying materials containing Indigenous knowledge being aware of the problems with traditional classification systems, due to the barriers these can create for Indigenous library users, and the alternatives that are available (Cherry & Mukunda, 2015; Webster & Doyle, 2008). Aase (2017), in a study of student experience at a tertiary library in the USA, found that issues of terminology, representativeness, and the way the library was organised were more important to Native American students than other students surveyed. Webster and Doyle (2008) also highlight the flow-on effects on reference services from these issues with classification.

To address this issue, Indigenous peoples have developed and are developing their own classification schemes. These include Ngā Ūpoko Tukutuku/Māori Subject Headings in Aotearoa (Paranihi, 2013) and the Brian Deer classification scheme (e.g. Bosum & Dunne, 2017) and the Mashantucket Pequot Thesaurus of American Indian Terminology (Littletree & Metoyer, 2015) in the North American context. Masterson, Stableford and Tait (2019) describe a project where a new classification system was developed for public libraries in Australia's Northern Territory, which has a large Indigenous population, arranged by broad subject areas rather than standard classifications.

There are several case studies of libraries applying these Indigenous schema to their library collections. The authors cite similar reasons to those detailed in the Webster and Doyle (2008) quote above for choosing to move away from Western classification schemes. In their discussion of the process of revising the Brian Deer classification scheme by the Union of British Columbia Indian Chiefs Resource Centre, Cherry and Mukunda (2015) cite problems with biases and the classification of Native American topics as 'history' under the LC schema, implying that Native American people and cultures are a thing of the past. Māori topics are also dealt with in this way by LC (see Library of Congress, 2019, Library of Congress Classification PDF Files: DS-DX Text – History of Asia, Africa, Australia, New Zealand, etc. to see the wide range of Māori topics which are classified as history). Swanson (2015) and Bosum and Dunne (2017) discuss the process of implementing the Brian Deer classification scheme in the Aanischaaukamikw Cree Cultural Institute library in Canada. Swanson (2015) notes that using the Brian Deer classification was preferable to a Western system, in which all materials would be classified under the same call number. Hills (1997, as cited in Gilman, 2006) points out that many attempts to adapt Western classification schemes for Indigenous materials have not been that successful due to the inherent biases in the schema. This point is echoed by Cherry and Mukunda (2015), who point out that changing offensive terminology within a scheme does not alter the Eurocentric worldview from which it was created, which also impacts on how the various terms are related to one another. Other writings suggest that adaptations of existing schema have been managed in some cases (Bone & Lougheed, 2018; Kostelecky, Hurley, Manus, & Aguilar, 2017).

2.4.2.2   Misrepresentation in Library Materials

Another issue raised in the literature is that libraries often contain materials about Indigenous people or cultures that have been written by non-Indigenous authors, which may include inaccurate or stereotypical portrayals of Indigenous peoples and cultures. Smith (2012) paraphrases Māori author Patricia Grace who summed up the potential problems in literature for Māori or other Indigenous readers:

> [Grace] argues that there are four things that make many books
> dangerous to indigenous readers: (1) they do not reinforce our
> values, actions, customs, culture and identity; (2) when they tell us
> only about others they are saying that we do not exist; (3) they may
> be writing about us but are writing things which are untrue; and (4)
> they are writing about us but saying negative and insensitive things
> which tell us that we are not good.
>
> (Smith, 2012, p. 36)

Early anthropological texts may contain information that is misrepresentative of Indigenous cultures (Karuk Tribe et al., 2017). There are also cases when Indigenous peoples and cultures are portrayed in contemporary fiction in a stereotypical way, several of which are critiqued on Dr Debbie Reese's *American Indians in Children's Literature* blog[3], for example. Reese (2019) states that teachers should critically evaluate the books and materials they use in their classrooms to avoid these issues. Arguably librarians have similar responsibilities when it comes to their collections.

2.4.2.3   Repatriation, Digitisation and Access

While universal access to information is held up as a value of Western librarianship by some authors (Bivens-Tatum, 2012; Gorman, 2015), this fails to take into account the knowledge storage and transmission systems of Indigenous cultures, in which some information may be private to a certain group, or to a subset of people within that group, as described in the ATSILIRN protocols, for example (ATSILIRN, 2012a).

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[3] http://americanindiansinchildrensliterature.blogspot.com

Cullen (1996) points out that the ideal of universal open access is a relatively new one in Western librarianship:

> Throughout Western society, some knowledge has been withheld
> from the general population, beginning with religious knowledge in
> the Middle Ages to knowledge which is regarded as crucial to
> national security in the twentieth century. It is only recently that the
> ethos of freedom of information, of universal education, and of a
> publicly funded library system as a source of unfettered information
> for the citizen has come into being. What is new is the willingness to
> extend this understanding and consideration to knowledge of
> another culture which has previously been treated as inferior and
> simply as a subset of "Western" knowledge.

(Cullen, 1996, p. 15)

Nakata, Byrne, Nakata, and Gardiner (2005) point out that in several cases secret or privileged material has already come to be in the public sphere, where it is generally not being managed in culturally appropriate ways. This is not always the case, however: Anderson (2005) describes the example of materials related to the highly secret Red Ochre ceremony of the Pitjantjatjara people of Central Australia, which are housed in the Australian Institute of Aboriginal and Torres Strait Islander Studies library in accordance with strict cultural protocols. One approach that has been taken by cultural heritage institutions that hold Indigenous materials is digital repatriation or digital return (Anderson & Christen, 2013), which is creating a digital copy of the material which is then returned to the historical owners, whilst the original remains in the library or other cultural institution (Hall, 2017, discusses a local example of this involving Te Reo o Taranaki and Archives New Zealand). Thorpe and Galassi (2014) describe a project by the State Library of New South Wales in Australia to digitise recordings of Indigenous languages from their collections and make them available to communities via a website to assist with language revitalisation efforts.

With the proliferation of online and digitised library collections, the literature relates ways that Indigenous communities are creating systems that meet their cultural needs in the digital space. Christen, Merrill, and Wynne (2017) describe the Mukurtu content management system[4], which was designed specifically for Indigenous communities and has access levels built in according to which items an individual is permitted to access. It has been used as a platform for a number of Indigenous repositories worldwide, including in Aotearoa (Hall, 2017). Another local solution is discussed by Grbic (2016), who designed a system for the community of Te Noho Kotahitanga marae (cultural centre, definition from Smith, 2012) at Unitec Institute of Technology in Auckland, restricting access to some resources to individuals with an existing connection to the marae.

Mathiesen (2016) points out that due to the historical practices of anthropologists and collectors, items from Indigenous communities that are housed in libraries may not be there according to the source community's wishes. The Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples (UNCHR, 1993) suggests that all cultural institutions holding Indigenous materials should offer to return them to their historical owners. However, Gardiner et al. (2011) state that physical return of Indigenous knowledge items is rare, with information and knowledge more often returned to Indigenous communities in digital formats. Other authors have emphasised that libraries also need to consider restricting access to cultural materials that are held by Indigenous communities to be secret, sacred or offensive (ATSILIRN, 2012a; Patterson et al., 2008).

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[4] https://mukurtu.org/

2.4.2.4 Indigenous Languages

Protection and support of Indigenous languages is another role for libraries that is discussed in the literature. The United Nations Declaration on the Rights of Indigenous Peoples (2007) makes explicit reference to the right to language in Article 13 (1):

> Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

Additionally there are specific mentions of the right to education (Article 14) and media (Article 16) in one's own language.

There are numerous references in the literature to the importance of language revitalisation in the preservation and generation of Indigenous knowledge (Royal, 2009; Zuckermann, 2014) and commentators contend that libraries have a significant role to play in this process. Lilley (2013b) points out the importance of Indigenous languages for the librarians of the International Indigenous Librarians Forum (IILF), 2001:

> The indigenous librarians of this forum recognise the importance of language in relation to cultural identity and will inspire progress within our professions, whilst advocating for self-determination and control of indigenous knowledge.
>
> (IILF, as cited in Lilley, 2013b, pp. 29-30)

In a review of forty case studies of libraries working with Indigenous populations, Roy (2013) highlights eight ways in which libraries support Indigenous language revitalisation:

- Giving the library a name in the local Indigenous language
- Incorporating Indigenous worldviews in strategic planning documents, expressed in terms from the Indigenous language
- Building collections in Indigenous languages
- Bilingual signage
- Providing facilities to enable communities to create their own language resources
- Observation of cultural protocols
- Running programmes to raise awareness of Indigenous languages and what the library is doing to support them
- Acknowledging the importance of Indigenous languages and providing support for language education

In addition to these roles, Thorpe and Galassi (2014) point out that libraries with collections of unpublished material can play a role in language revitalisation efforts by making their collections more accessible to Indigenous communities.

In a small-scale study of signage in twelve public libraries in Auckland, Evans (2011) found that although there are increasing levels of bilingual signage, English is privileged in terms of placement and emphasis. Evans noticed that Māori collections were labelled with signage only in English surprisingly often. In a more recent study, Fauchelle (2017) found similar privileging of English in library signage in a small sample of public libraries in the lower North Island of Aotearoa, though interestingly the use of Te Reo Māori and other community languages was more prevalent in the physical library space than in printed handouts or on the libraries' websites. In a related study, Lilley (2013a) evaluated the websites of all sixty-one public library service websites in Aotearoa for their levels of Māori content, with criteria including Te Reo on the homepage and Te Reo navigation.

Te Reo on the homepage was the most commonly met criterion, with a Māori greeting or name for the library service included on twenty-three library home pages. Navigation menus or links in Te Reo were much less common, appearing on only seven of the library websites assessed.

There is little literature on librarians learning languages to help them support their customers. Stevens (2004) in an essay on Te Reo bilingualism in New Zealand librarianship, shares the results of an informal survey of twelve public libraries. In many cases the number of bilingual librarians was one or none, the larger centres were more likely to provide bilingual services, although there was active encouragement of staff developing Te Reo fluency in around half of the libraries surveyed (Stevens, 2004). The literature on learners of Te Reo Māori more generally presents interesting insights into the ways that language learning paves the way for other aspects of cultural learning and antiracism. Jellie (2001) found that New Zealand Europeans who studied Te Reo Māori developed a greater understanding of their own cultural identities through engaging with Māori culture and language, and Te Huia (2016) found that New Zealand Europeans learning Te Reo developed a greater understanding of discrimination towards Māori and societal inequalities that Māori face.

2.4.2.5   Ownership, Copyright and Intellectual Property

Another set of issues that have been identified as important to libraries but also have broader implications are ownership, copyright and intellectual property. A recent example of this beyond the world of libraries is the attempt of Air New Zealand to trademark the Māori phrase 'kia ora' – hello – (Radio New Zealand, 2019). Posey (1999) states that Indigenous cultures often do not have an individual model of ownership of cultural property, which creates issues when interfacing with Western-style legislation on copyright and intellectual property.

Claim WAI 262 of the Waitangi Tribunal was entitled *Indigenous Flora and Fauna* and incorporated issues of copyright, intellectual property and cultural appropriation (Waitangi Tribunal, 2011).

As discussed in section 2.3.1.1 above, the Waitangi Tribunal aims to provide a form of redress for historical and present-day breaches of Te Tiriti o Waitangi | The Treaty of Waitangi. *Ko Aotearoa Tēnei*, the report of the Waitangi Tribunal on claim WAI 262 was released in 2011 and provides a key reference point in the consideration of mātauranga Māori. This is because the claimants made the assertion that mātauranga Māori is a taonga (treasure, anything prized - applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques) as referred to in te Tiriti o Waitangi, a claim which was accepted by the Tribunal and detailed in their subsequent report (Waitangi Tribunal, 2011).

The report recommends legal protections to prevent exploitation or offensive use of mātauranga Māori, and protection of intellectual property that comes from mātauranga Māori that contributes to patented inventions (Waitangi Tribunal, 2011). It also calls for a commission to be set up to work with these issues, and for Government departments to work more closely together on questions of mātauranga Māori. Beyond Aotearoa, the Tribunal recommends that New Zealand seeks international accountability for these issues, with Māori included in this. These recommendations are interesting because some of them echo the requirements of signatory States of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (2003), discussed in section 2.4.1.1 above.

Various authors point out the complexity facing the Tribunal due to vastly different understandings of the concept of ownership or stewardship between Māori culture and mainstream New Zealand culture (Geismar, 2013; Lai, 2014). Perhaps for this reason, the New Zealand Government did not make any type of formal response to the Tribunal's report until 2019, when the Minister of Māori Development, Nanaia Mahuta (2019) released a document announcing a plan to develop an all-of-Government response to WAI 262, with ministerial groups focussing on various aspects of the report.

The uses and misuses of Indigenous knowledge are also being considered at an international level. Solomon (2017) states that the World Intellectual Property Organization Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore (WIPO IGC) has been active since 2001, seeking to find solutions to protect the intellectual property of Indigenous peoples. This has been as yet unsuccessful, and authors put this down to the marginalisation of Indigenous peoples themselves in the process (Gordon, 2014; Solomon, 2017), and the unwillingness of the committee to take a broader view of intellectual property (Solomon, 2017). Interestingly, Lai (2017) argues that New Zealand itself cannot commit to international change in this area until it has resolved issues locally in respect to the report of the WAI 262 Treaty claim (discussed above) and thus has not been very active within the committee. Many of the issues that I have discussed in this part of the literature review are relevant to libraries in Aotearoa. The next part of the review considers the literature on the local context and factors related to the library and information profession in Aotearoa in relation to mātauranga Māori.

2.4.3   The Library and Information Profession in Aotearoa and Mātauranga Māori

2.4.3.1   A Brief Historical Overview

In her history of LIANZA, Millen (2010) writes: "Looking back, the most notable – even radical – developments [in LIANZA] of the past thirty years have been the progress made in the area of biculturalism[5]." (p. 172). According to the literature, the library and information profession in Aotearoa is one of the professions which has demonstrated a commitment to engaging with mātauranga Māori from relatively early on in its history. According to Lilley (2013b), the first mention of library services for Māori in the librarianship literature is in 1962 when the 'Māori Library Services Committee' was formed to recommend strategies to libraries to help them engage with Māori. The report of the committee was produced in 1963 and published in the association's publication 'New Zealand Libraries' (Maori Library Service Committee, 1963).

Millen (2010) states that focus on Māori issues began to strengthen within LIANZA in the 1980s. Both Lilley (2013b) and Millen (2010) point out that the updating of the Treaty of Waitangi Act in 1985 to enable the Waitangi Tribunal to accept retrospective claims from as far back as 1840 led to increased use of libraries by Māori who used them to find evidence for their claims. Another key development in the profession in the 1980s which Millen highlights is the Saunders Report on education for librarianship in 1987. Te Rōpū Takawaenga, a group of students at Victoria University of Wellington, highlighted the lack of discussion of Māori culture and knowledge in the report and called for a profession-wide discussion.

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[5] Biculturalism/bicultural development in the context of Aotearoa "...refers to two distinct peoples living in one nation, but retaining their respective individual languages, identity, culture, traditions, educational systems, social services and businesses within the one economy" (Philips, 2006, as cited in Szekely and Barnett, 2007, p. 16). In practice, this means a conscious effort is made by non-Māori to understand and engage with mātauranga Māori in the context of professional practice.

Te Rōpū Takawaenga (1988) argued that the profession in Aotearoa needed to carve out its own identity as distinct from its British colonial roots and acknowledge its bicultural responsibilities under Te Tiriti o Waitangi. This began a discussion within the profession that led to a number of actions and publications.

According to Szekely and Barnett (2007), LIANZA first expressed an ongoing commitment to biculturalism and the provision of equitable services to Māori in 1990 by recognising the Treaty of Waitangi. In order to move this forward, LIANZA commissioned the Te Ara Tika (the right path, definition from Szekely, 2002) project (Szekely, 2002). The first report to emerge from the project was a survey of services to Māori in public libraries by Tui MacDonald (1993).The report reviewed the kinds of specific collections and services provided for Māori in public libraries. While the percentages of libraries providing specific services and collections is likely to have increased significantly since the early 1990s, the reasons for libraries not providing those services are interesting and may still have some currency. The most stated reason was "lack of staff time" (p. 71) followed by "lack of funding" (p. 71) as second. Other reasons included an emphasis on multiculturalism not biculturalism, not many Māori in the community, and lack of staff skills in this area. Interestingly, Ka Mahi Tonu, a national survey on biculturalism in libraries in Aotearoa from 1992 to 1994 (Garraway & Szekely, 1994), with responses from sixty-one libraries across the sector, highlighted bicultural training of staff as the most often mentioned effort to address biculturalism in the library context.

The second report from the Te Ara Tika project sought to elicit Māori opinions on libraries (Szekely, 1997). The main areas of discussion were as follows:

- Issues relating to intellectual access and information literacy.
- The need to focus on Māori youth, the development of print literacy and the relationship between libraries and schools.
- Issues relating to Māori staffing.
- The need or desire to have Māori libraries.
- The need to take libraries out to Māori communities and increase targeted promotion.
- Issues relating to intellectual property.
  (Szekely, 1997, p. 8)

The need for non-Māori staff to be trained in the use of Te Reo Māori and the understanding of Māori culture was also an issue which was raised by several participants. A third report (Simpson, 2005) focussed on the Māori Subject Headings project, and sought Māori input on headings for inclusion and ways of organising the thesaurus.

As documented by Lilley (2013b) in his history of the association, Te Rōpū Whakahau was established in 1992 first as a Special Interest Group of LIANZA and then as an independent association for Māori in libraries and information management. According to the literature, Te Rōpū Whakahau started as an offshoot of a LIANZA Special Interest Group (SIG) called the Bicultural SIG, which was set up in 1991 (Lilley, 2013b; Millen, 2010) but was eventually discontinued due to insufficient numbers.

Te Rōpū Whakahau maintains strong links with LIANZA. The two associations have a formal partnership agreement (Te Rōpū Whakahau, n.d.-a), and according to LIANZA documentation, two Te Rōpū Whakahau members including the Tumuaki (president, definition from Te Rōpū Whakahau, 2019) sit on the LIANZA Council, at least one of whom must be present at a Council meeting for quorum to be established (LIANZA, 2017).

Lilley (2013b) states that LIANZAs partnership with Te Rōpū Whakahau was recognised internationally in 2008 through a Presidential Citation from the American Library Association.

Moving forward into the twenty-first century, two significant developments in this space are described in the literature: the introduction of LIANZA Professional Registration in 2007 and the Mātauranga Māori Within New Zealand Libraries workshops which Te Rōpū Whakahau began running in 2010.

2.4.3.2   LIANZA Professional Registration and Body of Knowledge Element Eleven

Professional Registration was introduced by LIANZA in 2007 (Millen, 2010). The process of setting up the scheme was in many ways well-documented. According to LIANZA's Taskforce on Professional Registration (2005), the scheme was established to act as a benchmark for professional learning and development both within the library and information profession in Aotearoa and also to be compatible with other Anglophone countries with similar schemes such at the UK and Australia.

2.4.3.2.1   About the Scheme

According to the documentation, registrants must demonstrate ongoing professional learning and development across the eleven elements of the Body of Knowledge (LIANZA, n.d.-b). Body of Knowledge Element 11 (BoK11) is "Awareness of indigenous knowledge paradigms, which in the New Zealand context refers to Māori" (LIANZA Professional Registration Board, 2013, p. 9). The origins of BoK11 are not well documented. The original discussion document on Professional Registration did not include Indigenous knowledge paradigms in the proposed body of knowledge (LIANZA Taskforce on Professional Registration, 2005), but it had been added to the list for the final version of the document which the LIANZA membership voted to accept (LIANZA Taskforce on Professional Registration, 2006) so it was presumably added during the intervening consultation period. Reweti (2013) reports that the content of BoK11 was compiled by Hinureina Mangan and Marie Waaka of Te Wānanga o Raukawa.

The other ten bodies of knowledge were based on IFLA's *Guidelines for Professional Library and Information Management Education Programmes* (LIANZA Taskforce on Professional Registration, 2005). According to Lilley (2013b), the introduction of BoK11 also made an impact internationally. In 2012, Indigenous knowledge paradigms were added to IFLAs body of knowledge for library and information professionals, following extensive lobbying from LIANZA and Te Rōpū Whakahau (Lilley, 2013b).

The LIANZA documentation on Professional Registration notes that the scheme includes mandatory revalidation (LIANZA, n.d.-b). Every three years, registrants must submit a reflective journal detailing their professional learning and development which must include two entries relating to BoK11 (LIANZA, n.d.-b). According to the LIANZA Code of Practice, if candidates do not revalidate their Registration, it lapses (LIANZA, 2016).

2.4.3.2.2 Registration is not Well Embedded Within the Profession

Professional Registration has not gained the status of being a default requirement for employment in the library and information sector in Aotearoa as its instigators hoped. In a paper to LIANZA members, Steven Lulich, Chair of the Taskforce on Professional Registration, wrote "It is hoped that over the next two years, most of those working in the profession will join the scheme" (Lulich, 2007, p. 4). Similar hopes are expressed elsewhere in the documentation of the Professional Registration Steering Committee: "[Professional Registration] is expected to become the standard that peers and employers will look for." (LIANZA Professional Registration Steering Committee, 2007) The failure of the scheme to gain the influence that its instigators hoped is reflected in the published figures: LIANZAs Registration roll stood at 1400 members in April 2010 (LIANZA, 2010a), which represented a high proportion[6] of registered librarians in the LIANZA membership at that time (LIANZA reported having 1850 personal members in the 2009/10 financial year, LIANZA, 2010b).

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[6] Though it should be noted that librarians do not have to be LIANZA members to become professionally registered. They can be members of partner associations including Te Rōpū Whakahau and the School Library Association of New Zealand Aotearoa (LIANZA, n.d.-a)

Ten years on and the picture looks quite different. In January 2020, LIANZA reported having just 508 librarians on the Registration Roll (LIANZA, 2020), which shows a high level of attrition. This may be in part due to decreasing membership numbers generally. LIANZA had 1290 personal members in the 2018-19 financial year (Ana Pickering, LIANZA Executive Director, personal communication, December 18, 2019). A further issue suggested by the figures is LIANZAs lack of a foothold in the sector across Aotearoa. LIANZA membership numbers are comparatively low compared to the numbers in the profession as a whole: Stats NZ[7] (2019, Table 20: Occupation) reports that, in the 2018 census, 4038 individuals described themselves as librarians and a further 2055 described themselves as Library Assistants or Technicians. Thus these data indicate that LIANZA is only representative of just over one-fifth of the library and information profession in Aotearoa.

Published research also reflects the lack of uptake of Professional Registration in the sector. Hoffmann's (2017) comparison of library job advertisements in 2007 (the first year of the scheme) and 2016 makes no mention at all of Professional Registration in an analysis of requirements for jobs, suggesting that Professional Registration had not gained a lot of traction in the intervening years. This is echoed in another job advertisement analysis by Ralph and Sibthorpe (2010), who found that only five out of 219 Special Library jobs advertised between 2007 and 2009 included a requirement for Professional Registration.

Nicholson (2016) paints a slightly more positive picture of attitudes towards Registration among librarians in Aotearoa, with 34.3% of her cross-sectoral sample of 392 participants either registered or working towards Registration, with a further 22.8% interested in becoming registered in the future. However, 29% of her sample expressed no interest in Professional Registration and 13.8% had not maintained their Registration.

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[7] Formerly Statistics New Zealand

With the notable exception of Auckland Libraries, who have been very supportive of Professional Registration as a requirement for Senior Librarian roles and above (LIANZA, 2019a), according to the literature and the figures, Professional Registration does not appear to have achieved widespread acceptance and influence across the profession.

2.4.3.3 Mātauranga Māori Within New Zealand Libraries Workshop

Lilley (2013b) states that Te Rōpū Whakahau began offering their Mātauranga Māori Within New Zealand Libraries workshop in 2010. The workshop takes place on a marae and begins with a pōwhiri (welcome ceremony on a marae) (Tahana, 2014). The most recent documentation (Te Rōpū Whakahau, 2017) indicates that the workshop has been extended from its original one-day format to incorporate an overnight noho marae (marae stay, definition from Te Kawa a Māui, 2009). Te Rōpū Whakahau (2017) states that the workshop addresses key issues for librarians in relation to mātauranga Māori such as the structure and diversity of Māori knowledge frameworks, Māori research methodologies as a lens for understanding the role of libraries in a Māori context, and thinking about practical ways to apply learning about mātauranga Māori to the participant's own context.

Tahana (2014) highlights how the workshop is broken down into the four aspects of Mason Durie's Te Whare Tapa Whā model which is a well-known Māori health model. The four aspects are taha tinana (physical), taha hinengaro (emotion), taha whānau (social) and taha wairua (spiritual) (definitions from Rochford, 2004). Tahana (2014) describes how the elements of the day correspond to these four aspects. The first aspect addressed is taha whānau, with workshop participants being formally welcomed onto the marae. Taha wairua covers a Māori worldview, Māori knowledge, Te Tiriti o Waitangi and some introductory Te Reo. Taha hinengaro focusses on Māori research methodologies, emphasising the role of marae as places of Māori knowledge and introducing Ngā Ūpoko Tukutuku/Māori Subject Headings, and for taha tinana, workshop participants spend time thinking about how to apply this new knowledge in their workplaces (Tahana, 2014).

Mātauranga Māori Within New Zealand Libraries is not the only marae-based learning opportunity for librarians in Aotearoa discussed in the literature. The Open Polytechnic of New Zealand Kuratini Tuwhera offer a course called *Te Ao Māori in the Information Environment* which includes an optional noho marae and some Te Reo Māori and tikanga along with a focus on knowledge and information (Open Polytechnic Kuratini Tuwhera, 2020). According to LIANZA (2019d), this practical component of the course has anecdotally been well-received by participants. Literature from other disciplines also supports the effectiveness of marae-based learning as a transformational tool for non-Māori as well as Māori (Adds, Hall, Higgins, & Higgins, 2011; Ka'ai, 2008; Napan, Connor, & Toki, 2020).

The existence of LIANZA's Professional Registration scheme and the Mātauranga Māori Within New Zealand Libraries workshop run by Te Rōpū Whakahau reinforce the argument that engagement with mātauranga Māori is an important issue for librarians in Aotearoa. While these may have been internally audited, I am not aware of any published studies to date that have investigated the role of these or other professional learning and development opportunities for librarians in encouraging engagement with mātauranga Māori.

2.4.3.4   *Research on Libraries and Indigenous Knowledge in Aotearoa*

While there is tangible commitment to biculturalism and mātauranga Māori from the library and information profession in Aotearoa as represented by LIANZA and other professional groups, there are still a number of issues of concern related to library and information professionals' engagement with these topics highlighted in various studies. This means that while one set of literature may paint a mainly positive picture in terms of the profession's aspirations, another highlights the ongoing issues on the ground.

Irwin and Katene (1989), in a study highlighting the dearth of iwi-specific information in libraries and the difficulties experienced by Māori trying to find that information, highlight the role to be played by libraries in partnering with Māori to alleviate some of the social disadvantages that they face. Irwin and Katene argue that knowledge is power and, therefore, access to knowledge is potential power. Social statistics at the time alluded to the fact that Māori were disempowered, and the authors argued that one possible reason for this is denial of access to knowledge. "Librarians are in a position of power where they can provide open access to knowledge, or they can deny this" (pp. 23-4). While this study is old and there is likely to have been some improvement in the intervening years, statistics show that Māori still experience greater levels of social disadvantage than non-Māori (lower levels of educational achievement, Statistics New Zealand 2017a; higher levels of incarceration, Department of Corrections, 2019; lower life expectancy, Statistics New Zealand, 2015) so there is still work to be done.

Tuhou (2011) identifies a number of barriers preventing Māori tertiary students from engaging with the university library. A lot of these are physical, with one group likening the atmosphere of the library to a prison, but staff were also a factor. Tuhou recommends cultural awareness training for staff to help them engage appropriately with Māori students, and for all staff to have the skills and confidence to answer reference questions asked by Māori students. Ritchie (2013) also noted that Māori students may experience barriers preventing them from engaging with the university library.

Bryant's (2015) investigation of Ngā Ūpoko Tukutuku/Māori Subject Headings found that while there were several positive developments, much work is still needed for librarians to fully integrate the headings in their cataloguing, reference and information literacy practices. Bryant highlights training as a key issue in increasing the use of the headings by librarians, and the majority of participants expressed the desire for more training than they had already had.

Hayes (2012) investigated the incorporation of kaupapa Māori in public libraries in Aotearoa. Hayes discusses various definitions of the term kaupapa Māori, which he paraphrases as being "Māori knowledge frameworks and value systems and the incorporation of a Māori worldview" (2012, p. 6)[8]. Hayes found that incorporation of Māori concepts within bicultural strategy and practice was variable across the ten libraries he investigated, with demographics and location playing a large part in this variability. Significantly, none of his interviewees felt that their libraries were operating in a genuinely bicultural way. The majority of participants felt that training was of great importance for making progress in incorporating Māori cultural considerations in public libraries, but limitations on time and money for training, alongside difficulties in being able to contextualise cultural learning within the library workplace were cited as reasons preventing librarians from undertaking training. These echo MacDonald's (1993) findings from nearly twenty years earlier.

The findings of Miller's (2008) study of Māori specialist librarians in public libraries are well summed up by this quote from one of her participants: "Enthusiasm without training is not enough to provide a professional service for Māori needs." (p. 6). While over ten years old now, this study reports some interesting findings relating to professional learning and development around mātauranga Māori, especially as regards barriers to progress, which find some resonance in this present study. Sixty-eight percent of Māori-specific positions were held by non-Māori librarians. Over three quarters of the thirty-three participants did not feel they had sufficient cultural knowledge to do the job well and did not feel very confident providing a service to Māori customers. Participants had a desire to improve their knowledge but eighty percent felt they did not have time to undertake any training during their working hours. Some did training outside work such as learning Te Reo. Some other key points that came through in the study were the importance of management commitment to biculturalism and support for Māori initiatives, and the lack of policies around biculturalism

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[8] This varies slightly from the Māori dictionary definition of kaupapa Māori: "Māori approach, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology - a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society". Hayes' (2012) definition aligns quite closely with this study's use of the term "mātauranga Māori".

(fewer than half of the participants said their organisation had a bicultural policy or similar). A telling comment from one of the participants was this one: "[There are] So many things to do not Māori related that have a higher priority."(p. 64). This echoes an issue raised in some of the earlier literature (e.g. MacDonald, 1993), that librarians do feel that bicultural development and mātauranga Māori are important, but they get side-lined by other issues which are perhaps believed to be more important or urgent.

2.5 Non-Indigenous Professionals and Indigenous Knowledge

While there are many specific challenges for librarians in engaging with Indigenous knowledge, there are also some aspects that are common across professions, for example providing an environment that is welcoming and culturally safe. There are numerous publications detailing ways in which changes are being made to approaches to professional practice in a range of professions to take into account the needs of Indigenous stakeholders. The majority of this literature is concentrated in the areas of education, social work, the health sector, and Treaty educators and activists, so this part of the review will give a brief overview of some of the literature in these areas, focussing on Australasia.

2.5.1 Education

The education sector in Aotearoa, from early childhood to tertiary level, has a very strong focus on equity for Māori students. The sector is highly regulated, and teachers at all levels below tertiary have to undertake mandatory registration and regular revalidation, which involves the maintenance and development of knowledge and skills through professional learning and development (Education Council New Zealand, 2017). Education Council New Zealand (2017) reports that standards for teacher certification include *Treaty Partnership*, which involves the recognition of Māori as original inhabitants of Aotearoa, commitment to understanding the cultural backgrounds of both parties to the Treaty, and developing skills in Te Reo and tikanga.

McMillan, Te Hau-Grant and Werry (2017) found that some of their students in early childhood education training felt that they did not know how to meet the biculturalism standards in practice. The Ministry of Education and New Zealand Teachers Council sets out a specific set of cultural competencies for teachers of Māori learners, Tātaiako (Ministry of Education & New Zealand Teachers Council, 2011). Hetaraka (2019) argues that although Tātaiako takes positive steps away from a deficit view of Māori learners, the broader education system still operates with that worldview (see also Bishop, Berryman, Cavanagh, & Teddy, 2009). Stewart (2016) expresses concern about the way that Te Reo terms have been applied to Western concepts in Tātaiako, thus decontextualizing them and detracting from their true meanings.

2.5.2   Social Work

Professional registration for social workers in Aotearoa was introduced by the Social Workers Registration Act (2003). The first of ten competencies required by registered social workers is "[c]ompetence to practise social work with Māori" which includes knowledge of Te Reo and tikanga Māori, and incorporates the Māori values of rangatiratanga, whanaungatanga - relationship, kinship – and manaakitanga – the process of showing respect, generosity and care for others – (Social Workers Registration Board, n.d.). As part of a larger project investigating readiness for practice of newly qualified social workers, Ballantyne et al. (2019) undertook a review of existing competency frameworks to suggest a new set of competencies, which were then discussed in workshops with industry experts. The first competency in this list is "Te Ao Māori | The Māori World" which highlights beginner-level skills in Te Reo Māori and tikanga as a requirement for newly-qualified social workers, with the expectation that these skills would be developed further within their first year of professional practice.

Gair, Miles and Thomson (2005) discuss an action research project which they undertook to try as non-Indigenous academics in an Australian university to 'indigenise' social work education by undertaking various projects with the help of an Indigenous consultant. Changes that were introduced included thinking about teaching practices, representative content, and special considerations for Indigenous students and supervisors of practica. The authors felt that the project had been successful but there was no feedback from students included in the paper. In Aotearoa, Walker (2012) found that non-Māori social work students were aware of Treaty principles but were less clear on how to operationalise these in professional practice. Kerr (2015) highlights the importance of ongoing commitment and a holistic approach to learning in her study of New Zealand European social workers who had demonstrated particular commitment to Te Tiriti o Waitangi.

2.5.3 Health

Health care is another important area as Indigenous people on the whole have poorer health than their non-Indigenous counterparts (United Nations Inter-Agency Support Group on Indigenous Peoples' Issues, 2014). It is quite likely that this is in part connected with the shift from Indigenous or traditional medicine to Western methods (cf. Tohunga Suppression Act, 1907, as cited in Jones, 2007, which banned traditional Māori healers from practising). Some health experts have described more holistic health models than those of Western medicine (Durie, 1998; Lafaille, 1993). In Aotearoa one of the most high-profile models is the Whare Tapa Whā (the four walls of a house, definition from Wratten-Stone, 2016). The Whare Tapa Whā model, first articulated by Mason Durie in 1982 (Durie, 1998) states that Māori health has four aspects: taha tinana (physical), taha hinengaro (emotion), taha whānau (social) and taha wairua (spiritual) (definitions from Rochford, 2004), all of which are important for maintaining good health. This has implications for the way health professionals work with Māori patients and their whānau.

Registration is mandated by law for the majority of health professions in Aotearoa (Health Practitioners Competence Assurance Act, 2003), and these registration schemes often include understanding of Māori culture as relates to health, for example, the Nursing Council of New Zealand (2007) states that a registered nurse "[d]emonstrates the ability to apply the principles of the Treaty of Waitangi Te Tiriti o Waitangi to nursing practice" (p. 10).

Downing and Kowal (2011) interviewed Australian nurses about the role and impact of awareness training on Indigenous cultures for their professional practice. Responses covered four main areas. Firstly, the importance of such training in raising awareness of Australian history and contemporary racism. Secondly, the value of cultural training in highlighting possible differences such as beliefs, social structures and communication styles. Thirdly, limitations of the training such as not being practical enough were noted, along with structural or organisational barriers to putting the training into practice. Finally, the amount of experience that a professional has and their existing attitudes towards Indigenous cultures are believed to influence training effectiveness.

Walker, McPhee and Osborne (2000) address the role of reflective practice for psychologists working with Indigenous clients in the Australian context. Walker et al. (2000) highlight a number of important areas for psychologists to work towards when operating reflexively with Indigenous clients. The authors argue that psychologists should aim to develop their understanding of themselves, their clients, their profession and academic discipline, and their context and those of their clients. Walker et al. (2000) state that psychologists should also be mindful of and acknowledge power relations and their own values, beliefs and ways of working. While Walker et al.'s approach has its weaknesses (there is little reference to engaging with Indigenous communities beyond the individual client), the emphasis on practitioners understanding themselves, and their own cultural standpoint and biases, is a very important one.

In a questionnaire study of New Zealand psychiatrists by Johnstone and Read (2000), sixty percent of the 247 respondents (89.5% of whom were European) did not feel that their training had adequately prepared them for working with Māori clients. Participants also expressed a need for more Māori practitioners and service providers.

2.5.4   Treaty Education and Activist Work

There is a body of literature by non-Māori authors (many of whom are Treaty of Waitangi educators) highlighting the responsibility non-Māori have to engage with their own processes of decolonisation and engagement with Māori culture and knowledge (e.g. Black, 2010; Brown, 2011; Margaret, 2010). Brown (2011) found that non-Māori may be excluded or 'othered' by other non-Māori as a result of engaging with the Māori world, and he also concluded that it is important for non-Māori to be involved in sharing their learning with other non-Māori. Black (2010) spoke to a group of non-Māori, most of whom were Treaty educators, about their experiences of becoming aware of their own culture (noting that this is often invisible to dominant culture members), and their thoughts on moving forward away from values of their culture that were harmful to those of other cultures (such as assimilation and the desire for control). Margaret's work (2010, 2013) is focussed on helping non-Māori find ways to be good allies of Māori in social justice work. This literature is important because it emphasises the way that engagement with Māori knowledge and culture is not just a 'Māori problem' but that non-Māori have an important role to play as well.

2.6   Ethics and Values in the Library and Information Profession

Ethics and values have long been viewed as a key part of being a professional (Larson, 1977; Pavalko, 1971). Some key literature on library professional ethics and values includes lists of values and comparative considerations of professional association codes of ethics. Discussing such lists of values and ethical guidelines is instructive in revealing ways that mainstream librarianship values may help or hinder non-Indigenous librarians when engaging with some of the particular challenges associated with working with Indigenous people and their knowledge systems. While some authors draw a clear distinction between ethics and values (Gorman, 2015), others use the terms interchangeably (Foster & McMenemy, 2012).

An early article on values is Finks' 1989 essay *Values Without Shame*. While somewhat dated in some aspects (one of his personal values is conservatism due to librarians' apparent preference for slow change), his five sets of values include many that are equally valid today, such as having a strong work ethic. One area of interest is what he calls "Social values", which includes responsibilities towards colleagues to create a positive workplace atmosphere. Gorman (2015) revised his 2001 book *Our Enduring Values* in light of developments in the intervening years, though still remaining committed to the core values of Stewardship, Service, Intellectual Freedom, Rationalism, Literacy and Learning, Equity of Access, Privacy and Democracy. His focus is very much Anglo-American, and reflects the roots of Western librarianship in the Enlightenment.

Another Anglo-American author who is committed to Enlightenment values in the library profession is Bivens-Tatum (2012) who, in his book *Libraries and the Enlightenment,* presents Enlightenment values as being at the core of librarianship and exhorts American librarians to defend them. His list has some similarities with Gorman's: "…reason, discovery, invention, classification, understanding, and experiment … intellectual freedom, democracy, liberty, equality, and emancipation" (Bivens-Tatum, 2012, p. 186). Bivens-Tatum's book largely avoids engaging with issues of violence and oppression in the Enlightenment era, arguing that these occurred due to failure to execute Enlightenment values.

This point is disputed by de jesus (2014), who states that issues such as slavery and oppression of women were actually a product of Enlightenment values rather than a failure to execute them. While Bivens-Tatum (2012) argues the "…universal appeal of enlightened political thought" (p. 23), de jesus points out that various resistance movements persist even in the present day, suggesting that these values do not appeal to everyone. Looking back to the criticisms of Indigenous protocols by mainstream information professionals discussed in section 2.4.1.2, including from Bivens-Tatum himself (2010), the Western value system of libraries can sometimes be at odds with the values of Indigenous peoples in relation to their knowledge.

One value which highlights such a clash is neutrality, which Breu (2003) points out is not a value of tribal libraries in the North American context. Finks (1989) includes a commitment to neutrality among his values for librarians, although this has been a disputed concept even within mainstream librarianship. In the same year as Finks, Blanke (1989) points out that claims of neutrality pose a danger because they predispose the profession to be carried along with the political trends of the time, a point echoed by Jensen (1993). Bivens-Tatum (2012) argues that librarianship's commitment to intellectual freedom means that it cannot claim neutrality. The value of neutrality is also disputed in the literature on race and racism in the profession and in the related field of critical librarianship (Brown, Ferretti, Leung, & Méndez-Brady, 2018; Hudson, 2017a)

A common approach to considering ethics in librarianship is the trend of analysing the codes of ethics of professional associations for librarians. The majority of these studies have a strong emphasis on anglophone Western nations and thus give an insight into the ethical issues deemed to be important in comparable contexts to Aotearoa.

Koehler and Pemberton's (2000) study was conducted very early in the internet age and thus their access to ethical codes was limited compared to subsequent studies, involving contacting associations by post where online information was not available. They conducted an analysis of thirty-seven codes worldwide, with a very strong emphasis on anglophone countries.

Twenty-five of these thirty-seven codes appear to be from organisations in the USA, Canada, UK, Australia and Aotearoa, with a further five from Latin American countries, two from Asia and two from mainland Europe. The core aspects they suggested for a code of ethics based on their analysis were:

1. Whenever possible, place the needs of clients above other concerns.
2. Understand the roles of the information practitioner and strive to meet them with the greatest possible skill and competence.
3. Support the needs and interests of the profession and the professional association(s).
4. Insofar as they do not conflict with professional obligations, be sensitive and responsive to social responsibilities appropriate to the profession
5. Be aware of and be responsive to the rights of users, employers, fellow practitioners, one's community, the larger society.

(Koehler & Pemberton, 2000, p. 39)

In their guide to ethics for library and information professionals, McMenemy, Burton and Poulter (2007) include a chapter on codes of ethics. While this is mostly a description of eight codes of ethics from different countries (again, including USA, Canada, UK, Australia and Aotearoa for another Anglo-centric sample, despite their claims of choosing associations at random from those listed online by IFLA), they highlighted the common themes of censorship and privacy, intellectual freedom, abiding by intellectual property legislation and professional development, along with the slightly ambiguous "focus on ethical behaviour" (McMenemy et al., 2007, p. 41).

Zaïane (2011) looked at a sample of ten codes of ethics from those available in English on IFLAs website. She then analysed them for the presence or absence of a list of aspects: Human Rights, Intellectual Freedom, New Technologies, Privacy, Copyright, and the Rights of Librarians. Zaïane also looked at how each code handled definitions and whether there were any sanctions for breaches of a code.

She found some differences in the extent to which certain aspects were included: no code included every aspect and all of the codes examined included some of the aspects. The aspects included in the highest number of codes were references to human rights, privacy and professional development. An interesting point to note was that none of the codes examined had any consequences for breach of the guidelines (while Zaïane notes that an earlier version of the UK code did include this). Zaïane admits the sample is uneven in coverage, with no countries from either Africa or South America in her list, though she is unclear on how they were selected. Another weakness that she alludes to is that her reliance on English language translations of codes meant that there may be some linguistic nuances that are lost in the translation.

Foster and McMenemy (2012) took a slightly different approach. They set out to discover to what extent the set of values articulated by Gorman (2001, the original edition of Gorman, 2015, discussed above) were expressed in the codes of practice of national library associations. They analysed thirty-six codes, mostly located through IFLAs online collection of codes. They found some similarities and some differences in how the values were applied across the various associations. Two associations for Indigenous librarians in Australia and the USA were included in the analysis and these provided some of the strongest counterpoints to Gorman's values. Foster and McMenemy noted that some of the other variations in inclusion of the values were also due to cultural differences.

Rösch (2014) and Cochrane (1991) point out that codes of ethics can only give general guidance rather than covering all scenarios. Other authors also share important points about library codes of ethics. Gorin (2014) and Rösch (2014) point out the importance of regularly revisiting codes of ethics to ensure they are suitable for the current environment. Gorin (2014) also highlight the importance of including stakeholders (such as library association members) in discussions of revisions of codes of ethics for librarians, as was done in the revision of the Swiss code. Ferguson, Thornley and Gibb (2016) found that librarians in the UK, Ireland and Australia had a good awareness of ethical issues in the profession but did not have strong knowledge on professional organisations' codes of ethics.

Not directly relating to the ethics of librarianship, but cited in the library literature and with an interesting take is O'Boyle (2002), who devised a decision-making system to help computing professionals (members of the Association for Computing Machinery – ACM) make decisions about ethical issues. The system highlights at which points in the decision-making process the ACM code of ethics could prove useful. The stages of the model are not dissimilar to another model, by the Ethics and Compliance Initiative[9], but a key area of discussion that is not widely discussed in the (largely practically focussed) library literature is the first phase, which is the process of becoming aware that a particular scenario is presenting an ethical issue. O'Boyle (2002) points out that at this stage of the process, the code of ethics could help as an awareness-raising tool for members to become aware of ethical issues.

While there is not scope for a full review of information ethics in this chapter, it is worth noting that many information-specific aspects of library work have ethical components, as is clearly reflected in the studies of codes of ethics discussed in this part of the review. Several of these issues are also connected to the elements of library work that have specific connections with Indigenous peoples and their knowledge, such as access, intellectual property and customer service. Thus there is scope for considering the interface between non-Indigenous librarians and Indigenous knowledge as an issue within the realm of professional ethics.

2.7   Race and Whiteness

In this part of the review, I consider literature on topics connected to race and whiteness, particularly as they relate to the profession of librarianship, though I have also included some other White Studies literature where appropriate. This part of the review reflects the overlap in the issues discussed in the literature in relation to Indigenous knowledge and libraries, and those relating to whiteness and related fields in librarianship and the White Studies literature more broadly.

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[9] The most recent version of which can be found at https://www.ethics.org/resources/free-toolkit/decision-making-model

Since the context of this study of non-Māori librarians learning about and engaging with mātauranga Māori involves a largely white European majority population, considering the literature on race and whiteness in other contexts is likely to be helpful in understanding some of the issues which may be at play. Note that the location of an author or study is only included when these are outside North America, since this appears to be the source of the majority of the literature on this topic.

2.7.1   Race and Whiteness in Librarianship

> Constructs of invisible whiteness aid the idea that our libraries and
> our profession are somehow neutral, where neutrality is equated
> with whiteness. The fact that professional library culture refused to
> engage with racism in the past, and continues to do so,
> demonstrates how it has become an entrenched part of the culture
> to not discuss race. Without interrogating this idea of neutrality and
> whiteness further, we as a profession cannot move forward in
> discussions of diversity and inclusion.
>
> (Brown et al., 2018, p. 165)

There is a small but growing body of literature which focusses on the role of whiteness and white privilege in the library context. The impact of white culture has been discussed often in relation to tertiary libraries (Alabi, 2015; Beilin, 2017; Brook, Ellenwood, & Lazzaro, 2015; Curry, 1994; Dalton, Mathapo, & Sowers-Paige, 2018; Gonzalez-Smith, Swanson, & Tanaka, 2014; Warner, 2001) as well as public libraries and libraries generally (Espinal, 2001; Honma, 2005; Lipsitz, 2009), archives (Joseph, Crowe, & Mackey, 2017; Ramirez, 2015) and education for librarianship (Pawley, 2006; Peterson, 1996). The majority of this literature consists of autoethnographic essays by librarians of colour, drawing on their own experiences and existing literature.

Espinal (2001) wrote an influential paper on whiteness in librarianship, noting that in 1999 a search of a library studies database (Firstsearch, library literature section) yielded no results for either *whiteness* or *white privilege*. The situation nearly twenty years later is somewhat improved, with forty-seven results for *whiteness* or *white privilege* (fourteen excluding book reviews and false hits) on Library and Information Science Abstracts (LISA) and ninety-one (twenty excluding book reviews and false hits) on Library Literature & Information Science Full Text (H.W. Wilson) in December 2019. It is, however, a drop in the ocean in comparison with other popular topics in librarianship, searches for the term *diversity* brought back 9139 results in LISA and 3199 in H.W. Wilson. Espinal argues that discussing whiteness is vital if change is to occur: "… unless we address whiteness, unless we identify and name it, many of the problems that plague us collectively and as individual librarians of color will continue." (Espinal, 2001, pp. 132-133). The search statistics suggest that the issue of whiteness in librarianship is still marginal, and more recent writings reveal that problems for librarians of colour are, indeed, ongoing (Espinal, Sutherland, & Roh, 2018; Galvan, 2015; Hathcock, 2015). Despite gains in visibility, issues of whiteness are still being excluded in the library literature. A good example of this is a recent article by Hackney et al. (2018) investigating discussion of identities in the published literature of the library and information field (using the LISTA database). Hackney et al. did not include whiteness or similar terms in their search strategies or subsequent discussion of identities within LIS. The list of identity terms they used is as follows: Gender, "Civil Rights", Identity, "Diversity in education", Feminism, Racism, "Social justice", Multiculturalism, "Diversity in the workplace", Minorit*, Stereotypes, "Sex discrimination", and "LGBT people" (Hackney et al., 2018, p. 16).

Other influential early publications include Warner (2001) who points out the influence of whiteness in the academic library in areas such as lack of representativeness in library collections, lack of diversity in staffing, and problems with cataloguing and classification, which are similar to issues discussed in the literature on Indigenous knowledge and libraries.

Another classic article is Todd Honma's (2005) essay *Trippin' Over the Color Line: The Invisibility of Race in Library and Information Studies*. Honma (2005) highlights the complicity of public libraries in the historical project of assimilation in the USA, and the failure to acknowledge the systemic impacts of whiteness in the library and information profession such as the implicit acceptance of a positivist worldview (as evidenced in writings by mainstream American library educators and librarians such as Gorman (2015) and Bivens-Tatum (2012) discussed in section 2.6 above). Honma (2005) highlights how critique of issues of whiteness is avoided in the profession by instead focussing on diversity in the workforce (or lack thereof), and multiculturalism which focusses on celebrating differences without engaging with issues of racism, a point echoed over ten years later by Hudson (2017a). Peterson (1995) highlights the problem of historical injustices remaining unaddressed in favour of a multiculturalism narrative:

> The increasing popularity of multiculturalism should alarm all librarians interested in equity issues. While the term "multiculturalism" in some writings implies civil rights and affirmative action, the multicultural conversation essentially abandons the legal foundation of civil rights and the regulatory power of affirmative action to embrace a notion of diversity where "all differences are equal and isn't that special?" Differences in culture instead of historical treatment become the focus, and equity issues are obscured by a "me too" claim in victim status in which everyone's differences are made equal.
>
> (Peterson, 1995, p. 30)

A key area of focus in the multiculturalism literature in librarianship is staff diversity within the profession. In some comparable countries, the demographics of the library and information profession, as reported in the literature, are not representative of the demographic characteristics of the countries in which they serve, with white people significantly over-represented in the UK (Chartered Institute of Library and Information Professionals & Archives & Records Association UK & Ireland, 2015) and the USA (American Library Association, 2012). This has similarities with the situation in Aotearoa: the most up-to-date published statistics from the 2006 census show that 79% of librarians identify as European (compared to 69% of the workforce overall) and 6% identify as Māori (compared to 11% of the workforce overall) (Ministry for Culture and Heritage, 2009). It should be noted that these figures are old and the situation is likely to have improved slightly.

In a content analysis of four highly-cited library and information science journals, Sung and Parboteeah (2017) found that the number of papers being published on diversity topics had increased between 1995 and 2014. Key examples of recent literature in this area include summaries of different approaches which could be taken or are already being taken by libraries to address issues of diversity – such as recruitment, retention, collection management etc. (Cruz, 2019; Gollop & Hughes-Hassell, 2016; Larsen, 2017), descriptions of specific projects (Andrade & Rivera, 2011; Erickson, Rondeau, & Sweeney, 2019; Everett, 2018) and surveys of current approaches (Gilbert, 2016; Kandiuk, 2014; Koury, Semenza, & Shropshire, 2019), which in many cases include strategies for hiring diverse librarians. There appear to be fewer examples of literature in Library and Information Studies which seek to specifically address issues of cultural competence, including Press and Diggs-Hobson (2005) who present a list of qualities of a culturally competent librarian, and Montiel Overall's (2009) conceptual framework, suggesting ways that individual librarians can progress towards cultural competence.

Hudson (2017a) points out that such a strong emphasis on achieving workforce diversity assumes that issues of racism will be resolved by increasing numbers of "diverse" (non-white) librarians (which is not a theory that has been borne out in society at large), that it avoids discussions on structural racism, and it neglects to address the ways that racism works through assimilative processes and allocation of power rather than a simple binary of presence or absence.

Some authors report that efforts at increasing diversity within the profession are not always successful. Galvan (2015) highlights possible reasons for failure of diversity initiatives in the US, which include the nature of librarianship reflecting the dominant culture as well as people of colour lacking the financial resources to study at the more highly-regarded institutions, undertake unpaid internships or move to different cities for jobs. Hathcock (2015) states that complicated application processes are an issue in diversity recruitment initiatives because of the barriers these can create for people of colour. Several authors have highlighted the issue of regular small slights or microaggressions against people of colour in the library environment (Alabi, 2015, 2018; Arroyo-Ramirez, Chou, Freedman, Fujita, & Orozco, 2018). Alabi (2018) suggests this issue may contribute to the ongoing difficulties of recruitment and retention of people of colour in the profession.

Williams and Nicholas (2009) conducted a study in London, UK, which has a higher proportion of Black, Asian and Minority Ethnic (BAME) people in the population than the UK as a whole but still has a low proportion of BAME library and information professionals. Though a little dated now, this small-scale qualitative study provides some interesting insights. Williams and Nicholas interviewed nine BAME library and information professionals to discover their thoughts on why there was a lack of BAME people in the profession. The authors describe but do not overtly name racism as one of the key themes raised by participants (instead using the terms 'lack of awareness of staff diversity' and 'perceived racism'), along with other issues such as language proficiency, lack of transferability of qualifications, and lack of representativeness in library collections. I was not able to identify any comparable research or commentary on the reasons for the low proportion of Māori in the profession in Aotearoa.

It is notable that while the vast majority of the writings on whiteness in librarianship come from a North American perspective, it is rare to see the issues raised in those terms in the context of Aotearoa.

2.7.2   White Privilege

White privilege is a central feature of the majority of the publications discussed above, one definition of which is:

> … a socially constructed classification or status conferred upon
>
> certain people … enjoying a wide range of privileges, advantages,
>
> and comforts that any group or individual deemed nonwhite is not
>
> automatically granted …
>
> (Beilin, 2017, p. 81)

Berry (2004) highlights the connection between white privilege and librarianship in a short piece that modifies some aspects of Peggy McIntosh's well-known *Invisible Knapsack* essays (e.g. 1989, 1997) which list various advantages experienced by white people because they are white. One example from Berry's adapted list is as follows:

> In my library or professional work I can remain oblivious of the
>
> language and customs of persons of color, who constitute the
>
> world's majority, without feeling any penalty for such oblivion in my
>
> culture.
>
> (Berry, 2004, p. 50)

This suggests that an aspect of privilege is that librarians from the dominant culture can choose not to engage with issues of difference without risk to their career progression. I am not aware of any literature that discusses similar issues in the context of the library and information profession in Aotearoa.

2.7.3   Critical Librarianship

In recent years, there has been a growing interest in what is referred to as critical librarianship. Barr-Walker and Sharifi (2019) define it thus:

> Critical librarianship takes many forms, but, at its root, is focused on interrogating and disrupting inequitable systems, including changing racist cataloging rules, creating student-driven information literacy instruction, supporting inclusive and ethical publishing models, and rejecting the notion of libraries as neutral spaces.
>
> (Barr-Walker & Sharifi, 2019, p. 258)

A discussion of critical librarianship is included in this review because a number of the issues discussed above in relation to Indigenous knowledge and librarianship are also raised in the critical librarianship literature, such as classification systems and representativeness in collections.

Authors point out that critical librarianship is based on critical theory (Andrews et al., 2018; Barr-Walker & Sharifi, 2019) and is focussed on interrogating the power structures that exist within librarianship (Drabinski, 2019). Nicholson and Seale (2018) state that it also has links with social justice activism. An informal community exists around the hashtag #critlib[10], which organises regular Twitter chats on critical librarianship topics, most often related to academic librarianship (Barr-Walker and Sharifi, 2019).

Schroeder and Hollister (2014) investigated American librarians' knowledge of critical theory. Interestingly, a high proportion of their 369 survey participants did not have any knowledge of critical theory, although they showed a commitment to social justice issues that could be connected to critical theory. Those who were aware of critical theories knew about those that in the main did not originate in the Library and Information Studies domain, and most did not acquire this knowledge through their librarianship professional education.

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[10] http://critlib.org/category/twitter-chat/

According to some authors, Library and Information Studies as a discipline is more inclined to engage theory from other disciplines than to construct its own (Jaeger, 2010; Leckie & Buschman, 2010), and this seems to be the case with critical librarianship, with the book *Critical Theory for Library and Information Science* (Leckie, Given, & Buschman, Eds., 2010) consisting exclusively of chapters applying theory from outside Library and Information Studies to the library context.

Classification systems are a key point of consideration in the critical librarianship literature. Furner (2007) and Drabinski (2013) amongst others raise issues with classification systems, with the latter questioning whether existing systems can be sufficiently modified to address concerns or whether they need to be replaced altogether, echoing the earlier concerns of Delgado and Stefancic (1989) and discussions in the literature on Indigenous knowledge and libraries (e.g. Cherry & Mukunda, 2015). Crilly (2019) draws the connection between critical librarianship and the movement in UK universities of "decolonising" the curriculum which in the library context relates primarily making efforts to address the dominance of white and European authors in collections and on reading lists (see, for example, Charles, 2019; Schucan Bird & Pitman, 2019).

One area of particular focus in critical librarianship is pedagogy within information literacy education and other user training, with authors suggesting that librarians can be practically engaged in raising their students' capacities to be critical of mainstream academic outputs and the biases inherent within search systems (Farkas, 2017; Garcia, 2015). Barr-Walker and Sharifi (2019) suggest using social justice topics as literature search examples in classes. Fritsch (2018) and Gosselin and Goodsett (2019) point out that efforts to incorporate critical approaches to information literacy classes are more likely to be effective if the course lecturer is also open to critical theory.

An interesting trend described in the critical librarianship literature is reading groups, particularly in tertiary contexts. Andrews et al. (2018) discuss the process of setting up a critical librarianship reading group in the iSchool at the University of Sheffield, UK. Cooke, Sweeney and Noble (2016) describe the implementation of a book group as part of a wider project to address issues of whiteness in an American university Library and Information Studies department. This group was, as with Andrews et al. (2018), intended to be open to all in the department but generally attracted those who had an existing interest or awareness. Cooke et al. (2016) found that the benefits of the group included raising the visibility of critical librarianship issues within the wider department.

Critical librarianship is not universally praised in the librarianship literature. Andrews et al. (2018) point out that even though critical librarianship seeks to deconstruct hegemonic structures it is still reflective of a Western value system. Critical librarianship in some ways appears to set itself apart from the literature critiquing race and whiteness in librarianship discussed in sections 2.7.1 and 2.7.2 above, with the likes of Honma (2005) cited less often than might be expected, given the focus of critical librarianship on structural inequalities. Some librarians of colour write that they have felt excluded by the movement (Brown et al., 2018). It has also been accused of elitism due to its focus on tertiary librarianship and theoretical issues (Beilin, 2018). Authors such as Hudson (2017a, 2017b) and Nicholson and Seale (2018) highlight the issue that the library profession's focus on research with practical applications (in some ways reflecting the lack of native theory discussed above) makes it difficult to address structural issues within the profession. Hudson (2017a) argues that there is an important role to be played by critical library scholarship to address this gap.

2.7.4   Some Other Useful White Studies Concepts

Finally, it is useful to consider some concepts from beyond the library literature. The misunderstanding of racism as a purely individual phenomenon enacted on people of colour by "bad" white people is well documented (e.g. Freeman, 1978; Ross, 1997) and can still be seen in the public discourse (see, for example, the New Zealand Human Rights Commission's campaign *Give Nothing to Racism*, 2017, and the Australian Human Rights Commission's campaign *Racism: It Stops With Me*, 2017). King (1997) argues that this perpetuates a lack of awareness of the structures of privilege which sustain inequality. In the context of Aotearoa, Black (2010) discusses the connected issue of European New Zealanders often being unable to recognise or name aspects of their own culture. A related issue described in the literature is individuals believing that the outcomes of those structures are not their fault, a phenomenon known as white innocence (Leonardo, 2009; Wekker, 2016). These issues can contribute to the phenomenon of white fragility (DiAngelo, 2011, 2018), where white people have an extremely low tolerance for any sort of challenging situation involving race:

> …even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation.
>
> (DiAngelo, 2011, p. 54)

Aal (2001, as cited in Land, 2015) similarly talks about defensiveness on the part of majority culture members who have a sense of guilt about their privilege but a lack of impetus to change personally. In her *Privileged Identities Exploration Model*, Watt (2007) emphasises the centrality of fear and entitlement in any defensive strategies employed by majority culture members to avoid deeply engaging with issues of privilege. These strategies include denial, deflection and minimisation.

Brown (2011) writes about a similar phenomenon in the context of Aotearoa, where a defensive response is directed towards other non-Māori who are making efforts to engage with Māori culture. The challenge of negative reactions such as these is that one aspect of white privilege is that majority culture members have the choice as to whether to engage or not (Land, 2015 [Australia]; McIntosh, 1989, 1997) and thus are not obliged to work through their defensiveness. This highlights again the connections between the White Studies literature and some of the concepts in play in relation to non-Māori librarians engaging with mātauranga Māori.

2.8   Information Behaviour

As discussed in Chapter 1, this research is approaching the process of non-Māori librarians learning about or engaging with mātauranga Māori as a type of information behaviour. Information behaviour, according to Case and Given (2016), covers a range of behaviours from active information seeking to passive encounters with information to information avoidance. There has been a great deal of research undertaken in the field of information behaviour, with whole journals devoted to its study, such as Information Research[11]. Many authors have sought to create theories and models of information behaviour, and information seeking behaviour as a subset of this. In this part of the review, I give an overview of some of the key elements of this field of research and then go on to focus on literature describing and employing Dervin's Sense-Making Methodology.

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[11] http://www.informationr.net/ir

2.8.1 Overview of Information Behaviour Research

2.8.1.1 Information Seeking and Other Types of Information Behaviour

There has been a strong emphasis on intentional formal information seeking behaviour in much of the information behaviour literature, with the seminal models of Ellis (1989), Kuhlthau (1991) and Belkin (2005) all taking as their central focus the process of intentionally seeking information through formal channels. Leckie, Pettigrew and Sylvain (1996) suggest a model for the information seeking behaviour of professionals. The model was constructed based on a review of research on the information seeking behaviour of engineers, lawyers, and health professionals, and is very much focussed on the acquisition of information required to do a particular aspect of work, such as writing a report, preparing for a court case or diagnosing a patient. According to this model, these tasks define the professional's information need. The model highlights sources of information and awareness of these sources as important elements in the process of achieving a positive outcome, i.e. being able to put the information to use in the particular situation that gave rise to the information need. McDonald, Rosenfield, Furlow, Kron and Lopatovska (2015) point out that there has not been much research on the personal information behaviour of librarians. McDonald et al. undertook a small-scale study on academic librarians' information behaviour, with a focus on use of technologies. McDonald et al. found that their sample of librarians did not exhibit information behaviour that varies greatly from findings in more general populations, and made no special reference to the use of their professional skills in their personal information behaviour.

Information behaviour research also reaches beyond formal information seeking to take a more holistic view, from what Savolainen (1995) calls *Everyday Life Information Seeking* (the role of information within the rhythms and habits of everyday life), to informal encounters with information (which Erdelez, 1999, describes as happening in an organic, unplanned way), to what Foster and Ellis (2014) and others call serendipity: coming across information that meets an information need without directly searching for it.

Researchers have considered information behaviour in a number of diverse scenarios that are not traditionally included within research on formal information seeking, including ultra-marathon running (Gorichanaz, 2015), gourmet cooking (Hartel, 2010), and weight loss maintenance (Bar-Ilan, Shalom, Shoham, Baruchson-Arbib, & Getz, 2006).

While a large number of studies on information behaviour focus on the individual, some take a broader view, notably the work of Elfreda Chatman, who researched the information behaviour of groups in various scenarios (women in prison, 1999; women in a retirement village, 1992; janitors on a university campus, 1990; 1991) and found that the environment and the social world of the individuals in those communities were very important factors in the types of information behaviours employed. Sonnenwald (1999) also highlights the importance of an individual's wider context in what she calls the *information horizon*.

2.8.1.2   Information Avoidance, Non-Use and Barriers

A significant amount of information behaviour research relates to health-related information behaviour. A number of these studies talk about the interesting phenomenon of avoidance of information, where individuals may choose to avoid or disregard information, such as information related to an existing health condition or one they are at risk from (Case, Andrews, Johnson, & Allard, 2005; Heinström, 2010; Sherman, Nelson, & Steele, 2000). This is a common phenomenon discussed beyond the realms of information science in other ways for example psychology/psychoanalysis (Festinger, 1957; Krohne, 1989; Sedikides & Green, 2000), and higher education (Dunn, 1993; Watt, 2007).

Houston (2009) reviewed over one hundred information-behaviour-related models in order to create a typology of reasons for what he calls *Compelled Non-Use of Information* (when a decision not to use certain information is not the result of a conscious choice), which he tested by using it to analyse a further corpus of papers. The typology includes a broad range of factors divided into six categories:

- Somatic barriers
- Socio-environmental barriers
- Authoritarian controls
- Threshold knowledge shortfall
- Attention shortfall
- Information filtering

The socio-environmental barriers described by Houston (2009) include lack of social or cultural capital (alongside lack of capital in the economic sense), which in part refers to a potential source of information who withholds this information on grounds of prejudice. They do not, however, include a barrier based on the social structures which may prevent an individual from being aware of a need for information. Attention shortfall is also significant, in that it relates non-use of information to issues of fear and threat, including threat to ego or self-image, as well as being primed to not receive certain types of information. Information filtering also includes key factors such as weighing up costs and benefits and avoiding cognitive dissonance.

Using a similar method to Houston, Savolainen identifies barriers to information seeking which he classifies as cognitive (Savolainen, 2015) and socio-cultural (Savolainen, 2016). The cognitive barriers he identifies are "unwillingness to see one's needs as information needs, inability to articulate one's information needs, unawareness of information sources, low self-efficacy, poor search skills and inability to deal with information overload" (Savolainen, 2015, p. 613) and the socio-cultural ones are "barriers due to language problems, barriers related to social stigma and cultural taboo, small-world related barriers, institutional [b]arriers, organizational barriers, and barriers due to the lack of social and economic capital" (Savolainen, 2016, p. 52).

These two types cover barriers both internal to the individual and external factors, with cognitive barriers exclusively internal and socio-cultural barriers spanning both the internal and external. These have some significant overlaps with Houston's (2009) taxonomy, which is perhaps unsurprising given that the two authors were looking at very similar issues within the same field of information science.

2.8.1.3 Information Needs

The area of information needs is closely related to Sense-Making. A classic article in this area is by Taylor (1968) who posits there are four levels of information needs, from unconscious or inarticulable to a formalised question that has been adapted to meet what can be achieved through formal sources. Wilson (1997) points out that information needs are difficult to study because they cannot be directly observed. Ford (2015) states that information needs must be conscious: "Perceiving an information-related need is a key component of information behaviour, representing its motivational component" (p. 18). Ford (2015) also asserts that information needs are not information behaviour in and of themselves, but they are an influencing factor.

Other authors highlight the possibility of including unknown unknowns in information behaviour research. Shenton (2007) suggests a variation of Luft and Ingham's Johari Window model of self-awareness (e.g. Luft, 1982) to explain different types of information needs, looking at the user and the information professional as the two actors who are either aware or unaware of an individual's information need (see Figure 1).

	Misunderstood by the individual	Known to the individual	Not known to the individual
Known to the information professional	**Di** *Misguided needs*	**B** *Expressed needs*	**C** *Inferred needs*
Not known to the information professional	**Dii** *Misguided needs*	**Ai** *Unexpressed needs* **Aii** *Independently-met needs*	**E** *Dormant* or *delitescent needs*

Figure 1: Types of information needs (Shenton, 2007, p. 489). Used with permission.

Shenton (2007) points out that there are situations when a user might not know that they need certain knowledge, but the information professional is aware of it, having for example helped other students who have undertaken a particular course before.

2.8.2 Dervin's Sense-Making Approach

Dervin and Nilan (1986) define Sense-Making as "a set of conceptual and theoretical premises and a set of related methodologies for assessing how people make sense of their worlds and how they use information and other resources in the process." (p. 20). Dervin and Nilan (1986) state that the emphasis of the Sense-Making metaphor is on movement and where movement is prevented by a Gap, a Bridge is required to help the individual proceed to an Outcome. According to Dervin (2003) the Gap is defined by the individual rather than from any external measure, and they also decide if and when the Gap has been sufficiently bridged. This is at odds with Shenton's (2007) model discussed above, which states that there are some information needs that an individual may not be aware of themselves, but that the librarian assisting them may be aware of. There are various diagrams that illustrate the Sense-Making metaphor, which have become increasingly complex as the methodology has developed. This is the most recent version of the diagram:
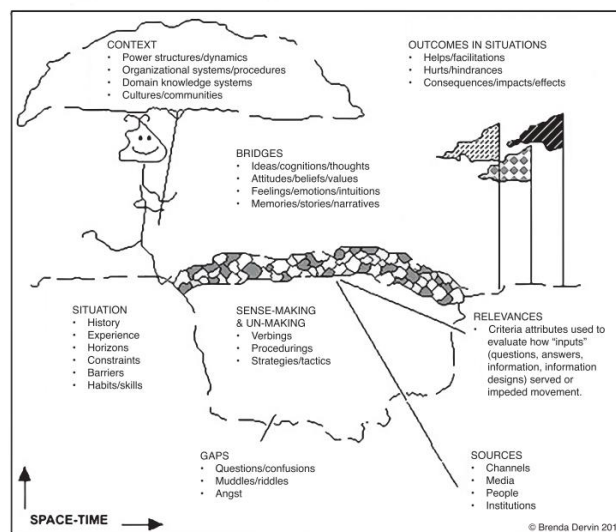
Figure 2: The Sense-Making Metaphor (Dervin, 2016, from Foreman-Wernet & Dervin, 2017, p. 50). Used with permission.

Dervin (1999b) points out that the Sense-Making model is based on a set of key metatheoretical assumptions :

- The individual is contextualised by their circumstances and the particular moment in time that the information interaction takes place
- The reality of Gaps between the information and knowledge a person has and that which they require to be able to deal with new life situations
- The focus is not on the Situation per se, but the individual's capacity to move forward.
- Verbing – a focus on actions rather than people
- Focus on individual points in time that are contextualised within a person's past, present and future

Because of its emphasis on discontinuity, the literature on Sense-Making claims that it differs from other types of information behaviour research which assume that information needs are constant (Dervin, 2003).

While Sense-Making has been widely embraced by the fields of Communication and Library and Information Studies alike, it is not without its critics. Davenport (2010) points out that Sense-Making's focus on the instance (or individual-in-situation) limits its power in terms of generalisability, despite Dervin's claims of a new kind of generalisability (Dervin, 2003). Savolainen (1993) points out the cultural situatedness of Sense-Making, locating it in Anglo-European individual-orientated cultures. Some authors have also highlighted potential issues with the operationalisation of the Sense-Making metaphor, particularly in relation to the concept of the Gap. Savolainen (1993) suggests that an individual is not always aware of their Gaps or able to articulate them, and that perceptions of the extent of a Gap may vary depending on whether an individual has an optimistic or pessimistic disposition. Godbold (2006) points out that an individual can reduce the size of their Gap or ignore it rather than attempting to bridge it, behaviours which are largely related to information avoidance (as discussed in section 2.8.1.2 above).

2.8.3 Applications of Sense-Making Methodology

Because of the central place of information as a bridging device within the Sense-Making paradigm, the methodology has found particular application in literature related to libraries and other information contexts as a way of understanding user behaviour and to inform the creation of more user-friendly systems. Sense-Making has been applied to overt searching behaviour in databases (Jacobson, 1991) and online (Savolainen & Kari, 2006); in local government Knowledge Management processes (Cheuk, 2008), and to investigate how visually impaired people use a public library (Chang & Chang, 2010).

Sense-Making has been used to investigate the information behaviour of librarians as well as library users. Perryman (2011) used the Sense-Making approach alongside Weick's theory of sensemaking in organisations to examine the work of hospital librarians in the USA. She used the Micro-Moment Time Line interview approach (Sense-Making's primary interview format: breaking down a Sense-Making instance into a number of steps and asking questions relating to the parts of the Sense-Making metaphor in increasing levels of granularity, Dervin, 2003), asking each participant to think about a work-related task that required problem solving. She gave a list of examples of what such types of task could be in her information sheet for participants, and one of the examples was professional development, though the majority of the twenty-two participants focussed more on operational tasks. Perryman's main finding was the importance of having a sense of belonging to the wider organisation in making sense of problems. Perryman also took the opportunity to analyse the utility of the Sense-Making methodology as a lens to consider the information behaviour of hospital librarians as part of this study, concluding there were both benefits and challenges to the approach. Chiu (2007) used the Sense-Making stages of Situation, Gap, Bridge and Outcome to investigate the socialisation of new digital librarians in American tertiary libraries. Gaps related to digital librarianship as a speciality, organisational aspects and specific roles and responsibilities. Chiu (2007) highlights several methods used by digital librarians to bridge their knowledge Gaps. These include reading relevant literature and documents, seeking knowledge informally from others and using knowledge gained through previous experiences.

Interestingly, formal education or training courses do not appear to have played a bridging role in the Sense-Making processes of this group of librarians around their new positions, though some mentioned Situations where formal training or orientation had been inadequate, and two of the seventeen interviewees mentioned Gaps around availability of formal training.

Sense-Making has found wider applicability beyond the realms of Library and Information Studies. A key area of interest has been health, with Sense-Making being applied to the information behaviour of adolescents regarding nutrition by Betts et al. (1989), sufferers of chronic illness by Naveh and Bronstein (2019) and Baker (1998), information about seasonal influenza vaccination by Bennett (2010) and experiences of health and wellbeing generally by Sualman and Jaafar (2013) and Carmack (2014). Williams, Nicholas and Huntington (2003) used the Sense-Making methodology to investigate reasons why some patients were not using health information self-service kiosks in a primary care setting in the UK. Williams et al. (2003) used Micro-Moment Time Line interviews to investigate the health information seeking behaviour of women between the ages of 55 and 74 who were demographically the lowest users of the kiosks. The interviewees were not found to be active information seekers, with most being satisfied with the level of information given to them about their condition by their General Practitioner.

Religion and spirituality have also been key areas for Sense-Making research, with studies including preachers' processes of making sense of a passage of scripture in order to prepare a sermon (Roland, 2007) and Catholic women considering a religious vocation (Hickey, 2017). Dervin et al. (2011) describe several studies where Sense-Making has been used to understand spirituality, including a study of how Catholics make sense of situations where real-world scenarios and Biblical teachings clashed. Other groups that the Sense-Making approach has been applied to include actors and other theatre professionals (Olsson, 2010), academics in the process of instructional design (Rothwell, 2015), volunteer museum guides (Ferrara, 2017), and participants in virtual worlds (Reinhard & Dervin, 2012).

There are gaps in the current literature as regards the Sense-Making processes of non-Indigenous people making sense of Indigenous knowledge – extensive searching found little application of Sense-Making even to cross-cultural engagement in a more general sense. Hay (2000) combined Sense-Making with ethnography to investigate Arab-American diaspora and their experiences of building cultural community outside their countries of origin. She found that community members had different understandings of the term 'diaspora', and also that younger members of the community were making concerted efforts to reconnect with their cultures of origin, having experienced a degree of assimilation. Smith (2008) and Oduntan and Ruthven (2017) report on studies of the information behaviour of refugees in Western countries. In a study of female Afghan refugees in San Francisco, Smith (2008) found that the women faced wider 'structural' Gaps (language barriers and lack of understanding of the American system) alongside the type of Gaps which are more commonly observed in Sense-Making studies, the sense of an immediate information need in a Situation, which Smith calls 'experiential' Gaps. Oduntan and Ruthven (2017) studied a group of refugees and asylum seekers in the UK from various countries. Their findings are in some ways very similar to Smith's (2008) study, with a number of the Gaps described coming under what Smith describes as structural Gaps relating to UK systems of immigration, law, education and other areas. Oduntan and Ruthven (2017) found that participants' main means of bridging Gaps were interactions with other people, which also echoes Smith's (2008) findings. Pariyadath and Kline (2016) used the Micro-Moment Time Line interview format to interview ten individuals (including five Anglo-Americans) about a time when they had overcome a racial stereotype that they had previously held. The authors do not present their findings in the form of the stages of the Sense-Making metaphor, but as an internal process of an individual realising they held a stereotyped view, recognising this was inconsistent with their experience of the person that they are interacting with, and adjusting their worldview to a generalised view that such a stereotype is not representative of people of a certain group.

2.9   Chapter 2 Summary

This chapter has covered a great deal of ground due to the broad range of issues connected to the research topic. The first section was a brief discussion of the literature on Māori research methodologies (Kaupapa Māori research and Māori centred research). Following on from this I sought to consider definitions of Indigenous knowledge from the literature and then delved more deeply into Māori experts' descriptions of the concept of mātauranga Māori, with the literature highlighting its holistic nature. I then discussed the literature on ways that mātauranga Māori has come under attack since colonisation, and then discussed the definitions of mātauranga Māori employed by the library and information profession in Aotearoa as represented by LIANZA in its Professional Registration scheme and LIAC's statement on mātauranga Māori.

The next section addressed the literature on the role of Indigenous knowledge in the library and information profession specifically, first looking at international developments regarding professional associations and other international bodies, along with sets of protocols which have been developed by Indigenous people in various contexts to guide work in librarianship and related professions, highlighting key areas of focus for professional practice. Literature on aspects of library work that have a particular connection to Indigenous knowledge (mostly raised in the aforementioned protocols) was discussed next, addressing the issues of cataloguing and classification, misrepresentation of Indigenous peoples and cultures, repatriation, digitisation and access, Indigenous languages, and ownership, copyright and intellectual property. To end this section, literature addressing local developments in the profession related to mātauranga Māori was discussed. To briefly contrast this, I highlighted some literature on other non-Indigenous professionals engaging with Indigenous knowledge in various professions: education, social work, health, and Te Tiriti/social justice work, with a focus on the Australasian context.

In the next section I reviewed writings on professional ethics and values, with a focus on studies listing important values for the library and information profession or comparing and contrasting codes of professional ethics. Key values included human rights, and various aspects of information ethics alongside social values such as respect for colleagues. A key issue that is pertinent to this research is race and whiteness due to the European-majority context of Aotearoa, and thus the literature in this area was considered, predominantly from the angle of librarianship, with several papers highlighting issues, particularly in the university context. Issues raised in the literature included the tendency for the library profession to be disproportionately white, issues of privilege, and the emerging critical librarianship community seeking to raise awareness of structural inequities. Some broader concepts from the White Studies literature were also considered, including white fragility which can act as a barrier for individuals in dominant cultures engaging with issues of race and racism.

The final part of this chapter addressed some concepts around information behaviour. Whilst an exhaustive review was not possible within the bounds of this study, some key aspects of information seeking (and broader information behaviour), information needs, and information avoidance were discussed. I then discussed the key elements of Dervin's Sense-Making Methodology, with a particular focus on the Gap-bridging metaphor, followed by a brief overview of research studies where Sense-Making has been applied to information behaviour research.

In the next chapter I will describe the methodology and methods employed in this study.

3 Chapter 3: Methodology

3.1 Introduction

This chapter will begin with a consideration of my own positioning as a researcher and the way that is influenced by the subject matter of my research. I will then detail the practical aspects of the data collection and analysis methods. Firstly I will describe the interviews, including a discussion of the practicalities of Dervin's Sense-Making Methodology and how it is applied in this research. This will be followed by a discussion of the focus groups, including the cultural considerations included in research with Māori participants. The final part of the chapter will look at issues of validity. Table 2 is a timeline of the research process from ethics approval onwards.

Table 2: Research Timeline

SIM HEC application approved	Interviewee recruitment and selection	Interviews	Interview analysis	Focus group recruitment	Focus groups	Focus group analysis	Focus group member checking	Writing up
11/2016	03/2017-04/2017	04/2017-09/2017	04/2017-02/2019	09/2018-11/2018	11/2018-12/2018	02/2019-05/2019	10/2019-12/2019	03/2019-02/2020

3.2 Philosophical Underpinnings of this Research

According to Williamson-Kefu (2019, p. 5) "Acknowledging the position from which one researches and writes is critical to the integrity of the research". I have given considerable thought to my philosophical stance as a researcher in relation to this project. The paradigms that have historically dominated academic research have a Western dominant worldview focus (Scheurich & Young, 1997) which is something that I have borne in mind.

Crabtree, Yanoshik, Miller and O'Connor (1993) define constructivism thus: "Constructivist inquiry … seeks to understand the constructions of reality created by the people being studied and by the researcher through a circle of inquiry." (p. 139). Pickard (2013) locates constructivism within the human inquiry branch of interpretivist research. This is because its aim is to inquire rather than to produce immediate change as part of the research.

The design of this research project reflects this aim: it is about creating new knowledge rather than introducing a new project or approach with the aim of creating immediate change, which might be the case with more critical approaches to research. While it is hoped that profession-wide change will be encouraged through the findings of this research, the main goal behind it was to investigate the current situation as it is due to the dearth of existing research in this area. Building up this knowledge base is key, because the library and information profession in Aotearoa is demonstrating an increasing commitment to bicultural practice, but lacks knowledge on non-Māori librarians' processes of learning about and engaging with mātauranga Māori to encourage future progress.

Sense-Making Methodology in its purest sense claims to be its own paradigm, viewing both reality and the humans experiencing it as part ordered, part chaotic and part evolving and because of this inconsistency, gives ontological priority to the use of verbs for describing reality in a particular moment (Dervin, 1999b), though is described by others as constructivist (Julien & Michels, 2000; Savolainen, 1993, 2006; Tidline, 2005) or constructionist (Davenport, 2010). Sense-Making is constructivist, Julien and Michels (2000) argue, because the process of making sense is essentially the process of an individual constructing the happenings of their daily lives. So the incorporation of Sense-Making methodology is a form of constructivism as the interviewer uses questions to tease out interviewees' Sense-Making processes. Rutledge Shields and Dervin (1993) state that the understanding of reality in Sense-Making is subjective, but that the aim of the interview questions is to avoid the interviewer overly inserting themselves into the conversation. This was one clear benefit of the method given my close connection to the participant group.

3.2.1 Ontology

> It is not possible to be informed fully about a culture other than our
> own, yet it is possible to reflect on how our world-view is not
> 'reality' but is a socially constructed entity in which certain groups
> and discourses are privileged and others are denied.

(Cram, 1997, p. 13)

Ontology refers to the nature of reality and what researchers can know about it (Guba & Lincoln, 1994). My view of reality closely aligns with Cram's quote above. This relativist stance is consistent with an interpretivist approach (Pickard, 2013), acknowledging different worldviews and understandings of reality. It is also consistent with Sense-Making Methodology's rejection of objectivism in favour of relativism (Dervin, 2003; Foreman-Wernet, 2003). Sense-Making interviewing is focussed on eliciting the interviewee's experiences and understandings of reality (Dervin, 2003) and the relativist ontology was also echoed in the data analysis, the majority of which was inductive rather than deductive.

Wilson (2008) describes the ontological standpoint of constructivism as "many realities specific to the people and locations that hold them" (p. 37). I also chose a relativist ontology because I believe it to be a good fit for a non-Māori researcher undertaking research with Māori people and knowledge. Māori have often been measured by a Western yardstick of supposedly objective reality, which has disregarded their lived experiences and knowledge and has thus contributed to colonisation in the academic sphere (Smith, 2012). I made every effort to take a culturally sensitive approach to this research, incorporating my learnings of Māori cultural practices and approaches to research. An important part of this was having conversations with Māori librarians and academics throughout the research process and incorporating their feedback as the project progressed. The various measures I took to include Māori input and feedback in this research will be discussed throughout this chapter.

3.2.2   Epistemology

Guba and Lincoln (1994) express the definition of research epistemology in the form of a question: "What is the nature of the relationship between the knower or would-be knower and what can be known?" (p. 108). The epistemological standpoint of the interpretivist paradigm is what Pickard (2013) labels transactional or subjectivist. This epistemology emphasises the importance of the interaction between researcher and participant in the creation of knowledge (Guba & Lincoln, 1994; Pickard, 2013). The methods used in this study are based on interactions between myself and my participants in interviews and focus groups, which are constructed scenarios that occurred purely for the purposes of this research, rather than producing what might be called naturalistic data from observations or textual analysis. I did not take an objectivist approach to data collection and analysis. I acknowledge that there is not one universal interpretation of the data and I have been clear about that in the writing up of the findings. I have avoided using language such as 'emerging' to describe the themes that I arrived at in my analysis to highlight my active role in the process.

3.2.3   Axiology

Axiology (morals and ethics) is also a key aspect of a research paradigm (Wilson, 2008). Acknowledging my own place as both a non-Māori person and one who had lived in Aotearoa for less than ten years while undertaking the research was an important aspect of the ethical stance I brought to this research.

The decision to focus on the processes employed by non-Māori librarians was also an ethical one. A number of authors in the decolonisation literature emphasise the role of dominant culture members in being responsible for their own decolonisation, part of which is educating themselves on local Indigenous knowledge(s) and culture(s) (Land, 2015; Margaret, 2010). This study takes a lead from these by placing the emphasis on the non-Māori librarian and their individual efforts to learn about and engage with mātauranga Māori. This also begins to address the paucity of literature in this area, as highlighted in the previous chapter. A key ethical focus of this research was on the approach to the focus groups with Māori librarians.

While it is not always appropriate for non-Indigenous researchers to undertake research on or with Indigenous communities (Hudson et al., 2010; Smith, 2012), in this case, including Māori librarians was a vital way to get a more balanced picture of both sides of the issue. Specific ethical issues are discussed in the section below along with sections 3.3.2 and 3.3.3.3.

3.2.3.1   Ethical Considerations for Research with Māori

My research is neither *Kaupapa Māori research* nor *Māori centred research* (see Chapter 2 for a discussion of these methodologies). However, I have made attempts to incorporate the values of these two approaches within my own research, which falls into Hudson et al.'s category of *Research Involving Māori*:

> Research where Māori are involved as participants or subjects, or
> possibly as junior members of a research team; Research where
> Māori data is sought and analysed; Research where Māori may be
> trained in contemporary research methods and mainstream analysis.
>
> (Hudson et al., 2010, p. 23)

The key motivation for this is the centrality of mātauranga Māori to this research. Because Māori and Western knowledge systems differ so much from one another, and because research of the kind usually undertaken in Western style universities is largely couched in the traditions of Western scientific knowledge (Scheurich & Young, 1997), it is very important to be cognisant of this and employ methods of researching and reporting that are respectful of the subject matter and the cultural backgrounds of those participants who are tangata whenua (local people, hosts, indigenous people). Being very aware of the misrepresentation and harm caused by research on Māori historically (see Smith, 2012) and even in present times (a recent example is critiqued by Leonie Pihama, University of Waikato, 2015) a key priority was to do my utmost to prevent any further harm through my own research.

A key value for research with Indigenous peoples is consultation (e.g. Porsanger, 2014). In the context of this project, which does not have a local focus on a specific rohe or iwi and mainly looks at the knowledge and behaviour of non-Māori, consultation and discussion with Māori around the approach to and progress of my research has largely been through my supervisory team, other Māori academics, and members of Te Rōpū Whakahau, particularly in the Te Ūpoko o te Ika rohe (Kāpiti Coast, Porirua, Wellington and Wairarapa).

Te Rōpū Whakahau members have supported my research in a number of ways, through one-to-one conversations, sharing ideas and feedback on my progress during rohe meetings, attending and providing feedback on presentations, taking part in focus groups and providing feedback on the findings. While this support has occurred largely in the context of existing professional relationships, which I intend to sustain beyond the conclusion of this project, I will be looking for ways to tangibly acknowledge the generous help of Te Rōpū Whakahau members, such as donating a share of proceeds from any publications or training courses which are based on the findings of this research to the organisation. This is consistent with the value of reciprocity in research emphasised by a number of Indigenous academics (Walker, 2015; Wilson, 2008).

3.2.4   Methodology

Methodology is the way an individual goes about finding out the knowledge that they believe is knowable (Guba & Lincoln, 1994). The methodology of the interpretivist paradigm is "empathetic interaction" (Pickard, 2013, p. 12) which is the belief that taking part in the research process has an impact on the participant such that they are changed by it. I also concur with the view shared by one of Shawn Wilson's research participants, themselves an academic researcher: "If research doesn't change you as a person, then you haven't done it right" (as quoted in Wilson, 2008, p. 135). Qualitative methods are usually used in interpretivist research (Angen, 2000; Pickard, 2013) including interviewing.

Sense-Making Methodology has its own set of methods which can be used to investigate Sense-Making in a number of scenarios. Interviews are most often used in Sense-Making research. There are many types of interviewing, the most well-documented being the Micro-Moment Time Line interview, which breaks down a Sense-Making instance into a number of steps and asks questions relating to the parts of the Sense-Making model in increasing levels of granularity (Dervin, 2003). Other types of interview include the Life-Line interview (related to the Micro-Moment Time Line interview but considering a particular type of knowledge or experience across a participant's lifetime, Foreman-Wernet & Dervin, 2017). Sense-Making principles have also been applied to other methods, such as questionnaires (Gross, 2010; Julien & Michels, 2000; Sualman & Jaafar, 2013) and focus groups (Dervin, 2015).

3.3   Methods

The next part of this chapter covers the methods used to collect and analyse data for this research, firstly for the interviews and then for the focus groups.

3.3.1   Interviews with Non-Māori Librarians

The first phase of the research was to conduct interviews with twenty-five non-Māori librarians. These took place between April and September 2017 in locations throughout Aotearoa. Interviewing is at the heart of the Sense-Making approach and questions were guided by the Sense-Making model. The interview method was based on the Life-Line interview technique (Dervin, 1997; Foreman-Wernet & Dervin, 2017) which is not to be confused with the method used in psychology with the same name (Schroots, 2003). This method gave interviewees space to share their stories and co-construct their experiences with me through the questions asked. Some interviewees were quite surprised about the level of detail that they were able to remember about instances that had in some cases taken place several years before. In this section I describe the various stages of this phase of data collection.

3.3.1.1 Question Schedule Construction and Pilot Interviews

The first task was to create a schedule of interview questions. This was reasonably straightforward within the Sense-Making methodology because questions are not intended to be overly situation-specific. While some questions were formulated using the list of questions recommended by Dervin for Sense-Making interviews (Dervin, 2015), several of the questions were modified from other Sense-Making studies (Choemprayong, 2010; Odhiambo, Harrison, & Hepworth, 2003). I assessed these lists of questions and question descriptions as my primary source of inspiration for interview questions.

The first two questions were warm-up questions, asking interviewees about their backgrounds in the library profession and what they found most interesting about mātauranga Māori, to help them get used to answering questions generally and then get them thinking about mātauranga Māori. These responses were largely not coded unless they included comments which were pertinent to the Research Questions. The third question asked interviewees to give a timeline of their various instances of learning and engagement in relation to mātauranga Māori. The primary intention of the timeline is to help interviewees to think of the various Sense-Making instances in their own journeys. From this timeline, participants could then choose which instances to discuss in more depth (except in interviews where very few instances were given, in which case all instances were discussed). The questions used to probe each instance focussed on the Dervin phases of Situation, Gap, Bridge and Outcome as well as Helps and Barriers. The order largely followed the sequence of Situation, Gap, Bridge, Help, Barrier, and Outcome, but with some variations in places to improve the flow of questions. Since I was also conscious of time limitations in the interviews I was not able to include all possible questions for each phase of the Dervin model. This meant that I chose some questions to ask about interviewees' journeys as a whole rather than specific instances. These questions asked about interviewees' sense of identity as New Zealanders and sense of power as a result of the experience. In retrospect the pitfall of formulating questions primarily from lists of existing questions was that these two were included more due to personal interest rather than relevance to the Research Questions. The final questions stepped away from the Lifeline interview format to discuss LIANZA Professional Registration.

To address Research Question 1b I asked about whether the inclusion of BoK11 in the Body of Knowledge had influenced interviewees' decisions to become or continue being registered, and for registered interviewees, whether their journey of learning about or engaging with mātauranga Māori had been impacted by BoK11s inclusion in the scheme. A final question gave interviewees the opportunity to make comments on anything else related to the topic that had not been covered in the rest of the interview.

The schedule of questions, alongside the focus group questions and participant information sheets, consent forms and other supporting information were submitted to the School of Information Management's Human Ethics Committee (SIM HEC), which approved the schedule of questions without requiring any changes. The schedule of interview questions can be found in Appendix 1.

Prior to the interviews themselves, the interview questions were piloted on three non-Māori librarians in the Wellington region with whom I had existing connections. I approached them individually by email and asked them to participate. Pilot interviews took place at interviewees' workplaces or at my university depending on the individual's preference. Pilot interviews were audio recorded and I wrote summary documents about their responses which I discussed with my supervisors. While no changes were made to the schedule following on from the pilot interviews, they did make me aware of some potential issues as I moved into the interviews proper. In at least one of the pilots, I was a little too directive in suggesting which instances that we might discuss, thus not necessarily discussing those that were most meaningful or most clearly remembered by pilot interviewees. This was pointed out to me by one of the pilot interviewees and I made sure that I was more careful to ask interviewees which instances they would prefer to discuss in the interviews moving forwards. Another issue that the pilots highlighted was the impracticability of one of Dervin's suggested interview techniques, which she calls Helps chaining (Dervin, 1983). Helps chaining is where an interviewer asks the interviewee what helped them, and then asks the question "and how did that help?" in response to each answer, until the interviewee is no longer able to answer the question.

What I found was that when I asked about what helped, pilot interviewees would list more than one factor, thus making it difficult to go back and start the chaining process. Given that pilot interviewees did not appear to require extensive prompting to give substantial answers to this question, the Helps chaining was not included in the final approach. The pilot interviews also helped in terms of my reflexivity. They highlighted to me some of my own assumptions about the profession and its approach to mātauranga Māori. Some of what I had seen as perhaps some laxity on the profession's part was seen by one pilot interviewee as mātauranga Māori becoming more normalised and less formal. This reminded me to stay aware of my assumptions and beliefs throughout the data collection and analysis process. Data from the pilot interviews were not included in the interview data set, though pilot interviewees agreed that their data may be included if needed, for example if I had fewer volunteers than hoped for. Pilot interviewees signed consent forms and had the opportunity to ask questions beforehand.

3.3.1.2   Recruitment and Interviewee Demographics

For the interview phase of the research I wanted to interview non-Māori librarians working in Aotearoa. So I undertook criterion sampling (Palys, 2008; Roulston, 2010), a type of purposive sampling, to recruit interviewees meeting these particular criteria. I wanted to include both registered and unregistered librarians in the research. A call for interviewees was made using the following channels:

- I sent a message via the major list email distribution service for librarians in Aotearoa (NZ-Libs, https://lists.vuw.ac.nz/mailman/listinfo/nz-libs)
- I wrote a blog post about my research (Oxborrow, 2017) which LIANZA posted on their website and then promoted through Facebook.

Roulston (2010) mentions list email distribution services as a way of recruiting interviewees, but states there can be problems with recruitment if a researcher is not known to the community. As an active member of the professional community of librarians in Aotearoa, this did not prove to be an issue. I had decided to interview between twenty and twenty-five interviewees, because of the potential for the Life-Line interview format to produce a lot of data. Due to the subject matter of the research, my supervisors and I were unsure whether there would be a large number of volunteers. There was a positive response to the call for interviewees, however, with forty-one librarians sending an email to express interest. Because of this, I undertook a selection process to decide which volunteers to interview. I emailed each volunteer requesting details including their age, location, ethnicity, number of years in the profession, type of sub-sectors worked in (Public, Tertiary, Special etc.) and Professional Registration status. These questions were taken from the Interviewee Demographic Information forms that I had intended to use for interviews, as approved by SIM HEC. Ethnicity classifications were taken from the Ethnicity New Zealand Standard Classification 2005 version 2 (Statistics New Zealand, 2017b) level 1 classifications with some modifications: I included the level 2 classifications 'New Zealand European' and 'Other European[12]' and I split the 'MELAA' category into its component aspects of 'Middle Eastern', 'Latin American' and 'African'.

I decided to take a maximum variability sampling approach to cover a broad range of librarians across the profession by seeking to select a sample that covered a variety of experiences (Onwuegbuzie & Leech, 2007; Palys, 2008). Guest, Namey, and Mitchell (2013) state that one of the benefits of maximum variability sampling is that it allows you to look for themes that "cut across" the variation (p. 52). Within this I did have to make choices to prioritise some factors over others, such as whether age or amount of experience was more important to get a broad range of coverage (I chose amount of experience).

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[12] 'Other European' is a level 2 ethnicity classification in the Ethnicity New Zealand Standard Classification 2005 version 2.0 (Statistics New Zealand, 2017b) along with 'New Zealand European' and 'European not further defined' under the level 1 classification European. These appear to be self-defining as there is not an accompanying glossary clarifying the terms, but this would probably be understood as a person with (white) European heritage who is not from Aotearoa originally.

One sub-set of interviewees I made the deliberate decision not to include was those who had immigrated to Aotearoa within the last ten years. This was in order to avoid transposing my own experience on interviewees with potentially similar experiences to myself. While there were some benefits to this, it did remove a sub-set of the population of non-Māori librarians in Aotearoa who would no doubt also have had interesting experiences to share.

While I aimed for the widest possible geographical variation, including interviewees located in provincial towns and cities as well as the three largest cities in Aotearoa (Auckland, Wellington and Christchurch), some locations had to be excluded on the grounds that they were not easily accessible by public transport. Wherever possible I clustered interviews together by location to avoid multiple trips to the same place. I wanted to interview both registered and unregistered interviewees and so I aimed for a fifty-fifty split in my selection. As will be discussed below, not all interviewees who identified themselves as being professionally registered turned out to be so when interviewed, and so there were fewer registered interviewees in the final sample than originally planned. All previously registered volunteers were included, in order to get the perspectives of those who had been registered but had decided not to continue.

I also looked for variation in sub-sectors worked in: Tertiary (University, Polytechnic, Wānanga – tertiary institution that caters for Māori learning needs), Public, Special and School libraries. I included some who only had experience in one sub-sector and some who had worked in several. In the final group of interviewees, there were twelve who worked in tertiary libraries, seven in public libraries, and six in school or specialist libraries. Of those working in tertiary libraries, six had previous experience of working in other types of libraries. I kept the Female to Male ratio the same as it was across the group of volunteers. The majority of volunteers identified their ethnicity as New Zealand European or Other European, all volunteers with other ethnic backgrounds were included in my shortlist (two Asian and one Pacific Islander). Two volunteers who were selected to take part withdrew prior to being interviewed, one who identified as New Zealand European and one who identified as Asian. One volunteer identified as having a Māori ancestor but saw themselves as being New Zealand European and so I included them in the selection.

Having chosen an original set of twenty-five interviewees, two of those selected were no longer able to take part, and those available to replace them did not have all of the same demographic features. Table 3 below illustrates the variation of characteristics for all volunteers, the original selection and the final sample. These are all taken from the interviewee demographic questionnaires returned by email, with the exception of sex, which was noted from context.

Table 3: Characteristics of volunteers (all volunteers, original selection, and final selection)

Sex	AV	OS	FS	Location	AV	OS	FS	Age	AV	OS	FS
Female	33	21	21	Auckland	13	6	5	25-34	2	2	2
Male	7	4	4	Christchurch	4	2	2	35-44	9	5	6
				Wellington city*	7	4	5	45-54	16	10	10
				Other cities and provincial towns NI	12	9	9	55-64	11	7	6
				Other cities and provincial towns SI	4	4	4	65+	2	1	1
Years working in libraries	AV	OS	FS	Registration Status	AV	OS	FS	Ethnicity	AV	OS	FS
3-5	4	3	2	Current	20	13	11 (14)	NZ Euro	33	22	23
6-10	8	5	5	Previous	4	4	5 (4)	Other Euro	4	0	0
11-15	8	5	5	Never	16	8	9 (7)	Asian	2	2	1
16-20	5	5	5					P.I.	1	1	1
21+	15	7	8								

AV=All Volunteers

OS=Original Selection

FS=Final Sample

*Wellington City included 1 participant in Porirua City

Cities and Provincial Towns NI: Kāpiti, Hamilton, Rotorua, Tauranga, Waikato (other), Kaitaia

Cities and Provincial Towns SI: Nelson, Dunedin, Invercargill

The final sample included participants from Kāpiti, Hamilton, Rotorua, Tauranga, Waikato, Nelson, Dunedin and Invercargill as well as Auckland, Christchurch and Wellington

No Other Europeans were included in the final sample, because they were either too new to the country (ten years or less, as discussed above) or were in locations that were not easily accessible by public transport. Four interviewees who identified as New Zealand European had been born in European countries and had moved to Aotearoa at a young age.

I did not ask interviewees about qualification status, anyone who self-identified as a librarian was able to take part. The majority of interviewees did, however, mention some form of professional qualification during the course of their interviews, see Table 4 below. These include the Master of Information Studies – and its forerunner, the Master of Library and Information Studies – from Victoria University of Wellington, Master's level qualifications from other institutions, various undergraduate qualifications from the Open Polytechnic, and the original Library and Information Studies qualifications in Aotearoa, the Certificate and Diploma in Librarianship. Note that the total adds up to 26 because one interviewee held two qualifications. Degrees and qualifications unrelated to librarianship are not included in this list.

Table 4: Interviewee Qualification Status

MIS/MLIS	7
Master of Information Studies (other)	1
Working on MIS	2
Bachelor's (Open Polytechnic)	2
Certificate of Librarianship	3
Diploma of Librarianship	6
Diploma (Open Polytechnic)	2
Open Polytechnic (unspecified level)	1
None	1
Did not say	1

The proportion of registered to unregistered interviewees was originally 13/12 but once the two volunteers who were no longer able to take part had been replaced, this became 14/11. When the interviews took place it became clear that there had been some misreporting in the questionnaires as per Table 3 above. Two interviewees who had reported themselves as currently registered were in fact previously registered, one who had reported themselves as currently registered had never been registered, and one interviewee who had reported themselves as previously registered appeared to be reporting previous LIANZA membership rather than previous Professional Registration. So the true figures for the final sample were as follows:

- Currently Registered: 11
- Previously Registered: 5
- Never Registered: 9
- Unregistered (all): 14

3.3.1.3   Interviewee Numbers

Data saturation is the concept of reaching a point in data collection and analysis where no new knowledge is being found (Guest, Bunce, & Johnson, 2006). Guest et al. (2006) suggest that in a relatively homogeneous purposive sample, saturation may be reached with a small number of participants (they found saturation occurred in their study after twelve interviews under these conditions). Not all qualitative methodologists advocate saturation as a strategy, with Braun and Clarke (2013) pointing out that it is more in line with positivism than other paradigms employed in qualitative research. Sandelowski (1995) warns against qualitative studies with sample sizes that are too large because some of the complexity of the individual responses may be lost in the large amounts of data. For this reason, and because the Life-Line interview design is very unstructured in terms of what is talked about, and designed to elicit a large amount of data, I decided prior to commencing interviewee recruitment that I would interview between twenty and twenty-five interviewees. Because of the high number of volunteers, I was able to interview the maximum twenty-five.

As noted above, the interview was based on the Sense-Making Life-Line interview format. Instead of taking one Sense-Making instance and breaking it up into small steps, probing the Sense-Making process for each step (as with the more often described Micro-Moment Time Line interview, Dervin, 1983, 2003), interviewees recall a series of instances across their lifetime in relation to a specific type of experience (Foreman-Wernet & Dervin, 2017), in this case, learning about or engaging with mātauranga Māori. Each instance, or selected instances, are then explored in detail, using neutral questions. Neutral questions are a type of open questions, addressing the different phases of the Sense-Making model (Dervin & Dewdney, 1986). As discussed above, questions were modified from questions listed in Dervin's methodological writings and previous Sense-Making studies.

This interview format was modified slightly due to the anticipated amount of time it would potentially take to question each interviewee about every single instance of learning or engagement in relation to mātauranga Māori across their lifetime (Foreman-Wernet and Dervin, 2017, state that these types of interviews normally take place over the course of several days). Knowing that this approach would potentially exclude some non-Māori librarians who may not be able to commit to such an intensive interview process, and would also reduce the number of interviewees who could be included in the research, I decided to take an alternative approach. Instead of discussing every instance given by each interviewee, where more than one or two instances of engagement were given, interviewees were invited to choose which instances they wanted to speak about in more detail (as per the example in Dervin, 1997). This amounted to between one and three instances per interviewee.

While Barriers in the Dervin sense are viewed as part of the Situation (Dervin, 1983; Reinhard & Dervin, 2012), and Helps are seen as an end point of the Sense-Making instance, whereby the individual in the Situation has bridged their Gap and this helps them to move forward (Dervin, 2003), the kinds of Barriers and Helps that I was interested in were of a different type. I wanted to know about factors that helped or hindered the Gap-bridging itself.

These Dervin conceptualises in part as being a part of the Bridge, which can be seen more clearly in the later versions of the model (e.g. Foreman-Wernet & Dervin, 2017), see Figure 2 (Chapter 2, section 2.8.2). Thus specific questions were used to probe this alternative interpretation of Helps and Barriers.

Once interviewees had been asked about specific instances, they were asked two questions about their journeys as a whole. These were incorporated to ask further questions about Outcomes that it was not possible to include in the questions about each specific instance due to time restrictions.

3.3.1.5 The Interviews

Roulston (2010) points out that interviews can take place anywhere where both parties feel safe and it is possible to record. Interviews took place in a number of locations such as interviewees' workplaces and homes, booked rooms at my university and hotel rooms, according to what worked best in each particular situation. I took the lead from interviewees on their expressed preferences for times and locations. The vast majority took place in interviewees' workplaces during work time. This seemed to work well on the whole, despite occasional issues with ambient noise, room double-bookings and interruptions. All interviewees appeared to be reasonably comfortable in the interview spaces we had arranged. Given the wide variety of locations, it was not possible to consistently offer drinks or other refreshments to participants, though in some cases these were offered to me when interviewees were hosting me in their homes or workplaces.

The dynamics in each interview varied, which is perhaps unsurprising given the normal variation between individuals in personality, temperament and background. Some interviewees appeared very confident while others were more nervous. Some were matter-of-fact and some were more emotional. Some were very well-prepared, having listed their instances beforehand, and others were less so. Some interviewees were frustrated or confused by the Life-Line interview format, as will be discussed in Chapter 6. There was a great deal of variation in the duration of interviews, which lasted between thirty and ninety minutes.

I checked with interviewees when they needed to be finished by, and often they were quite flexible, which allowed interviews to run for longer than the one-hour estimate given in the information sheet in some cases.

I sent interviewees the schedule of questions in advance to give them a chance to consider their answers beforehand, should they have wished to, along with a copy of the consent form and information sheet. The information sheet gave brief details on how to prepare for the interview. Interviewees signed consent forms and had the opportunity to ask questions prior to the start of each interview. They were also given the opportunity to have a printed copy of the questions in front of them during the interview if they wanted it. This worked well in the majority of cases, although in one interview the interviewee was effectively interviewing themselves for part of the interview, which made it more challenging for me to keep track of which questions were being answered. Interviews were audio recorded using two devices to mitigate for potential machine failure (as recommended by Saulnier, 2000) although this did not occur in any of the interviews. I always asked permission verbally before turning on the recording devices, even though interviewees had signed their consent for use of these. I had personally on more than one occasion been recorded in a research setting without my knowledge or permission and was keen to prevent this from creating a barrier between myself and my interviewees.

I began each interview by asking the interviewee about their background in the library and information profession. I followed this up with a 'warm up' question – What do you find particularly interesting about mātauranga Māori? – to give interviewees a chance to get into the interview mindset. Then I asked interviewees to give me a timeline of events or instances in their lives (not necessarily limited to work) where they had learned about or engaged with mātauranga Māori. I made note of these as the interviewee was describing them to refer back to if necessary. Once the interviewee had given their timeline of instances (for which varying degrees of encouragement was needed depending on the individual), I asked interviewees to choose which instances they would like to discuss in more depth, unless they had only listed a small number of instances in which case all instances were included in the next part of the interview, where I asked questions to probe the phases of the Dervin

model, along with Helps and Barriers. I avoided talking about childhood experiences in the part of the interviews where we discussed specific instances in depth. One interviewee in an early interview chose to discuss a childhood instance, for which the questions proved to be not as suitable. Where subsequent interviewees included childhood instances in their timeline, I advised them that such instances would not work very well with the interview questions.

Once the Sense-Making part of the interview was complete, I asked interviewees additional questions about their involvement in LIANZAs Professional Registration scheme, particularly in relation to BoK11. I concluded the interviews by giving interviewees the opportunity to raise any other points in connection to the topic that had not been covered up to that point. At the end of each interview, I thanked the interviewee for their time and advised them that they would hear from me again once I had completed the transcript of our interview, which I would send them to check.

3.3.1.6   After the Interviews

I made brief notes shortly after each interview, about the context and/or any key points that had stood out to me. These were used as an aide memoir and were not treated as data themselves, as is the case in some research approaches. I transcribed all interviews using SoundScriber and Microsoft Word, double checking all transcripts for accuracy.

Transcripts were then emailed to interviewees for checking prior to the start of analysis. Roulston (2010) and Birt, Scott, Cavers, Campbell and Walter (2016) state that this is a form of member checking. Interviewees were given a minimum of four weeks to check for any inaccuracies or sections which they wished to remove. Ten interviewees replied stating that the transcripts were accurate and seven made no response which I took to be implicit agreement that there were no problems with the transcripts. One sent an email acknowledging receipt of the transcript and agreeing to let me know if any changes were needed, and they did not contact me a second time. Seven interviewees requested changes to the original transcripts that I sent them.

These requested changes served a number of different purposes:

- Correcting factual errors
- Providing further context for comments
- Rephrasing comments which interviewees felt had come across wrongly
- Removing parts of the text which interviewees felt were irrelevant or compromised confidentiality

Birt et al. (2016) state that allowing interviewees to request removal of parts of the text is a form of reconstruction and thus is consistent with a constructivist approach. All interviewee-suggested removals, changes and clarifications were incorporated into the transcripts used for data analysis.

In two cases I also removed sections of transcripts myself. In one case, an interviewee expressed concern at the end of the interview about a particular comment that they had made. In another case I removed a section of a transcript for ethical reasons, due to the details it included about a third party. Since this section of the text appeared to have minimal reference to the interviewee's own journey of Sense-Making, I decided after discussion with my supervisors to remove it from the transcript, and I advised the interviewee that I had done so.

One interviewee expressed concern on seeing their transcript due to the inclusion of dysfluencies and speech errors. This is not unusual, according to Birt et al. (2016). I was able to reassure the interviewee that I would be using a 'tidied up' version of any quotes included in the final thesis.

3.3.2   Focus Groups with Māori Librarians

In a study such as this where the main area of interest is mātauranga Māori it was important to me from an ethical point of view to include the voices of Māori librarians as well as non-Māori librarians. This avoids the presentation of a potentially one-sided picture from a group of self-selecting interviewees who on the whole, as expected, had shown a higher level of interest and engagement in the area of mātauranga Māori than one might anecdotally expect to find across the population of non-Māori librarians in Aotearoa.

To address this, I held three focus groups with Māori librarians following on from the interviews, in November and December 2017, giving opportunities for focus group participants to share their opinions and experiences of non-Māori librarians' Sense-Making in relation to mātauranga Māori. This is a comparable approach to that taken by Cockburn (2014) in her study of mediocre teachers. Such individuals would have been difficult to ethically recruit directly, so she took the approach of speaking with headteachers about the mediocre teachers who had worked for them. Thus in hearing from Māori librarians I would have the opportunity to hear about examples of not-so-good practice as well as of good practice from non-Māori librarians. I decided to conduct focus groups in the main centres (Wellington, Christchurch and Auckland), due to their higher numbers of Māori librarians, and the existing relationships that I had with Māori librarians in those places. I did not conduct more groups due to the large amount of organisation required to organise such groups (as advised by Bloor, Frankland, Thomas and Robson, 2001).

The focus groups were conducted when the interview data had been partially analysed, to allow for any additions or alterations to the focus group question schedule as a result of the interview findings, though at that stage of analysis the interview data did not inspire any additional questions or alterations.

3.3.2.1 Cultural Considerations in the Method

Due to mitigating factors in my research which made it relatively low-risk for both the focus group participants and the researcher, my supervisors and I agreed that I should moderate the focus groups myself. While Liamputtong (2011) and Tracey and Bramley (2003) state that group moderators should be cultural insiders, Smithson (2000) has a different view, in that being an outsider to the group strengthens participants' identities as experts and thus empowers them: "Here the group is collectively 'powerful' in that they have access to shared knowledge of which the moderator is ignorant" (pp. 111-112).

Other authors agree that focus groups can be empowering for participants. Speaking specifically about focus groups as a method to use with Māori participants, Dyall et al. (1999) state that

> we have found focus groups are an effective way of empowering
> [participants], whanau[13] members and Māori staff to contribute and
> be recognised as "experts" as well as participants in research (Dyall
> and Bridgman 1998). Focus groups also support Māori processes of
> participation in decision-making, such as holding hui (meetings) and
> allowing participants to contribute freely according to a defined
> issue for discussion. (Dyall et al., 1999, pp. 4-5)

Morgan (1988) expresses a similar view, and argues that "… focus groups offer a stronger mechanism for placing the control over this interaction in the hands of the participants rather than the researcher" (p. 18).

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[13] extended family, family group

I made efforts for participants to maintain a degree of control in the process. Knowing that I would be speaking with experts, many of whom were senior to myself in years and/or professional experience, and having existing connections with seven of the eleven participants through prior events or other professional connections reduced the risk of potential for harm in the situation, though I also gave careful thought to preparation for the groups to optimise safety and comfort for all.

3.3.2.2   Focus Group Questions

The original set of focus group questions was developed prior to beginning interviews, in consultation with my supervisors. The list began with questions about benefits and risks of non-Māori librarians engaging with mātauranga Māori for individual non-Māori librarians, Māori stakeholders (Māori librarians, library customers, or individuals or groups with a connection to the library's collections or physical location) and the library and information profession as a whole. These questions sought to discover the potential outcomes, both positive and negative, of non-Māori engagement with mātauranga Māori from a Māori perspective. The next questions directly addressed sub-questions a and b of Research Question 1, probing helps and barriers and views on the role of LIANZA Professional Registration. The following question sought to probe the issue in historical context, referring to the profession's expressed commitment to biculturalism from the 1980s onwards and asking to what extent Māori librarians felt that the profession was living up to that commitment. The next question followed on from this and sought suggestions for future action by asking what needs to happen to bring about change. The final specific question sought to discover whether non-Māori engagement with mātauranga Māori was primarily a professional development issue or whether there were other things at play. The final question, as with the interview schedule, gave focus group participants the opportunity to raise any other points related to the topic that they had not yet mentioned.

As it came closer to the time when I planned to conduct the focus groups, my supervisors and I met to review the questions. We agreed that the schedule did not require significant changes, but added questions about what focus group participants would like to see from non-Māori librarians in an ideal world and what specific activities might be most effective at helping non-Māori librarians to engage with mātauranga Māori. We also changed the order of the questions to improve the flow. Before undertaking the focus groups, I wanted to double check the clarity and flow of the questions. Because of the difficulty of undertaking a pilot focus group in terms of the logistics of gathering that number of Māori librarians, I asked a close colleague who is a Māori librarian with a good understanding of the context of the project, to have a look at the questions and check that they made sense for her and whether she had any suggestions for improvement. She made some suggestions which greatly improved the question schedule: changing the order of questions to improve the flow, making the benefits and risks questions into a matrix that participants could go through and fill in as a group, merging the question about specific activities in with the question about Professional Registration, and including a preamble to set the scene for any participants who were new to librarianship or not familiar with the history of the profession in relation to biculturalism and mātauranga Māori (which highlighted my own assumption that Māori librarians would already be aware of these issues). These suggestions were informed by my colleague's own experiences of running focus groups in the workplace and her long association with the profession in Aotearoa. See Appendix 2, focus group questions before and after amendments. My colleague's input also served to enhance the quality of the research by providing an opportunity for end-user involvement in the project (as discussed by Treharne and Riggs, 2015). Research quality is discussed in more detail in section 3.3.5. All changes to the focus group schedule were approved by the Chair of SIM HEC.

3.3.2.3 Participant Recruitment and Demographics

For the focus groups I took a different approach to recruiting participants than with the interviews. Sampling was purposive, with the common criteria being identifying as Māori and working in libraries – Barbour (2007) states that groups need to have at least one key characteristic in common. Tolley, Ulin, Mack, Robinson, and Succop (2016) state that focus group participants need to be experts in the topic under discussion, for example by having experience of it, which was the case for those I invited to take part.

Because of existing relationships that both myself and one of my supervisors have with Māori librarians, I decided to approach participants directly. I drew up a list of possible participants and discussed them with my supervisors. From these we created a shortlist of potential participants, whom I approached via email. While this meant that the pool of potential participants was smaller than if I had sent a recruitment email to the Te Rōpū Whakahau members list, for example, it mirrored a more relational approach as is advocated by Indigenous methodologists such as Wilson (2008) and Smith (2012).

Of the six people contacted in the first location, four accepted the invitation to take part in the group. One participant had an emergency on the day and was not able to attend but was still keen to be involved. Fortunately they were familiar with Zoom[14] videoconferencing software and were available to join in with the second group remotely. Focus group experts writing in the internet era largely agreed that the use of virtual focus groups is an acceptable approach (e.g. Cronin, 2016; Guest et al., 2013; Wilson, 2016).

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[14] http://zoom.us

Of the six people contacted in the second location, four showed an initial interest in being involved. Due to scheduling difficulties, one was not able to attend on the agreed date and then one of the others was unwell on the day and could not come. So the group consisted of two participants in location two, and one in location one, attending via Zoom. Liamputtong (2011) states that "Moderating virtual focus groups can be more challenging than the [sic] face-to-face ones." (p. 9). Given my experience of running multi-site university classes the technological aspects did not cause any problems apart from one brief period of disconnection for a few seconds. This group was the longest of the three by twenty-nine minutes, which is likely due to the more structured dynamics of making sure everyone had a chance to speak.

Both of the location two participants who were unable to attend on the day expressed interest in being involved by other means if possible. Due to the scheduling of the groups, it was not possible for either to attend the third group via Zoom. While I decided not to organise another focus group due to the high degree of agreement between the three groups which had already taken place, I wanted to offer an alternative way of participating. In order to do this, I emailed these two individuals a copy of the question schedule to which they could add their typed comments and send the document back to me if they wished to do so, with a period of six weeks to respond by (I emphasised that this deadline was flexible if more time was needed). One participant took the opportunity to participate in this way.

Due to having fewer contacts in location three, I contacted a Māori librarian I know there, inviting them to participate and also asking for recommendations about other potential participants who I could approach (snowball sampling, Onwuegbuzie & Leech, 2007). Wilson (2008), writing about research with Indigenous peoples, calls such people 'intermediaries' and states this is an appropriate way to approach Indigenous participants if you do not have a relationship with them yourself. Several other methodologists also suggest a similar approach (e.g. Bloor et al., 2001; Leavy, 2017; Roulston, 2010).

My contact in location three had five suggestions for participants which I discussed with my supervisors and contacted four, of whom three were available to take part. Due to the large number of tertiary librarians on the list I also attempted to contact some local public librarians but was unsuccessful.

Given the small proportion of Māori working in libraries in comparison to their proportion in the population as a whole, and due to the limitations of my own and my supervisors' contacts, I was not able to over-recruit as suggested by several authors (e.g. Guest et al., 2013; Onwuegbuzie, Dickinson, Leech, & Zoran, 2009; Roulston, 2010) to allow for some participants being unexpectedly unable to attend on the day. This meant that the focus groups were smaller than is often recommended in the literature (Case & Given, 2016; Cronin, 2016). Other authors, however, (e.g. Kitzinger & Barbour, 1999; Krueger, 2006; Thornton & Faisandier, 1998) state that smaller focus groups are acceptable in some circumstances, for example when participants are experts – which was the case in this study. Bloor et al. (2001) cite numerous successful studies utilising small focus groups. The smaller numbers worked well in this scenario, because it meant that all participants had a good opportunity to speak, without necessarily requiring heavy-handed facilitation of the groups. Bloor et al. (2001) cite the additional advantage of using small group sizes is that they make it easier for the transcriber to attribute comments to particular participants. Guest et al. (2013) suggest using smaller groups under the following conditions:

Participants are highly involved with the topic

The topic is emotional

Participants know a lot about the topic

The topic is complex

The topic is controversial

You're looking for detailed narratives

(Guest et al., 2013, p. 177, Table 5.1, abridged)

In this case the majority of these conditions applied and so undertaking smaller groups worked well.

Barbour (2007) states that participants should have at least one unifying aspect in common. Therefore, as long as participants self-identified both as Māori and as librarians I did not attempt to match or specifically recruit for representation of particular characteristics such as age, length of experience, or Professional Registration status. These details were collected using a demographic information form at the beginning of the focus group sessions, as suggested by several authors (e.g. Barbour, 2007; Tolley et al., 2016). Demographic information for the groups can be seen in Table 5 below. As with the interviews, all characteristics except for sex were collected by means of the demographic information forms.

Table 5: Focus Group Demographic Characteristics

Sex		Location		Age		Years working in libraries		Registration Status	
Female	9	Auckland	4	25-34	2	0-2	2	Current	3
Male	2	Christchurch	4	35-44	6	3-5	1	Previous	0
		Wellington	3	45-54	3	6-10	3	Never	8
						11-15	3		
						16-20	1		
						21+	1		

The one characteristic I did pay particular attention to was types of library experience, in that I aimed to recruit participants with public and tertiary library experience. Of the eleven focus group participants, nine were working in tertiary libraries and two in public libraries. However, at least four of those working in tertiary libraries had previous experience of working in public libraries. I was not so concerned about recruiting special librarians for the groups. Special librarians are often sole-charge and so are less likely to have experience of working with non-Māori librarians. As with the interviewees, professional status was by self-identified commitment to the profession, and so participants were not asked about their academic qualification status.

3.3.2.4 The Focus Group Meetings

Prior to the day of each group, I emailed participants information sheets and consent forms to read. On the day of the group I brought hard copies of these for participants to sign (and in the case of the information sheets, to take away with them if they wished). I gave participants an opportunity to ask any questions about the process before the beginning of the groups. I also asked them to fill in demographic information forms so that those details did not have to be asked during the group time, as recommended by Barbour (2007). I asked verbal permission before switching on audio and video recording devices. A digital audio recorder was used as the main recording device, with a video recording device (Zoom videoconferencing software and a laptop) being used as a backup device in case of device failure or needing to clarify who was speaking at a particular point (as suggested by Barbour, 2007) but this was largely unneeded, the majority of conversation could be discerned from the audio recordings. I gave participants copies of the focus group questions to enable them to follow along if they wished to.

I prepared a run sheet for the groups in advance (see Appendix 3) but allowed the flexibility to let each group decide how formal or informal they wanted to be. I included time for mihimihi (introductions/setting the scene, definition from Tipene-Matua, Phillips, Cram, Parsons, & Taupo, 2009) at the beginning of each group as it is a key Māori cultural protocol (Tipene-Matua et al., 2009), and offered the option to all groups. Two of the three groups were keen to do this, but one group agreed that the participants knew me and each other well enough to just proceed with the questions (Roulston, 2010, notes that it is not necessary to do introductions in some cases). I also included a 'warm up' question as recommended by Barbour (2007) and Thornton and Faisandier (1998), asking participants how long they had been working in the profession. I did not record or transcribe these initial parts of the focus group interviews.

Before asking the first question, I read out a short preamble to participants. This preamble served two purposes: to explain my project for those participants who had not been familiar with my research up to that point, and to contextualise the questions for participants who were younger or newer to the profession and may not have been aware of earlier events in the library and information profession's history, such as the beginning of Te Rōpū Whakahau and the introduction of BoK11 as part of LIANZA Professional Registration. While Puchta and Potter (2004, as cited in Roulston, 2010) recommend avoiding a formal script, in this situation I informalised the preamble by apologising for not having learnt it by heart, and in doing so I avoided placing myself in the position of an expert on the subject matter, which may have impacted the power balance of the groups.

I brought snacks to each focus group for participants to eat if they wanted to (as recommended by Barbour, 2007) partly to show my appreciation for their participation, partly to create a more informal atmosphere. While I did not have the skills to give a full closing mihi (acknowledgement) in Te Reo Māori, I thanked each group for their contributions at the end.

I deliberately took quite a relaxed facilitation style. Barbour (2007) recommends such a hands-off approach so long as the group remains on-topic. I deliberately took this stance to give the groups as relaxed an atmosphere as possible. This worked well and seemed appropriate, due to my existing connections with six of the eleven group participants (at least one in each group). I gave a lot of opportunities for thinking time and double-checked with participants before moving on to the next question.

Leask, Hawe and Chapman (2001) found constructed focus groups (consisting of strangers) to be more lively than naturally-occurring groups of people who already knew one another, where they noticed more reluctance to speak. Bloor et al. (2001) on the other hand, mention several benefits for naturally occurring groups, such as participants being more comfortable disclosing personal information, and being able to remind one another of shared experiences.

While there were observable differences in the group dynamics between the two groups who knew one another well and the one that did not, this could probably be partially attributed to the participation of one of the participants via Zoom.

One section of the focus group gave participants a chance to run the group autonomously. This was a matrix where participants commented on the benefits and risks of non-Māori librarians learning about or engaging with mātauranga Māori for Māori stakeholders (Māori librarians, Māori clients or customers, and other Māori with connections to a library, such as its collections or its physical location), the non-Māori librarians themselves, and the profession as a whole. In two out of three focus groups, participants had access to a whiteboard and filled in the quadrants of the matrix themselves (similar techniques are discussed by Case and Given, 2016). This created an opportunity for the groups to be self-directed and provided some variety in the types of questions involved in the session.

Again, the group with the videoconferencing participant had a slightly different dynamic for this activity, with the matrix on a Word document on the screen which was screen-shared to enable the Zoom participant to see it. One of the participants in this group was offered the opportunity to do the typing into the matrix, but they preferred for me to do it, and so the process was more controlled by me than I intended. I included additional information to the email participant to help them engage with this part of the questions, to replace the verbal explanations given to the face-to-face groups. This participant only filled out the quadrants related to benefits and did not specify any risks.

3.3.2.5   After the Focus Groups

I transcribed the focus group recordings using SoundScriber and Microsoft Word. I sent transcripts to all participants in the three groups to check, and asked them to let me know within five weeks if they had any concerns. I did not receive any feedback from any of the participants requesting changes or removals and so I proceeded with the analysis.

3.3.3   Data Analysis

3.3.3.1   Thematic Analysis (Braun & Clarke, 2006)

Sense-Making Methodology, being an approach developed out of communications, recommends employing Content Analysis, a method originating in that discipline (Case & Given, 2016; Cohen et al., 2018; Leavy, 2017). Other approaches seemed more in keeping with the ethos of this research, however. The approach chosen was thematic analysis as described by Braun and Clarke (2006) for analysis of both interview and focus group data. Braun and Clarke's approach was written in the context of psychology, but other authors (such as Seal, 2016) agree that it is applicable for social science research more broadly. Thematic analysis is not tied to a particular epistemology or paradigm (Braun & Clarke, 2006) and so it was suitable to use for analysing both the Life-Line portion of the interviews, and the inductive questions employed at the end stages of the individual interviews and throughout the focus groups. The approach is flexible in that it can be used in variable ways depending on the researcher's standpoint and their research focus. Analysis in this method consists of six phases:

1. Familiarizing yourself with your data
2. Generating initial codes
3. Searching for themes
4. Reviewing themes
5. Defining and naming themes
6. Producing the report

(Braun & Clarke, 2006, p. 87, Table 1, abridged)

The initial phase involves becoming familiar with the data. This began with the process of transcribing the interview and focus group recordings. Other authors agree that conducting transcription is the beginning of data analysis (Barbour, 2007; Gibbs, 2007). The second part of the familiarisation process was to read through the transcripts and make notes about observations and possible codes.

Phase two involved coding each transcript for relevant topics, including, but not limited to, the observations written in my initial notes. Some quotes were given more than one code where appropriate, (which Braun and Clarke's method allows). Once this initial coding was complete, I began to look at the initial codes and cluster them into potential themes (phase three). In phase four I tested these themes by reviewing the quotes in each theme and the themes in relation to one another. This led to some themes being split, conflated or discarded, and I recoded the data in an iterative process until I was satisfied that the themes and sub-themes were representative of the data sets to which they related, at which point I decided on their final names and descriptions, and wrote up the findings (phases five and six). I analysed the interview data and focus group data separately.

In the case of the interviews, I undertook the analysis process twice, firstly beginning with a priori/deductive coding for quotes that corresponded to the different aspects of the Dervin model (Situation, Gap, Bridge, Outcome, Help, Barrier) and then I took a data-driven inductive approach to coding within those categories. Once I had completed that aspect of the analysis, I went through the same process again, this time coding inductively for any relevant comments that sat outside of the Dervin framework. For the focus groups I took a mostly inductive approach which was in some places influenced by the questions asked. McLachlan (2005) suggests that thematic analysis is a good method for analysing focus group data.

Braun and Clarke's (2006) approach does not use a codebook as is the case with other methods, rather they suggest that a thematic map (much like a mind map) be used to monitor the development of themes throughout the coding process, only writing the final definitions of themes and codes once they have been finalised. To give an example of this, Figure 3 is the thematic map for the Dervin phase of Gap, in its initial and final forms.
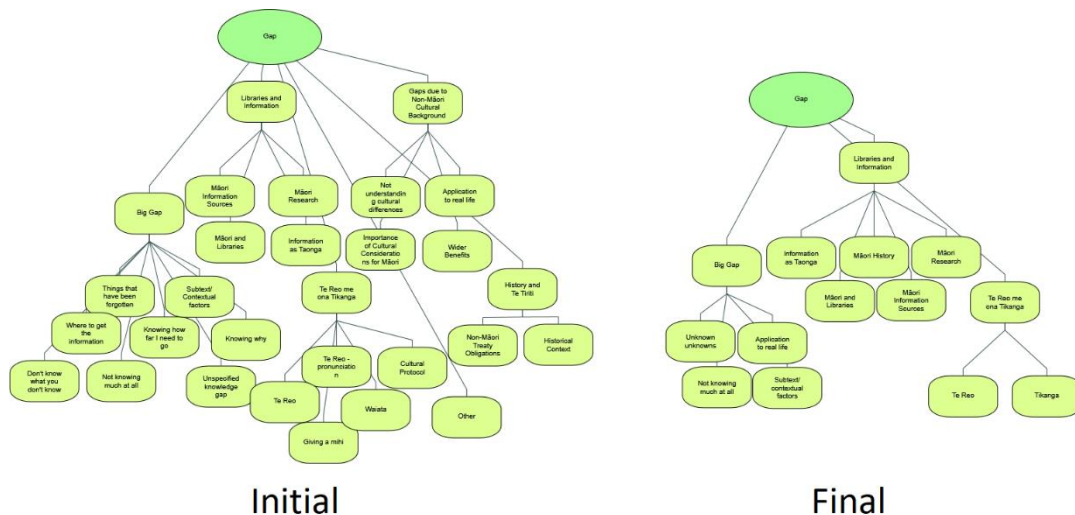
Figure 3: Thematic Maps for Gap Theme, Initial and Final

I agree with Braun and Clarke (2006) that I should acknowledge my active role as a researcher in the creation of themes. They cite Taylor and Ussher (2001) who express it thus:

> Despite its adherence to a phenomenological method, and its presentation of data at their most base level of interpretation, their extraction, collation, interpretation and presentation, as with any research, is clearly still tied intrinsically to the subjective positions of the researchers. 'Discursive themes' do not just lay about waiting to be discovered, they do not simply emerge, but must be actively sought out. The process, in terms of data collection and analysis, is unavoidably informed by the researchers' disclosures, comments and choice of questions and by their preconceptions and their personal, theoretical and political orientations.
>
> (Taylor & Ussher, 2001, p. 310)

3.3.3.2   Use of Numbers

While there is some debate about the use of numbers in the reporting of qualitative research, several qualitative methodologists advocate their use (e.g. Guest, MacQueen, & Namey, 2012; Onwuegbuzie, Johnson, & Collins, 2009; Roulston, 2010). My aim was to produce a rich description of the entire data set, which is a good approach when researching in an under-researched area (Braun & Clarke, 2006). While not wanting to step away from the qualitative nature of this research, I decided that including some code counts in places throughout the findings chapters would help to give context to the findings. These quantifications are for descriptive purposes only, and should not be viewed as representative of the populations of Māori or non-Māori librarians in Aotearoa as a whole. No inferential statistical analyses have been conducted on any of the data in this study.

3.3.3.3   Specific Focus Group Considerations

Research in itself is a powerful intervention, even if carried out at a distance, which has traditionally benefited the researcher, and the knowledge base of the dominant group in society. When undertaking research, either across cultures or within a minority culture, it is critical that researchers recognize the power dynamic that is embedded in the relationship with their subjects. Researchers are in receipt of privileged information. They may interpret it within an overt theoretical framework, but also in terms of a covert ideological framework. They have the power to distort, to make invisible, to overlook, to exaggerate and to draw conclusions, based not on factual data, but on assumptions, hidden value judgements, and often downright misunderstandings. They have the potential to extend knowledge or to perpetuate ignorance.

(Smith, 2012, p. 178)

It was important to also take special care in the analysis and presentation of the focus group data, for the ethical reasons described in section 3.2.3 above. This included the deliberate exclusion of any analysis of non-verbal data in the groups (because it is known to be difficult to interpret, Guest et al., 2012), and including a comprehensive member checking process.

3.3.3.3.1 Additional Analysis

For the focus groups, I also undertook a modified version of the approach suggested by Onwuegbuzie, Dickinson et al. (2009) for analysing agreement or disagreement within focus groups. For each point (code or code aspect), I went through and made a note of whether each participant made initial points about this subject, and whether they expressed either a simple agreement mm, yeah, yes etc, or disagreement no, nope, nah, mm-mm etc and whether they said anything to substantively agree or disagree with what had been said by others on this topic. I expanded this to enable comparison between groups (which is recommended by Guest et al., 2012) as well as within groups. This was then brought together as a table presented along with the findings in Chapter 5 (Table 8).

3.3.3.3.2 Member Checking

Walker (2015) states that "Meaningful evaluations of research must include its verisimilitude and persuasiveness to the indigenous communities who have collaborated in the research." (p. 168). I was keen to check that I was not misrepresenting the views expressed by Māori participants in the reporting of the focus group data, and so I employed a member checking process similar to that described by Birt et al. (2016). After initial checks by my supervisors, I sent the full draft focus group findings chapter, a list of original and 'tidied' quotes, and a three-page summary of the findings, along with a short set of questions (see Appendix 4) to focus group participants, offering the opportunity to comment on the findings if they wished.

Member checking is not without its problems. Morse (1994) points out that there could be problems if participants have changed their minds about the topic in the meantime. Cram (1997) points out that there is the additional issue if participants disagree with each other about the findings as well as with the researcher. Cram also highlights the issue of member checking being used to suggest that participants endorse the findings of a study without being genuinely participatory. Thus, while the majority of focus group participants did not raise any concerns about the findings of the study, this is not intended to imply endorsement of the full thesis by focus group participants.

3.3.3.3.3 Member Checking Outcomes

Table 6 gives a breakdown of the outcomes of the member checking process. Nine participants out of eleven responded to my request for feedback, with seven expressing no concerns and two requesting small changes to the text. All suggestions were incorporated into the final version of Chapter 5.

Table 6: Focus Group Participant Responses to Member Checking

Participant Number	Responded to request for feedback	No Concerns	Changes requested	Details
1				
2	x	x		
3				
4	x	x		
5	x		x	Requested some more context be added to one of their comments.
6	x	x		
7	x	x		
8	x	x		
9	x		x	Requested change of wording of one sentence to clarify that they were referring to some and not all of their colleagues.
10	x	x		
11	x	x		

Note that focus group participants did not see the final version of the chapter, and some small changes were made prior to submission, though none of these were substantive.

3.3.4 Comparison of Interview and Focus Group Data

Once the separate analyses of the interview and focus group data sets were complete, I compared the codes and themes to see where there were areas of overlap between the two and whether the interview participants and focus group participants had talked about any of the issues in different ways. This comparison was conducted at the level of themes and codes/code aspects during the writing-up process.

3.3.5 Trustworthiness and Quality

Lincoln and Guba (1985) suggest four criteria for examining research trustworthiness and quality, an alternative to what they see as the more positivist measures of validity. These criteria are credibility, transferability, dependability and confirmability. Credibility relates to the extent to which research participants or the researched community feel that the research findings are representative of their own experience. Lincoln and Guba cite credibility measures which include triangulation of participants and member checking, both of which were employed in this research. Transferability is the extent to which the research findings can be deemed to be applicable to other contexts, the discernment of which can be facilitated by thick description, as is used in this thesis. Dependability is the extent to which another researcher might come to similar findings from the data set and the key way of meeting this criterion is maintaining an audit trail. I kept detailed notes throughout the data collection and analysis process, and also met with my supervisors at regular intervals to discuss my findings and check that they were in agreement with what I was seeing in the data. Confirmability is about ensuring that the outcome of the research has not been influenced by the researcher's own views and biases in a way that is not acknowledged in the research. I approached this by taking a reflexive approach to writing this thesis, acknowledging my own background and positionality in regards to the research topic and participants.

The primary motivation for including the majority of these measures in the research was the pursuit of ethical research practice in relation to Māori people and their knowledge system, which demonstrates that employing research practices that centre Indigenous ways of knowing and being also has flow-on effects in terms of the trustworthiness of research findings.

3.3.5.1 Triangulation

While Dervin (1983) argues that looking at an instance from multiple angles (i.e. the different phases of the Sense-Making model) is a form of triangulation, one key benefit of including the focus group phase of the research was to further triangulate the interview findings. Some authors recommend focus groups for triangulation purposes (e.g. Barbour, 2007; Saulnier, 2000). Barbour (2007) and Guest et al. (2012) make the point that the challenges posed by trying to reconcile and draw connections between two sets of data present opportunities for validation through engaging in the contradictions between the two sets.

3.3.5.2 Reflexivity

> Because we cannot separate ourselves from what we know, our
> subjectivity is an integral part of our understanding of ourselves, of
> others, and of the world around us
>
> (Angen, 2000, p. 385)

I have included what Roulston (2010) calls a subjectivity statement in the introduction of this thesis, telling the story of my own journey in relation to this research topic. This is one way of addressing this subjectivity by acknowledging it and reflecting on its place in the research, and is a type of what Fischer (2009) describes as bracketing.

3.3.5.3 Member Checking

Member checking was conducted as described in section 3.3.3.3.2 above, primarily to meet my ethical responsibilities to focus group participants, but it also serves as a form of validation (Creswell & Miller, 2000; Guest et al., 2012; Lincoln & Guba, 1985).

3.3.5.4 Rich Thick Description

> Another procedure for establishing credibility in a study is to
> describe the setting, the participants, and the themes of a
> qualitative study in rich detail.
>
> (Creswell & Miller, 2000, p. 128)

Readers are given a clear idea of the data set through the combination of illustrative quotes from participants and thick description, which serves as a form of validity by giving a clear picture of the research context so that readers can make decisions about the applicability of the findings to their own settings (Merriam & Tisdell, 2016).

3.3.5.5 Practical Usefulness

Angen (2000) talks about how interpretive findings are proved ethically valid by being practically useful, and it is my hope that this will prove to be the case with the findings of this study for the library and information profession in Aotearoa. The project has certainly been received with interest by practitioners at various conferences and meetings that I have attended over the course of my studies, and so it is my hope that the findings will result in practical applications. See Chapter 7 for suggested practical applications for librarians.

3.3.6 Limitations

As with any research approach, there were limitations in the methods employed in this project. Due to the non-probabilistic sampling methods used in this research, it is not possible to confidently generalise the findings to the population of non-Māori librarians in Aotearoa as a whole (Onwuegbuzie & Leech, 2007). This was inevitable in such exploratory research, and further work will be needed to build on the findings of this study. However, comparisons with the existing literature can still be made to support the arguments made in this research.

The recruitment of participants led to some imbalances. Interview participants were volunteers who responded to a call for participants posted online through various channels. By its very nature, this study is vulnerable to self-selection bias (Barry, Lowe, & Twill, 2016) whereby a researcher is more likely to recruit volunteers for their study who are interested in the topic and have made some efforts to engage (in this case) with mātauranga Māori in their professional lives. The vast majority of interviewees were quite engaged and positive about Māori knowledge. From my knowledge of librarianship in Aotearoa, this is unlikely to be a representative sample of the wider profession. The focus groups were in part an attempt to counter this phenomenon by asking Māori librarians to share their experiences of non-Māori librarians. As mentioned above, there were higher numbers of tertiary librarians than those working in other sub-sectors in both the interviews and the focus groups. I would have liked to have interviewed more non-Māori librarians who were not New Zealand European[15], though I included all who volunteered. Limits in my own connections also meant that interviewee recruitment was limited to those librarians engaged with LIANZA or on the NZ-Libs email distribution list, which is unlikely to cover all librarians in Aotearoa. NZ-Libs had 2272 subscribers as of January 2020 (Jennifer Campbell-Meier, list administrator, personal communication, January 19, 2020), and LIANZA had 1290 personal members in the 2018-19 financial year (Ana Pickering, LIANZA Executive Director, personal communication, December 18, 2019). As discussed in Chapter 2, in the 2018 census, 4038 individuals described themselves as librarians and a further 2055 described themselves as Library Assistants or Technicians (Stats NZ, 2019, Table 20: Occupation). Since there is likely to be a large degree of overlap between those who are LIANZA members and those who are NZ-Libs subscribers, there was still a substantial proportion of library and information professionals who did not have the opportunity to take part.

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[15] New Zealand European is a term that is applied in different ways by different people. Some interviewees were not born in Aotearoa but identified as New Zealand European.

Likewise my connections with Māori librarians are predominantly those who I have come to know through Te Rōpū Whakahau and LIANZA connections, probably representing a relatively small proportion of all Māori librarians in Wellington, Auckland and Christchurch. Thus focus groups were quite small, as discussed in section 3.3.2.3.

In order to select interview participants from those who volunteered, potential interviewees were asked to fill in a form requesting some further details in order to help me select as broad a range of interviewees as possible. There was one problem in the collection of this data. Whilst asking potential interviewees about age and ethnicity, I did not include a question about gender and so was left to assume this from context, and I should have given participants the opportunity to self-identify. This was also the case with the focus group demographic information forms. These data were collected for informational purposes only and did not form part of the analysis. An interesting extension of the project would have been to investigate whether there were any particular trends among interviewees in different demographic categories.

The limit of being an individual researcher meant that I was not able to offer the chance to be interviewed to all participants who volunteered, due to the logistics of conducting that many interviews and analysing a larger amount of data, which would have been challenging for an individual novice researcher. Quantitative methods such as surveys would have enabled me to potentially collect data from a larger number of non-Māori librarians, or to ask the same set of questions to Māori and non-Māori librarians in order to make a direct comparison.

As will be discussed further in Chapter 6, I experienced some limitations in the Sense-Making interview approach due to the particular idiosyncrasies within scenarios of non-Māori librarians making sense of mātauranga Māori. A particular challenge of the method is that its strong focus on the individual meant that the piloting processes did not highlight the majority of the challenges and unexpected directions taken by some interviews, because each interview was very different.

Due to the complexity of Sense-Making interviewing, it is preferable to undergo formal training (Dervin, 2003) which is comprehensive and would require a substantial time commitment (Bennett, 2010). In addition, in some cases, participants themselves receive training before they are interviewed (Dervin, 2003). Due to time and other constraints, I was neither able to undergo training myself, nor to offer it to interviewees. Such training may have mitigated some of the challenges that I faced when interviewing. While I included information on how to prepare for interviews in the information sheet I sent to interviewees, this could have been more strongly emphasised in the body of emails which I sent.

3.4   Chapter 3 Summary

In this chapter I have detailed my positioning as a researcher aligning with the constructivist/interpretivist tradition. This lines up well with my choice of research topic and the use of Dervin's Sense-Making Methodology as the basis for my primary research instrument. An outline of the methodology and how it relates to the methods used was followed by a detailed description of the two phases of data collection.

I recruited twenty-five non-Māori librarians for the first phase of the research, firstly through an open call for interviewees via an electronic email aggregator service (NZ-Libs), and then narrowed down to a shortlist using principles of maximum variation sampling. I interviewed each non-Māori librarian using a modified version of the Life-Line interview which is part of Sense-Making Methodology. I then transcribed all interviews and analysed them thematically, first in relation to the Sense-Making phases of Situation, Gap, Bridge, and Outcome, as well as the ancillary measures Barrier and Help, and then for any additional topics.

The second phase of data collection was focus groups of Māori librarians. I recruited focus group participants through a combination of approaching existing contacts and making contact with potential participants through an intermediary. Three groups took place: one in Christchurch, one in Wellington and one in Auckland with a total of ten participants across the three groups.

One participant who was unable to attend on the day provided input via email. I transcribed the focus group recordings and used thematic analysis to analyse the data. I made a summary and a draft findings chapter available to the focus group participants to comment on, to avoid misrepresenting Māori participants. Where feedback was given, this was then incorporated in the report.

Once the analysis of the two sets of data was complete, I compared the two to look at similarities and differences in the ways that the processes of non-Māori librarians making sense of mātauranga Māori were talked about by the two sets of participants. Finally, issues of validity were discussed in relation to this study, along with the limitations of the approach.

4 Chapter 4: Interview Findings

4.1 Introduction

In this chapter I will present the analysis of the interview data. I will initially focus on aspects of interviewees' stories that correspond to the Dervin Sense-Making model stages of Situation, Gap, Bridge and Outcome, and the additional factors of Barriers and Helps. In the second part of the chapter, I will report on additional aspects of interest which interviewees mentioned in the interviews but were not covered by the phases of the Dervin Model, including aspects related to LIANZA Professional Registration and other aspects which contribute to answering the research questions.

The numbers of interviewees who talked about the various issues are included to give the reader a clearer understanding of the data (as discussed in Chapter 3) and are not intended to be read as indicators of statistical relevance or generalisability.

All interviewee quotes in this chapter are labelled by interviewee number (1-25) to demonstrate that quotes have been taken from across all interviews in the set. False starts, repetitions and fillers (you know, like, I mean etc.) have been removed for ease of reading, but where the quotes have been adapted in any other way to contextualise the meaning, this is indicated by the use of square brackets. I have removed my own utterances of Mm/Mmhm/Yes/Yeah/OK etc. unless they are followed by a more substantive comment.

While interviewees were made aware of the definition of mātauranga Māori used in this study (Māori knowledge or Māori knowledge paradigms) through the interviewee recruitment email, blog post on the LIANZA website and in the interviewee information sheet, the instances that were discussed were in a small number of cases more concerned with related information fields such as Māori history and understanding of the circumstances and implications of Te Tiriti o Waitangi | The Treaty of Waitangi. These are included for completeness and because some included mātauranga Māori elements.

Due to the ethos of the Sense-Making interview methodology being about allowing interviewees to tell their stories, and due to the content of experiences not always being clear at the outset, interviewees were in all cases allowed to choose which instances they wanted to discuss in more detail. This is consistent with the assurance given in the interviewee information sheet that "…instances can cover anything that the interviewee feels is relevant."

Figure 4 below gives an overview of the main findings from the interviews. It uses Dervin's metaphor of travelling along a road with the key elements of Situation, Gap, Bridge and Outcome, but also incorporates the findings beyond the Dervin model. The rest of the chapter will discuss these findings in more detail.
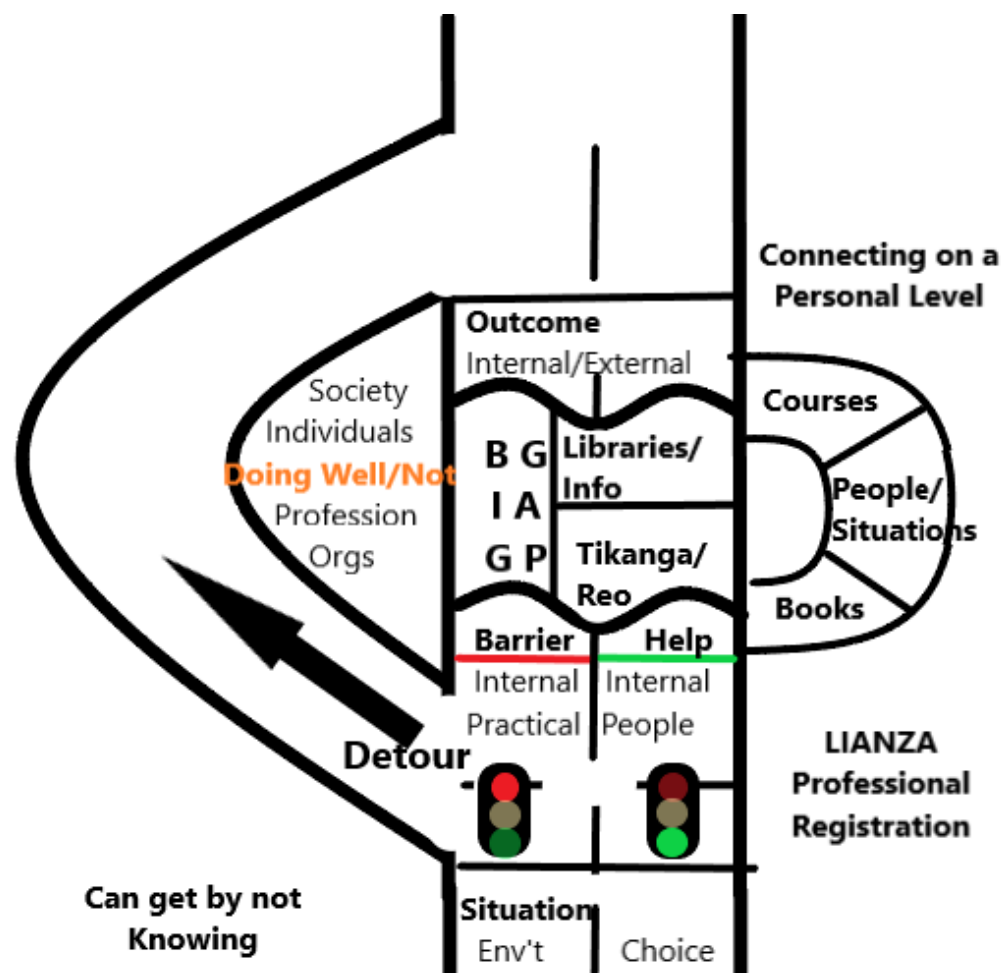
Figure 4: Overview of Interview Findings

4.2 Dervin's Sense-Making Model

As described in Chapter 3, the schedule of interview questions was based on the Life-Line Interview which is part of Dervin's Sense-Making Methodology. In this section I will discuss the themes and sub-themes in each of the stages of the model (including Barriers and Helps as discussed in Chapter 3) as they occur sequentially: Situation, Gap, Barrier, Bridge, Help, and Outcome. I have created a visual representation of the different stages of the model (adapted from Ady Stokes' Periodic Table of Testing, 2017).

Situation		Gap			Barrier		Bridge			Help		Outcome	
Environment Leads to Engagement	Chose to Bridge	It's a Big Gap	Libraries + Information	Te Reo me ona Tikanga	Internal	Practical	Books + Text Resources	Courses	People and Situations	People	Internal	External	Internal
Society Factors	Motivation	Not Knowing Much at All	Information as Taonga	Te Reo Māori	Being Challenged	Don't Know Where to get the Info	Own Library's Collections	Short Course or Event	People	Being Challenged	Personality Factors	Application to own Context	Feelings About Others
Unexpected Engagement in Personal Life	Study / Professional Development	Unknown Unknowns	Māori + Libraries	Tikanga	Fear Guilt etc.	Language Learning Barriers	Books + Text Resources	Te Reo Course	Professional Association Activities	Kaiako Teacher Tutor Facilitator	Skills + Experience	Moving Forward	Feelings About Self
Workplace Situation		Application to Real Life	Māori History		Own Cultural Viewpoint	Limited Time or Capacity		Tertiary Study	Discussion and Reflection	Safety + Comfort		Te Reo Māori Skills	No Change
		Subtext or Contextual Factors	Māori Information Sources			Limited Exposure				Relationships			
			Māori Research							Environment			

Figure 5: Findings by Dervin Phase

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4.2.1 Situation

The Situation is the scenario in which a person finds themselves that leads up to the Sense-Making instance. Situations are divided into two themes:

- Environment Leads to Engagement
- Chose to Bridge the Gap
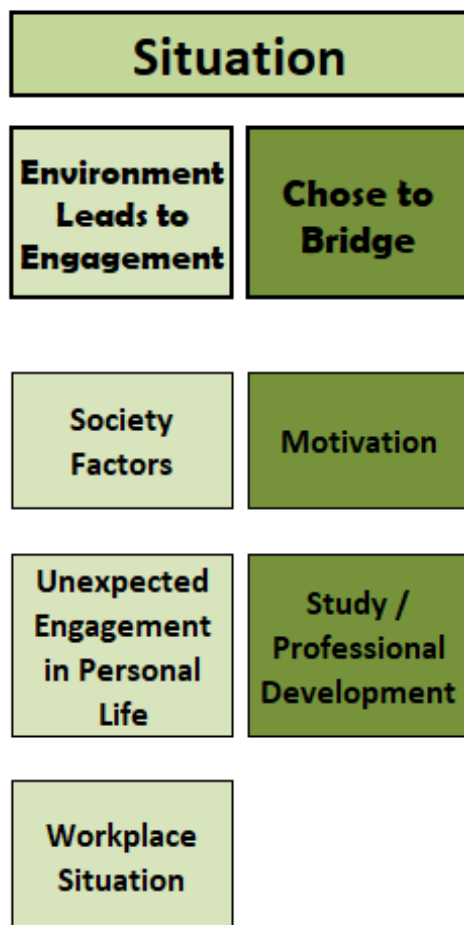
Figure 6: Situation

4.2.1.1 Environment Leads to Engagement

In this theme, interviewees spoke about how a Situation in their work or life created a need for learning about or engaging with mātauranga Māori. This theme consists of the following sub-themes:

- Society Factors
- Unexpected Engagement Through Person or Event
- Workplace Situation

4.2.1.1.1 Society Factors

Societal factors which had spurred engagement with mātauranga Māori were raised by five of the interviewees. These included having a high proportion of Māori in the local or customer population, and the process of having gone away from Aotearoa and then returning to find that society had in their experience become more engaged.

25: so it was about being young and leaving New Zealand and coming back, at the age of being able to, just starting university and thinking I could see New Zealand from a distance because I'd been away and come back, in a way that I hadn't just as a kid growing up here

4.2.1.1.2 Unexpected Engagement Through Person or Event

Four of the non-Māori librarians I interviewed found themselves in Situations where they had unexpected engagement through events that happened to them, or people that they became friends with. One spoke about feeling motivated to learn Te Reo Māori because they heard a friend speaking Te Reo at a party and could not understand. For another, meeting a friend and colleague through work would lead to numerous opportunities for informal learning. One of the interviewees was called upon unexpectedly to perform a waiata (song, chant) at an event, and one talked in depth about being involved in the tangihanga (funeral, rites for the dead) of someone close to them (a second interview participant also talked about significant tangihanga, but they did not choose to discuss them in depth).

4.2.1.1.3 Workplace Situation

The third and most substantial sub-theme is *Workplace Situation*, which was mentioned by sixteen interviewees. Within this sub-theme are three codes:

- Mātauranga Māori Focus in Organisation or Job
- Project or Programme
- Te Reo me ona Tikanga

4.2.1.1.3.1 Mātauranga Māori Focus in Organisation or Job

Mātauranga Māori Focus in Organisation or Job refers to when interviewees came to be in a Situation where they were working in a Māori organisation, or an organisation with a strong Māori culture built into it, or in an organisation that did not necessarily have a strong Māori focus, but in a job with a significant Māori component. Ten interviewees described these kinds of Situations, including working in an organisation that encouraged all staff to attend the Mātauranga Māori Within New Zealand Libraries workshop, or getting a role with a Māori subject support component.

> *20: starting this job has been a hugely important reason for me to suddenly think 'OK, I need to learn more about all aspects of mātauranga Māori'*

In such Situations, the environmental requirement to upskill created the awareness of a Gap, which interviewees may not have had previously.

4.2.1.1.3.2 Project or Programme

Project or Programme is where engagement occurred through interviewees working on specific projects or running public programmes which required some aspects of Māori knowledge. One interviewee was in a restructure Situation in the 1980s and was surprised at the inclusion of questions about the Treaty of Waitangi in the interview process.

Three others talked about Situations where they were involved in running programmes specifically for Māori patrons or with Māori content such as library inductions or school visits (other interviewees talked about similar efforts in relation to different parts of the Dervin model). Other projects involved documenting local history, creating online learning materials and other online projects, undertaking a major refurbishment, and being part of a strategic working group.

4.2.1.1.3.3 Te Reo me ona Tikanga

> Te reo is the Māori language and tikanga are Māori cultural
> practices. This phrase, literally, "the language and its cultural
> practices" demonstrates how intrinsically the language and culture
> are linked.
>
> (Ritchie, 2009, p. 1)

Two of the interviewees spoke about Situations with Te Reo or tikanga aspects. One of these had customers talking to them in Te Reo Māori and did not understand, and the other was in a Situation where they mispronounced Te Reo Māori in the course of their work duties and felt embarrassed.

4.2.1.2   Chose to Bridge the Gap

> *12: I can't remember why I decided to do it, maybe I just saw it and*
> *thought 'Oh that'd be cool'*

> *23: I mean I went there with no sort of thinking it will be any good, I*
> *just thought 'Oh well, I'll do this'*

This theme refers to Situations where interviewees made a choice to address a knowledge Gap by engaging with or learning about aspects of mātauranga Māori voluntarily, having not been particularly prompted by external factors alerting them to the fact that they had a knowledge Gap.

Four interviewees talked about this in relation to their first significant engagement, with a larger proportion of interviewees (twelve) having already had previous experience prior to their decisions to engage. This theme is divided into two sub-themes:

- Motivation
- Study and Professional Development

4.2.1.2.1 Motivation

Motivation relates to factors, largely internal to the individual, which motivated interviewees to learn or engage. Twelve interviewees made points related to this, seven of whom made comments about aspects of *Confidence* being Helps for them (see section 4.2.5.1.2.1.2 below), highlighting a connection between motivation to engage and confidence to proceed in these interviewees. Nine spoke about further engagement or intention beyond the instance of initial *Motivation*. A pre-existing area of interest that made them want to learn, or a general desire to learn which encouraged them to engage were situational factors for six of the interviewees.

6: I'd always wanted to learn Te Reo and understand tikanga more,
and I'd been putting in quite a lot of work into taking any
opportunity I had to learn more tikanga, and then this was available
so I thought, 'well, this suits me' [laugh]

Three of the interview participants talked about wanting to set a good example for colleagues by engaging themselves, and another specifically cited the desire to feel more connected to Aotearoa. Having children was an experience that for two interviewees led to a change in perspective on this issue and motivated them to engage or to encourage their children to engage. For four interviewees, it was just good timing and so they were able to take a step where previously they might have felt unable to. This sub-theme is closely connected with the Help category *Connections to Existing Interests*, to be discussed in section 4.2.5.1.2.2.1 below.

4.2.1.2.2   Study and Professional Development

9: when I was studying Te Reo there was one instance when we were
going to the noho marae[16]

Study and Professional Development incorporates several different aspects. Two of those interviewed cited LIANZA Professional Registration as being the specific backdrop for their engagement in a particular activity. For seven interviewees, an opportunity for professional development presented itself and so they took it, having not been specifically motivated by prior interest. One talked about wanting a formal qualification to demonstrate their existing knowledge.

Eight interviewees talked about experiences during University study. Five of these discussed being required to choose papers at university and choosing one that had a Māori knowledge connection because it sounded interesting or useful to them. Three of the interviewees were undertaking their studies to become qualified librarians which then presented the opportunity to engage. Several other interviewees discussed *Study and Professional Development* in terms of a Bridge, which will be discussed in section 4.2.4.2 below.

4.2.2   Gap

The next phase of the Sense-Making instance is the Gap. This is the missing information or knowledge that prevents an individual from moving forward in a Situation (Dervin & Nilan, 1986). There are three Gap themes:

- This Gap is a Big Gap
- Libraries and Information
- Te Reo me ona Tikanga

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[16] Marae stay (definition from Te Kawa a Māui, 2009)
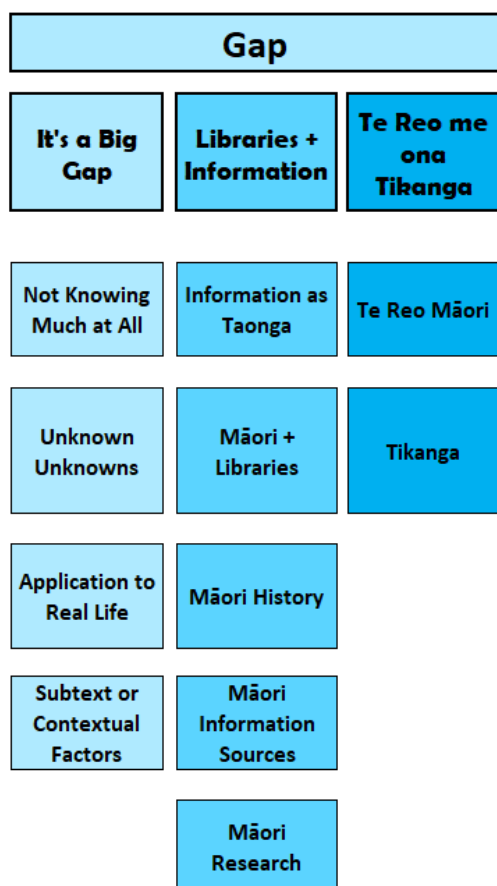
Figure 7: Gap

4.2.2.1 This Gap is a Big Gap

The first theme *This Gap is a Big Gap* does not speak to the content of the Gap, rather it focusses on the extent of the Gap and the vastness of what interviewees do not know. Twenty-three interviewees made comments related to this theme.

4.2.2.1.1 Not Knowing Much at All

Not knowing very much at all was raised by eighteen of the twenty-five interviewees.

> *8: I think it'd be easier to say what I did know than what I didn't*
> *know*

One of the questions I asked interviewees about each instance was "What didn't you know about mātauranga Māori at that stage?" The answer was often that they knew very little. This was usually followed by comments about how coming into contact with mātauranga Māori made them realise how little they knew, or comments about what they did or did not know in relation to the instance being discussed, which are covered by the other Gap themes.

4.2.2.1.2 Unknown Unknowns

Eight interviewees commented that they had unknown Gaps in their knowledge. Four of these used variations of the phrase "I didn't know what I didn't know" and went on to elaborate what it was they came to know or how they still have a lot to learn. The other four interviewees gave examples of being in Situations where they knew that there was something they did not know because they had become aware through making an error or being unable to answer a question.

4.2.2.1.3 Application to Real Life

Eight interviewees talked about having some theoretical knowledge but not knowing how to apply it to real life.

> *1: my question that I had was 'how does this relate to my job?' or*
> *'how does this relate to my life?'*

Two of these gave examples related to their studies in professions other than librarianship.

4.2.2.1.4 Subtext or Contextual Factors

Gaps of understanding in terms of the subtext or broader context of a particular Situation or social context were raised by three of the interviewees. One was trying to understand social inequities that affect Māori, and two did not understand some of the contextual factors which had led to difficulties in projects they were working on.

4.2.2.2 *Libraries and Information*

Libraries and Information is unsurprisingly an important Gap within the context of this study, though it is interesting that it is the smallest of the three Gap themes in terms of number of interviewees discussing it (fifteen). This theme incorporates the following sub-themes:

- Information as Taonga
- Māori and Libraries
- Māori History
- Māori Information Sources
- Māori Research

4.2.2.2.1 Information as Taonga

> *7: I certainly didn't know about these sort of different cultural*
> *attitudes towards knowledge and towards information and the*
> *holders of information and how it's a treasure*

Information and knowledge in connection to mātauranga Māori is seen as a taonga (treasure, anything prized). Interviewees did not know that Māori knowledge was something that they should be treating with special care, due to the cultural sensitivity of certain types of knowledge. This type of Gap was addressed in four of the interviews. Two encountered it in the context of formal study, and two in the context of professional practice (one of whom made an error and was corrected by a colleague).

4.2.2.2.2   Māori and Libraries

8: I wanted to learn how we could make the space and services more

appropriate for Māori, and then set about doing it

Twelve interviewees (the largest number in this theme) had Gaps in their understanding of how Māori might interact differently with libraries or have different needs from European New Zealanders. They may not have understood factors preventing Māori from engaging with libraries. Nine interviewees talked about becoming more aware of this through professional practice, three through formal study, and three through professional development events (two attending Mātauranga Māori Within New Zealand Libraries and one attending a conference presentation).

4.2.2.2.3   Māori History

10: I didn't know a lot about the Māori who were involved in signing

the Treaty and probably the Pākehā who were involved as well, I

didn't realise just how many Pākehā had signed the Treaty as well

Two interviewees talked about having Gaps in their understanding of *Māori History*. This relates more closely to 'Information' than 'Libraries'. They did not have a clear understanding of the historical context and how it might apply today in their work in libraries. Both interviewees alluded to gaps in their education that maintained these Gaps. One came to an awareness of this Gap through formal study, and one through a training course.

A third interviewee talked about Gaps in relation to knowledge about local Māori traditional stories. They became aware of this Gap through professional practice, where this knowledge was required for public programmes.

4.2.2.2.4   Māori Information Sources

20: Not knowing always where to go to learn more. What is a trusted

source?

Not knowing where to go to find Māori information and what types of sources to use was mentioned as a Gap by two interviewees. Both of these needed to know about sources to find information for clients, and one was also unclear about where to look for their own information needs, because they were quite early on in their journey of engaging with mātauranga Māori.

4.2.2.2.5   Māori Research

4: What does Kaupapa Māori look like, and just knowing all about it

as a research method. Was very interested in that

Two interviewees had particular Gaps in relation to knowing about Māori research methodologies. They were both working in tertiary contexts and wanted to know more about Kaupapa Māori research specifically or Māori methodologies more generally so that they would be better equipped to help their students if they needed support in that area. Neither interviewee talked about being in a position of being asked to provide support and not having the knowledge to be able to do that. I will return to the concept of just-in-case versus just-in-time knowledge in Chapter 6.

4.2.2.3   *Te Reo me ona Tikanga*

21: I didn't understand the words, and I didn't understand the

purpose either

The third Gap theme is *Te Reo me ona Tikanga*, where interviewees have Gaps in their knowledge and understanding of Māori language and cultural protocol. This theme is arbitrarily split into sub-themes for *Te Reo* and *Tikanga*, but in the holistic framework of mātauranga Māori, these are by no means mutually exclusive and they overlap a lot; for example, *Giving a Mihi* (speech of greeting) and *Waiata* sit within the tikanga sub-theme, but they both include Te Reo Māori.

4.2.2.3.1 Te Reo

> *10: that happens sometimes when I'm looking for Māori material,*
> *'cause quite often the stuff that I do find is in Te Reo, and then I can't*
> *distinguish whether it's actually relevant for what they're searching*
> *or not, and I just have to give it to them and hope that they can read*
> *Te Reo, because I can't*

In the *Te Reo* sub-theme, all but four of the interviewees mentioned Gaps in relation to language.

Nine of those interviewed spoke about being beginners. Two of these mentioned having picked up snatches of knowledge from childhood, but not very much. Two began at a beginner level and progressed through to a relatively advanced level. Two of the nine talked about taking part in two different courses, and both spoke about or alluded to beginning again at a relatively basic level in their second courses.

Pronunciation was mentioned as a specific issue by five interviewees. Two of these were at beginner level, one spoke about having some previous experience but still being at quite a basic level, and two did not specify whether they had previous experience or not.

Two of those interviewed had some previous experience with Te Reo Māori but were still at quite a basic level. Seven of the interviewees talked about Te Reo Māori in the context of broader Gaps relating to their work, study, or worldview, and so did not talk specifically about their level of Te Reo.

4.2.2.3.2 Tikanga

20: I didn't know what to do. And I was really uncomfortable, and embarrassed that I didn't know what to do

The tikanga sub-theme is divided into four codes:

- Communication, Consultation and Partnership
- Cultural Protocol
- Giving a Mihi
- Waiata

4.2.2.3.2.1 Communication, Consultation and Partnership

Seven interviewees talked about Gaps connected to *Communication, Consultation and Partnership*, which relates to not knowing how to work in a Māori-friendly way when working together with Māori. Interviewees did not understand the extent of consultation required for Māori projects, they did not always understand the communication preferences of Māori, or the value placed on working in genuine partnership with Māori (which is a topic that was also discussed in the focus groups).

4.2.2.3.2.2 Cultural Protocol

Cultural Protocol relates to lack of understanding or experience of cultural protocols such as welcomes (pōwhiri: welcome ceremony on a marae, or mihi whakatau: speech of greeting, official welcome speech), tangihanga and other cultural events, or the incorporation of tikanga practices within library work. Thirteen interviewees (the largest number in this sub-theme) talked about Gaps in this area.

4.2.2.3.2.3 Giving a Mihi

Four interviewees were required to stand up at a gathering, meeting or formal presentation and give a mihi and they did not initially have the knowledge required to be able to do so. One had to take part in a welcome with very little prior preparation, one was required to prepare and give a mihi as part of a professional development course and two wanted to be better prepared to give a greeting at the beginning of a talk or lecture.

4.2.2.3.2.4 Waiata

Knowledge Gaps connected to *Waiata* were raised by two interviewees. One was in a Situation of being required to sing a waiata at an event and being unprepared and so relying on a colleague to help. The other was in a kapa haka (group performance of traditional and contemporary Māori song and dance, definition from Waitangi Tribunal, 2011) group and struggled to learn the words to all the waiata they were required to perform.

4.2.3 Barrier

Barriers are conditions that prevent or impede an individual in their attempts to bridge their knowledge Gap. Twenty-four out of twenty-five of the non-Māori librarians I interviewed mentioned some kind of Barrier in their instances of Sense-Making. Barriers are divided into two themes, Internal and Practical.

Figure 8: Barrier

4.2.3.1   Internal

Twenty-two of the group of interviewees mentioned some sort of internal Barrier. These were factors within interviewees' internal lives that could hinder them from progressing in their journeys. There is also a corresponding theme of internal Helps, which will be discussed below in section 4.2.5.1.2. Internal Barriers are divided into three sub-themes:

- Being Challenged
- Fear Guilt Discomfort Embarrassment
- Own Cultural Viewpoint

4.2.3.1.1 Being Challenged

> *19: I feel that as a Pākehā woman, a lot of this knowledge, I've felt*
> *intimidated in the past when I've gone to people and when I was at*
> *[employer] and I went and asked a woman something or other and*
> *she corrected me, and when I was at the market talking to the*
> *woman about her weaving and she kept correcting my pronunciation*
> *and so on, and I found that really humiliating and then very difficult*
> *to then keep going and engage with them*

The *Being Challenged* sub-theme relates to ways in which non-Māori might experience a negative reaction from others on account of engaging with mātauranga Māori, or interviewees' own responses to *Being Challenged* in various ways may present Barriers for them to continue engaging. This sub-theme covers three codes:

- Negative Reaction or Closed Door
- Don't Like Being Corrected
- Don't Like Being Forced to do Something

4.2.3.1.1.1 Negative Reaction or Closed Door

Negative Reaction or Closed Door relates to when non-Māori attempt to engage with mātauranga Māori and they perceive or expect a negative reaction, either from other non-Māori or from Māori. Alternatively they may be seeking to engage and experience a closed door, i.e. perceiving or anticipating that access to certain knowledge would not be available to them as non-Māori. Six of the interviewees talked about these types of potential Barriers, and most of them decided to persevere despite these challenges.

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4.2.3.1.1.2 Don't Like Being Corrected

Being corrected was something that was mentioned as a potential Barrier for one of the interviewees. This was particularly in relation to pronunciation of Te Reo (see quote above). The interviewee said that those kinds of experiences had the potential to close them off from future engagement and they felt that they were in some ways "being played with" but it did not ultimately prevent them from engaging.

4.2.3.1.1.3 Don't Like Being Forced to do Something

One interviewee talked very emphatically about not liking to be forced to do things because that then means they are immediately put off from wanting to engage. Focus group interviewees also discussed the tension around lack of impetus versus the problems of mandatory engagement.

4.2.3.1.2 Fear Guilt Discomfort Embarrassment

3: I guess my own inhibitions, really, just always having to get across that fear barrier

Fifteen of the interviewees mentioned Barriers created by *Fear, Guilt, Discomfort, Embarrassment* or other negative emotions, which can potentially hold them back from engaging with mātauranga Māori. Five spoke about feeling uncomfortable or out of their comfort zone.

Fear featured heavily in this sub-theme; this included fear of causing offence (4 interviewees), fear of making a mistake (3 interviewees), fear of what people will think or expecting to be judged (3 interviewees), and fear of the unknown (1 interviewee). Three spoke about having a lack of confidence or self-belief. Other Barriers included struggling with westernised perceptions and culture clash (2 interviewees), shame at not knowing more (1 interviewee), feeling shy (1 interviewee), and sometimes not wanting to engage (1 interviewee).

One of the interviewees felt a sense of embarrassment at the thought of being like some other non-Māori who learn Te Reo and make a show of knowing it. They eventually got past this and made significant efforts to learn the Māori language. Several of these Barriers also came up in focus group discussions.

Of the interviewees who spoke about fear, guilt, discomfort or embarrassment, five also spoke about *Being Challenged* (see previous section above). In three of the five cases, the challenge and the fear appear to be related. One interviewee spoke about an experience with a lecturer who they felt was intimidating and they were thus afraid to ask questions but also questioned whether what they were experiencing was inappropriate or whether it was just a case of culture clash. One who talked about finding it hard to be constantly corrected also spoke about expecting to be judged when attempting to engage, and the interviewee who objected to being forced to do things found it particularly difficult to engage in aspects of cultural protocol (specifically hongi – to press noses in greeting – at the end of a pōwhiri) because it was part of a mandatory exercise.

4.2.3.1.3 Own Cultural Viewpoint

> *13: I didn't realise that people sometimes felt threatened in our environment and the way we have lots of rules in the library, for instance, and that maybe we shouldn't be saying 'Don't do this' and 'don't do that' and 'no food' and 'no drinks'*

The final sub-theme for Internal is interviewees' *Own Cultural Viewpoint*. Interviewees talked about aspects related to their cultural background that acted as Barriers to engagement. Five of those interviewed spoke about the influence of a European or privileged background or lack of exposure to Māori culture in their formative years as something which posed a Barrier. Eight spoke about not noticing or understanding differences between cultures or worldviews, one of whom reflected on aspects of their behaviour as having approached a task in "a really Pākehā way".

Underestimating the extent of Māori knowledge and culture and not realising it was more than a ceremonial add-on to the lives of Māori was a Barrier mentioned by four interviewees.

4.2.3.2   Practical

The second Barrier theme is Practical. This theme relates to issues beyond the individual which cause potential Barriers to bridging the Gap. It is a cluster of four sub-themes:

- Not Knowing Where to get the Information
- Language Learning Barriers
- Limited Time or Capacity
- Limited Exposure to Māori People and Culture

4.2.3.2.1   Not Knowing Where to get the Information

Not Knowing Where to get the Information to bridge a knowledge Gap was raised by two of the interviewees. One faced challenges when trying to find information for a writing project. The other had a steep learning curve when starting a job in a Māori organisation and they did not always know where to find the information they needed to help them move forward.

4.2.3.2.2   Language Learning Barriers

> *7: in my environment I found it really difficult to practise. And also at*
> *an age where it's not necessarily easy to learn languages*

Specific Barriers impeding progress in learning Te Reo Māori were raised by eight of the interviewees. Three spoke about the particular problem of lack of exposure to Te Reo outside of the class environment and it being difficult to maintain the knowledge, with one commenting that their efforts to use Māori language in the workplace were not always well received by their non-Māori colleagues. Mismatches between their own learning styles and the methods employed by the teacher or learning materials that they were learning from was a Barrier for three of the interviewees.

Three of those interviewed talked about having problems learning languages generally, two of these had particular problems with remembering words and one had problems due to a language-based learning disorder. The increased difficulty of language learning with increasing age was highlighted by two of the interviewees. Other issues mentioned by individual interviewees were frustration at not making faster progress, stilted conversation due to being slow to translate concepts in their head, and having particular trouble learning traditional-style waiata.

4.2.3.2.3 Limited Time or Capacity

Limited Time or Capacity was a Barrier for nine of the librarians I interviewed. This related to not having enough resources or time within the working day to be able to engage more with mātauranga Māori. Five of these interviewees highlighted the difficulties of a busy workload and how this in some cases restricted their capacity to engage with mātauranga Māori. Two spoke about the difficulties or potential difficulties of being the only person who is trying to engage with mātauranga Māori in the workplace or not having the support of the wider organisation. Two interviewees who were undertaking assignments for formal study spoke about being limited by deadlines or word-counts as to how much they could engage with a particular topic. One of the interviewees spoke about already being very committed elsewhere, and another spoke about the time limitations of undertaking a project outside of work time.

4.2.3.2.4 Limited Exposure to Māori People or Culture

The final sub-theme is *Limited Exposure to Māori People or Culture*, the sense that individuals had a lack of experience with Māori culture or lack of Māori people in their environment, which posed a Barrier for three interviewees. One spoke about how in one Situation there was a low proportion of Māori in the library's client population. Another spoke about the limitations of having no Māori colleagues in their library, and a third had very few Māori friends to discuss their learning with while studying Māori topics at university.

4.2.4   Bridge

The next phase of the Dervin model is the Bridge. The Bridge is the means by which an individual acquires the information they need to move forward in their Situation to achieve an Outcome. There are three Bridge themes:

- Books and Text Resources
- Courses
- People and Situations

Figure 9: Bridge

14: I looked online, and I looked in the books we had

19: I found, when I read about Māori and their attitudes towards
libraries, it really reassured me, because I'd thought at the back of
my mind there was going to be a block or a barrier. And to be able to
read about it and understand it, it really made a difference to, it gave
me a lot more confidence in how to go ahead and deal with the
situation

Eighteen interviewees, a high proportion of the group, made some reference to the use of *Books and Text Resources* as a Bridge. Sources were wide ranging, from government documents to children's books, dictionaries to Google, blogs and other online sources. One interviewee spoke about being very influenced by *Te Ara Tika – Guiding Voices* by Chris Szekely (1997) when preparing a library induction for a group of Māori students, stepping away from their usual approach of introducing the resources and instead focussing on the staff and trying to make the library seem less daunting. Another learned about several important sources of Māori information whilst taking part in a university course as a Certificate of Proficiency, which not only helped them in the context of the course, but they also went on to use them to help clients in their day-to-day work.

A small proportion of these interviewees (five) explicitly mentioned the *Books and Text Resources* in their own libraries' collections as a source of information and knowledge. Books sourced this way include language learning books, books on Māori values, books on Māori and libraries and books of traditional Māori stories.

4.2.4.2   Courses

2: So, I think the biggest thing for the language has been the course
that I did, learning some basic Te Reo

12: we'd meet for two hours, I think it was a Tuesday and a
Wednesday night after work. So there'd be waiata, there'd be mihi,
then there'd be a little bit of vocab, and it was quite an informal
programme

15: Answers to my questions were through group discussions,
through peer learning, through talking with the tutors and talking
with the other community organisations

For twenty-three out of twenty-five non-Māori librarians I interviewed, at least one of the instances we discussed involved taking part in a course to bridge their Gap. These *Courses* were not all provided by or connected to the workplace, with some interviewees taking a proactive approach and taking steps to bridge their Gaps in their own time. This theme is divided into three sub-themes of *Short Course or Event*, *Te Reo Course* and *Tertiary Study*.

4.2.4.2.1 Short Course or Event

In *Short Course or Event*, interviewees undertook a short professional development event (as opposed to ongoing study for a formal qualification) that did not have Te Reo Māori as the central focus. These all took place within the context of professional practice. There are three codes in this sub-theme: *Attending Relevant Events*, *Mātauranga Māori Within New Zealand Libraries*, and *Workshop or Course*.

4.2.4.2.1.1 Attending Relevant Events

Attending Relevant Events relates to one-off or ad-hoc events such as departmental talks or conference presentations. One interviewee described a significant learning experience where they attended a conference presentation about preserving Māori oral history because it was on the conference programme rather than something that they particularly wanted to learn about, but what they heard made an impact on their perspective moving forwards. Two others spoke about attending in-house presentations as a deliberate attempt to gain more knowledge or make connections with people.

4.2.4.2.1.2 Mātauranga Māori Within New Zealand Libraries

Mātauranga Māori Within New Zealand Libraries is a workshop devised and run by Te Rōpū Whakahau (as discussed in Chapter 2). Twelve of the twenty-five interviewees stated that they had attended this workshop. Of these, five went on to discuss their experiences in more detail. It was a transformational learning experience for one of the interviewees, piquing their interest and leading on to further learning and engagement. Two of those discussing Mātauranga Māori Within New Zealand Libraries mentioned being particularly encouraged by their employers to attend. Two others went with specific areas of interest (Māori Subject Headings and Māori research methodologies), one appeared satisfied with what they learned, the other was disappointed that the topic that they were interested in did not appear to be covered on the day. A result for one interviewee was having a basic understanding of pōwhiri:

> *2: So I went down to [location], to a marae[17] there, and I went with*
> *two [colleagues], our coordinator and one of her staff. It was a*
> *beautiful day and they took us on, everything was in the training, we*
> *started with the pōwhiri, we got invited onto the marae in a*
> *traditional way and then, after that was done, we went and had*
> *something to eat and then we came back and we talked it through,*
> *we actually walked back through our steps. And, so it was really*
> *broken down to us, and why everything was actually happening.*

When this interviewee subsequently attended another pōwhiri with colleagues who had not been on the workshop, they were able to encourage those colleagues not to leave without having a kaputī[18] (cup of tea), as they now understood that this was an important part of the process. Another interviewee talked about how the facilitators had created a learning environment with a sense of whanaungatanga and how they went on to apply that principle when running their own training sessions and workshops.

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[18] Sharing food and drinks is an important part of the pōwhiri process. For a detailed discussion of this please refer to Higgins and Moorfield (2004).

While one of the interviewees talked about not having found the workshop beneficial personally (having had quite a lot of engagement with mātauranga Māori previously in other ways), they found there were benefits of having gone with colleagues, which meant that the conversation carried back to the workplace and helped build more momentum.

4.2.4.2.1.3 Workshop or Course

Five of the interviewees talked about taking part in a *Workshop or Course* not covered by the codes above, such as a Māori culture awareness course involving various elements of Te Reo and tikanga, historical context and Te Tiriti o Waitangi | The Treaty of Waitangi, and general race and racism awareness training. This code also incorporates online courses, with one interviewee talking about undertaking online learning modules through their workplace. The majority of interviewees said that what they learned in these courses helped them in their future approach to work. For one interviewee, discussing starting work in a Māori organisation, such formal learning efforts were supplementary to the majority of their learning which was more informal.

4.2.4.2.2 Te Reo Course

> *2: So, I think the biggest thing for the language has been the course*
> *that I did, learning some basic Te Reo*

Eleven out of twenty-five interviewees discussed one or more instances of taking part in a Māori language course. Eight of these were undertaken outside the workplace: three studied through a wānanga, two through a university, two through a polytechnic and two through other providers. Three discussed workplace courses, and one received financial support from their employer for tertiary study.

The majority of courses were beginner's level, with just three of those interviewed talking about having had prior learning experiences. One interviewee who spoke about two different Te Reo learning instances had to start at the beginning the second time due to the amount of time that had elapsed since the first instance.

A second interviewee seemed to have had a similar experience but they did not address it explicitly.

Several other interviewees also mentioned Te Reo classes in their lists of instances or in passing. Four spoke about learning the Māori language as part of intense periods of learning about mātauranga Māori through involvement in the workplace. Two mentioned workplace Te Reo learning in passing, and a further two expressed an intention to learn in the future.

4.2.4.2.3 Tertiary Study

> *24: for most of the stuff it was a matter of finding the right book,*
> *looking up the correct footnotes and following it that way. Because*
> *when you're writing in an academic context, that's what's required,*
> *so there wasn't really, at that point in time, there wasn't much*
> *further deviation I needed to go outside of that*

The sub-theme of *Tertiary Study* covers tertiary-level learning which did not have Te Reo Māori as a central component. It incorporates three different codes: *Assignment or Course Work*, *University Study*, and *Wānanga Study*.

Assignment or Course Work is where the bridging took place within a course of study but the main tools that enabled interviewees to bridge their knowledge Gaps were assignments and course work. These included assignments for Library and Information Studies papers (3 interviewees), a thesis with mātauranga Māori elements, and an interviewee who undertook two assignments in a degree unrelated to librarianship with mātauranga Māori or Treaty of Waitangi elements.

For five interviewees, Gaps were bridged through *University Study* which was not Te Reo Māori focussed. This covered a range of subjects including History, English Literature, Law and Library and Information Studies. One of the interviewees spoke about various tertiary-level programmes with mātauranga Māori aspects which they had undertaken through a wānanga.

The third theme in the Bridge category is *People and Situations*. This is where interviewees found a way to bridge their knowledge Gaps through interactions with people, or by taking part in activities other than those covered by the Courses theme. There are three sub-themes in this theme: *People*, *Professional Association Activities*, and *Discussion and Reflection*.

4.2.4.3.1 People

> *10: so we've got our [Māori specialist position], and basically if there's any questions I have around any Māori person I'm helping or topic I have, she's my go-to person at this stage*

The largest sub-theme by a long way is *People*, with nineteen interviewees making points related to this. The People sub-theme incorporates both deliberate information seeking and incidental encountering through day-to-day engagement and includes three codes: *Māori in the Workplace*, *Kaumātua*, and *Project Team*.

Māori in the Workplace is the largest code of the three, discussed by eighteen interviewees. It refers to colleagues in interviewees' workplaces who have shared their knowledge to enable interviewees to bridge their knowledge Gaps.

Five interviewees talked about learning new knowledge from older Māori men and women (kaumātua: adult, elder, elderly man, elderly woman, old man - a person of status within the *whānau*) who have a great deal of cultural knowledge, some of which is appropriate to share with non-Māori.

Involvement in a complex project with mātauranga Māori elements with a *Project Team* consisting of both Māori and non-Māori was a key source of learning for one interviewee. Mātauranga Māori considerations were embedded in the project and this interviewee talked about ongoing consultation throughout the project to ensure that culturally appropriate decisions were made.

4.2.4.3.2 Professional Association Activities

The other two sub-themes are a lot smaller in terms of the number of interviewees raising them. *Professional Association Activities* were discussed by two interviewees, one who learned a lot through preparing a conference presentation, and one whose involvement in a LIANZA Special Interest Group provided a key opportunity for learning.

4.2.4.3.3 Discussion and Reflection

19: I found what I learned … a lot of it was my own reflection,
actually, and that was quite good

Four of those interviewed talked about bridging their Gaps through conversation and discussion in a general sense, sometimes as a way of acquiring knowledge (either deliberately or serendipitously), and sometimes as a way of processing the knowledge they had come across to be able to understand it and apply it for themselves. In some cases that processing was internal within themselves through a process of reflection. For three interviewees, their own internal processing and reflection helped them to learn or better understand things relating to mātauranga Māori. This was either reflection on something they had read or on some way that they had behaved which on reflection had not been the most appropriate.

4.2.5 Help

In contrast to Barriers, Helps are factors that assist individuals in their efforts to bridge a knowledge Gap. While there are some overlaps in topics with the Bridge phase, these differ in that the Bridge is the direct source of knowledge or information to enable the individual move forward, whereas Helps are ancillary factors which encourage the individual to persist. The Helps which interviewees spoke about are divided into two themes:

- People
- Internal
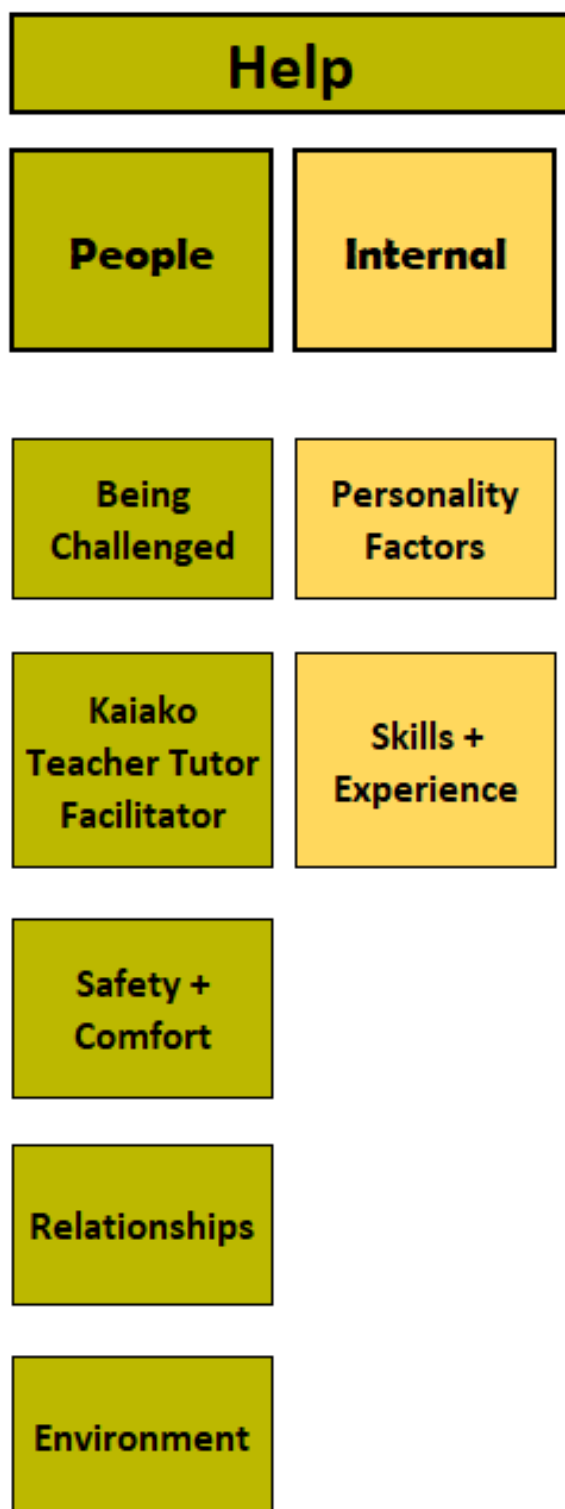
Figure 10: Help

4.2.5.1.1 People

People enabled and helped interviewees in various ways in their Sense-Making journeys. There are five sub-themes:

- Being Challenged
- Kaiako/Teacher/Tutor/Facilitator
- Safety and Comfort
- Relationships
- Environmental

4.2.5.1.1.1 Being Challenged

> *2: Having someone actually have the courage to keep correcting me*
> *[laugh], in a kind way but being firm with me all the time and not*
> *letting it slide because they were too embarrassed not to say*
> *anything has been really good*

Being Challenged was a helpful experience for four of the interviewees. Two saw the value in *Being Corrected* so that they could realise their mistakes and have a chance to improve. This is in contrast to the interviewees who *Don't Like Being Corrected*, for whom this acted as a Barrier (see section 4.2.3.1.1.2 above). Two of the interviewees spoke about Situations where they had a raru (problem, trouble, conflict) which helped because it enabled them to realise that they were getting things wrong and needed to address a knowledge Gap so as to have better relationships with colleagues in the future.

4.2.5.1.1.2 Kaiako/Teacher/Tutor/Facilitator

> *1: whoever took that particular workshop was very skilful, and*
> *obviously had given some thought into how to make all these*
> *middle-class white people actually [laugh] think about [the subject*
> *matter]*

Thirteen out of twenty-five interviewees talked about the role of a *Kaiako* (teacher, instructor)*, Teacher, Tutor or Facilitator* in the success of a Sense-Making instance involving a formal learning experience. Interviewees described several strong positive memories in relation to those who had helped them to learn in those instances. This was mainly in a general sense of being helped to move forward in their learning rather than requiring any specific help.

4.2.5.1.1.3 Safety and Comfort

> *16: I think just knowing that it was a supportive work environment,*
> *that they did nurture the curiosity in staff members to find out more*

Safety and Comfort speaks to those whose relationships with friends or colleagues helped them to feel safe and comfortable in their journeys of Sense-Making, and that sense of *Safety and Comfort* then helped them to persevere. Nine interviewees made this point, some in relation to ongoing relationships with friends or colleagues, and some who were in one-off learning environments.

4.2.5.1.1.4 Relationships

> *25: And people around me who weren't students but were older, who*
> *could help, who had life experience [laugh] 'Cause I didn't have much*
> *life experience then, 'cause I'm back at eighteen or nineteen.*
>
> *And so the older people I knew who were social workers or doing*
> *community stuff or just knew more and I could bat ideas around. And*
> *so they could bring the life experience to just the other learning that I*
> *was doing*

In this sub-theme interviewees talked about how people who came alongside them in their journeys helped them move forward. All quotes in this sub-theme pertain to formal learning situations. There are two codes in this sub-theme:

- Support and Encouragement
- Existing Relationships and Fellow Students

4.2.5.1.1.4.1 Support and Encouragement

Support and Encouragement from others, including friends, family and Māori colleagues who were not taking part in the learning experience themselves was a Help for two interviewees. This support helped them to keep moving forward.

4.2.5.1.1.4.2 Existing Relationships and Fellow Students

Five interviewees found it helped that they had a pre-existing connection to either a course facilitator (1 interviewee) or fellow students who were friends and colleagues (4 interviewees). The support and collegiality of fellow students were also a Help for seven interviewees.

6: helped as well by the organisational setting

This sub-theme is about human factors in interviewees' work or study environments which helped them in their processes of Sense-Making. There are four codes in this sub-theme: *Working in a Māori Environment*, *Supportive Work Environment*, *Can See How it Applies to Own Environment*, and *No Opportunity For Others to be Critical*.

Eight of those interviewed spoke about having a *Supportive Work Environment* that helped them to engage, either in terms of providing internal training, financial support and encouragement to attend external training, or an organisational culture that embraced mātauranga Māori. For three interviewees, *Working in a Māori Environment* was helpful because they had opportunities all around them to learn about or engage with mātauranga Māori and to have their questions answered in the context of work or formal learning. This was key because by virtue of being immersed in a Māori environment, individuals had more opportunities to become aware of what they did not know than if they were encountering knowledge in a more traditionally Western way such as through reading.

It was a Help for two interviewees to be able to see and understand how what they had learned could be applied in their own work environments. Working on a project where nobody else in the immediate work environment had the same level of knowledge, making it unlikely that they would receive criticism from colleagues, was something that was helpful for one of the interviewees.

4.2.5.1.2 Internal

The Internal Helps theme corresponds to its Barrier counterpart in that interviewees also spoke about aspects of their own personalities or previous experiences that helped them to move forward in their Sense-Making journeys. This theme consists of two sub-themes:

- Personality Factors
- Skills and Experience

4.2.5.1.2.1 Personality Factors

Personality Factors is about aspects of interviewees' personalities which made them more open to learning about or engaging with mātauranga Māori. The codes in this sub-theme are:

- Openness
- Confidence
- Motivation and Awareness

4.2.5.1.2.1.1 Openness

> *6: I don't think I went with any particular agenda, I was just open to hearing whatever was offered really*

Twelve interviewees talked about having an *Openness* about them which helped them. For five of these this involved an openness to or desire for learning, two spoke about being proactive or open to trying new things, and three spoke about being open-minded. Two interviewees said that not having negative attitudes towards Māori or Te Tiriti was one aspect that helped them to engage.

14: I never expect problems [laugh], I'm confident that I can do

things

Interviewees spoke about various elements pertaining to *Confidence*, which helped them in their Sense-Making journeys. These were *Willingness to Ask*, *Self-Belief*, and *Expecting to Get Something out of the Experience*. Four interviewees acknowledged the importance of not being afraid to ask questions if they were not sure about something. Three were helped by the fact that they had *Self-Belief* in their ability to engage or learn in the Situation. Two talked about *Expecting to get Something out of the Experience* of engagement and how that motivated them to proceed.

4.2.5.1.2.1.3 Motivated by Awareness

The next code relates to interviewees talking about feeling motivated to engage and make a change, either through having awareness about themselves or their own limitations, or consciousness about Māori social issues or societal marginalisation of Māori knowledge which provided a motivation for their engagement.

4.2.5.1.2.1.3.1   Motivated by Societal Awareness

17: I really did feel quite strongly about needing to do something

myself rather than relying on Māori people to tell me everything

Five of those interviewed said that there were particular societal factors motivating them to press forward and engage with mātauranga Māori. Three of these saw engagement with mātauranga Māori and Treaty issues as a matter of social justice, or had a desire to help Māori. Two spoke about wanting to provide a good service to their community through the programmes they hoped to provide, which would counter the marginalisation of Māori knowledge in society.

> *22: I think attitude helped, being receptive, being prepared to challenge your own view of the world, or your cultural view of the world to see things through a different lens. I think those are the things that helped. It's self-awareness, I suppose*

There were two aspects to being *Motivated by Self-Awareness*. The first is *Self-Knowledge*, where three interviewees talked about knowing themselves and being able to use that to their advantage in terms of knowing their own strengths and weaknesses and what they are bringing to the table in a Sense-Making instance. Two of the interviewees knew they were lacking in knowledge and therefore probably not the best person for Māori specialist roles. One talked about the importance of being willing to challenge their own view of the world. Another spoke specifically about being aware of a Gap in their knowledge that needed to be addressed.

The second aspect of Self-Awareness is *Awareness That my way Isn't Always the Right Way*. This covers when interviewees spoke of not being frightened off by *Being Challenged*, but persevering in their efforts to find out what is culturally appropriate. It also includes interviewees who talked about being willing to push through their own discomfort, or fear, or Internal Barriers. Three interviewees talked about pushing through their discomfort and fear to speak Te Reo Māori, four spoke about persevering in Situations even though they sometimes felt uncomfortable, two spoke about being willing to accept constructive criticism when their ideas were not culturally appropriate. Others spoke about being willing to be humble and accept that they would make mistakes along the way, pushing themselves to engage even when tempted to pass the query to a Māori specialist, realising that Māori may not respond to situations in the way they might expect, and pushing through fear of the unknown.

4.2.5.1.2.2 Skills and Experience

The second sub-theme is *Skills and Experience*. Interviewees had an area of existing skill or previous experience that they brought to their process of making sense of mātauranga Māori which made engagement easier. There are four codes in this sub-theme:

- Connections to Existing Interests
- Librarian Skills
- Previous Experience
- Sense of Responsibility as an Immigrant

4.2.5.1.2.2.1 Connections to Existing Interests

> 25: I was actually interested in the information, I was interested to
> know about the history, I was interested to learn about the Reo

Connections to Existing Interests was something that helped three of the interviewees. This is where the new knowledge being gained dovetails with a person's existing interests. One interviewee particularly enjoyed singing, another was interested in a particular type of books, and the third wanted to learn all about New Zealand after spending some time overseas. These interests helped because they gave these interviewees an 'in', or a way to engage that was not completely unfamiliar to them.

4.2.5.1.2.2.2 Librarian Skills

> 14: Well, I'm a librarian, so I looked at books [laugh], and I looked on
> the Internet, and I asked people who knew. It's just what we do when
> we research something

Seven of the non-Māori librarians I interviewed talked about their *Librarian Skills* being something that helped them. This was usually discussed in terms of locating the *Books and Text Resources* that they needed to bridge their knowledge Gaps.

Four interviewees were bridging Gaps through formal study and assignments, three used their *Librarian Skills* in the workplace, to find and promote the library's Te Reo collections, to find information for a public programme or to otherwise answer the questions that cropped up for them.

4.2.5.1.2.2.3 *Previous Experience with Mātauranga Māori*

> *15: I knew the language, I knew the people, and I knew how to go*
> *onto the marae*

Four of those interviewed talked about their previous experience in relation to mātauranga Māori as being something that they found helpful as they moved forward into developing that knowledge further. Two talked about having experience with pōwhiri which helped one feel more comfortable with aspects of protocol such as hongi, and helped another to feel confident to develop that knowledge further by going on a noho marae. One interviewee had had experience of putting together a mihi and this helped when they were required to give a mihi in a situation in their personal life, another talked about multiple small experiences coming together to help them when they were ready to start actively engaging.

4.2.5.1.2.2.4 *Sense of Responsibility as an Immigrant*

> *17: I guess, that's partly comes from, not so much from the library*
> *thing as feeling that as an immigrant, there must be some way in*
> *which I can pay back for being allowed to live in this country*

An interviewee talked about how their experience of immigrating to Aotearoa as a child had given them a particular sense of responsibility to engage with the Māori world and mātauranga Māori in order to acknowledge the people whose country they had come to live in.

4.2.6 Outcome

The Outcome phase is the final phase in the sequence of the Dervin model. It looks at what happens in the Situation as a result of an individual having bridged their knowledge Gap. In the scenario of non-Māori librarians making sense of mātauranga Māori, the Outcome themes are External and Internal, that is, Outcomes that can be externally observed, and changes that have happened within interviewees themselves. All interviewees mentioned both Outcome types in their interviews.

Figure 11: Outcome

As discussed in Chapter 3, some questions were asked at the end of each interview about interviewees' journeys as a whole, and the responses to these are largely incorporated within the Outcome phase of the Dervin model.

4.2.6.1 External

External Outcomes are where the Outcome is a visible or behavioural change, or something that comes about external to the individual as a result of gaining this new knowledge. The External Outcomes theme has three sub-themes:

- Applying Knowledge to Own Context
- Moving Forward
- Te Reo Māori Skills

4.2.6.1.1 Applying Knowledge to own Context

15: I found it quite useful, because now I can quite easily engage with Māori students when they visit here in the library, using [the] knowledge that I gained in the course

Applying Knowledge to own Context is where interviewees talked about how they have applied the knowledge that they gained to their own professional and/or personal contexts. It incorporates four codes: *Good Response from Clients*, *Having the Evidence to Back up Arguments*, *New or Strengthened Relationships*, and *Sharing With Others or Encouraging Them to Engage*. *Good Response from Clients* is where interviewees received positive feedback for the improvements they had made, even if they themselves had felt that they were only minor. Three of those interviewed felt that they now had the evidence to back up arguments with anyone they might come across who was expressing anti-Māori sentiments. Around half of the interviewees (twelve) reported having *New or Strengthened Relationships* (both with Māori and with other non-Māori) as a result of their learning and engagement, and eleven reported that they were able to share their new knowledge with others (including friends and family as well as colleagues) and encourage them to engage with mātauranga Māori.

4.2.6.1.2   Moving Forward

16: often one thing would lead to the next and lead to the next to inspire more learning and more discovery about things as well

Moving Forward speaks about ways that the knowledge that interviewees developed through their Sense-Making has enabled them to move forward in their journeys of learning and engagement. There are two codes in this sub-theme: *Getting Jobs or Career Development* and *Led on to Further Learning or Action*. In *Getting Jobs or Career Development*, four interviewees talked about ways that having the knowledge and experience that they now have has opened doors for them career-wise, through knowing what to say in interviews about commitment to Māori and Te Tiriti o Waitangi or through providing opportunities for involvement or development in other ways.

Twelve of those interviewed spoke about how their experience *Led to Further Learning or Action*. Having been inspired by their experience, they have sought other ways to expand their knowledge, such as signing up for Te Reo classes, writing their mihi or setting up a workplace initiative with a mātauranga Māori component.

4.2.6.1.3   Te Reo Māori Skills

4: There's a lot of Māori words that I use in my everyday speech

Being able to put the skills that they had gained in pronouncing or speaking Te Reo Māori into practice as a result of their learning was an Outcome for eight of the interviewees. Gains include improved pronunciation of names and other words, better understanding of customers using Te Reo or greater confidence searching for information using Māori Subject Headings, using words in daily life, and connecting better with Māori colleagues as a result of their efforts.

The second Outcome theme is Internal. This talks about changes in an interviewee's internal life that have happened as a result of the Sense-Making instance. These are divided into three sub-themes: *Feelings About Others*, *Feelings About Self* and *No Change or Less than Hoped for*. Twenty-two of the twenty-five interviewees commented on *Feelings about Others*, and all interviewees commented on *Feelings about Self*. The third sub-theme is much smaller, with only two interviewees commenting on it.

4.2.6.2.1   Feelings about Others

Feelings about Others relates to the way interviewees came to think about Māori, non-Māori, or other people in general as a result of their Sense-Making process. In some cases they were talking about intention of potential future action, rather than concrete actions already taken, and in some cases interviewees talked about seeing other people in a different light. There are five codes in this sub-theme:

- All non-Māori Need to Learn This
- Greater Understanding of Māori Worldview
- Humility Sensitivity and Awareness of What own Role Should Be
- Understanding Importance of Relationship
- Open to Diversity More Widely

4.2.6.2.1.1   All Non-Māori Need to Learn This

> *23: I think it's important to have an understanding of your*
> *Indigenous culture, doesn't matter if you're Australian, American, at*
> *all. Because it's part of the country, it's gonna come up and you'd*
> *better learn to deal with it*

Interviewees expressed the belief that knowledge related to mātauranga Māori is important and that all non-Māori need to know it. Three of those interviewed talked about the importance and value of learning Te Reo and that more people should do it. One of these talked about the particular course that they had undertaken, one talked generally about accessing more of mātauranga Māori and the Māori world through

learning Te Reo, and one gave a baseline of being able to say 'kia ora' and learning a
few words and that those who wanted to go further could do so. In addition, another
interviewee spoke about how their colleagues should take part in a course that they
had recently completed, which included aspects of language.

Two of the interviewees talked about the need for non-Māori to have more
understanding of New Zealand history and the Treaty of Waitangi, and how it might
help them have a less harsh response to Māori issues. Three others spoke generally
about making efforts to engage with Māori culture and recognising the special
position of Māori in New Zealand society.

4.2.6.2.1.2 Greater Understanding of a Māori Worldview

> *19: I would like to think I'm a bit more empathetic, and I would like*
> *to think that I can see things, maybe not from a Māori perspective,*
> *'cause I'm not Māori and I wouldn't say that, but that I can more*
> *easily place myself in the position of someone who doesn't feel*
> *comfortable in a particular situation or environment*

A sense of having a *Greater Understanding of a Māori Worldview* was an Outcome for
ten of the interviewees. Most commented in relation to their own approach to
working with Māori, rather than talking about sharing the knowledge with or
articulating it to others (which is discussed under the External Outcomes theme in
section 4.2.6.1.1 above). Six spoke about having a greater sense of empathy towards
Māori, and a different perspective on cultural and historical factors that cause
inequalities.

4.2.6.2.1.3 Humility, Sensitivity and Awareness of What Own Role Should Be

17: as a New Zealander I do feel the need to be aware of Māori

culture and to be sensitive to Māori cultural needs

Ten of the interviewees made various points about being more humble in their approach to Māori culture and knowledge than they were before, being more aware of the problems that could occur due to lack of awareness or understanding. Interviewees were also more sensitive in their approach to mātauranga Māori and acknowledged the limits of their own understanding. They had a greater awareness of their own potential role as non-Māori and particularly non-Māori librarians in relation to mātauranga Māori.

4.2.6.2.1.4 Understanding Importance of Relationship

18: relationships are important, relationships count, and that that is,

in itself, if nothing else, everybody should take that away

Increased understanding of the importance of relationships in working and interacting with Māori was an Outcome for five of the interviewees. Comments included the role of relationships in consultation and workplace decision-making, and the importance of cultivating ongoing relationships rather than just for the purposes of consulting on particular projects.

4.2.6.2.1.5 Open to Diversity More Widely

1: it became very obvious that it's way beyond Māori, it's everybody

Six interviewees found they were more open or interested in engaging with other cultures or other types of people generally as a result of engaging with mātauranga Māori. One spoke about how their experience had made them "less racist". The phenomenon of becoming more open to other worldviews and types of diversity as an Outcome of engaging with mātauranga Māori was also discussed in some of the focus groups.

4.2.6.2.2 Feelings about Self

The second sub-theme for Internal is *Feelings about Self*, which covers aspects of self-awareness or change of perspective as a result of their experiences. This sub-theme includes six codes:

- Awareness of How Much I Still Don't Know

- Comfort or Discomfort

- Feeling Good

- Finding a new Perspective

- Own Cultural Identity and Connection to Aotearoa

- Interest Piqued or Desire to Learn More

4.2.6.2.2.1 Awareness of How Much I Still Don't Know

> *21: And mātauranga has, the knowledge system accumulated over*
> *generations for thousands of years, and my lifetime is not enough to*
> *exhaust it*

Fifteen of those interviewed commented on their increased awareness of the depth and breadth of Māori knowledge having had that initial engagement, and even some interviewees who had had comparatively large amounts of engagement still felt like this about it:

> *22: every time I go onto marae I realise what I don't know. I realise*
> *what I do know, but then you don't actually assume that it's always*
> *the same, so, these are learnings that you keep finding out*

These interviewees recognised that there would always be more to learn, even if they were to keep engaging for their whole lives.

4.2.6.2.2.2 Comfort or Discomfort

Interviewees made a number of comments around the topic of feeling *Comfort or Discomfort* as a result of what they learned. This code incorporates two aspects: *Comfort or Confidence* and *Discomfort or Shame*.

4.2.6.2.2.2.1 Comfort or Confidence

> *11: the confidence I think, of not knowing lots, but actually starting to know a little bit, that gave you the confidence to try a little bit more and to do a little bit more and to talk a little bit more*

Eighteen interviewees spoke about feeling positive about Māori knowledge and culture, and feeling more confident or comfortable engaging where they may previously have been uncomfortable. Five of these spoke about a sense of feeling prepared for Situations requiring cultural knowledge.

Five interviewees spoke generally about feeling more confident or less scared, five were more confident in protocol situations because they had an improved knowledge or understanding of pōwhiri, mihi, karakia (prayer) and waiata. Feeling more confident using Te Reo Māori was an Outcome for three interviewees. Four of the interviewees spoke about feeling confident to pursue more knowledge, two spoke about this in a non-specific way, and two in relation to undertaking language study or other structured learning.

Feeling more confident in the workplace was an Outcome discussed by seven of those interviewed. They were either more confident with engaging with Māori customers and queries, or more willing to make suggestions or be proactive with Māori activities in the workplace due to a reduced fear of criticism.

One interviewee spoke about being more confident to help and encourage others to engage as well. Another spoke about how learning Te Reo had given them a sense of catharsis in relation to an earlier experience of becoming disconnected from Māori people and culture.

> *6: But then the downside of that is kind of understanding more about*
> *how Pākehā have wrecked so many things and cause so much strife*
> *within Māori culture. So, I guess that's kind of increased my shame I*
> *suppose*

Feeling *Discomfort or Shame* as a result of what they had come to know was an Outcome for five of the interviewees. This covered a lot of aspects, including realising how a lack of knowledge could put them in an uncomfortable situation, or how non-Māori have had a role in creating a bad social situation for a lot of Māori, or looking back and realising how they could have done better in particular situations (which has a connection with reflection, which is discussed in section 4.2.4.3.3 as a Bridge).

4.2.6.2.2.3 Feeling Good

> *22: I look on everything I've done in this arena, and it was one of the*
> *best learning experiences of my life, really*

Nineteen of twenty-five interviewees made comments about *Feeling Good* about their experiences. There were three aspects to this code: *A Feeling of Knowing More*, *Expectations Exceeded*, and *General Positive Feeling about the Experience*.

Fifteen interviewees made comments about having a *Feeling of Knowing More* either in a general sense or in relation to specific aspects not covered by other codes. All interviewees talked about other Outcomes for these instances. Of the seventeen instances and two sets of end comments included in this code, fifteen mentioned two or more additional Outcomes and the remaining two instances and two sets of end comments mentioned one further Outcome each.

For five of the interviewees, what they had come to know exceeded their expectations. Three talked about the extra cultural knowledge they had gained through learning Te Reo, and one talked about the extra opportunities that learning some Te Reo had opened up for them.

One interviewee took part in the Mātauranga Māori Within New Zealand Libraries workshop to meet the requirements of Professional Registration Revalidation but found it to be a transformational experience.

Along with other Outcomes, five interviewees talked about general positive feelings about their experiences. They spoke in terms of enjoyment, positive attitude, feeling privileged to have had the opportunity, and finding it beneficial and helpful. The interviewee quoted above refers to all their experiences in relation to mātauranga Māori being one of the best experiences of their lives.

4.2.6.2.2.4 Finding a New Perspective

> *21: once you are equipped with mātauranga Māori, you have new*
> *perception, because you see the world differently. Everything is the*
> *same, but everything is different, because you've got a new eye*

Finding a New Perspective is where interviewees talked about seeing things differently as a result of their Sense-Making, in ways not covered elsewhere. It has two aspects: *Seeing Things Differently* and *Personal Not Just Professional*. Ten interviewees found that they now saw things differently as a result of their Sense-Making experiences, with some specifically commenting on how their understanding of New Zealand history had changed, where they had previously had a perspective that did not take the Māori view of events into account. Seven interviewees commented that the impact had been *Personal Not Just Professional*, that there had been a flow-on effect to their personal lives. What they had learned had not only impacted how they behaved in the work environment, but also their perspectives and actions in the personal realm as well. Focus group participants also talked about the boundary-crossing nature of mātauranga Māori from the professional to the personal realm.

4.2.6.2.2.5 Own Cultural Identity and Connection to Aotearoa

> *3: and that gave you a sense of connection even if it's not necessarily*
>
> *to this land, it gave you that sense of the connection that is being*
>
> *described when Māori talk of whakapapa[19]*

For fourteen interviewees, one of the Outcomes of engaging with Māori knowledge was that they felt more connected to their own cultural backgrounds and identities, or that they felt more connected to Aotearoa as their home. No interviewees talked about how this connection is deeper for Māori due to the whakapapa significance of land for Māori back to Papatūānuku (Earth mother), suggesting that this might be a further knowledge Gap for some.

4.2.6.2.2.6 Interest Piqued or Desire to Learn More

> *13: And I felt … motivated to learn more*

Fourteen of the interviewees felt that their interest level in respect to Māori knowledge had been raised as a result of their Sense-Making and they wanted to know more. Six interviewees were not specific about what they wanted to know. Six wanted to begin or continue learning the Māori language. Two hoped to take part in tikanga or culture courses, two wanted to learn more about Māori and libraries, one wanted to expand their knowledge by reading more, and one wanted to learn more about New Zealand history from a Māori perspective.

4.2.6.2.3 No Change or Less Than Hoped For

The third much smaller sub-theme is *No Change or Less Than Hoped For*. Two of the interviewees spoke about not getting quite as much out of an experience as they had hoped in terms of gaining knowledge. One of them had hoped to learn more in the course of a year-long Te Reo programme than they did.

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[19] Genealogy

The other had hoped to hear about Māori research methodologies during the Mātauranga Māori Within New Zealand Libraries workshop, but this topic was not covered in the way they expected, and while they enjoyed the day, they felt that much of the content was already familiar to them.

4.2.7 Dervin Phases Summary

Analysing the interview data as it relates to the phases of Dervin's Sense-Making model has demonstrated the complexity of this process for the scenario of non-Māori librarians engaging with mātauranga Māori. I have been able to highlight themes across the diverse experiences of interviewees, with key findings around the kinds of Situations that lead to Gap-bridging in this group of librarians, the enormity of the Gap facing non-Māori librarians and the large role that the internal world of the individual plays in both helping and hindering their progress in this process. I will discuss these findings in greater depth in Chapter 6.

4.3 Codes Independent of Dervin Phases

Following on from the initial focus on the phases of the Dervin model, I undertook a second phase of thematic coding, this time outside the broad categories of the various stages of the model. This coding covered the questions at the end of the interviews that were not directly related to the Dervin model, but also covered comments within the Sense-Making portion of the interview that did not fall directly into the phases of the Dervin model or Barriers and Helps. This came about partly because I noticed during the analysis of phases of the Dervin model that interviewees were making comments that were interesting and relevant to the research questions but did not relate directly to a phase of the model. These analyses were intended to cover aspects of the research questions that were not picked up in the first stage of analysis and employed the same thematic analysis technique as the Dervin phases but did not involve initial a priori coding. There are two themes:

- LIANZA Professional Registration
- Tie-ins with Dervin Model

4.3.1 LIANZA Professional Registration

At the end of each interview, I asked interviewees about LIANZA Professional Registration. This was in order to specifically address Research Question 1b: What role does LIANZA Professional Registration play in non-Māori librarians' Sense-Making in relation to mātauranga Māori? The two questions I asked were:

1. Has your decision to become/not to become or to continue/not continue being registered been influenced by the inclusion of mātauranga Māori as a mandatory element in the Body of Knowledge?
2. Has your involvement in LIANZA's Professional Registration scheme impacted on your journey of engagement with mātauranga Māori in your professional life?

I only asked the second question to interviewees who were currently professionally registered. I coded the responses to these questions, along with any other comments that interviewees made about Professional Registration elsewhere in the interview that did not tie in directly to the Dervin model.

In the group of interview participants, nine had never been registered, five had previously been registered but had not maintained their registered status through revalidation, and eleven were currently registered. As described in Chapter 3, there were fewer registered interviewees than originally planned due to discrepancies between interviewee email reporting of Registration status and verbal reporting in the interviews. Where there were such discrepancies, I took the verbal report as the true representation of Registration status.

4.3.1.1 BoK11 and Registration Decisions

Interviewees who answered the first question unanimously agreed that the inclusion of BoK11 had not discouraged them from taking part in Professional Registration. Twenty-three interviewees answered 'No' and explained why BoK11 had not influenced them negatively.

One interviewee stated that they had been positively influenced, in that the inclusion of BoK11 was part of the appeal of the scheme for them.

13: Definitely, yeah I think it's really, really good

One interviewee did not answer the question as asked, but instead commented on LIANZA membership more generally and how they had chosen to take a different direction for the time being.

Of those who were not professionally registered at the time of interview, the majority mentioned reasons for not becoming or remaining registered that were unrelated to BoK11. Four interviewees did not meet the qualification requirements, one of whom had an older qualification which involved a more complex process to become registered (though they said they were looking into this), three found it difficult to meet the demands of revalidation or to stay on top of their revalidation journal (though one also acknowledged that the process had since been simplified). Three unregistered interviewees spoke about lack of support from their employers or the profession for Registration: there was not always financial support to become or remain registered, nor were there perceived to be financial rewards or greater opportunities for progression through becoming registered.

18: I am not registered because it is a lot of work for something that
will have absolutely no recognition in this library

One interviewee had become disillusioned about having to fit their learning into prescribed Body of Knowledge elements, and one saw Registration as a money-making exercise and did not see the need for an additional scheme to prove themselves as a professional. One interviewee who remains registered mentioned there may be other reasons for not continuing in the future, but that the inclusion of BoK11 in the scheme was not one of them.

22: if I was to leave the scheme, it would not be because of
mātauranga Māori. There might be other reasons driving my
decision to leave the scheme, but not that one

Four interviewees expressed an intention to become registered in the future.

4.3.1.2   BoK11 and Journeys of Learning and Engagement

Of those who were currently registered at the time of interview, there was a reasonably even split between those who felt that the inclusion of BoK11 in the Body of Knowledge had impacted their journeys and those who felt it had not (6/5). Of the six interviewees whose journeys had been impacted, one had had a transformational experience through taking part in the Mātauranga Māori Within New Zealand Libraries workshop (which they attended primarily to meet the requirements of BoK11), two spoke about having to be more systematic and organised to make sure that they had those opportunities to engage and documented them, one said that the impact was created through LIANZA providing more opportunities to engage as a result of introducing Registration, and two said that their journey had been impacted but did not give a clear explanation of how.

All five interviewees who said that their journeys had not been impacted by the inclusion of BoK11 in the Body of Knowledge commented that they would have done the things that they had done in relation to mātauranga Māori regardless of whether they had been involved in Professional Registration.

> *14: I wanted to be registered because I want to be the best I can be.*
> *And I saw the inclusion of mātauranga Māori as an important part of*
> *that, but it isn't that that makes me do things, I do them anyway*

All of these five interviewees had demonstrated some level of connection or engagement with mātauranga Māori either prior to the inception of the Registration scheme or before becoming involved in librarianship: Two interviewees had undertaken university studies in Te Reo Māori or Māori Studies, one had taken part in a Te Reo course through a wānanga, and one spoke about substantial professional and personal engagement prior to the introduction of Professional Registration.

The fifth interviewee had grown up and was working in an area with a high proportion of Māori in the population, and while they stated they would probably have engaged anyway, the instances that they discussed had taken place since they became professionally registered. None of these interviewees appeared to be indicating that they felt they had done enough or that this might be a reason to discontinue their Registration in the future.

There were also five interviewees (including two who reported that their journeys had been impacted) who said they would have undertaken Professional Registration regardless of whether BoK11 was included in the Body of Knowledge, because for them it was part of their professional commitment in a more general sense.

> *24: I think the reason I'm registered … is because I think it's important to show a commitment to your own professional development. I'm pleased that Body of Knowledge is there, but it wouldn't be the reason that, if it hadn't been there I still would have become registered*

Two of the non-Māori librarians I interviewed commented on the mandatory aspect of the inclusion of BoK11 in Professional Registration. Those who overtly commented on the fact that BoK11 was mandatory were divided as to whether this was a good thing, one felt that it was positive that people who are not that interested were being forced to engage because mātauranga Māori is part of New Zealand's culture and heritage:

> *13: I think it's really good for the people that don't want to do it, or don't feel motivated, they have to do it, and I think that's a really good thing, so we can all go on this journey together and all grow and learn together, I think that's important*

The other interviewee, though, commented about some people (themselves included) not responding well to being forced to do things. This interviewee had made similar comments earlier in the interview in relation to an activity that they had been involved in which was mandatory.

23: it wouldn't help to be told I had to do that. It's that whole 'Don't

tell me what to do'. I hate it

Eight of the interviewees said that it was a good thing to have BoK11 included in the Body of Knowledge, while not going so far as to say that it is good to force people into engaging.

5: I think that it's really important that it is an element in the BoK.

While not every interviewee elaborated on this point, those that did highlighted different aspects. Two spoke about their belief that engaging with mātauranga Māori is part of a librarian's role in Aotearoa (which is something which was also discussed by focus group participants), and two interviewees spoke more generally about how it is important for New Zealanders to have a certain level of understanding. Another commented that it was the one aspect of the Body of Knowledge that they had to pay particular attention to engaging with, and one interviewee pointed out that it helps non-Māori to encourage one another to engage rather than always relying on Māori to provide opportunities.

Three of the non-Māori librarians I interviewed talked about either themselves or others being afraid of BoK11.

2: I have to say without having looked at it, the thought of that

mandatory [element] scares me, it does, because that is complex,

and that would make me panic a bit

This interviewee went on to say that it is probably simple once you break it down, which suggests fear of the unknown. This ties in with a second interviewee who talked about observing fear of the unknown in colleagues, who see the other aspects of the Body of Knowledge as achievable but have concerns about how to meet BoK11. One interviewee talked about how colleagues are often reticent to take the initiative in encouraging peers to engage with BoK11 because of fear.

The availability of learning opportunities for meeting the BoK11 requirements was another topic mentioned by interviewees and revealed a variety of opinions. Two interviewees felt that the introduction of BoK11 had created more opportunities for learning in the area of mātauranga Māori:

> *3: because it's there as part of the Body of Knowledge, I think*
> *LIANZA's actually presenting more opportunities to engage with it*

One interviewee (who is located in a less populous area of Aotearoa) said that there are not enough opportunities, particularly in their location:

> *11: I think some librarians probably really struggle to see the*
> *relevance of BoK11 in their Registration, and struggle because there*
> *aren't always enough opportunities to show that*

And three interviewees said that there are plenty of opportunities, but that non-Māori have to go and look for them. They spoke about finding ways to engage within their own work or personal lives and reflecting on that rather than necessarily needing to go on a particular course.

> *17: so I get a bit impatient with people who say they can't find*
> *anything to do, that is, 'Nobody's running a course for me'. There are*
> *lots of things that you can do*

One previously registered interviewee spoke about how they felt that Te Reo Māori does not have a central place in BoK11 and how that had put them off. This interviewee had been advised by a LIANZA representative not to include a significant experience of learning Te Reo in their revalidation journal under BoK11. This contributed to their feeling disillusioned about the process and their subsequent decision not to continue. One interviewee spoke about how the process of talking about their journey of engaging with mātauranga Māori with me was a helpful exercise in reflecting on two particular experiences and the connections between them, suggesting that the interview process itself could be a useful way to encourage registrants to reflect more deeply.

4.3.2   Tie-ins with Dervin Model

The other inductive sub-themes that I derived from the interviews were mainly topics that tied-in with comments made by interviewees on the Sense-Making process but did not apply directly to any of the phases or Helps/Barriers. While not addressing the sub-questions of Research Question 1, these elements still contribute to answering the overarching question which is: How are non-Māori librarians in Aotearoa New Zealand making sense of mātauranga Māori? The sub-themes in this theme are as follows:

- Can get by not Knowing This
- Library Issues
- Te Reo Māori
- What Other non-Māori Do
- Connecting on a Personal Level

4.3.2.1   Can get by not Knowing This

This sub-theme highlights comments on the cultural factors which meant that interviewees were often not in a position of being required to have knowledge and understanding of mātauranga Māori by their employers or mainstream New Zealand culture. While none of the interviewees spoke in detail about the concept of privilege, and only two mentioned it by name, a number of ways in which they spoke about the issues highlighted the role of privilege particularly in the absence of a situational sense of compulsion to engage. The codes in this sub-theme are:

- Didn't Have any Problems Because of What They Didn't Know
- Engaging Fully is Optional
- Somebody Else's Responsibility
- Retrospect

4.3.2.1.1 Didn't Have any Problems Because of What They Didn't Know

I asked interviewees the question "Did you have any problems because of what you didn't know?" in relation to each Sense-Making instance that we discussed in detail. The answer was "No" in thirty-six instances out of fifty-one, for twenty interviewees out of twenty-five.

> *I: Did you have any problems because of what you didn't know?*
>
> *23: No, none, which is probably a sad commentary on society but no, never*

This is important because it indicates the absence, in the majority of cases, of a key way that individuals come to have an awareness of a Gap.

4.3.2.1.2 Engaging Fully is Optional

> *10: And I think you're, it's bad if you say you're a New Zealander and just ignore sort of the Māori side of whatever, and I mean it can be as simple for some people as just saying "kia ora" or using Māori language, whereas some people it's all about actually full-immersion, learning Te Reo fully and that sort of thing*

Three of those interviewed commented about the journey of engaging with mātauranga Māori being different for different individuals in terms of the depth they felt compelled to go: two spoke about this in relation to New Zealanders generally (as per the quote above) and one compared themselves with a colleague who was more engaged. The sense that came through in these comments was that it was considered acceptable for some non-Māori to have a lower level of understanding and engagement with mātauranga Māori than others.

Six interviewees made other comments about how they had not felt strongly compelled to engage: being resigned to not becoming fluent in Te Reo, not seeing any material benefits from learning the language, not having felt particularly compelled to engage through work or study until they were in a Māori environment or situation where they had to, and weighing up their priorities of whether they would learn Te Reo or concentrate on other projects that they were wanting to engage in.

Three of the interviewees commented on either themselves or others feeling that they had done 'their bit' in terms of contributing to mātauranga Māori and the profession, one of whom was pleased that they had not given up engaging on account of being too old. Five interviewees had not really had the need or impetus to engage deeply and so had learned things little bit by little bit rather than making a conscious effort to engage.

4.3.2.1.3 Somebody Else's Responsibility

> *5: what I would do in that situation usually, … is I'd defer to the*
> *dedicated position and look for their guidance and advice and try*
> *and make myself engage so that it helped me develop skills and*
> *confidence, but aware that actually [laugh] I'd often just sort of let*
> *the experts [step in and do the work]*

This is where interviewees talked about either themselves or others implicitly expecting someone other than themselves to make sure that they engage, or having people who are willing to step in and help out if they get stuck when they are in a situation which requires some cultural knowledge that they do not have. This has connections with the Dervin Barrier of *Fear Guilt Discomfort Embarrassment* (section 4.2.3.1.2 above) because there is a certain element of risk involved in stepping out and engaging rather than relying on the 'safer' option of expecting Māori to take the lead. There were allusions to overreliance on Māori librarians for help in this regard from nine interviewees, and this is something which also came through strongly in the focus groups. Two interviewees commented that they had only had access to knowledge either through their studies or through work in libraries and felt that they would not have learned otherwise.

4.3.2.1.3.1 Mandatory

Interviewees also commented about activities being *Mandatory*. In a sense requiring engagement to be mandatory passes the responsibility to a third party because it removes the need for self-motivation. There are two angles within the comments: 'A certain activity should be compulsory', and 'making things compulsory doesn't make a real difference or is off-putting'.

One interviewee spoke about making Te Reo compulsory in schools, and a second felt that INFO530 Māori Information Sources[20] should be a compulsory course in the Master of Information Studies at Victoria University of Wellington.

> *9: I'm not sure if it was a compulsory paper or if it was an optional one, I can't remember. It should be compulsory I reckon [laugh]. If it wasn't compulsory I think I would've been thinking to myself 'that should definitely be compulsory'*

Another interviewee, however, spoke about how they had taken a mandatory course as part of their library studies qualification and would have got more out of it if it had been voluntary because they would have been more engaged. Two interviewees talked about compulsory training which was seen by colleagues as box-ticking and they did not really get anything out of it, though one felt that such courses did have the potential to help non-Māori make small shifts in the right direction.

4.3.2.1.4 Retrospect

> *16: Just living in a place where Māori culture is so much to the fore, I really wasn't sure, there were times when I was possibly going about it in a different way than I would now*

Five of those interviewed commented that they would have acted differently in particular situations if they had known then what they had come to know through their processes of learning and engagement. This ties in with reflection as a type of Bridge (section 4.2.4.3.3 above).

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[20]https://www.wgtn.ac.nz/courses/info/530/2020/

The next sub-theme is *Library Issues*, and these are comments that relate specifically to how mātauranga Māori and engaging with it connects to libraries and librarianship. The codes in this sub-theme are:

- Bicultural or Multicultural
- Good Librarians
- Marae Library Connections

4.3.2.2.1   Bicultural or Multicultural

> *18: it is a bicultural nation, well, it's a multicultural nation built on biculturalism*

> *2: I think that the focus sometimes is too much about English and Māori when we're more diverse than that*

Seven interviewees made comments around libraries also being multicultural and that being the context for bicultural engagement. Three of these commented on the need to cater for their community's particular mix of cultures. Two others acknowledged increasing multiculturalism but emphasised the importance of recognising the special place of Māori in Aotearoa. One interviewee found it interesting to move from a very multicultural area to one that was more bicultural. Another commented that the focus is too much on Māori and New Zealand Europeans, when there are other cultures to cater to as well, they also said they would like to learn about more cultures if they had time.

4.3.2.2.2   Good Librarians

There was a motif through several of the interviews of the concept that being a librarian, or being a good librarian, was something which had a bearing on interviewees' engagement with mātauranga Māori.

> *16: I do feel that the awareness of [mātauranga Māori] has made me a better librarian*

11: I think that's really about what we librarians love to do, we are

seekers of information and so, when you need to know something,

we're generally pretty good at finding it out

There were two separate issues within the *Good Librarians* code: firstly that knowing about and engaging with mātauranga Māori is part of being a good librarian, and the second is that good librarians know how to find things out and so interviewees applied their existing librarian skills to the process of learning about or engaging with mātauranga Māori (also discussed in section 4.2.5.1.2.2.2 above as a Help).

4.3.2.2.3 Marae Library Connections

Four interviewees had learning moments around the connection between libraries and marae. This came through in two ways: first, two interviewees came to realise that a marae is a library for the Māori who are connected with it, in that it contains stories and history which are reflected in the various aspects of the physical space, such as carvings and tukutuku (ornamental lattice-work) panels, as well as collections of taonga. The other aspect is when two interviewees realised the way they might feel when they go onto a marae (uncomfortable or nervous) is the same that Māori might feel when they come into a library, and thus becoming more aware when working with Māori patrons.

18: so we went to the marae and I was really anxious, I was really

worried that I was going to say the wrong thing, I was going to sit in

the wrong place, I was going to look out of place, I was going to look

like I didn't belong there ... And then I contrasted it with the library,

this is a place that I'm comfortable with, I know where I should be, I

know where I should go, and so on and so forth, and for me that was

really powerful to get that sense of, you know, and going on the

marae, if nothing else, I experienced the anxiety that many Māori

students and Pacific Island students and students in general

experience when they walk into a library, particularly a big scary

academic library, for the first time

4.3.2.3 Te Reo Māori

The next theme is *Te Reo Māori*, which consists of comments about the Māori language that do not relate directly to the process of attempts to learn it. The sub-themes under this theme are *Language as a Key to Culture* and *Saving Te Reo*.

4.3.2.3.1 Language as a Key to Culture

> *8: I think learning a language has been the best thing for learning*
> *about mātauranga Māori because you learn about protocol and you*
> *learn, like through learning proverbs and whakataukī[21] and things*
> *like that, you start to learn about a culture*

Eight interviewees spoke about language as a key to other aspects of mātauranga Māori. Quotes in this sub-theme are about how learning Te Reo Māori gave interviewees access to other aspects of Māori cultural knowledge alongside knowledge of the language, in a way that they may not have had access to otherwise.

4.3.2.3.2 Saving Te Reo

> *3: there was beginning to be a sense around that the language*
> *wasn't going to survive if we didn't all do something about it*

Six interviewees made comments about how it is important to learn Te Reo either because of its status as the first language of Aotearoa or because it is a marginalised language that needs to be spoken in order to have a chance of survival. In connection to the point above, this is key because Te Reo is the language of mātauranga Māori and probably the strongest connection to it (Waitangi Tribunal, 2011). There was also a strong emphasis on Te Reo Māori in the focus group discussions.

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[21] proverb, significant saying

This theme consists of interviewee comments on their observations of other non-Māori in their lives and how they engage or do not engage with mātauranga Māori. The codes in the theme are positive 'doing well' and negative 'not doing well' for each of the following: individuals, organisations, the profession, and society as a whole. The biggest code in this theme is *Individuals not Doing Well* with comments from nine interviewees.

4.3.2.4.1   Individuals Doing Well

Four interviewees talked about colleagues or managers making efforts to engage through doing courses, buying resources or engaging in their personal lives. One commented about how individual librarians are largely respectful and aware of the importance and significance of mātauranga Māori and that the problems are more at the organisational level.

> *5: I think many of us in the library profession are individually, if not*
> *really accomplished with mātauranga Māori, at least really*
> *respectful and really aware of its importance and significance.*

4.3.2.4.2   Individuals Not Doing Well

Nine interviewees made comments about individuals who were not doing well in engaging with mātauranga Māori.

> *21: it's hard to persuade people, I find it very frustrating, including*
> *the people I love, whether at home, at work or among friends*

Interviewees talked about this in various ways. Three interviewees talked about individuals being afraid or not knowing how to engage. Three spoke about deliberate avoidance of engaging or open hostility, three mentioned the issue of individuals having a lack of awareness or interest which prevents them from engaging. Two talked about issues caused by people overestimating their own knowledge or position in relation to mātauranga Māori. One interviewee (quoted above) highlighted the difficulty in persuading others to engage, and another mentioned problems with colleagues but gave no further details.

4.3.2.4.3 Organisations Doing Well

Organisations who are making attempts to engage were mentioned by seven of the interviewees. Two interviewees talked about their organisations being committed to sending employees on training such as language learning or the Mātauranga Māori Within New Zealand Libraries workshop, one interviewee described going to Mātauranga Māori Within New Zealand Libraries with their team as something that was beneficial.

> *7: my workplace gave me time to go, not only did they run the*
> *courses, but the courses were in house and so we had time to go to*
> *them and*

> *I: Mmm. Ah awesome in work time, yeah*

> *7: Yeah, oh yes. And we were really supported, like I was supported*
> *in all my sort of efforts to get Māori language training inside our*
> *organisation. Yeah, so I was thoroughly supported*

One interviewee pointed out that tertiary libraries they had encountered were doing particularly well compared to other library types. One talked about how one organisation they had worked for made efforts to make mātauranga Māori a priority and people that could help were very visible, and another talked about their organisation making good staffing decisions regarding a Māori specialist role.

4.3.2.4.4 Organisations Not Doing Well

Seven of the interviewees made comments about how their own or other organisations were not doing well in engaging with mātauranga Māori. Three talked about organisations paying lip-service or being tokenistic in their approach.

> *23: And that's unfortunately what I think a lot of institutions do now,*
> *is they pay lip service to it and they just say 'OK yeah no that's fine'*
> *and I wonder if, most of the institutions now, if they truly sincerely*
> *believe all the things that they say and that they claim to do, with all*
> *the signage and this, that and the other.*

Three of the interviewees spoke about how Māori customers were not properly supported or catered to in libraries. One spoke about how consultation was not always done in a culturally appropriate way. One interviewee talked about how sometimes organisations expect non-Māori staff to engage but do not provide the support to help them do that. This connects with some comments made in the focus groups.

4.3.2.4.5 The Profession Doing Well

Two interviewees made positive comments about the profession and mātauranga Māori. One pointed out that there is an increasing focus on mātauranga Māori and one talked about how knowing how to support Māori is something that is important for libraries all across the country.

> *15: the library world seem to be more and more focussing on*
> *mātauranga Māori worldview*

4.3.2.4.6 The Profession Not Doing Well

Three interviewees (including one who commented on *The Profession Doing Well*, above) commented on ways that the profession is not doing well. One pointed out the Western roots of librarianship and how this is still reflected in library practices, and they did not think this was going to change. One interviewee felt that libraries and librarians were over-simplifying the issues by simply translating things into Te Reo without taking a step back and considering differences in worldview, and the third expressed frustration at libraries struggling to get beyond bilingual signage, and also unwillingness to repatriate items to Māori communities.

> *22: I think, even now I sort of still struggle with the fact that a lot of*
> *when people talk about mātauranga Māori it's 'Well, can we have*
> *[bilingual] signage?' You know, and I just sort of think 'Ah, haven't*
> *we moved beyond that? What does it really mean?'*

4.3.2.4.7 Society as a Whole Doing Well

Four interviewees commented on how society is changing in Aotearoa and that Māori language and culture is more visible than it was. Two of these particularly noticed this through spending some time away from Aotearoa and then coming back to find it had changed quite a lot in this regard.

> *1: I think the way that [Māori culture is] so much now a part, well it*
> *always has been, but now it's become such a part of New Zealand*
> *society, whereas when I first started my career it was there but it*
> *was kind of something other people did. And now it's just part of*
> *everything, and it gives New Zealand something very special*

4.3.2.4.8 Society as a Whole Not Doing Well

> *12: there's a profound lack of understanding by mainstream society*
> *about a more specific experience of what Māori culture and society*
> *is, and how it's been shaped by colonising forces*

Five interviewees made comments about society as a whole not doing so well. Two mentioned ignorance or lack of awareness around the ongoing effects of colonisation and breaches of Te Tiriti o Waitangi, two interviewees talked about the general public only engaging with the aspects that they like (the haka at rugby matches, for example), or only engaging when it suits them. Interviewees also mentioned closed-mindedness, harshness and the inability of some European New Zealanders to identify their own culture.

4.3.2.4.9 Knowing More or Less Than Others

There is also one extra code, *Knowing More or Less Than Others*, which covers comments made by three interviewees about how they felt they probably knew more than their non-Māori peers. One interviewee felt that they knew more than many of their fellow New Zealanders, but wondered why that was since they had had the same opportunities to engage.

One interviewee felt that they had "tackled biculturalism" to a greater extent than others (though they did also state that they felt their journey was probably similar to a lot of other people's), and one felt that they had a better understanding of Treaty issues than others, and this meant that they were able to have more robust discussions with Māori colleagues when working together on Māori issues in the workplace.

> *12: my experience of myself in relation to a lot of other Pākehā people, is that I have quite a degree of understanding of mātauranga Māori compared to a lot of the other Pākehā people that I encounter*

4.3.2.5 Connecting on a Personal Level

The final sub-theme in *Tie-ins with Dervin Model* is *Connecting on a Personal Level*, where interviewees talked about aspects of the holistic nature of their experience with mātauranga Māori. The codes in this sub-theme are:

- Own Cultural Background
- Transformational/Personal not Just Professional
- Early Experiences

4.3.2.5.1 Own Cultural Background

> *3: it was quite interesting to see that way they had sort of formulated [the learning experience] to, partly one of them was actually about acknowledging your own roots and so as a Pākehā for example acknowledging your whakapapa back to Scotland and England and all those things and actually owning it*

This code covers comments about how engaging with their *Own Cultural Background* helped interviewees to engage with mātauranga Māori or inversely, they were more able to connect with their own origins having spent time engaging with mātauranga Māori. A clear example of this is three interviewees who created a mihi including their version of a pepeha (tribal saying). A pepeha traditionally refers to geographical landmarks such as mountains and rivers, and iwi, hapū and whānau connections (Cheung, 2008).

Creating a mihi based on their own cultural backgrounds helped these interviewees to better understand the connection to place that is such a key aspect of Māori culture (Papuni & Bartlett, 2006), as well as linking to other knowledge such as Te Reo Māori.

4.3.2.5.2 Transformational/Personal not just Professional

> *20: It's a bit tricky this one though, because it's not just a professional development thing. It's quite large and you've got to have that personal motivation as well. And I think it's quite significant personally, it's not the same as just doing other things that you can kind of isolate and say 'Look, I'm doing this particular thing because it's something I need to be able to do for work'. It's sort of a bit more messy than that*

The transformational and personal nature of mātauranga Māori was raised by nine of the interviewees. These comments relate to how engaging with mātauranga Māori had impacted interviewees in a personal way not directly connected to a Dervin phase, or the transformational nature of their experiences. Four interviewees talked about ways in which engaging with mātauranga Māori impacted them by extending beyond the professional realms of work or study. Three interviewees made specific comments about how their experiences had been transformational, for two of the three, these were their first major experiences of engaging with mātauranga Māori. Three interviewees commented about how particular experiences have had a long-term impact on them, having carried the memory and the knowledge they gained forward into future experiences.

4.3.2.5.3 Early Experiences

Twenty-three of twenty-five interviewees referred to childhood experiences, either as part of their timelines of engagement, or as side-comments. These comments ranged from the inclusion or lack of inclusion of Māori content in their formal schooling, other experiences such as noho marae, or living alongside Māori during childhood.

5: When I was about twelve my dad was studying to be a teacher

and he had an experience of going to a marae for the night, to have

a pōwhiri and to experience a marae and what you would do on a

marae and he took me with him as whānau and that was a real eye-

opener.

11: I learned how to make pois[22] [sic] and sing Māori songs and

things like that, but there was no connection that stayed with me

One interviewee talked about having a cultural background that was very secular so the spiritual aspect of Te Ao Māori was something new and different for them. One interviewee, while not identifying as Māori mentioned having a Māori ancestor, and the awareness of that fact influenced some of their understanding of Māori culture as they were growing up.

In an early interview, one interviewee chose to discuss a childhood instance, which did not work well with the questions. While this was included in the analysis where possible, I suggested to later interviewees that it was best not to choose childhood instances for discussion.

4.3.3   Codes Independent of Dervin Phases Summary

This section has revealed additional depth within the data through further analysis beyond the various aspects of the Dervin Sense-Making model. Some key findings in relation to LIANZA Professional Registration present some important areas for discussion. The personal nature of interviewees' engagement with mātauranga Māori and the pervasive effect of privilege in providing ways to avoid bridging the Gap are also important themes to be explored in Chapter 6.

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[22] Poi: a light ball on a string of varying length which is swung or twirled rhythmically to sung accompaniment.

4.4   Chapter 4 Summary

This chapter has detailed the findings of the interviews with non-Māori librarians, bringing together key findings relating to interviewees' processes of Sense-Making in relation to mātauranga Māori and broader aspects of the topic in relation to LIANZA Professional Registration and other additional issues.

The first part of the chapter detailed the various Situations, Gaps, Bridges and Outcomes discussed by interviewees, along with factors which had acted as Barriers or Helps in their Sense-Making instances. Situations divided broadly into two categories. The first was those where interviewees' environments led to particular instances of Sense-Making, through a workplace scenario, an unexpected encounter, or through the influence of broader society. Contrastingly, several interviewees were in Situations where they chose to bridge a Gap rather than needing to address Gaps in their day-to-day lives.

The majority of interviewees discussed their perception of their knowledge Gaps in relation to mātauranga Māori being very large, with several comments being about how interviewees felt they did not know much at all. The two main areas of Gap were related to *Libraries and Information* and language and cultural practices.

The Barriers that had the potential to prevent interviewees from moving forward in their Situations were classified as either Internal or Practical. Internal issues included fear and other negative emotions such as embarrassment, not being well equipped to respond to *Being Challenged*, or having trouble getting beyond their *Own Cultural Viewpoint*. Practical Barriers related to more external factors such as limited time and various challenges related to learning Te Reo Māori.

Interviewees discussed three main ways of bridging their knowledge Gaps. These were *Books and Text Resources* of various kinds (including online sources), *Courses*, and *People and Situations*.

The things that interviewees found helpful in their Sense-Making either relate to various people who they came into contact with, or resources and qualities within themselves that helped them move forward. People helped by coming alongside interviewees in their learning, creating a safe or immersive environment for interviewees to engage, or challenging them when they made mistakes. Internal factors were aspects of interviewees' personalities or previous *Skills and Experience* which they brought with them into the instance.

Outcomes were divided into the two main headings of Internal and External. Internal encompassed various changes in the way interviewees felt either about others or about themselves. External Outcomes were ways in which interviewees applied their knowledge in practical settings or moved forward to seek more knowledge. A small number of interviewees commented about making no change or achieving less than they had hoped through an experience.

In the second part of the chapter I presented further findings relating to aspects sitting outside of the Dervin model. I asked interviewees about the inclusion of the mandatory mātauranga Māori element, BoK11, in LIANZAs Professional Registration scheme. None of the interviewees had been deterred from taking part in the scheme by the inclusion of mātauranga Māori, and interviewees who were not currently registered gave other reasons for deciding not to take part in the scheme. Registered interviewees were divided as to whether taking part in the scheme had made an impact on their journeys of learning or engagement. While for some it had led to transformational learning, others felt that their self-motivation would have led to engagement regardless of whether the scheme existed.

Other aspects tied in with the Dervin model but were not directly connected to it. These included the recognition that non-Māori librarians can get by not knowing about or engaging with mātauranga Māori. Some extra *Library Issues* were identified, such as the relationship between mātauranga Māori and being a good librarian. Additional issues related to Te Reo Māori included the understanding of language being the key to a culture, and the importance of ensuring the survival of the Māori language for this reason. As well as talking about their own progress and journeys,

interviewees also made comments, both positive and negative, about individuals, organisations, the profession, and society as a whole. The final theme in this section was about *Connecting on a Personal Level*, where interviewees discussed their own cultural backgrounds and early experiences in relation to mātauranga Māori, and how in some cases engagement had been transformative.

In the next chapter, I will present the findings of the Focus Group stage of the research, and I will discuss the implications of the findings of both sets of findings in Chapter 6.

5 Chapter 5: Focus Group Findings

5.1 Introduction

This chapter presents the analysis of the focus group data. Focus groups were included alongside the interviews to prevent presenting a one-sided picture of non-Māori librarians' engagement with mātauranga Māori by giving Māori librarians a chance to share about their experiences with non-Māori colleagues and their aspirations for the future of the profession. As described in Chapter 3, I used a similar thematic analysis technique to that used to analyse the interview data. The chapter is laid out to parallel the interview findings chapter by arranging the themes into the corresponding areas of the Dervin framework where possible. The connections are sometimes loose and some topics potentially relate to more than one phase of the model. This is followed by a separate consideration of profession-wide issues and aspirations, and the prevalence of references to Te Reo Māori throughout the focus group data. Table 7 gives an overview of the Focus Group Findings:

Table 7: Focus Groups Findings Overview

Situations: Choice	Helps and Barriers		Outcomes: Bigger than Individual	
Wanting or not wanting to engage	*Helps*	*Barriers*	*Benefits*	*Risks*
Long way to go	Internal (e.g. openness/ acceptance	Internal (e.g. overreliance/ helplessness)	Good for Māori (e.g. allies lighten the load)	Māori concern/alienation
	External (e.g. organisations and leaders	External (backlash from other non-Māori)	Good for non-Māori (e.g. transformational)	Non-Māori influence (e.g. cultural appropriation)
Whole Profession	LIANZA Registration	Mātauranga Māori workshop	Normalising (e.g. part of a librarian's job)	Organising (e.g. rewards for engaging)
Te Reo Māori				

The chapter ends with a visual representation of the levels of agreement within and between groups on each issue discussed.

I have given each participant a pseudonym (as recommended by Gibbs, 2007) to demonstrate that quotes are drawn from all three groups and the email participant, and that different participants contributed substantive comments within each group. The participant pseudonyms are as follows:

Group 1: Hana, Kura, Emma

Group 2: Rangi, Awa, Wiremu Z (participated via Zoom)

Group 3: Marcelle, Lucy, Pānia, Miri

Email Participant: Moana E

I am not indicating which group corresponds to which geographical location to further protect the confidentiality of participants.

The one email participant did not have the opportunity to give answers that were as in-depth and drawn from multiple experiences like the groups did, thus they mostly gave quite general responses but I have included their comments where possible. In doing so, I am conscious that these have been made in isolation from other participants and therefore have not been discussed or responded to by them.

I have made some small edits to the included quotes for ease of reading. False starts, repetitions and other disfluencies have been removed, unless removing them detracts from a significant point that a participant is making. I have removed participants' and my own responses (Mm/Mmhm/Yes/Yeah/OK etc.) unless they are followed by a more substantive comment or removing them detracts from the meaning of the quote as a whole. Where quotes have been adapted in any other way to contextualise their meaning, this is indicated by the use of square brackets, and I have used ellipses where I have removed longer interjections from the middle of a quote. As part of the member checking process, I gave participants a chance to compare the edited versions of quotes to the original transcript versions, to ensure they were satisfied that I had not edited any quotes in a way that might distort the original meaning. No participants requested any changes to their quotes.

Vaughn, Schumm, and Sinagub (1996) express concern that smaller groups are more likely to be dominated by the contributions of one or two individuals. While there was some variation in the amount of talking from different participants, Guest et al. (2012) concede that this can be difficult to avoid, even for an experienced focus group moderator. Seven out of ten group participants gave substantive answers to all seven questions, one declined to answer one question because they lacked experience of Professional Registration, one declined to answer one question because they felt their group-mates had covered all the relevant points, and one did not give extended answers to two of the questions but contributed to those parts of the conversation with short interjections.

5.2   Situations: The Choice to Engage or Not

The first theme is connected to situations which lead (or do not lead) to engagement with mātauranga Māori. The situational factors that focus group participants discussed were mostly in relation to non-Māori librarians having a choice of whether or not to engage with mātauranga Māori. This also came up in a different way in the interviews, where participants largely did not have any problems because of what they did not know (such problems could have alerted them to the existence of a Gap). Focus group members also spoke in a more general sense about how society has *A Long way to Go* before Māori culture and knowledge is recognised as having equal value to Western knowledge and culture.

5.2.1   Wanting or not Wanting to Engage

All of the groups and the email participant highlighted the important issue of whether non-Māori librarians have a desire to engage, and that many view mātauranga Māori as something optional within the profession. Emma in group 1 highlighted the contrast that Māori librarians do not have that choice about whether to be bicultural or not:

> *EMMA: It's really motivated individually … it's an option, optional,*
> *'I'll choose to be bicultural today, tomorrow I might not be', whereas*
> *we're always in sights of it*

Kura also spoke about how training events often lead non-Māori to become interested in mātauranga Māori, but the difficulty is getting them to take the initial step and attend events or activities with a Māori focus. Two groups commented about not wanting to try and force non-Māori to engage when they do not want to do so voluntarily. This illustrates the tension between wanting non-Māori to engage, but acknowledging that the non-Māori themselves must have the desire for engagement if they are going to get anything out of it.

Group 3 talked about how non-Māori might say that when they come to be in a situation requiring cultural knowledge, that they have not had enough opportunities to learn, but the Māori librarians found that when they created opportunities for their non-Māori colleagues to engage, some would still be resistant: Pānia talked about "sighs of grief and rolling of eyes" and Miri talked about "exasperation" when presenting their non-Māori colleagues with such opportunities. Pānia put this resistance down to having no desire to engage with mātauranga Māori.

5.2.2   A Long way to Go

Along similar lines to the sub-theme above, participants in all three groups talked about how there is still a lot of work that needs to be done in terms of non-Māori engaging with mātauranga Māori. There was agreement with the issues raised around this in two of the three groups (See Table 8, below). Two groups talked about how there are still aspects of libraries' practices and approach that need to change following on from the increased awareness of biculturalism in the nineteen-eighties, and how some of the changes that Māori librarians had asked for at that time had still not been achieved.

> *AWA: Well, I would say, there hasn't been a great deal of progress*
> *where I am. Everything seems to have been frozen in time from the*
> *nineteen-eighties when all this big explosion of biculturalism started,*
> *to now.*

Kura in group 1 did not give specific examples of what this involved, and Awa in group 2 said that her workplace still had not installed bilingual signage, even though they had been talking about doing so for a number of years.

Group 3 pointed out that there have been good intentions from non-Māori in the profession and in society as a whole in regards to embracing Māori knowledge and culture for a long time but these have often not been followed through. Group 3 also highlighted the role of the New Zealand school system in perpetuating ongoing ignorance in relation to Māori, through failing to teach Māori history[23]. So they are identifying systemic issues rather than personal issues.

5.3   Helps and Barriers

The only questions in the focus groups which pertained specifically to the Dervin model were those relating to Helps or Barriers to non-Māori colleagues engaging with mātauranga Māori. These questions tied-in with those that I asked interviewees about the Helps and Barriers that they had come across in their Sense-Making journeys. The Helps and Barriers that were raised by focus group participants are divided into Internal and External for both categories, which is also similar to the themes of the interview Helps and Barriers.

5.3.1   Helps

5.3.1.1   Internal

The sub-theme of internal Helps covers factors internal to non-Māori librarians that focus groups highlighted as potentially helpful to their colleagues when they are learning about or engaging with mātauranga Māori. It incorporates the following codes:

- Safety and Comfort
- Openness and Acceptance
- Understanding (own) Privilege

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[23] There have been recent developments in this area which will be discussed in Chapter 6, section 6.5.3

5.3.1.1.1 Safety and Comfort

Two groups talked about non-Māori librarians being helped in their process of learning or engagement if they felt safe, comfortable or confident to engage with mātauranga Māori, which was something that was also raised in the interviews. In group 2, this issue was raised by each member of the group and two substantive supporting points were also made. The groups felt that having a person or people who they were comfortable about approaching with their questions was helpful for non-Māori librarians:

> *AWA: Yeah, someone who can show them a way, who they're happy*
> *to learn from, open minded to learn from*

> *WIREMU Z: It's that feeling safe, feeling safe and comfortable, 'cause*
> *you're more likely to learn and engage and carry on with something,*
> *the more comfortable you are with that*

Emma in group 1 talked about non-Māori librarians feeling more confident to engage with Māori people if they had more confidence around mātauranga Māori. Wiremu in group 2 also said that having that type of confidence might mean that non-Māori librarians are more likely to help Māori customers themselves rather than immediately passing them on to the Māori subject specialist without making any attempt to help. Rangi spoke from an organisational perspective, of being involved in efforts to create a more comfortable environment to encourage non-Māori to choose to engage.

5.3.1.1.2 Openness and Acceptance

Three participants in two groups talked about being open to learning about and engaging with mātauranga Māori, or accepting the importance of mātauranga Māori in libraries as something that could help non-Māori librarians engage.

> *PĀNIA: if there is that genuine 'yes, I want to be in this role and I*
> *accept that this is part of it, and want this to be part of it' then that*
> *desire and acceptance comes together and opens the way for*
> *learning and engagement*

In group 2, Wiremu talked about how people often join the library profession because they want to help others, and so that openness is helpful in terms of non-Māori librarians being willing to engage with mātauranga Māori. He also said that if non-Māori librarians are more open to getting out of the library and engaging with Māori stakeholders then it will help them develop. This is connected to other issues such as non-Māori librarians having the confidence and competence to engage in this way, and whether they are held back by fear.

5.3.1.1.3   Understanding (own) Privilege

Group 1 talked about respect and humility and an ability for non-Māori librarians to recognise their own privilege as they approach mātauranga Māori as factors that will help them. All group members gave an indication of verbal agreement.

> *KURA: And some of the best examples I've seen of non-Māori expressing Māori, being experts in the Māori, what am I talking about?*
>
> *HANA: realm [laugh]*
>
> *KURA: ... They always step away and start completely by acknowledging their own privilege and recognising that they're coming from that platform, and that they don't have any, well it's starting with that 'I am not Māori', so that's part of that humility and making sure that they realise that their knowledge base is very different*

Hana pointed out that enthusiasm is important, but non-Māori also need to have humility and respect. This is connected to the issue of *Non-Māori Influence* to be discussed in section 5.4.2.2 below.

The external sub-theme covers the factors identified by focus group participants that are outside of non-Māori individuals that could help them to engage with mātauranga Māori. This incorporates the following codes:

- Things are Changing Slowly
- Visual Aids or Pocket Guides
- The Role of Organisations and Leaders

5.3.1.2.1   Things are Changing Slowly

Participants in all groups and via email talked about how New Zealand society is gradually changing which is making things easier in terms of non-Māori wanting to engage with mātauranga Māori. In group 1, Kura spoke about progress happening in "fits and starts", and Hana spoke about how in her library there were a lot more young Māori staff being employed than previously, which was contributing to change. Group 2 had also noticed changes within their lifetimes:

> *RANGI: And I know growing up the attitude for a lot of non-Māori is*
> *completely different to a lot of non-Māori now, especially probably*
> *from my generation, that there is a change in the way that people*
> *think about the Māori world. It wasn't that long ago people were*
> *sort of poohpoohing anything to do with things Māori. And I just*
> *know from my own experience, I just think the future's looking good*
> *for the next generation*

Group 3 pointed out that national bodies now have statements on library approaches to mātauranga Māori, and that government developments like the Māori language strategy will also impact libraries moving forward. Moana said that things are starting to happen now but progress has been slow.

A key aspect highlighted by group 2 was the importance of understanding that meaningful change takes time and being prepared for that rather than looking for a quick fix. They discussed how there are often projects which are ticking a box but do not produce sustainable change. They saw that the approach to mātauranga Māori needed to be ongoing rather than being something that could be rushed. Rangi pointed out that "We're not going anywhere, are we? We're here to stay". Wiremu in group 2 commented that small efforts by individuals are also important and can lead to change. He gave an example from his own experience, when he started working at a new library, he consistently used Māori greetings and signoffs in his emails, and he gradually noticed that colleagues began using them in their emails to him. An understanding of the long-term commitment required to bring about change can help non-Māori librarians to persevere in their engagement with Māori knowledge and prevent them from seeing it merely as a box-ticking exercise. Since mātauranga Māori is not static, as with other areas of professional knowledge for librarians, there is a need to continuously learn, develop and adapt.

5.3.1.2.2   Visual Aids or Pocket Guides

Hana in group 1 gave two examples of initiatives to help non-Māori engage with mātauranga Māori in the workplace using visual aids such as posters and pocket guides incorporating commonly used Te Reo phrases along with waiata and karakia (prayer[s]), which could help non-Māori feel more prepared in a situation requiring cultural knowledge. She said that these types of resources serve to take the onus off Māori librarians to be responsible for all Māori cultural involvement in the workplace.

5.3.1.2.3   The Role of Organisations and Leaders

While the Dervin Sense-Making model does not incorporate analysis beyond the level of the individual, focus group participants made a number of comments about the importance of organisations and leaders in helping to encourage individual non-Māori librarians to become more engaged with mātauranga Māori. This ties in with what some interviewees said about being helped by the external environment. This code covers two aspects: *Leading by Example* and *Policy and Practice*.

All three groups mentioned the importance of those in leadership positions demonstrating their support for mātauranga Māori through *Leading by Example*.

> *WIREMU Z: but, also I think leadership, so I think that, 'cause your,*
> *[Rangi's workplace] leadership team in the library are learning up*
> *here and then it will disseminate out*
>
> *RANGI: Yeah, that's the plan, that's the plan, yeah*
>
> *WIREMU Z: I think it's really important because, not that everyone's*
> *following the managers or the senior management team but because*
> *they influence what happens underneath them, slowly and surely you*
> *will get actually a bit more.*

Group 1 raised the point that it is often non-Māori with strong personalities who push initiatives forward in their organisations. Conversely a lack of competency and commitment on the part of leaders could act as a Barrier. Marcelle in group 3 mentioned that there may be good intentions on the part of leaders to set a good example, but they do not necessarily always have the competency to follow that through. Ongoing commitment is also required (as discussed in section 5.3.1.2.1 above).

All three groups and the email participant made comments related to *Policy and Practice*. These were both in terms of putting together policies and strategies, but also in ensuring that they are implemented. A lot of the comments raised the issue of the differences between what policies say and how they are implemented, which comes down to the individuals in those situations:

> *MIRI: yes, we might have all of these policies and these strategies,*
> *and we have good intentions, but those intentions aren't carried out*
> *to the individual non-Māori person, who is working within the library*
> *profession, and that's something that individuals need to start*
> *working on*

Group 1 had a lot to say on this issue. Kura made the point that commitment looks different in different organisations. The group also highlighted how organisations often have policies around Te Reo or other aspects of mātauranga Māori but they do not necessarily make training available to support those, sometimes even when it is mandated in job descriptions or policies. Group 2 discussed the approach of training senior leaders so the knowledge can filter down. Groups 1 and 2 and the email participant mentioned the importance of investment and limitations such as budgets and rosters.

5.3.2   Barriers

5.3.2.1   Internal

Like Helps, Barriers are also divided into the sub-themes of Internal and External. Internal Barriers are factors within the individual that could prevent them from engaging. This sub-theme incorporates the following codes:

- Overreliance and Helplessness
- Unequal Treaty Partnership and Tokenism
- Fear or Internal Barrier

Because of the fluid nature of the different parts of the Dervin model, the Situation code *Wanting or not Wanting to Engage* (see section 5.2.1) could also be viewed as an Internal Barrier. For example, in a Situation where engagement is mandatory (to meet the demands of Professional Registration, an academic qualification, or a particular role), non-Māori librarians may not be prevented from engaging by their desire not to engage, but they may be held back from doing so in a meaningful way.

5.3.2.1.1 Overreliance and Helplessness

Something that all three groups talked about at length was helplessness and overreliance on Māori librarians. More than one participant in each group raised this issue, and at least one participant in each group made a substantive follow-on comment. Participants spoke of their experiences of non-Māori librarians being prone to inaction because they had an expectation of being spoon-fed or having their hands held in order to find ways of engaging with Māori knowledge.

> MIRI: And, you get people who make up lots and lots in excuses 'oh, there wasn't enough preparation', 'I didn't have enough pronunciation lessons', 'I don't understand pepeha[24]', 'I went to my 101 Māori course and I don't have the confidence or the competence to be able to engage in mātauranga Māori'
>
> And so, for me it's like 'So what are you asking me to do? Hold your hand? Do you want me to hold your hand? Do you want me to give you all the resources that you can possibly get?' There are thousands and thousands of level two, level four resources that are available to librarians – we're a library, we're full of them – and yet there's no self-development, there's no want to self-develop unless somebody…
>
> PĀNIA: Yeah, there's no desire, aye?

A lot of the problem as expressed by focus group participants had to do with being over reliant on Māori librarians for customer-facing work related to mātauranga Māori. Non-Māori librarians would often pass off Māori clients to the Māori librarian even if their query was not about a Māori topic or was a Māori topic with a low level of complexity that could be answered using general reference skills. All of the groups talked about the cultural expectations placed on Māori librarians in addition to their actual roles, with Lucy in group 3 expressing the attitude she encountered as "'ah, you're the Māori, so you can look after anything Māori'".

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[24] Tribal saying

There was some overlap with the interviews on this issue, where interviewees commented on non-Māori colleagues' or their own overreliance on Māori colleagues or made other comments around the view that it is *Somebody Else's Responsibility* to ensure that non-Māori librarians engage with mātauranga Māori.

5.3.2.1.2 Unequal Treaty Partnership and Tokenism

Participants across all groups and via email mentioned the problem of unequal Treaty partnership and non-Māori librarians who are unwilling to play an equal part in bicultural activities. Emma commented that Māori are seen as "junior partners in the partnership" by non-Māori. Tokenism was another issue raised.

> *MIRI: Yeah, and because they talk about Treaty partnerships, they*
> *talk about Treaty partnerships and the importance of it, and you're*
> *like, 'OK, so I'm at…' – a Treaty partnership, or partnership is usually*
> *fifty-fifty split – so Māori will be at the fifty percent line, a non-Māori*
> *will wait for you to go to the seventy-five percent line, the eighty*
> *percent line, and then they still won't engage. And you're like 'OK*
> *then, so I've done my dash, I've completed three quarters of what*
> *you're asking of me, and yet it's still an unequal partnership' and*
> *you're 'OK, what do you want to ensure that this Treaty partnership*
> *is equal?' It's power, it's power, power balance, that unfortunately,*
> *we're stuck with the dirt, yeah, we're stuck with the dirt, you can get*
> *every single non-Māori ticking their box and coming to interviews*
> *and saying 'yes, I understand the Treaty of Waitangi, yes, I*
> *understand the Principles'*

> *MARCELLE: And they do, they do*

> *MIRI: 'I understand the Principles', and yet the application of those*
> *principles, the implementation of those principles in your practice are*
> *not visible*

This and the previous code are also representative of a further Barrier, that of non-Māori librarians not understanding that their inaction or resistance sustain an unethical imbalance, with Māori colleagues required to do extra work to compensate.

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5.3.2.1.3   Fear or Internal Barrier

One code which strongly echoes what was said in the interviews is *Fear or Internal Barrier*. Focus group participants discussed how fear, uncertainty and other negative emotions appeared to be Barriers to their non-Māori colleagues moving forward in their learning and engagement around mātauranga Māori. This incorporates four aspects:

- Fear

- Having Been Chastised in the Past

- Interest but Also Uncertainty

- Agitation

Participants in all three groups talked about non-Māori librarians being afraid of attempting to engage with mātauranga Māori in case they make a mistake.

> *WIREMU Z: And I think there's a little bit of fear about making a mistake, but it's not the mistake that causes the fear, it's the 'if I make a mistake I could insult someone horribly'.*

Participants talked about fear of sounding silly, fear of causing offence, fear of answering reference enquiries, and fear of being culturally unsafe.

A related issue, raised by participants in two groups, was that some non-Māori librarians may have been chastised in the past for making mistakes in their attempts to engage with mātauranga Māori, and that such experiences had left them feeling unwilling to engage again. In both groups, more than one participant either raised a point or made a substantive follow-on comment.

KURA: Or they've been, reprimanded is too strong a word, but
they've done something and then been told it was the wrong thing to
do and it's

EMMA: In the past, and they

KURA: really put them off

HANA: Put them off, yeah

EMMA: yeah, they don't want to do it any more

KURA: completely and they no longer want to have anything to do
with anything Māori

Two participants across two groups raised the issue of non-Māori librarians being interested in mātauranga Māori but feeling uncertain as to how to approach it. A third participant indicated verbal agreement.

EMMA: I'm glad you're doing this research [laugh], 'cause I have
come across quite a lot of non-Māori librarians who I think would be
really interested in this kaupapa[25] and who are genuinely wanting to
live their commitment, but they're just not too sure how, so I think
hopefully this'll be really useful research to help with that

Marcelle in group 3 spoke about non-Māori becoming agitated when faced with the prospect of engaging with mātauranga Māori.

MARCELLE: For me, I just really like acceptance and a calmness, so
not the behaviour that I see quite regularly, there's this agitation.

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[25] topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative.

This ties in with the Situation theme of *Wanting or not Wanting to Engage*, because sometimes the desire not to engage is expressed in terms of non-Māori becoming agitated.

5.3.2.2 External: Backlash From Other Non-Māori

Focus group participants only spoke about one external Barrier: *Backlash From Other Non-Māori*. Participants in two of the groups talked about how non-Māori librarians might receive negative comments or treatment from other non-Māori because they are engaging with mātauranga Māori. There were comments of substantive agreement in both groups. Rangi in group 2 pointed out that this is a common issue:

> *RANGI: There could potentially be accusations of being called a try-hard, people that aren't like-minded might say 'What are you learning that for?' So that's that old chestnut. And that's probably more than likely to come from those that are resistant. It's just like, well, 'what harm is it doing to you if I'm learning this? Why is it an issue with you?' But, people can do that, it is common. Or more common than I think sometimes people like to admit*

This demonstrates the potentially wide-reaching nature of this type of Barrier for preventing progress in relation to mātauranga Māori for both Māori and non-Māori.

5.4 Outcomes are Bigger Than the Individual

This theme looks at topics discussed which correspond to potential Outcomes of non-Maori librarians engaging with mātauranga Māori. It is divided into two sub-themes, Benefits and Risks. While the Sense-Making model primarily focusses on the individual, the focus group discussions again echo the interview findings by highlighting impacts beyond the individual non-Māori librarian.

5.4.1 Benefits

This sub-theme divides into two codes: *Good for Māori* and *Good for non-Māori*. This highlights who benefits in particular ways from non-Māori engaging with mātauranga Māori. In some ways this is a false division because arguably the vast majority of the aspects under both codes produce benefits for both Māori and non-Māori.

5.4.1.1 Good for Māori

These are Outcomes of non-Māori engaging with mātauranga Māori that can potentially benefit Māori. This code incorporates six aspects:

- Better Service for Clients
- Mātauranga Māori Grows
- Being an Ally Lightens the Load
- Reduction of Non-Māori-splaining
- Better Everything

Participants in all groups and via email talked about how non-Māori who engage with mātauranga Māori are better equipped to provide a good service for Māori clients through the resources or services that they are able to provide. Examples included being able to use Māori Subject Headings to help make material more discoverable, creating an environment that is comfortable for Māori and facilitates engagement, knowing when to help with a query and when to pass it on (which is connected to the Barriers of *Fear or Internal Barrier* and *Overreliance and Helplessness*), and having an understanding of user needs.

MARCELLE: Benefits for Māori stakeholders is that there is shared understanding and that there is better access to information and resources, so for example, you would have retrospective and current application of Māori Subject Headings

Another Outcome described by Kura in group 1 was the possibility that mātauranga Māori could grow as a result of non-Māori helping to make it more accessible through extending their own understanding. As a result, Māori would potentially have more opportunities to build on existing knowledge and create new knowledge. Both of the other participants in the group indicated verbal agreement.

There were also clear benefits for Māori librarians. One point that came through very strongly in all three groups is the difference that non-Māori librarians who engage in mātauranga Māori can make for their Māori colleagues, by sharing some of the extra work that they are implicitly expected to do because they are Māori (as discussed in section 5.3.2.1.1 above). Several comments were made in the groups about the additional work faced by Māori librarians in terms of being expected to engage with or lead all of the cultural elements on top of their day to day work:

LUCY: so it's that shared understanding but then it's also shared responsibility

MARCELLE: Nice

LUCY: So what I'm talking about is almost like takes the pressure off Māori stakeholders to be it for everyone, and because, ah, I can't remember her, Ann, you know, between a white [unclear], I think it was that author

MARCELLE: Oh, Ann Milne

LUCY: Ann Milne, yeah, 'cause she was talking about, you're expected within your role to be, OK, so you're, say, [Job Title], but then also on top of that you're Māori so you should wanna be in the whānau[26] group, be wanting to write Māori strategies all that on top of

MARCELLE: waiata practice and reo

LUCY: Oh, yeah, yeah, and waiata practice and reo, and you can run Te Wiki o Te Reo as well [laugh], which I do anyway, we do 'cause we enjoy

MARCELLE: Yeah, you're a tohunga[27]

LUCY: but it's expected on top of. So, benefits is just that, that's what I'm able to share responsibility.

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[26] extended family, family group, a familiar term of address to a number of people

[27] skilled person, chosen expert, priest, healer - a person chosen by the agent of an *atua* and the tribe as a leader in a particular field because of signs indicating talent for a particular vocation.

An important aspect of this is removing the expectation on Māori librarians or those with Māori specialist roles to have all the knowledge and provide all the services for Māori clients. Participants talked about several ways in which non-Māori librarians could help lighten the load for their Māori colleagues. These include running Māori events alongside or with cultural support from Māori colleagues, advocating for Māori issues in the workplace so that Māori colleagues don't always have to be "the angry Māori in the room" as Lucy put it, but they feel more supported and less worn down. This needs to be held in tension with the humility and respect discussed in section 5.3.1.1.3 above, and understanding that sometimes what is required is silent support rather than taking centre stage.

Another benefit for Māori librarians, raised by Marcelle in group 3, was the *Reduction of Non-Māori-splaining*. This is what I understood to be what Marcelle meant when she used the word 'mansplaining', which Merriam-Webster (2018) defines as "to explain something to a woman in a condescending way that assumes she has no knowledge about the topic." Applied to the context of Māori/non-Māori relations in Aotearoa, I have understood this to mean the similar phenomenon of non-Māori explaining to Māori about Māori experience. One other group member indicated verbal agreement.

> *MARCELLE: Yeah and then for individual librarians … the reduction of*
> *mansplaining, or elimination or reduction of mansplaining. I'm*
> *gonna use that, cause that's the best way to [laugh] articulate that*

Better Everything is an in vivo code (using the words of the participants themselves, e.g. Glaser, 1978) that expresses general positive feelings from group 1 about the potential effects of non-Māori engaging with mātauranga Māori:

> *HANA: Better everything [laugh]*

> *KURA: Better everything. Happy Māori people*

> *HANA: Smiley face*

The group returned to this concept later in the discussion in relation to benefits for the profession as a whole, and all three participants indicated verbal agreement.

This code relates to ways in which engaging with mātauranga Māori can benefit non-Māori. This code incorporates three aspects:

- Meeting Treaty Obligations
- Open to Diversity More Widely
- Transformational/Personal not Just Professional

Participants in all three groups talked about how one benefit for individual non-Māori librarians is knowing that they are meeting their Treaty obligations and living up to their side of the bargain. Participants in two of the three groups either indicated verbal agreement or made a substantive follow-on comment.

> *AWA: I think it gives life to this whole Treaty partnership, and rather*
> *than it just being words in a policy, it actually shows what it can look*
> *like, sound like, and feel like, I guess*

An Outcome of engagement with mātauranga Māori is that it can lead to greater openness to and acceptance of other types of diversity. Two groups mentioned this, with one leading to a substantive follow-on comment of agreement.

> *WIREMU Z: gaining confidence with engaging with Māori*
> *stakeholders and mātauranga Māori opens people's minds, but also*
> *removes the fear of engaging with other peoples so, encouraging*
> *diversity and a willingness to engage with that diversity*

This is another code that echoes comments from interview participants.

Connected with the previous aspect, focus group participants also talked about the experience of engaging with mātauranga Māori as being something that can be transformational, and personal as well as professional for non-Māori. This topic was raised across all groups and by the email participant, and in two out of three groups, more than one participant indicated verbal agreement with the initial points raised. Participants discussed how engaging with mātauranga Māori has had a broader impact on the lives of non-Māori colleagues than with other types of professional learning and development:

> *KURA: I think those who really really embrace tikanga[28] Māori,*
> *mātauranga Māori, it's transformative, it's a very transformative*
> *process. And you never go back, there's no way you can ever go back*
> *to behaving in a way that's not necessarily appropriate, or not*
> *culturally informed, really.*

Groups talked about how non-Māori librarians' learning around mātauranga Māori can spill over into their personal lives. Kura put it this way: "that's the beauty of mātauranga Māori, is that it doesn't just sit in one particular sector, that it's mobile, it can move". Participants pointed out that it can also enhance non-Māori librarians' general viewpoint as New Zealanders, and make them more connected and engaged. This topic echoes what some of the interviewees said about their experiences of professional engagement leading to personal change.

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[28] the customary system of values and practices that have developed over time and are deeply embedded in the social context.

There are also some potential Outcomes which present risks to Māori and their knowledge, or to non-Māori trying to apply the mātauranga that they have learned. The Risks sub-theme consists of two codes:

- Māori Concern or Alienation or Preference for Māori Staff
- Non-Māori Influence

5.4.2.1   *Māori Concern or Alienation or Preference for Māori Staff*

Participants in two groups talked about how Māori clients may potentially feel alienated by or concerned about non-Māori staff who engage with mātauranga Māori. This covered a variety of different facets. Group 1 spoke about how Māori customers may experience shame or feel belittled because the non-Māori librarian appears to them to have more knowledge than they do, which demonstrates that while non-Māori librarians may have gained some knowledge, they may still have Gaps in relation to the humility and manaakitanga required in situations involving mātauranga Māori:

HANA: So I've had a Māori person come up to me, and there's a thing

of whakamā, which is, he said 'ah, they know more than us'

EMMA: [writing] Whakamā

HANA: Shame

KURA: Mm. You can probably say whakaiti[29] as well

EMMA: 'they' as in Pākehā?

HANA: Yeah, some of the Pākehā

KURA: It's probably a perception

HANA: Yeah, it's a perception

KURA: But it's something that non-Māori librarians may not

necessarily recognise is happening

Group 2 raised the possibility that Māori may feel that non-Māori are over-stepping by engaging with mātauranga Māori, or may be alienated if they are from an older generation who have been taught that anything Māori is bad, and library staff attempt to greet them in Māori. Participants in group 2 also discussed how some Māori customers would still prefer to engage with a Māori staff member than a non-Māori one, even if they are culturally competent or have the knowledge that the customer requires. Thus non-Māori librarians could make efforts to engage and still find that Māori customers would prefer to interact with someone of the same ethnicity. This phenomenon is unlikely to be unique to this situation, preference for likeness among individuals of common social groupings is well documented (Ragins, 1997; Turban, Dougherty, & Lee, 2002).

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[29] belittling, demeaning, disparaging, humiliating.

5.4.2.2   Non-Māori Influence

Participants talked about how *non-Māori Influence* can be a risk when non-Māori engage with mātauranga Māori. All groups talked about ways that non-Māori could approach mātauranga Māori in ways that in some way reflect their non-Māori cultural mindset, and thus are not representing a fully culturally competent approach. This represents a different type of knowledge Gap that non-Māori librarians may not be aware of, which makes such Gaps potentially more difficult to bridge.

This code consists of the following aspects:

- Pākehā Approach to Mātauranga Māori
- Cultural Appropriation
- Mātauranga Māori Marginalised to 'Māori things'
- Replacing Māori with Culturally Competent non-Māori

Two groups talked about non-Māori having a Pākehā[30] approach to mātauranga Māori, and all members of group 1 made substantive comments of agreement. Kura put it this way: "So they approach mātauranga Māori in a very traditionally Pākehā way". This refers to when non-Māori librarians approach mātauranga Māori from a Western mindset, for example expecting to include Māori consultation processes in projects, but not allowing sufficient time to do this in a culturally appropriate way.

Marcelle in group 3 described the library profession's engagement with mātauranga Māori as a "very Pākehā journey" and talked about how the approach taken and the language used has been from a Western perspective. Groups 1 and 3 both talked about potential overconfidence, where non-Māori make decisions or engage in ways that do not yet match their level of competence in mātauranga Māori, for example doing their own Te Reo Māori translations with the help of Google Translate.

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[30]The word 'Pākehā' was used once by group 3 and several times by group 1 in relation to this topic, which is why I have used it in the code name.

Connected with this, two groups mentioned cultural appropriation as a potential risk when non-Māori engage with mātauranga Māori. As discussed in Chapter 2, cultural appropriation is when members of a dominant culture treat aspects of Indigenous or ethnic minority cultures as if they belonged to them, for example words and phrases, patterns and other creative expressions.

> *RANGI: Hypothetically there could be – I personally don't think that –*
> *but there is an opportunity for maybe a sort of cultural appropriation*

Rangi in group 2 was talking in a hypothetical sense and did not think it would happen in his workplace. Miri in group 3 talked about the phenomenon of "kiwifying" whereby aspects of mātauranga Māori such as the haka and various well-known Te Reo words have come to be associated with New Zealand culture rather than Māori culture specifically.

Another risk, raised by Pānia in group 3, is the marginalisation of mātauranga Māori to aspects of work that non-Māori recognised as being specifically "Māori thing[s]". She spoke of non-Māori being prepared to engage with mātauranga Māori within the context of specifically Māori activities or projects, but that it was neglected in other types of work or projects, and attempts to have mātauranga Māori elements included elsewhere were not well received.

> *PĀNIA: I think as well some librarians are able to engage when they*
> *know that they are in a Māori environment, so if they know they're*
> *going to like a mihi[31] or something and they know it's gonna be a*
> *karakia or something, they're like 'OK, yeah, we can handle this', and*
> *then when it comes up with some sort of 'We're gonna form a group*
> *and create a policy for something', if it's not specifically a Māori*
> *thing then mātauranga Māori gets dropped aside.*

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[31] Mihi whakatau: speech of greeting, official welcome speech - speech acknowledging those present at a gathering.

This highlights the marginalisation of mātauranga Māori which is at the heart of the matter in terms of being perceived by non-Māori librarians as an optional extra and not something that is integral to their practice across the board.

Group 3 also raised concerns about the risk of non-Māori librarians who have a level of competence in aspects of mātauranga Māori replacing Māori librarians in Māori specialist positions, which was something they did not want to see happening. Another concern expressed by group 3 was that non-Māori customers might feel more comfortable dealing with a non-Māori librarian than a Māori one if they needed help with a Māori topic, which is the flip-side of the risk described above, of Māori customers preferring to deal with Māori librarians.

> PĀNIA: we'd still want to keep Māori librarians in Māori positions,
> and not – just because they can engage with mātauranga Māori –
> replace that
>
> …
>
> LUCY: And actually, 'cause you could have other non-Māori willing to
> more deal with other non-Māori [laugh], 'cause then they feel safer
> [laugh] in that space and then be like 'oh yeah' [laugh]

This is a risk, because while there is a difference between becoming competent in aspects of mātauranga Māori through Western means (such as books) and the greater depth of knowledge and understanding that is maintained through a cultural connection with the Māori world, some non-Māori librarians may not recognise this.

5.5   The Profession as a Whole

This theme steps away from the Dervin model and looks at some of the discussions around the library profession as a whole. It incorporates specific opportunities for engagement provided by professional organisations in Aotearoa and participants' aspirations for the profession related to *Normalising and Organising*. The sub-themes in this theme are:

- Professional Registration
- Mātauranga Māori Within New Zealand Libraries
- Normalising and Organising

5.5.1   Professional Registration

I asked participants for their thoughts on the effect that LIANZA Professional Registration has had on the extent to which non-Māori librarians engage with mātauranga Māori in their professional lives. Moana did not have a very positive view of Professional Registration:

> *MOANA E: I do not have much to do with LIANZA Professional Registration. It is not a priority to me and doesn't have much influence on the profession. It is not a requirement for our industry. I know a couple of librarians who have completed Professional Registration but have no understanding of mātauranga Māori.*

Some of the discussion in the groups echoed Moana's comments. Issues raised were that some librarians are not interested in that level of professional recognition, that it is a box-ticking exercise and may not lead to genuine engagement, that the profession has not bought into Professional Registration as much as was initially hoped, and that in-house training seems to bring about more change.

There were some positive comments as well, however. Groups observed that while Registration makes engagement mandatory, it encourages non-Māori to go along to the Mātauranga Māori Within New Zealand Libraries workshop which they may enjoy and find eye-opening. Miri also commented how knowing that BoK11 was included in the Body of Knowledge was something that was important for her when she joined the profession and felt that inevitably there will be positive change moving forward as a result of its inclusion. Marcelle noted that the scheme has gained more momentum as Registration Board members become more competent in relation to mātauranga Māori and thus encourage registrants to go deeper in their engagement.

5.5.2 Mātauranga Māori Within New Zealand Libraries

All three groups made the connection between LIANZA Professional Registration and the Mātauranga Māori Within New Zealand Libraries workshop run by Te Rōpū Whakahau. Comments about the Mātauranga Māori Within New Zealand Libraries workshop were largely positive, such as how colleagues had enjoyed the course or had their first visit to a marae as a result.

> *HANA: I think the positive side of it is you do have that BoK which*
> *they need to tick off, so they go to the mātauranga Māori courses,*
> *they have to make an effort to go and do some type of learning, mm.*
> *So it's positive in that way*

> *EMMA: Yeah, I agree with that, but a lot of the times I've heard it as*
> *like 'Oh, I'm just going to tick off my BoK11'. So are they really taking*
> *from it, or are they just doing it 'cause it's a requirement of the*
> *thing?*

In relation to this final point, other participants also commented that colleagues had said they had attended the workshop just to tick off BoK11 and Marcelle commented about non-Māori being unprepared for taking part in the workshop despite having had opportunities to prepare (which ties in with the point about *Wanting or not Wanting to Engage*, see section 5.2.1 above).

5.5.3 Normalising and Organising

In this sub-theme, participants discussed ways that mātauranga Māori could become more normalised within the profession and things that could help the profession to organise in order to move the level of engagement with mātauranga Māori forward.

5.5.3.1 Normalising

Lucy in group 3 talked about the possibility of mātauranga Māori becoming more normalised in the library profession: "Yeah, just that it's just normalised really ... so it's not a big thing, it's not different, same as...". Some specific ways that normalisation might happen were raised by the groups:

- Part of a Librarian's Job
- Whānau Orientation
- More Māori Librarians

All three groups talked about how it is part of a librarian's job to engage with mātauranga Māori and that they hope this will be increasingly acknowledged by non-Māori librarians.

> *PĀNIA: I would like to see non-Māori librarians accept that,*
> *genuinely accept that [mātauranga Māori] is a part of their role, in*
> *work in a library in Aotearoa*

None of the participants talked about different levels of exposure to mātauranga Māori in different types of library roles, so this expectation appears to be applicable across the board. Participants also expressed hopes that mātauranga Māori would be increasingly valued by non-Māori in the library profession as equal to Western knowledge in terms of library practice. This included elements like understanding that there are differences in worldviews, accepting that "Māori responsibilities" are everyone's responsibilities, and that engaging with mātauranga Māori could lead to increased job satisfaction.

Group 3 talked extensively about the profession becoming more whānau inclusive as a way for Māori knowledge and culture to become more normalised. This discussion was mainly around being able to bring their children into work and the benefits that this could have around exposing non-Māori to Te Reo being spoken by native speakers, and tikanga Māori concepts being lived out such as involving children in decision-making. This group was the only one to talk about this topic, and it may have been partly inspired by the daughter of one of the participants being present in the room during the focus group. Three of the four participants made substantive comments on this topic.

> MARCELLE: Well that suggests that what would be really helpful to bring about positive change is that employers and organisations had a mātauranga Māori approach in terms of whānau inclusion, maybe it's the whare tapa whā[32] that gets infused within the organisation

> LUCY: Yeah, put into the workspace

Participants in two groups and via email mentioned the importance of increasing the number of Māori librarians in the sector. Both groups suggested that this is more likely if more non-Māori librarians are engaging with mātauranga Māori and making the environment more welcoming for Māori to want to join the profession. Marcelle also mentioned that the numbers are growing and that this is helping to improve the situation.

> AWA: And perhaps it will attract more Māori to the profession if they see 'Oh look, this is where I can use my Te Reo and my knowledge and…'

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[32] https://hauora.co.nz/te-whare-tapa-wha-mason-durie/ (as discussed in Chapter 2 in connection with the Mātauranga Māori Within New Zealand Libraries workshop).

Moana, when asked about the progress of the profession in relation to non-Māori librarians engaging with mātauranga Māori, took quite a different stance from participants in the three groups. She expressed that increasing the number of Māori librarians was important because then they could pick up the work of taking care of Māori interests that is currently being shared with a minority of non-Māori librarians.

> *MOANA E: The bigger issue is that we do not have enough Māori*
> *librarians in the industry to be the voice of mātauranga Māori in*
> *libraries, because of this there has been a small minority of non-*
> *Māori librarians who are standing up and learning te reo and making*
> *sure Māori interests are being recognised in libraries*

This is in contrast with all three focus groups, who, while keen to see more Māori librarians, were vocal in their concerns regarding the tendency of non-Māori librarians to be over reliant on their Māori colleagues. It is impossible to know whether this participant may have elaborated further or come to a different conclusion if they had had a chance to take part in a group, as is sometimes the case according to Stewart, Shamdasani and Rook (2007), or conversely may have self-censored to fit in with the majority view, which is also a phenomenon described in focus groups (Sim, 1998).

5.5.3.2 Organising

Organising covers ways that the profession could be actively working to further encourage non-Māori librarians to engage with mātauranga Māori. There are three aspects to this:

- Bringing Efforts Together
- Rewards for Engaging
- Point of Difference

Two participants in two groups talked about the benefits of bringing together all existing efforts and resources around mātauranga Māori in libraries, to help those who are wanting to work in a Māori space to more easily find the resources or initiatives that will help them and thus reduce the duplication of effort.

> *MARCELLE: I think we also need to connect the dots, so there's lots of*
> *great initiatives happening, but they're not co-ordinated insomuch*
> *that we've got duplication and we've got a waste of resources.*

Awa in group 2 gave the example of Māori Subject Headings. She spoke about wanting to import the headings into her library's catalogue, and was surprised that she was not able to find instructions for doing so, which would allow her, and other librarians with limited time, to learn how to do it. This is also a good example of how operational issues can be Barriers to moving forward with mātauranga Māori.

Participants in two groups spoke about how the profession should embrace the concept of rewards for engaging in the mātauranga Māori space. They spoke about wanting to see both Māori and non-Māori being rewarded for engaging with mātauranga Māori. Group 1 emphasised the benefits for Māori librarians that come about as a result of non-Māori librarians making the effort to engage, and that there should be some recognition of that (this connects to the *Overreliance and Helplessness* Barrier and the *Being an Ally Lightens the Load* benefit discussed above).

> *KURA: I think if non-Māori librarians were really, that they'd engage,*
> *it takes a lot more pressure off Māori colleagues, so they're being a*
> *lot more – what's the word? – [laugh], collegial, or? They should be*
> *celebrated for that*

Both groups highlighted that Māori currently do not get special rewards from their employers for their work in this space and Marcelle pointed out that non-Māori may expect to receive special recognition for their work in this area. Both Miri and Marcelle expressed frustration that librarians with no demonstrable commitment to mātauranga Māori could still progress in the profession and be rewarded. Group 3 also felt that recognition for non-Māori engaging with mātauranga Māori would be good, but that it was more important for Māori librarians to be rewarded for their work in the mātauranga Māori space, which does not tend to happen at present.

Three participants across two groups spoke about how, if non-Māori in the library and information profession engage with mātauranga Māori to a significant extent, it can be a point of difference for libraries within their wider contexts and also internationally:

> MARCELLE: [Benefits for the Profession] We'd be world leaders in
> that area

Wiremu also pointed out the difference that engaging with mātauranga Māori could make on the world stage, and Rangi spoke about how the profession could become change leaders through libraries leading by example in their communities and across the country.

5.6   Te Reo Māori

Across the three focus groups and the email participant, Te Reo Māori was discussed throughout, as examples of current practice or what participants felt was needed in relation to mātauranga Māori. This highlights the homologous relationship between language and culture. I will not repeat all the issues raised in previous sections that intersect with Te Reo Māori, but below is a selection of comments to demonstrate the ways in which Te Reo was discussed by the groups.

Group 3 discussed the potential impact on libraries of wider societal factors such as government policies encouraging the use of the Māori language. Wiremu pointed out that even simple use of Māori greetings can make a difference in terms of encouraging others to engage, but Miri pointed out that these can also result in backlash. Rangi emphasised that creating an environment in libraries where it is safe and comfortable to use Te Reo might encourage more non-Māori to do so, and Awa noted that it might also bring more Māori librarians into the profession. This is also connected to the benefit of *Better Service for Clients* as a more Te Reo-friendly environment could contribute to such an improved service.

Hana talked about how physical resources such as posters and handouts can help encourage non-Māori to use Te Reo. Group 1 spoke about the vast array of mostly free resources that are available for learning the Māori language, but also the lack of willingness of some organisations even to provide staff with time to engage, although in some cases it is an expectation of the organisation that employees will be increasing their level of language competency.

Group 1 mentioned that it is sometimes appropriate for non-Māori to lead Te Reo Māori related activities so long as it is done with humility and appropriate guidance from Māori colleagues. Groups 1 and 3 talked about overreliance of non-Māori librarians in relation to Te Reo Māori, expecting Māori colleagues to be Te Reo trainers and even walking dictionaries.

These examples highlight the key role of Te Reo Māori in engaging with mātauranga Māori from the point of view of Māori participants. This also aligns closely with the high number of non-Māori interview participants who spoke about experiences of learning Te Reo Māori in relation to their journeys of making sense of mātauranga Māori. This will be discussed further in Chapter 6.

5.7 Agreement Within and Between Focus Groups

One issue that is often highlighted in the research methods literature is the issue of consensus within focus groups and how this does not necessarily indicate genuine agreement between participants. Sim (1998) argues that less confident participants may disagree but may be unwilling to say so, which can be misattributed as agreement, and that lack of contradicting opinions does not necessarily mean that participants are in genuine consensus. Smithson (2000) states that the collective opinions that emerge from focus groups may not be reflective of group members' existing opinions, they could simply be an artefact of the group itself.

Table 8, below, gives an indication of agreement within and between groups for the issues discussed. Measures in the table are similar to those suggested by Onwuegbuzie, Dickinson et al. (2009). For each group (plus the email participant), the first column shows how many members of each group made an initial comment related to the particular code or aspect. The second column indicates how many participants gave a verbal indication of agreement, such as yeah/mm/mmhm etc, and the third indicates how many participants made a substantial statement of agreement with the initial statement, which covers anything more substantive than a single word. Where verbal indications of agreement could not be attributed to a particular participant, they were not included in the analysis. Onwuegbuzie, Dickinson et al. (2009) also include similar measures for disagreement, but this was not apparent from my analysis of the focus groups.

The table uses a heatmap format, with a different colour scheme for each group. Where the figure in a column was zero, this was instead left blank. Codes and code aspects are divided into those that were discussed in every group and in some cases also mentioned by the email participant (with the exception of one issue – *More Māori Librarians* – which was raised in two groups and by the email participant), those raised in two of the groups, and those raised in one.

Table 8: Agreement Within and Between Focus Groups

Column block 1

Topic	IP	IVA	SIGA
3 or More Groups			
The Choice to Engage or not	3	2	1
	1	1	
	3	3	2
	7	6	3
Lightening the Load	2	3	2
	1	2	
	2	3	3
	1		
	6	8	5
Unequal Partnership and Tokenism	2		2
	1	1	
	1		2
	1		
	5	1	4
More Māori Librarians			
	1	3	1
	2	1	2
	1		
	4	4	3
2 Groups			
Open to Diversity more Widely			
	1		
	1		1
	2		1
Pākehā Approach	1	2	2
	1		
	2	2	2
Rewards for Engaging	1	2	
	1		
	1	2	
1 Group			
Visual Aids or Pocket Guides	1	2	1
	1	2	1
Small Efforts make a Difference			
	1		
	1		
Replacing Māori			
	1	2	1
	1	2	1

Column block 2

Topic	IP	IVA	SIGA
Policy and Practice	3	3	3
	3	1	
	1		
	1		
	8	4	3
Meeting Treaty Obligations	2	3	1
	1	1	
	1		
	4	4	1
A Long Way to Go	1		2
	1		
	2	2	2
	4	2	4
Transformational	1	2	
	1		
	2	3	
	4	5	
Māori Concern or Alienation	1	1	1
	2	3	1
	3	4	2
Cultural Appropriation	1	1	
	2	3	1
	3	4	1
Point of Difference	1	1	1
	1		
	2	1	1
Understanding (own) Privilege	2	3	
	2	3	
Non-Māori-splaining			
	1	1	
	1	1	
Marginalised to 'Māori things'			
	1		
	1		

Column block 3

Topic	IP	IVA	SIGA
Overreliance and Helplessness	3	3	3
	2	2	1
	2	2	3
	7	7	7
Things are Changing Slowly	2	2	
	2	2	2
	2		
	1		
	7	4	2
Better Service for Clients	1	2	
	3		
	2	2	
	1		
	7	4	
Safety and Comfort	1		
	3	2	2
	4	2	2
Backlash from other non-Māori			
	3	3	1
	1	1	
	4	3	2
Interest but also uncertainty	1	1	
	1		
	2	1	
Agitation			
	1		
	1		
Mātauranga Māori Grows	1	2	
	1	2	
Normalising mātauranga Māori			
	1	3	
	1	3	

Column block 4

Topic	IP	IVA	SIGA
Fear	1		1
	3	2	
	3	3	
	7	5	1
Part of a Librarian's Job	2	2	1
	1		
	2	1	2
	5	3	3
Leading by Example	2	1	
	1		1
	1		
	4	1	1
Openness and Acceptance			
	1		
	2		
	3		
Bringing Efforts Together	1	1	
	1	2	
	1	3	
Chastised in the Past	1	2	1
	2	2	
	3	4	1
Whānau Inclusion			
	1	2	2
	1	2	2
Better Everything	1	1	
	1	1	

Key:

	0	1	2	3
Group 1	0	1	2	3
Group 2	0	1	2	3
Group 3	0	1	2	3
Email	0	1		
Total	0	1-3	4-6	7-8

IP = Number of participants making an Initial Point pertaining to this issue

IVA = Number of participants Indicated Verbal Agreement

SIGA = Number of participants making Significant statement or example indicating agreement

(Categories modified from Onwuegbuzie, Dickinson et al., 2009)

This table demonstrates a high degree of within-group agreement. While Crabtree et al. (1993) and Sim (1998) argue that agreement within focus groups does not necessarily indicate genuine agreement on the issues discussed, in this case the agreement between the three groups is also quite notable, with twenty-six of the thirty-eight codes or code aspects detailed above being discussed by a minimum of two groups, and thirteen by all three. The two topics with the highest degree of agreement are *Overreliance and Helplessness* and *Being an Ally Lightens the Load*.

These two (along with *The Choice to Engage or Not*, which also showed a high degree of agreement within and between groups) are connected and emphasise what appears to be a key issue for this group of Māori librarians, which is the unethical overburdening of Māori librarians by non-Māori colleagues by choosing not to engage, and the difference that non-Māori librarians can make by instead choosing to engage and thus lightening the load on their Māori colleagues.

5.8   Chapter 5 Summary

This chapter has covered my understanding of the main issues raised by Māori participants in the focus groups and via email. The themes highlight some key issues in terms of how non-Māori librarians are currently engaging with mātauranga Māori and how they might do better in the future.

A number of issues were raised which demonstrated connections with aspects of the Dervin model: Situations, Outcomes, Helps and Barriers. Groups highlighted the issue of whether or not non-Māori librarians have a desire to engage with mātauranga Māori as a key situational factor, as well as broader New Zealand society having *A Long way to Go* in this area. Participants spoke about both internal and external factors acting as Helps and Barriers. A key internal Barrier was related to fear, which ties in with what was said by interviewees. *Backlash From Other Non-Māori* was the only external Barrier discussed. There was a more even split of internal and external Helps, with organisations and leaders being a key external factor and internal factors including feeling comfortable and safe enough to engage. Groups agreed that there were potential beneficial Outcomes for both Māori and non-Māori when non-Māori engage with mātauranga Māori. They also highlighted some potential risks: that Māori clients may be alienated in various ways by non-Māori involvement, and that non-Māori librarians might bring their cultural worldview to their approach to mātauranga Māori, which could cause a variety of problems.

Participants also made comments relating to the profession as a whole, discussing current initiatives and future possibilities. Professional Association activities such as LIANZA Professional Registration and the Mātauranga Māori Within New Zealand Libraries workshop run by Te Rōpū Whakahau were talked about as either being good ways of engaging or potentially being seen as box-ticking exercises which do not necessarily bring about meaningful change. Participants expressed their hopes for the profession in terms of mātauranga Māori and Te Ao Māori being more normalised within the library profession. They also wanted to see proactive changes taking place, such as the bringing together of information and knowledge on mātauranga Māori topics to make it easier to find, rewarding both Māori and non-Māori for their engagement with mātauranga Māori in their work, and emphasising engagement with mātauranga Māori as a point of difference for the profession both locally and internationally. In all the groups, Te Reo Māori was discussed as a key way to engage with mātauranga Māori across various areas of professional life.

In the next chapter, I will discuss these findings alongside the interview findings, comparing them to the literature and highlighting key areas of importance as well as connections between the two sets of findings.

6 Chapter 6: Discussion

6.1 Introduction

In this chapter, the key issues highlighted in the data are discussed in more depth. This begins with a discussion of the key themes within the elements of the Dervin model, beginning with Helps and Barriers, with particular emphasis on the Barriers of Overreliance and Helplessness and Privilege. This is followed by a discussion of some of the key issues in the four phases of Situation, Gap, Bridge, and Outcome.

Subsequently, I consider whether or not Sense-Making Methodology is an approach that works well for investigating the scenario of non-Māori librarians' information behaviour in relation to mātauranga Māori. The various ways that interviewees and focus group participants discussed Te Reo Māori and the similarities and differences between these are then discussed.

The chapter continues with a consideration of some issues specific to the library and information profession. Firstly I discuss the impact of LIANZA Professional Registration and the Mātauranga Māori Within New Zealand Libraries workshop. This is followed by a discussion of the place of mātauranga Māori in the role of a librarian in Aotearoa, and the holistic nature of mātauranga Māori and the role of engagement beyond the workplace. I then raise some key societal issues which are likely to impact on the library and information profession. I conclude this part of the chapter with a suggestion to consider overreliance and helplessness from a professional ethics point of view.

In the final part of the chapter I suggest a model of engagement, based on the main findings of this research, that could help individual non-Māori librarians to better engage with mātauranga Māori.

Note that this chapter is largely structured around the research questions:

1. How are non-Māori librarians in Aotearoa New Zealand making sense of mātauranga Māori?

    a) What factors act as Helps and Barriers to non-Māori librarians making sense of mātauranga Māori?

    b) What role does LIANZA Professional Registration play in non-Māori librarians' Sense-Making in relation to mātauranga Māori?

    c) What are the similarities and differences between Māori and non-Māori librarians' experiences of non-Māori librarians making sense of mātauranga Māori?

2. Is Dervin's Sense-Making Methodology a suitable approach for investigating how non-Māori librarians learn about or engage with mātauranga Māori?

Some key issues discussed answer Research Question 1 but do not come within the scope of any of the sub-questions and are thus discussed separately. For purposes of readability, sub-question 1c is addressed throughout rather than in a particular section.

6.2   Key Findings from the Dervin Model

In the first part of this chapter, I consider the key issues raised by the different phases of the Dervin model and their potential implications. This begins with a consideration of Helps and Barriers, followed by a consideration of the four phases of the model: Situation, Gap, Bridge, and Outcome. I conclude this part of the chapter with a consideration of examples of how some elements can be associated with one or more stages of the model.

6.2.1 Helps and Barriers

This section particularly addresses sub-question 1a of the research questions: What factors act as Helps and Barriers to non-Māori librarians making sense of mātauranga Māori?

6.2.1.1 *Helps*

An interesting aspect of this research is the parallels that the findings draw with the literature on non-Indigenous solidarity or allyship with Indigenous peoples. This parallel is particularly apparent in relation to aspects that help the individual in the situation of engagement with, and ongoing commitment to, activism, in particular supporting struggles for Indigenous rights. The list of qualities of an ally drawn from Jen Margaret's (2010) project on white settler allies in North America highlights many of the same issues that have come to light in this project in the context of Aotearoa including:

Humility

Patience

A thick skin

Endurance

Long-term commitment

Flexibility

Letting go of knowing, of being right, of having the answers – always being aware of how much you do not know

Being open to constant learning

Courage

Self-awareness

(Margaret, 2010, p. 15, abridged)

These are all internal qualities rather than external factors. This research found the internal world of the non-Māori librarian to be of key importance in their journeys of learning about and engaging with mātauranga Māori. *Motivation* to engage and self- and other-awareness were key Helps as discussed by interviewees. Some interviewees spoke about having particular *Self-Awareness* of their limited knowledge or particular Gaps that needed addressing. There are also external factors which can help. The external Helps discussed by interviewees in this study were all connected to people, and quite often Māori people, including kaiako, colleagues and friends. This is one indication in the data that Māori are at risk of being overly relied upon to provide knowledge and help to non-Māori (to be discussed in section 6.2.1.2.2 below), though it also connects to the key Māori concept of tuakana and teina (the relationship between an older/more experienced mentor (tuakana) and younger/less competent learner (teina), definition from Hall, 2014).

Margaret's (2010) list also contains patience, endurance and a thick skin. These qualities have strong connections with being willing to push through the fear Barrier, and being able to respond positively to *Being Challenged* (rather than lashing out or walking away, see Chapter 2 and section 6.2.1.2.3.2 below for a discussion of the phenomenon of white fragility), which twelve interviewees spoke about as being Helps to them. This is key because some of the interviewees spoke about how the fear does not fully go away even though it eases, so this is an ongoing issue that non-Māori librarians will need to work with if they choose to continue to engage, which ties in with some of the other qualities that Margaret highlights: endurance and long-term commitment.

A characteristic which Margaret (2010) does not include in her list of qualities of allies is *Willingness to Ask* if they were not sure about something, a factor which four interviewees acknowledged as a Help. This may be connected to issues of overreliance raised in the focus groups (to be discussed in further detail in section 6.2.1.2.2 below) that can manifest as asking questions when answers could easily be found elsewhere. Non-Māori librarians may not know when it is appropriate to ask questions, or where to go to find answers to their questions (both issues raised by interviewees), which is in itself a type of Gap. Knowing when it is appropriate to ask questions is not always

clear cut, and depends a lot on the types of questions being asked. If the questions could be answered by using librarian skills to locate published resources, then it may be best for the non-Māori librarian to consult those in the first instance. An example given by focus group 1 was that colleagues would approach them for translations of Māori words rather than using a dictionary. For more situational questions or complex issues such as Māori content or tikanga for a public programme, then it would be more appropriate to ask. For example, two interviewees were unsure about the tikanga around incorporating food in certain programmes or spaces, and sought clarification on these. While interviewees did not discuss instances where they had given up looking for information due to lack of clarity about where to find it, focus group participants discussed bringing existing efforts together to make information easier to find, which may help non-Māori to engage rather than give up.

Another important issue to consider in terms of Helps is being motivated to make a change, which is reflected implicitly in Margaret's (2010) list. While this was only raised as a Help by a handful of interviewees, who discussed social justice motives or desire to help Māori, it is closely connected to the Māori value of manaakitanga. It is also consistent with the move away from declarations of neutrality (as seen in Finks, 1989) towards social justice and activism in the library and information profession in Anglo-European contexts in recent years. This can be seen in the literature, such as Samek (2007) and the recent strategy released by CILIP, the UK Chartered Institute of Library and Information Professionals (2019), announcing a radical social justice agenda. The rise of critical librarianship, a branch of scholarship and professional practice dedicated to interrogating structures of power within the profession which perpetuate inequalities (Drabinski, 2019; Nicholson & Seale, 2018) is also reflective of this change.

6.2.1.2   Barriers

The Barriers discussed could be divided into internal and practical (mainly external) factors. This is consistent with a number of other Sense-Making studies that consider Barriers (Baker, 1998; Julien, 1999). The key barriers I will discuss are largely internal: fear and negative emotions and the tendency of some non-Māori librarians to be over reliant on their Māori colleagues or to act helpless when faced with a situation requiring them to engage with mātauranga Māori. The issue of privilege can also be a barrier, and it has both internal and external aspects.

6.2.1.2.1   Fear and Negative Emotions

Negative emotions and reactions were discussed as Barriers by both interviewees and focus group members. Fear in particular was raised as an issue across the data. Both interviewees and focus groups acknowledged the fear of making mistakes, and discussed the fear or subsequent rejection of mātauranga Māori related to the experience of having been chastised in the past by a Māori person for a mistake that had been made. This fear of reproach is reflected elsewhere in the literature. Duncan and Rewi's chapter in *Te Kōparapara: An Introduction to the Māori World* (Reilly, Duncan, Leoni, Paterson, Carter, Rātima and Rewi (eds.), 2018) is titled "Tikanga: How Not To Get Told Off!".

This fear has the potential to seriously hamper an individual's progress in learning about or engaging with mātauranga Māori. If motivation to perform a behaviour or task is tied to feelings of efficacy, as has been argued by Bandura (1977) and Rosenstock, Strecher and Becker (1988), then it is unsurprising that fear of failure, where there are no negative consequences for the individual of declining to undertake the task or behaviour, results in lack of action. Alongside this, the feeling that the Gap is large, and perhaps unbridgeable, may be demotivating for some (Godbold, 2006), as may the possibility of not knowing quite enough to bridge the Gap and getting caught out.

Interviewees talked about the largeness of the Gap as something they were either aware of at the outset or became aware of through the process of learning and engagement, though it was not something that either they or the focus group participants discussed directly as a potential Barrier. It does connect, however, to comments made by focus group participants around fear of making a mistake.

Conversely, however, the experience of being corrected was not considered negative across all interviewees, with some talking about experiences of being chastised or corrected in positive terms, which suggests that it may be the mindset of some non-Māori that is either a Barrier or a Help. However, it was not clear from the data whether it was the personality of the individual concerned or the manner in which the feedback was delivered that helped interviewees take the feedback on board. Mead acknowledges the risk of issues arising when engaging with tikanga Māori: "The values underpinning tikanga cannot be ignored. They are in the mind and often manifest themselves in the form of difficulties." (Mead, 2012a, Chapter 19, p. 10). Both focus groups and interviewees also acknowledged the possibility of non-Māori *Being Challenged* or experiencing *Backlash From Other Non-Māori* for their engagement with mātauranga Māori. In the sections below I consider two further interconnected Barriers of Overreliance and Helplessness, and Privilege.

6.2.1.2.2 Overreliance and Helplessness

Probably the key area of divergence between the two sets of participants was the emphasis from focus group participants on the impact they had experienced as Māori librarians through the tendency, discussed in all groups, of some non-Māori librarians to expect their Māori colleagues to carry an uneven share of the responsibility for all aspects of mātauranga Māori within the workplace, leading to Māori librarians being overworked, burned out and frustrated. This was not limited to participants in Māori specialist positions. Few interviewees made any comments demonstrating awareness of this issue. Similar issues are experienced by Māori academics, who are also in the minority and have additional responsibilities alongside research and teaching, such as providing a Māori perspective on committees or providing cultural support for staff and students (Mercier, Asmar, & Page, 2011).

Such issues are not reported on in the literature in relation to Māori librarians, although Kirsten Thorpe, an Indigenous Australian archivist and scholar, highlights the extra work undertaken by Indigenous professionals which may be invisible to non-Indigenous colleagues:

> A number of Indigenous staff who work in the sector work tirelessly to build relationships between communities and institutions, but it often comes at a personal cost – navigating roles that extend beyond the nine to five working time – and playing multiple roles within the institution and within communities. There is often no recognition of these multiple roles in employment, either on a practical level of developing job or role descriptions that actually represent the work that you are doing, nor with the monetary value that is placed on the level of expertise.
>
> (Thorpe, 2019, para. 14)

Similar issues have been documented by ethnic minority librarians in the North American context (Brown et al., 2018; Galvan, 2015; VanScoy & Bright, 2019). Interviewees spoke about the issue of non-Māori librarians being over reliant on their Māori colleagues, most often in relation to their observations of other non-Māori librarians, but in some cases in relation to themselves as well. Focus group participants too discussed these issues in relation to the issue of Māori librarians being overworked, and their experiences of non-Māori librarians generally expecting their Māori colleagues to answer all the questions and provide all the resources and services related to mātauranga Māori. Wiremu in group 2 pointed out that this would not be the same for another topic area such as history, but that the librarian who was the first point of contact would try to help before going to fetch the history specialist. Focus group participants also made the point that some non-Māori demonstrated limited willingness to take initiative when it came to learning about or engaging with mātauranga Māori.

Some interviewees used language that indicated their own helplessness or belief that their journey was to some extent dependent on external forces providing opportunities to engage, with only nine interviewees mentioning the issue of overreliance on Māori librarians in their own or other contexts.

In the context of this study, it is interesting to note that a key Help that was highlighted across both interviews and focus groups was *Safety and Comfort*, which focus groups also connected with confidence. This related particularly to the non-Māori librarian having a Māori person or people that they can trust, and bringing them their questions and feeling happy to learn from them (which can be connected to the Māori concept of tuakana/teina). This suggests that there is a delicate balance between non-Māori librarians feeling comfortable asking appropriate questions of Māori colleagues but then not being over reliant on them and asking for information which could be sourced elsewhere.

The phenomenon of *Overreliance and Helplessness* is reflected in the literature around race and whiteness, particularly in the North American context. Leonardo (2009) highlights the issue of people of colour being required to make majority culture members aware when they have made an error in the race space. Gordon (2018) and Land (2015) also emphasise the importance of dominant culture allies making their own efforts to become educated and aware of what is required of them rather than always expecting the work to be done by the Indigenous/ethnic minority people with whom they hope to become allies. This speaks to the issue of helplessness among non-Māori librarians as expressed in this research. Focus group participants spoke about the expectation that they as Māori librarians would be the ones to provide the resources or the answers, rather than non-Māori librarians being proactive in their pursuit of knowledge, even though the information could often be found through other channels, such as through books or online.

Two interviewees made comments on helplessness in relation to their observations of other non-Māori, and others alluded to it in other ways, talking about how there are not enough courses available and how professional associations should organise more of them, or expressing how they had not come across certain aspects of knowledge and when they came to be in a Situation requiring that knowledge they felt that some external agent should have already provided it to them. This resonates with what Pritscher (2014) talks about in terms of a feeling of helplessness on the part of white people as regards racism, and a feeling that some higher authority, such as government, will take action to resolve it, so therefore nothing is required of them personally. Because of the milieu of privilege that majority culture non-Māori are immersed in, what is required is a willingness to take initiative in their journeys of learning about or engaging with mātauranga Māori.

6.2.1.2.3 Privilege

The contrast between the way that the issues of non-Māori making sense of mātauranga Māori were discussed by interviewees and focus group participants opens up a key area of discussion which does not have a prominent place in the current discourse of librarianship in Aotearoa: the issue of white/New Zealand European privilege. This angle of discussion is a potentially contested one, since some New Zealand Europeans would object to being referred to as white and I have come across some who find the use of this term rather uncomfortable. While that may be the case, the issues of privilege as they relate to the New Zealand European majority of the population of Aotearoa play a clear role in the findings of this study, and I would like to suggest that this topic needs to be discussed more openly in the library and information profession in Aotearoa, and subjected to further research.

Hussey (2010) defines white privilege as "… the advantages inherent in being part of the majority culture, or white culture…" (p. 6, see also Beilin's 2017 definition, quoted in Chapter 2).

Arguably a number of the issues discussed in Chapter 2 as areas of specific engagement of non-Indigenous librarians with Indigenous knowledge could be recast as issues of privilege: the privilege of seeing oneself fairly represented in library collections and classification schemes, the privilege of feeling welcome and comfortable in library spaces, the privilege of having one's cultural heritage respected and protected in a culturally appropriate way, etc.

The majority New Zealand European environment of Aotearoa makes this a relevant and potentially key factor in this study, especially since the majority of interview participants identified as New Zealand European. Very few interviewees explicitly acknowledged their privilege in those terms, or spoke about the need to address their own privilege or the societal structures maintaining it, perhaps due to a lack of awareness of these issues, which will be discussed in the next section.

This ties in with the related issue, highlighted by Freeman (1978) and Ross (1997) amongst others, that racism is conceived of as individual and intentional, which allows dominant culture members (which in the New Zealand context would be referring to New Zealand Europeans) to believe they are not racist yet they are not able to see or are not required to address the structural aspects of racism which provide them with privilege. A consequence of this in the context of this study is that some non-Māori librarians are unconvinced that engaging with mātauranga Māori is something relevant to them. This lack of awareness or urgency is one of the main issues preventing non-Māori librarians becoming aware of their Gaps in regards to mātauranga Māori, and reflects the key issue of not being aware of having any problems due to lack of knowledge. Land (2015) believes that it is possible to become aware of privilege and in some cases "…reject or redeploy some of those privileges." (Land, 2015, p. 159). Leonardo (2009) points out the irony of white people only paying attention to issues of structural racism and privilege when they are raised by other white people. This is a risk but is also one way for non-Māori to use their privilege to act as allies and lighten some of the load experienced by Māori librarians, although non-Māori may still respond defensively if they feel threatened (Brown, 2011). This is similar to the point made by focus group 3 about potential non-Māori preference for non-Māori librarians as Māori subject specialists.

The issues related to white/New Zealand European privilege that have pertinence to this study are:

- Failure to Interrogate New Zealand European Culture and Structural Racism
- White Fragility and Feeling Discomfort
- Backlash and Allyship

6.2.1.2.3.1 Failure to Interrogate New Zealand European Culture and Structural Racism

> It is a privilege of those who are not racially oppressed to see or
>
> treat race as optional
>
> (Sullivan, 2006, p. 53)

The privilege of non-Māori librarians being able to get by and thrive in the profession even if they have no environmental compulsion to engage with mātauranga Māori or decline to do so when offered an opportunity is something that was explicitly discussed in the focus groups and alluded to in various ways by interviewees. This stands out as privilege when contrasted with what focus group participants said about their experiences as Māori librarians: that cultural expectations are placed on them even if they are not working in Māori specialist positions and there is no special recognition for these extra duties. An important aspect that helps non-Māori librarians to engage as discussed by focus group 1 is the ability to acknowledge their privilege. Only two interviewees named the issue "privilege", though the presence of privilege was revealed in other ways. Interviewees expressed some Outcomes in understanding which, while not explicitly addressing their privilege as privilege, could lead to actions which in some ways are dismantling of own privilege. These are *Awareness That my way Isn't Always the Right Way* and *Humility, Sensitivity and Awareness of What own Role Should Be*. Humility is also on Margaret's (2010) list of qualities of an ally, and was specifically mentioned by focus group 1 as part of non-Māori librarians recognising their own privilege, which could help them in their journeys of learning about and engaging with mātauranga Māori.

The findings of this study suggest that some of the issues highlighted have strong resonances in the literature on White Studies and white privilege in Anglo-American contexts. The finding that, in the vast majority of cases, interview participants had no problems because of what they did not know is perhaps an unsurprising one when considered in light of the White Studies literature which argues that in contrast to Indigenous or ethnic minority cultures, the majority culture is invisible to those belonging to that culture (Ahmed, 2004; Leonardo, 2009), hence the problem of invisible Gaps. The culture of the majority population is not seen as cultural at all, rather, it is accepted as normal (Black, 2010; Fitzmaurice, 2010). This issue is acknowledged by many in the library literature also (Brown et al., 2018; Espinal, 2001; Hathcock, 2015; Schlesselman-Tarango, 2016). One might further paraphrase Berry's 2004 paraphrase of McIntosh (1989, 1997), quoted in Chapter 2, to reflect the findings of this study and the key role of privilege:

> In my library or professional work I can remain oblivious of the
> language and customs of Māori, who were the first inhabitants of
> Aotearoa, without feeling any penalty or professional disadvantage
> for such oblivion in my culture.

Therefore in a largely monocultural environment where European New Zealand culture is centred and normalised as 'New Zealand culture' (Bell, 2004; Black, 2010), it would be very easy for non-Māori to remain unaware of any problems caused by a lack of knowledge of or engagement with mātauranga Māori. This suggests that librarians of the majority European population could be encouraged to become conscious of their white privilege and take steps to reduce it, or at the very least make use of it to further the cause of equality for Māori (as has been discussed in other contexts e.g. Land, 2015; Pritscher, 2014). This may need to be framed slightly differently, however, since terms such as whiteness and white privilege can be polarising and may act as a barrier to some individuals engaging with the issues.

6.2.1.2.3.2 White Fragility and Feeling Discomfort

Closely connected to white privilege is the phenomenon of white fragility. As discussed in Chapter 2, white fragility is a phenomenon where white people have an extremely low tolerance for any sort of challenging situation involving race (DiAngelo, 2011, 2018). This concept encompasses a number of the internal Barriers identified and responses discussed by both interviewees and focus group participants, particularly fear, guilt, and opting out of the situation. Watt (2007) whose *Privileged Identities Exploration Model* lists similar strategies that individuals employ to avoid engaging with issues of privilege, argues that these responses are all triggered by fear. Some interviewees spoke about various types of challenge as Barriers, for example being corrected. Focus group participants spoke of how some of their non-Māori colleagues had made mistakes and had been chastised, leading to a decision to discontinue their engagement with mātauranga Māori. The agitation of non-Māori who are presented with opportunities to engage with mātauranga Māori (discussed by Marcelle in focus group 3) might also be described as white fragility. The difficulty with such negative reactions is that one aspect of white privilege is that majority culture members have the choice as to whether to engage or not (Land, 2015; McIntosh, 1989, 1997) and thus are not obliged to work through this defensiveness. This problem came through in the focus groups; the quote from Emma on this subject is worth repeating:

> *EMMA: It's really motivated individually … it's an option, optional,*
> *'I'll choose to be bicultural today, tomorrow I might not be', whereas*
> *we're always in sights of it*

Discomfort at being confronted by Indigenous or other racial knowledge is not always met with a negative response, it can in some cases allow humility to develop and transformation to occur (Regan, 2005, as cited in Land, 2015; Leonardo, 2009). This is consistent with the way that some interviewees spoke about experiencing discomfort but being committed to persevering despite this, again highlighting the key role of internal factors in an individual's journey of learning and engagement.

Echoing a number of the interviewees in this study, Amundsen (2018) talks about the ongoing discomfort in the journey of bicultural engagement, but also the sense of personal fulfilment that comes from it. It is unlikely to always be an easy journey, but centring the ethical responsibilities of the profession alongside the knowledge of the potential benefits both for the individual and for their Māori colleagues and clients, could be a way to encourage non-Māori librarians to persevere when they are faced with discomfort.

6.2.1.2.3.3 Backlash and Allyship

One aspect of potential discomfort for non-Māori librarians is experiencing *Backlash From Other Non-Māori* when they begin to engage with mātauranga Māori and Te Ao Māori. This was expressed in two of the interviews and two of the focus groups and reflected in similar findings in studies of non-Māori engaging with Te Ao Māori and Te Tiriti o Waitangi (e.g. Black, 2010; Brown, 2011). This has also been observed in other contexts (e.g. Kessaris, 2006; Land, 2015). DiAngelo (2011) points out that white fragility (as discussed in the previous section) can be triggered when another white person does not agree with a white individual's racial views. In the New Zealand context, Brown (2011) states that "…some Pākehā[33] feel threatened, or concerned, or unsure of any movement by Pākehā toward te ao Māori…" (p. 98) and that this can result in being treated as an outsider by other non-Māori because such engagement challenges their self-image. This emphasises the social and political polarisation that can characterise such interactions. Non-Indigenous/majority culture members who engage in matters of Indigenous knowledge or social justice may be seen as traitors by their own group for engaging in this way (Gandhi, 2006; Sullivan, 2006). Harding (1991) describes it as choosing to be marginalised.

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[33] Brown (2011) defines Pākehā as "…the people of New Zealand who represent the general culture of the wider white settler population of New Zealand; a group of people that are relational to Māori yet different in some way to Māori." (p. 36)

A small number of interviewees spoke about *Being Challenged* in this way around their efforts to learn Te Reo Māori.

The combination of privilege, fragility, discomfort and the potential for *Backlash From Other Non-Māori* is a difficult one in that there is a balance between acting in line with one's ethical and moral compass and choosing the path of least resistance as an act of self-preservation. In these circumstances the easier choice for non-Māori can be to opt out from engaging with mātauranga Māori. Even those who have engaged with mātauranga Māori in the past may reach a point where they feel that they have 'done their bit' in this area, as discussed by some of the interviewees in this study. Gorski (2018) describes the related phenomenon of activist burnout, where individuals involved with activism become burned out and step away from the work in part due to the pushback from individuals and organisations who are resistant to their cause. One of the interviewees who spoke of having done their bit did not discuss such pushback, but highlighted feelings of isolation, which can also contribute to activist burnout (Gorski, 2018).

Long-term commitment is cited as an important quality for engaging as an ally in social justice contexts (Land, 2015; Margaret, 2010). Arguably the sense of having done enough while there are still clear inequities in both the profession and society as a whole is also rooted in a privileged mindset, where the changes being sought do not affect the privileged individual, and so they do not experience any negative outcomes from discontinuing their efforts. This is in contrast to the activists of colour in Gorski's (2018) study, who felt like they had no choice but to continue their activism because of its meaning to them personally. This connects back to the discomfort discussed in the previous section. Some interviewees made comments about the importance of pushing through discomfort, which has helped them in their ongoing journeys.

6.2.1.3 Organisational Context: A Help and a Barrier

One area that could potentially act as either a Help or a Barrier was the non-Māori librarian's organisational context. Focus group participants spoke about how institutions and leaders could either provide a supportive environment by leading by example and providing opportunities for staff development, or stand in the way of development through failure to provide such support. Interviewees spoke about being limited in terms of time or capacity, which is often in the control of the organisation rather than the individual. Conversely, employers could be supportive of formal learning or create a work environment which is supportive of Māori values and which allows non-Māori librarians to have more organic opportunities to engage with mātauranga Māori. There is yet again a delicate balance, as organisational efforts to promote mātauranga Māori may be (over)reliant on Māori librarians providing the training for their colleagues without providing recognition or reward for the extra work. In contrast to this, the point made in focus group 3 about mātauranga Māori being marginalised to Māori-specific issues and endeavours within libraries suggests that non-inclusion of Māori knowledge and culture in other aspects of library work may happen if Māori librarians are not included in those discussions (and focus group 1 pointed out that where they are included, they often have to speak up and point out problems). Some of these issues may be improved by increasing the number of Māori librarians in the profession, but as Hudson (2017a) points out in the North American context, creating a staff mix which is representative of the general population is not a panacea for systemic issues of inequity in the library profession. These systemic issues mean that there are likely to be issues with retention as well as recruitment, so this is not a solution in and of itself (Alabi, 2018). A proactive approach on the part of organisations is likely to be needed to bring about significant change in these areas. The role of the organisation in non-Māori learning about and engaging with mātauranga Māori is clearly a vital one and would be an interesting area to investigate in more depth.

6.2.2   Situations, Gaps, Bridges and Outcomes

6.2.2.1   Situations

Interviewees spoke about two types of Situations that they faced in relation to mātauranga Māori: events in their environment which led to engagement, and a conscious choice to engage in an act of learning or engagement. This is a clear indicator of mismatch between the Sense-Making model and the scenario of non-Māori librarians learning about or engaging with mātauranga Māori (to be discussed in more detail in section 6.3 below), because it indicates that situations exist where non-Māori librarians can and do choose not to learn or engage. This is an important issue. Looking more closely at the findings reveals that even in some of the environmental scenarios, such as engagement with a *Project or Programme* with mātauranga Māori elements, there is likely to have been choice involved. This issue is echoed in Cooke et al.'s (2016) discussion of a reading group set up in an American university's library and information studies programme as part of a project to engage actively with issues of race and privilege in the profession. Cooke et al. (2016) found that the individuals who chose to engage were already interested and engaged in that area of scholarship, which was largely the case in the group of non-Māori librarians interviewed for this study.

This binary of environment versus choice mirrors the question faced in terms of service provision, particularly in academic libraries, of just-in-case knowledge or just-in-time skills. While there has been a move from the former to the latter in the library profession (Maina, 2004), the findings show those interviewees who *Chose to Bridge the Gap* taking more of a just-in-case approach. While in the service context, just-in-case can be viewed as a risk-averse strategy designed to secure the future of the library (Nicholson, Pagowsky, & Seale, 2019), non-Māori librarians proactively seeking to engage due to their interest in mātauranga Māori may experience a level of personal risk (as discussed in section 6.2.1.2.3.3 above). A just-in-time approach is also unlikely to be most effective when it comes to navigating the complexities of an entirely different knowledge system such as mātauranga Māori.

Within the *Environment Leads to Engagement* Situation type there is also in some cases an element of serendipity. In the context of information behaviour, Ford (2015) defines it thus:

> Serendipity refers to encountering information by accident. Whilst it may seem more likely to be associated with undirected and passive rather than directed and active behaviour, it is independent of these dimensions in that – to the extent that it is accidental – it may occur at any time.
>
> (Ford, 2015, p. 64)

Interviewees did not always set out intentionally to bridge their information Gaps. In some Situations, interviewees were not aware of a particular Gap, but came across information informally, usually through interactions with people, and thus serendipity led to such Gaps being bridged. All but five interviewees described an instance where their Environment Led to Engagement. In addition to serendipitous encounters, some Situations required Gaps to be bridged in a more conscious and planned way, such as in a Situation working in a role with mātauranga Māori aspects. In contrast, sixteen out of twenty-five interviewees described at least one instance where they *Chose to Bridge the Gap* through self-motivation, for a variety of personal and professional reasons. So even in this small group of largely motivated and engaged individuals, there were more significant instances of engagement that were instigated by external circumstances than by purely internal motivations. While the individual focus of this research limits the extent to which the role of the organisation may be explored, creation of opportunities for non-Māori librarians to engage organically within their day-to-day work may be an effective way for library management teams to foster more meaningful engagement. This ties in with comments from the focus groups on the importance of support from employing organisations to encourage engagement.

6.2.2.2   Gaps

Considering the interviewees in this study were librarians, *Libraries and Information* took up less space in the discussion of Gaps than might perhaps be expected. It is just one of three Gap themes and it has fewer quotes attached to it than the other two themes. This demonstrates the holistic nature of mātauranga Māori in that it does not just sit in one quadrant of life which would make it easier to pin down for a course or training event. It reaches beyond the professional to the personal as well, which is discussed further in section 6.5.4 below.

However, the distinction between *Libraries and Information* and *Te Reo me ona Tikanga* is in some ways, as in other parts of the data, a slightly artificial one. In Situations with a workplace focus, some of the Gaps discussed (for 14 out of 25 interviewees discussing a Te Reo or tikanga Gap) were Gaps in Te Reo and tikanga in the context of the workplace.

Interviewees also made comments about how big the Gap was in the area of mātauranga Māori, and that there were a lot of *Unknown Unknowns*. Going back to Margaret's (2010) list of qualities of an ally, "always being aware of how much you do not know" was a key factor. Many interviewees said that they came to be aware of how much they did not know as a result of their formal learning or informal engagement. Godbold (2006) suggests that if a Gap is too big, an individual may decide not to attempt to bridge it. None of the interviewees in this study spoke of the extent of the Gap as being something that was a Barrier for them.

6.2.2.3   Bridges

Of all the aspects of the Dervin model, the Bridge was the one which reflected the highest proportion of external factors. While a small number of interviewees spoke about discussing what they had learned with others or reflecting upon it within themselves as being part of their bridging process, the vast majority spoke of one or more sources outside of themselves. While Dervin (2015) points out that "…research has shown that when it comes to making sense the most frequent source is named as an ever-evolving self." (Dervin, 2015, pp. 63-64), she also states that Bridges include formal sources.

The Bridge category of *Discussion and Reflection* was predominantly paired with other types of Bridges such as books or courses, and interviewees spoke about additional learning or understanding through the process of reflecting on what they had read or experienced. These were not discussed explicitly in the context of Professional Registration, but such reflection is a requirement for Professional Registration (LIANZA, n.d.-b). One interviewee commented on the value of going through the interview process with me in terms of helping them to reflect on their learning and development across two separate experiences. They also commented on how such an exercise might be a useful addition to the Professional Registration process in relation to BoK11. This is consistent with the awareness-raising nature of Sense-Making interviews pointed out by Dervin (2003)

6.2.2.3.1 Books and Text Resources and Mātauranga Māori

Another interesting aspect of the findings is the central role of books and text resources for bridging Gaps. The prominence of books and text resources could arguably be connected to the profession of the participant group, or it could be just something that is inherent in the general population, given the strong tradition of written knowledge in New Zealand European culture (Harvey, 2015, states that an enthusiasm for libraries and reading was apparent in colonial New Zealand from early on in its history).

While there appears to be surprisingly little literature on the topic of librarians' use of their professional skills to meet their own information needs, one might expect librarians to have a higher level of awareness of the types of materials that might be available in libraries to meet their information needs, although only a small number of interviewees spoke specifically about using their own libraries' collections to help them bridge their Gaps. Some interviewees also highlighted the fact that there are some questions and types of knowledge which cannot be accessed through libraries and in those cases it is Māori people who may be able to provide the answers. In a different context,

Chiu's (2007) Sense-Making study of newly appointed digital librarians in university libraries in the USA found that librarians used text resources and interactions with people along with other strategies to help them bridge Gaps related to their new roles.

This was an aspect of the findings where interviewees and focus group participants spoke about an issue in different terms. For interviewees, *Books and Text Resources* of various kinds featured in different parts of their journeys, most notably in being a means of bridging a Gap in and of themselves, as part of academic study, or as inspiration for personal reflection. The type of engagement varied from quick problem solving, to addressing workplace queries, to in-depth academic assignments. A couple of interviewees did comment about how book learning is not always the best approach for learning about mātauranga Māori which echoes what hooks (1994) says about the importance of the inclusion of personal experience in formal learning. From the focus groups perspective, focus group 1 highlighted the utility of visual aids and pocket guides, capitalising on non-Māori librarians' preference for text resources to help them move forward in their knowledge of mātauranga Māori. Focus group members mainly spoke about books and text resources in the context of the issue of non-Māori *Overreliance and Helplessness* (as discussed in section 6.2.1.2.2 above), however, pointing out that there are vast amounts of materials available (particularly in relation to learning Te Reo Māori) but Māori librarians were sometimes asked to provide answers and help that could be easily found in a book or an online dictionary.

There is a delicate balance between knowing when independent information seeking is appropriate and when it is not, as discussed in section 6.2.1.2 above. Knowing when it is most appropriate to refer to a text resource and when to seek advice from a Māori colleague is an area of Gap that none of the interviewees spoke about.

Interviewees discussed Outcomes largely in a binary of internal and external. There are some interesting aspects to be observed in the internal Outcomes. On the whole the *Feelings about Self* discussed by interviewees were predominantly positive (five interviewees talked about *Discomfort or Shame*, while all interviewees mentioned positive aspects including *Comfort or Confidence*). The number of interviewees talking about instances which brought about no change or less than they had hoped for was also very low (two). This overarching positivity can be emphasised in efforts to encourage other non-Māori librarians to engage, by sharing positive stories of learning and engagement in an attempt to counteract some of the fear and negativity Barriers.

Participants in both interviews and focus groups spoke about the Outcome of becoming more open to diversity in a wider sense as a result of their engagement with mātauranga Māori. This is reflected elsewhere in the literature. Marae have been used historically in teacher education as a means of preparing trainee teachers for multicultural classrooms, due to the effect of exposure to Māori culture in increasing students' openness to cultural diversity (Ka'ai, 2008). While both interviewees and focus group participants spoke about how learning about or engaging with mātauranga Māori can lead to greater openness to other types of diversity, interviewees also commented about diversity and multiculturalism in other ways that focus group participants did not. Some spoke about the tension between biculturalism and multiculturalism in the provision of services for the community, and some highlighted the special place of Māori culture within that, though one felt there was too much of an emphasis on Māori and New Zealand European, which is echoed in some of the responses to LIANZAs 2014 biculturalism survey (LIANZA, 2014).

Interviewees and focus group participants spoke about the possibility of non-Māori sharing their new knowledge with other non-Māori, either in terms of themselves or their colleagues. Other studies in a New Zealand bicultural context (such as Brown, 2011) emphasise the importance of sharing knowledge as a part of the process of engagement.

6.2.3 Overlaps in the Model

Because each interviewee's journey was different and the way that prior experience came to bear on newer Situations varied between interviewees, there were aspects that cropped up in more than one phase of the Dervin model. This was particularly the case with Helps, with the majority of the overlaps involving Help codes:

- Connections to Existing Interests as both a Situation and a Help

- Motivation as both a Situation and a Help

- People as both Bridges and Helps (New or strengthened relationships is also an Outcome)

- Confidence as both a Help and an Outcome

- Awareness as both a Help and an Outcome

- Being Challenged as both a Barrier and a Help

- Formal study as both a Situation and a Bridge

All these overlaps reflected similar issues except for the unusual example of *Being Challenged*, which for some interviewees was a Help because it enabled them to recognise their Gaps and thus to address them, but for others it was a Barrier because they found it difficult to persevere in their journeys after being criticised or corrected (as discussed in section 6.2.1 above). Categories relating to Te Reo and Tikanga Māori occurred throughout the model (as will be discussed in section 6.4 below).

While there is documentation of overlaps in coding within phases of the Sense-Making model (Reinhard, 2008; Savolainen & Kari, 2006), overlaps in ways individual participants respond to different Situations (Reinhard & Dervin, 2012) and overlap between plans to bridge a Gap and the bridging of the Gap itself (Savolainen, 2006), overlap between content of the phases of the model does not appear to have been reported on. Arguably this is due to the nature of the phenomenon under consideration, with the holistic nature of mātauranga Māori and its vastness as an entire knowledge system.

6.3 Dervin's Sense-Making for Investigating Non-Māori Librarians' Learning and Engagement around Mātauranga Māori

In addressing research question 2: "Is Dervin's Sense-Making Methodology a suitable approach for investigating how non-Māori librarians learn about or engage with mātauranga Māori?", there are several factors that lead to the conclusion that Sense-Making is not the best fit for addressing this particular issue. These include the problem of artificial, anticipated or avoided Gaps, the difficulty of invisible Gaps, differences in interviewees' conceptualisations of their journeys, and the Anglo-American values that are central to the model.

6.3.1 Artificial, Anticipated and Avoided Gaps

The first problem with the Sense-Making model for this particular research project is artificial Gaps. In many cases, interviewees had not come across a Situation organically where they experienced a knowledge Gap. Rather, they had decided to embark on a course of study or attend a professional development event out of general interest rather than immediate need. This resonates with Godbold's (2006) assertion that information seeking is not always a response to a Gap. In the case of formal study, this was either with the deliberate aim of extending their knowledge of a particular aspect of mātauranga Māori (often Te Reo Māori) or undertaking a general course of study where they had incidentally come to be learning about an aspect of mātauranga Māori, either because it tied in with an existing interest, or it was a forced choice Situation and they thought the Māori option sounded interesting. Twenty-eight instances out of the fifty-one discussed related to scenarios where interviewees undertook formal learning, with sixteen interviewees speaking about choosing to bridge a Gap rather than being stopped in their tracks. This destabilised the model somewhat, by transforming the questions intended to probe the Situation (i.e. the lead up to the discovery of the Gap) into questions that were probing the Bridge instead, because the Situation and the Bridge could be viewed as the same thing – though in these cases the analysis focussed on what was said about the lead up to engaging in whatever the Bridge was for a particular artificial Gap.

This is to some extent echoed in Irvine-Smith's (2010) study where the central focus of problem-solving in the Sense-Making metaphor was not compatible with types of information behaviour displayed in her study of active and passive participants on an online discussion forum, some of whom did not have a notable Gap to bridge or problem to solve.

A similar issue is the anticipated Gap, where individuals seek out information or knowledge 'just in case' they require it in the future for helping a client. This was seen in the interviews where two interviewees sought information about Māori research methodologies in order to be prepared if any of their clients required any help in that area in the future (neither had been in a situation where they had been asked to provide help and had been unable to do so). Many of the interviewees who had undertaken courses in Te Reo Māori had not done so to address a particular situation where it was required. It is perhaps unsurprising that such issues arose in the data: the question of just-in-case knowledge versus just-in-time skills is a perennial one within the Library and Information Studies literature as discussed in section 6.2.2.1 above, with trends moving from an emphasis on the former to the latter in the library profession (Maina, 2004), so it is interesting to note the way that the approach to learning about or engaging with mātauranga Māori is trending back towards a just-in-case model. This may be an artificial distinction, however, as just-in-case/just-in-time is a service delivery question, whereas understanding of and competence in mātauranga Māori is a broader cultural and ethical issue. Also a just-in-case approach can be about adding value (Nicholson et al., 2019) and actions such as learning Te Reo will no doubt add value if they can be applied in the workplace. Nevertheless, the anticipated Gap is problematic for Dervin's model in that the individual is not facing an immediate question or problem.

These two issues point to the biggest problem in attempting to use Dervin's Sense-Making to characterise the information behaviour of non-Māori librarians who are learning about or engaging with Māori knowledge: where dominant culture individuals are immersed in mainstream New Zealand culture, there is rarely a genuine need to engage with Māori knowledge and culture as part of their lives and work.

While both interviewees and focus group participants acknowledged that times are changing and Māori language and culture are a lot less marginalised than they used to be, it is still quite possible to either deliberately avoid any real meaningful engagement with the Māori world, or remain ignorant of the need to engage.

This is connected to the information behaviour phenomenon of information avoidance. A lot of the literature on information avoidance tends to focus on the area of health information, where there is an element of fear (which is an interesting connection in itself). A more general consideration of the phenomenon is Houston's (2009) extensive taxonomy of factors leading to what he calls compelled non-use of information (where the decision not to use information was unconscious), which includes aspects that connect to my findings. Houston (2009) did not include privilege as a factor in his taxonomy but he highlighted a number of other sociocultural factors which are related, one of which is "lack of capital", this refers to social and cultural capital as well as financial. Fear of the unknown is a cognitive factor, as is threat of a reduced self-image, both of which are connected to the fear and other negative emotions discussed by interviewees as potential Barriers.

Godbold's (2006) model, which incorporates some aspects of Sense-Making, suggests that individuals can find alternative options to bridging their Gaps. They can make the Gap smaller by minimising their perception of the importance of the Gap, or decide that a Gap is too big to bridge. While none of the interviewees talked at length about attempting to avoid addressing particular Gaps, some of their comments on their observations of other non-Māori, along with discussions in the focus groups, suggest that there are librarians who are in this category.

6.3.2   When Gaps are Invisible

Another issue that means Sense-Making is not the best approach for the issue of non-Māori librarians engaging with mātauranga Māori is connected to individuals not always being aware of having Gaps in their knowledge, or aware of what those Gaps are.

This was borne out in the interviews in several places where interviewees spoke about how they did not know what they did not know, and how once they started engaging with Māori knowledge, they had this sudden awareness that there was a vast amount that they did not know. This in some ways reflects the Dunning-Kruger effect (e.g. Kruger & Dunning, 1999) where individuals with a low level of skill in a particular area over-estimate their own ability, but once they start to learn, they become more aware of their lack of knowledge and become more accurate at evaluating their own performance.

The Sense-Making model is passive regarding invisible Gaps, as it has no mechanism for addressing such Gaps or how awareness of them might come about, since the process is focussed on the individual and their perceived needs (Dervin, 2003). This is consistent with the information behaviour literature more generally, with most models excluding scenarios where the information seeker might be unaware of their own information need (Shenton, 2007, is an exception to this). Ford (2015) states that unknown Gaps are in fact beyond the realm of information behaviour: "If a person comes into contact with information of which they are completely unaware and which totally bypasses them, this does not constitute information behaviour on their part." (Ford, 2015, p. 19). Taking a critical librarianship view of this issue might lead to a different conclusion. Examining the structures of privilege which allow some individuals to remain unaware of and feel no responsibility for engaging with certain knowledge, especially where it creates an unethical imbalance of workload, would suggest that this scenario definitely belongs within the realms of information behaviour, perhaps as an extension of Houston's (2009) taxonomy. It also connects to the discussion of engagement with mātauranga Māori in a just-in-case model rather than waiting for a situational Gap.

A key aspect of this is how interviewees did not have any problems because of what they did not know. This appeared frequently in the data, for twenty interviewees out of twenty-five in thirty-six instances out of fifty-one.

This points to a societal milieu where the dominant New Zealand European system of culture and knowledge is privileged and Māori culture and knowledge continue to be marginalised to a point where it is still possible for non-Māori librarians not to encounter any problems because of the Gaps in their knowledge. This has strong connections to various aspects of the literature on whiteness and white privilege, discussed in section 6.2.1.2.3 above.

6.3.3 Interviewees Conceptualise Their Journeys Differently from Sense-Making

The next issue is connected to the way that interviewees conceptualised their journeys of learning about or engaging with mātauranga Māori, which is in some ways connected to the ways that Indigenous knowledges differ from the often-linear nature of Western knowledge. Some interviewees found the idea of dividing up their journey into instances of learning or engagement a difficult one to understand, and some excluded what I might have expected to be key details about their journeys from their timelines. Others found the process of talking about their journey acted as a memory-jogger for them and they found themselves remembering other anecdotes and discussing them in depth during the time when we were supposed to be probing another instance, either diverting away from the original instance completely, or telling a story within a story and then returning to the original instance. Some interviewees were expecting to discuss their day-to-day work with Māori clients or knowledge and expressed frustration at the format of the questions.

6.3.3.1 The Linearity of the Model

> 22: I'm sorry, I'm all over the show. You'll have to really unpick mine.

> …when Pākehā experience te ao Māori at various times in their lives,
> in various locations and in various contexts, they learn from their
> cumulative experiences and thus, become more postcolonial in their
> thinking about them.
>
> (Brown, 2011, p. 98)

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Interviewees quite often viewed the trajectory of their journeys in different ways to the process described by Sense-Making. Not all interviewees saw or were able to describe their journey as being a discrete set of steps or events that led forward to particular Outcomes. For some it was more of a holistic process, and small incremental incidents merged together or in some cases it was a critical mass of small learnings that developed into something bigger but they did not see them as separate from one another. This manifested as either finding it difficult to stick to talking about a particular instance or finding it difficult to answer the questions as asked, rather just continuing on with their own train of thought. Baker (1998) experienced a similar phenomenon in her interviews with individuals with Multiple Sclerosis, who, when being interviewed about a particular flare up of the disease, in some cases brought in experiences from other flare ups as well.

Along similar lines, there were several examples of interviewees talking about co-occurring instances. This happened in one of two ways. Firstly, some interviewees talked about single instances with multiple facets, e.g. starting a job with a Māori component alongside learning Te Reo Māori. Secondly, there were interviewees who described as separate instances events or learnings that were closely connected to each other. Where such interviewees gave a short list of instances, discussing two that were related led to some repetitiveness in the discussions. This is perhaps unsurprising considering the holistic nature of mātauranga Māori discussed in Chapter 2, and the enormity of the task of engaging with an entire new knowledge system, meaning that various learnings are quite likely to come together in this way.

One interviewee had found their own way of conceptualising their journey, which involved a number of stages. Attempting to apply the instance questions to one of the stages of their model proved difficult, and the interviewee often gave answers which did not answer the question. While this made analysis more difficult, there was sufficient useable data to be able to include their responses. Such examples demonstrated how being an experienced interviewer, and particularly having the opportunity to be trained in Sense-Making interviewing, could have been beneficial.

This is emphasised as important by Dervin (1983, 2003) who has also stated that interviewees need to receive some training in Sense-Making Methodology methods prior to being interviewed, which did not occur in this case. Dervin and Reinhard (2007) state that this kind of training can help interviewers know how to redirect interviewees when they have strayed away from discussing a particular instance.

Another interviewee had a great deal of trouble understanding the format of the interview. This appeared to be because their understanding of the journey of engagement was more holistic.

> *12: My understanding of things to do with the Treaty, it happened a little bit as a [job title], it happened a little bit here, it happened a little bit there, it's an ongoing thing, it doesn't just happen over one instance*

They were able to give a list of the relevant instances in their timeline of learning about and engaging with various aspects of mātauranga Māori, but when it came to discussing one of the instances in more detail, it took a long time for them to understand what I was asking.

These issues are perhaps unsurprising due to the linear nature of the Life-Line interview format with its focus on discrete Sense-Making instances which can cause problems when dealing with wide-reaching holistic knowledge such as mātauranga Māori. Indigenous scholars such as Henderson (2000) and Wilson (2008) emphasise that Indigenous knowledges and worldviews are more circular than linear.

6.3.3.2   Limited Numbers of Instances and Instances not Included in Timelines

The identifying of instances relating to learning about and engaging with mātauranga Māori was a challenge that was approached differently by different interviewees. There was a wide variation in the number of instances detailed by each interviewee in their timelines of learning and engagement. The number of instances mentioned by interviewees varied from between two and twenty.

Some interviewees who had given thought to the interview beforehand had made lists of instances, some of which were very detailed (one interviewee spent around half of the interview time outlining all the instances in their timeline). In contrast, some interviewees gave very few instances, with one needing some encouragement to think of any instances at all. This may have been due to an expectation that the interview would take a different format and cover day-to-day issues rather than specific instances, as discussed above. This may have been mitigated by providing interviewees with a level of training in the interview format beforehand (as advocated by Dervin, 1983, 2003), but this is unlikely to have been practicable for a group of busy librarians.

A similar phenomenon that is also interesting is the noticeable omission of instances from some interviewees' timelines. Some interviewees mentioned aspects of their lives in passing that I might have expected to be pivotal in their journeys of learning about or engaging with mātauranga Māori, such as getting together with and having children with a Māori partner, or starting work in an organisation with a strong Māori focus; there were interviewees who had had these experiences but did not mention them as instances. I did not explore the reasons for this with those interviewees, but this may have been due to individuals' differing interpretations of what was relevant to discuss in the context, such as excluding more personal instances. Other studies employing Sense-Making methods have found similar gaps in their data:

> …using the micro-time line [sic] interview meant that data were gathered on the most memorable or significant situations that [participants] could recall, which is one of the strengths of this technique. However, this meant that smaller events and the more day-to-day tasks and the associated information needs were probably underrepresented
>
> (Hepworth, 2004, p. 706)

The variability of the number of instances shared by interviewees suggests that this may be partially attributable to individual variation in preparation for interviews, and in interviewees' conceptualisations of their journeys and the instances within them, which suggests that further clarification on what was meant by an instance, and stronger emphasis on asking interviewees to prepare beforehand may have been beneficial.

6.3.4 Dervin's Sense-Making Approach Influenced by a Western Perspective

As Savolainen (1993) points out, Sense-Making is strongly reflective of mainstream American culture:

> In Dervin's theory, the basic values of American culture are interestingly reflected: the central position of individual actor, the importance of making things happen and moving forward, in spite of barriers faced, and relying on individual capacities in problem solving. … There are no eternal standards for doing things; they are continually created and their validity contested. Thus instruments and institutions should be bent to individual needs and not the other way round. (p. 26)

While Sense-Making has been successfully used in other Anglo-European contexts to study information behaviour (e.g. Olsson, 2010) and even in some studies in Aotearoa (Bennett, 2010; Julien & Michels, 2000; Teekman, 1999), in retrospect it appears that it is not the most effective model for use in this particular scenario at the interface between mātauranga Māori and non-Māori librarians. Studies that have investigated Sense-Making in connection with Indigenous and/or ethnic minority people and/or knowledge have largely approached the issue from the point of view of the Indigenous or ethnic minority community members themselves, rather than dominant culture members attempting to engage with the knowledge systems of marginalised cultures (e.g. Hay, 2000; Oduntan & Ruthven, 2017; Smith, 2008).

This is reflective of a wider gap in the literature that highlights the problematisation of Indigenous peoples and their knowledges, which places the onus on Indigenous communities themselves to address what are seen as deficits (Smith, 2012), rather than Western majority culture members addressing their own significant knowledge Gaps in relation to Indigenous knowledges. This is also reflected in the language used in discussions of diversity more widely, i.e. that it is a problem to be solved (Collins, 2018; Hathcock, 2015).

Another difficulty with the cultural viewpoint of Dervin's Sense-Making is that decisions as to whether Gaps need to be bridged, how and when they should be bridged, and when a satisfactory Outcome has been reached, are all determined by the individual information seeker/sense maker. This is problematic in the scenario under consideration, where historically and on an ongoing basis, Māori and other Indigenous peoples have been harmed by the mishandling of their knowledge by Western majority culture members in various ways (Smith, 2012). This is connected to the issue of *non-Māori Influence* as highlighted in the focus groups. Non-Māori interviewees largely did not raise this issue. It is another area of lack of awareness of a Gap, and one which causes a potential risk to Māori customers or colleagues. Thus, within the Sense-Making framework non-Māori librarians might judge a Gap to have been bridged, but in reality there are still Gaps in their knowledge that have the potential to cause problems, thus cultural differences persist.

There were a few examples of this in the interviews. An important part of engaging with mātauranga Māori (as highlighted by the focus groups) is having a level of humility or sensitivity around how Māori knowledge is to be approached and engaged with. One interviewee explained that one Outcome of their engagement was that they were able to be more "vociferous" in discussions with a Māori colleague, which indicates that they may still have more to learn in this area.

A similar issue is partial engagement with the issues: a good example of this is the way that several interviewees spoke about ways in which engaging with mātauranga Māori, and particularly the process of constructing a mihi including their version of a pepeha, helped non-Māori to feel more connected, either to Aotearoa or to their own ancestral lands. None of these interviewees, however, spoke explicitly about the differences between their own version of a pepeha and the special whakapapa significance for Māori that connects them to the atua (ancestor[s] with continuing influence, god[s]):

The relationship of Māori with the land

The importance of the land and the environment was reflected through whakapapa, ancestral place names and tribal histories. The regard with which Māori held land was a reflection of the close relationship that Māori had with the kāwai[34] tīpuna[35]. The children of Ranginui[36] and Papatūānuku[37] were the parents of all resources: the patrons of all things tapu. As the descendants of Ranginui and Papatūānuku and the kāwai tīpuna, Māori maintained a continuing relationship with the land, environment, people, kāwai tīpuna, tīpuna and spirits... The land is a source of identity for Māori. Being direct descendants of Papatūānuku, Māori see themselves as not only 'of the land', but 'as the land'.

(Ministry of Justice, 2001, p. 44)

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[34] line of descent, lineage, pedigree.

[35] ancestors, grandparents - plural form of *tipuna* and the eastern dialect variation of *tūpuna*.

[36] *atua* of the sky and husband of Papa-tū-ā-nuku, from which union originate all living things.

[37] Earth, Earth mother and wife of Rangi-nui - all living things originate from them.

In this case, depth of knowledge determines the application of these concepts. The fact that focus group participants did not talk about pepeha in those terms as a Help for non-Māori can also be seen as highlighting this Gap. A similar unnamed Gap is that the majority of interviewees spoke about mātauranga Māori in a pan-Māori sense, with few acknowledging the differences in knowledge and practices between iwi, hapū and whānau that are highlighted in the literature (Doherty, 2012, 2014; Procter & Black, 2014; Smith, 1996).

The individual focus of Sense-Making Methodology creates another issue in that it limits the scope for understanding of social and/or structural issues that also have a significant role to play in the issue of non-Māori learning about or engaging with mātauranga Māori. Neither does it have the scope for acknowledging that there may be Outcomes for a group of people even if there are not significant Outcomes for the individual involved (as raised in one of the instances discussed by interviewee 8). Dervin and Devakos (2010) describe a method of applying Sense-Making Methodology to focus group studies, but it is very constrained and retains Sense-Making's focus on the individual. Focus group participants also emphasised the belief that leadership and organisational change is going to be a key way to encourage non-Māori librarians in their individual journeys of learning about and engaging with mātauranga Māori. Furner (2007) makes similar comments about the importance of leadership in bringing about institutional changes in relation to racism in libraries in the USA.

While I have given a comprehensive critique of Sense-Making Methodology as applied to the process of non-Māori librarians learning about and engaging with mātauranga Māori, it is important to note that although it was used as a guiding framework for this research, Sense-Making has not been applied in its purest sense. This is not uncommon in the literature, with some researchers employing Sense-Making among a number of theoretical frameworks (Gaston, 2014; Olsson, 2010; Perryman, 2011), or using different methods of analysis than the content analysis traditionally associated with communication studies methods. Pariyadath and Kline (2016) used grounded theory to analyse Micro-Moment Time Line interviews on how individuals worked through their personal prejudices, and presented the findings in a format that was not directly reflective of the Sense-Making metaphor. I am inclined to think that a stricter

adherence to the methodology would not have significantly served to circumvent the most significant of these issues, although training for myself and for the interviewees may have mitigated some of the more practical difficulties I encountered to a certain extent.

6.4 Te Reo Māori and Mātauranga Māori

Ko te reo te mauri o te mana Māori.

The language is the core of our Māori culture and mana.

(Sir James Henare, as quoted in Waitangi Tribunal, 2011, p. 151)

Te reo Māori is a taonga[38]. It is the platform upon which mātauranga

Māori stands, and the means by which Māori culture and identity

are expressed. Without it, that identity – indeed the very existence

of Māori as a distinct people – would be compromised.

(Waitangi Tribunal, 2011, p. 154)

A key issue that stood out across both interviews and focus groups was the centrality of Te Reo Māori. Te Reo Māori featured throughout discussions of mātauranga Māori in the interviews, either through formal attempts at learning the Māori language or engaging with language in other ways such as constructing a mihi or considering bilingual signage or other customer-facing materials. Te Reo also featured prominently in focus group discussions, in numerous examples of current engagement, potential future engagement, and also in terms of the Barriers faced by non-Māori who wish to learn the language.

The literature confirms the important place of Indigenous languages within their cultures and knowledge systems. Zuckermann (2014) highlights the connection between language and community identity, and emphasises that language is a connection to ancestors.

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[38] treasure, anything prized

This is also the case in Aotearoa, with Te Reo Māori playing a vital role in the Io-matua-te-kore[39] (supreme being) version of Māori cosmogony (Love, 2004).

This reflects concepts found in other languages also, for example, the Welsh proverb "cenedl heb iaith, cenedl heb gallon" – "A nation without a language is a nation without a heart" (quoted in Glyn, 2019). Language is also central to the United Nations Declaration on the Rights of Indigenous Peoples, for example Article 13:

> Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.
>
> (United Nations, 2007, p. Article 13)

This literature puts a very strong emphasis on the connection between language, culture and knowledge. Because of the close relationship between libraries and librarians and Indigenous knowledge, it follows that the library profession and by extension individual librarians have a duty of care to the language at the heart of mātauranga Māori. This also ties in with the social justice orientation that a lot of librarians are inclined towards (Pateman & Vincent, 2010; Samek, 2007) in that the language is in danger – UNESCO (2013) classifies Te Reo Māori as being vulnerable, although this is based on data from 2000 and speaker numbers have increased since then – and many believe it requires the non-Māori population of Aotearoa to get involved to ensure its long term survival (Stephens, 2014) which was something that was also raised by some interviewees and focus group participants. This is also reflected in a recent study by Barrett-Walker, Plank, Ka'ai-Mahuta, Hikuroa, and James (2020) who used mathematical modelling to suggest that Te Reo is on the path to extinction if rates of learning continue at current levels.

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[39] There are two main creation narratives in Māori cosmogony: The separation of the Earth Mother (Papatūānuku) and Sky Father (Ranginui), and the creation by a supreme being called Io. For more information, see Royal (2005b).

The status of Te Reo Māori within the library and information profession in Aotearoa also emphasises its importance. While the Library and Information Advisory Commission's position statement on mātauranga Māori (2014) does not mention Te Reo specifically (it has more of a focus on access and intellectual property in library collections), the National Library of New Zealand (2016) includes it as a key facet of the knowledge/mōhiotanga and reading focus areas in its strategic directions document. LIANZA Professional Registration documents also highlight the role of Te Reo within mātauranga Māori. In a 2013 document describing the Body of Knowledge, the scope of Body of Knowledge element 11 (Awareness of Indigenous knowledge paradigms) includes understanding the place of Te Reo Māori in Māori knowledge frameworks. Te Reo Māori is listed as a guiding value which involves:

> Understanding that Te Reo Māori is vital to the identity and survival
> of Māori as a people
>
> Recognising that competence in Te Reo Māori has intrinsic value to
> the client, organisation and staff
>
> (LIANZA Professional Registration Board, 2013, p. 9)

Examples for BoK11 activities in this document include several with a language component, such as learning the association's waiata, using correct pronunciation and introducing bilingual signage. The current online description of BoK11 (as at December 2019) still includes the majority of these suggestions (LIANZA, 2019c).

Given this emphasis and the key role of Te Reo in helping several of the interviewees in this study to develop a greater understanding of mātauranga Māori, there may be more that can be done at the profession level to promote the use of the Māori language by librarians. Te Wiki o Te Reo Māori | Māori Language Week (see Te Taura Whiri i te Reo Māori, 2019) is often a focus for library programming, but efforts to promote the language could be taken beyond this as more librarians become increasingly confident in the use of Te Reo. There may be some merit in considering a scheme of signifying levels of fluency among library staff along the lines of the pin worn by Air New Zealand staff who are fluent in Te Reo (Air New Zealand, 2016).

While I did not ask interviewees who had learned Te Reo Māori about their levels of fluency, the majority had taken introductory courses, so establishing a series of levels might be appropriate, and it may provide motivation as individuals observe their competence levels rising, rather than taking an all-or-nothing approach. This would obviously create extra work for Māori in assessing and monitoring levels of fluency, so the profession could potentially look into forming a partnership with a learning provider or Te Taura Whiri i te Reo Māori (as with the Air New Zealand scheme).

6.5   Issues for the Library Profession

A number of the issues raised in this research have potential applicability beyond the library and information profession because of their generic nature. This part of the chapter considers some key issues that relate specifically to the library and information profession in Aotearoa: LIANZA Professional Registration and Professional Association activities, the place of mātauranga Māori in the librarian role, impacts on the profession of changes in New Zealand society more broadly, and engagement within and beyond the workplace. This part of the chapter ends by considering the ethical implications for librarians of the finding that non-Māori are often over reliant on their Māori colleagues in relation to mātauranga Māori, with a suggestion to approach this issue from a different perspective.

6.5.1   LIANZA Professional Registration and Mātauranga Māori Within New Zealand Libraries

6.5.1.1   Professional Registration

Sub-question 1b of the research questions asks about the role of LIANZA Professional Registration in encouraging non-Māori librarians to learn about and engage with mātauranga Māori. Registration was not viewed as overwhelmingly either positive or negative by interview and focus group participants in terms of encouraging learning and engagement. This suggests that, for this group of non-Māori librarians, Professional Registration was on the whole not viewed as making a large difference, with some interviewees stating that they would have engaged regardless of the inclusion of BoK11 in the Body of Knowledge.

Some interviewees and focus group participants did comment on the possibilities the scheme creates for increasing depth of knowledge through ongoing development.

Cook (2017), in a small-scale qualitative study of New Zealand law librarians, found some participants had particular difficulties meeting the demands of BoK11, often because it was not something they engaged with in their day-to-day work (similar to several of the non-Māori librarians in this study who instead had actively chosen to bridge their knowledge Gaps). The findings of this present study, however, do not suggest a link between the inclusion of BoK11 in the body of knowledge for Professional Registration, and decisions not to engage in the scheme. Unregistered interviewees gave other reasons for their decisions not to become or continue being professionally registered.

While the inclusion of BoK11 as a mandatory element in the LIANZA Professional Registration scheme did not appear to have had a negative impact on the Registration decisions of the interviewees in this study, it does raise the interesting question of the utility of mandatory engagement as a tool to encourage non-Māori librarians to learn about or engage with mātauranga Māori. Opinions on this among interviewees were mixed, with some commenting that certain activities should be mandatory, and others very opposed to being forced to do anything. Focus group participants also raised the issue of non-Māori being resistant in situations where they feel forced to engage. The proponents of Self Determination Theory, Deci and Ryan (2008), found that decisions around behaviour are more complex than merely stating that intrinsic motivation (having the internal desire to engage in a behaviour) is more effective than external motivation (providing a reward for engaging in a behaviour or a punishment for declining to do so). Deci and Ryan (2008) found that there is a sliding scale of external motivations, and that if individuals can come to a stage where they can understand the positive value of a behaviour and come to identify with it, then this is as effective as intrinsic motivation for predicting decisions to engage in that behaviour. Thus mandating engagement can be effective if it is done in the context of encouraging individuals to internalise the importance of this behaviour.

This type of effect could be observed in some of the interviewees, who spoke either of engaging because of social justice motives, or in one case, engaging because of BoK11 but then coming to be motivated to further engagement through that experience. Support and encouragement from management in the workplace could play a positive role in this.

As discussed in Chapter 2, Professional Registration has not gained the status of being a default requirement for employment in the library and information sector in Aotearoa New Zealand as was originally envisaged. This has almost certainly limited the extent to which the inclusion of BoK11 within the scheme has scope for creating meaningful change.

6.5.1.2   *Mātauranga Māori Within New Zealand Libraries*

The Mātauranga Māori Within New Zealand Libraries workshop run by Te Rōpū Whakahau was discussed by both interviewees and focus group participants in connection with Professional Registration. Of the twelve interviewees who mentioned taking part in the workshop, one in particular found it to be transformational, and several spoke of it in positive terms. The Mātauranga Māori Within New Zealand Libraries workshop clearly has an important role to play in helping non-Māori librarians engage with mātauranga Māori but participants did also express some concerns. In the focus groups, these included the mandatory nature of BoK11 leading to the workshop being treated as a box-ticking exercise and not something that attendees fully engaged with, and some interviewees felt that it was entry level and that some follow-on training was required. As discussed in Chapter 2, the focus of the workshop is on contextual experiential learning which is an important contrast to the emphasis on *Books and Text Resources* that pervaded interviewees' discussions of their journeys.

6.5.2   The Role of the Librarian and Mātauranga Māori

The connection between the role of the librarian in Aotearoa and mātauranga Māori was something that was discussed differently by interviewees on the one hand and focus group participants on the other. While the two sets of participants both included comments about how engaging with mātauranga Māori is part of being a good librarian, how the skills of being a librarian contributed to the process of learning about or engaging with mātauranga Māori came across differently in the interviews and the focus groups. Seven interviewees spoke about how they used their *Librarian Skills*, particularly in relation to information seeking, to aid their journey of developing knowledge about mātauranga Māori. This is reflective of other studies. Chiu's (2007) Sense-Making study of the socialisation processes of new digital librarians in university libraries in the USA revealed that librarians used their research and literature review skills alongside seeking assistance from colleagues and referring back to previous experience. McDonald et al. (2015) found that tertiary librarians used technological skills from the workplace in their own personal information behaviour practices.

In contrast to the interviewees, focus group participants talked in more depth about ways that non-Māori librarians appeared to forget their professional skills when faced with situations relating to mātauranga Māori. Instead of attempting reference queries from Māori patrons or relating to a Māori topic, non-Māori librarians were often observed to show a tendency towards the overreliance discussed above, and passing the query on to a Māori colleague, even though focus group participants, particularly in group 2, often felt these queries could have been answered by anyone with a good level of reference skills. This may be a response to fear or discomfort which are key Barriers to engagement.

The fear discussed earlier as talked about by focus group participants would sometimes manifest as a fear of Māori customers in the library environment. This corresponds with a comment from interviewee 12:

One of the first kind of panic things that can happen as a non-Māori person and you see a Māori person turn up and they're like 'I want some information about a Māori issue' You're like 'Ooh, can I find someone who's Māori to answer that question? I don't feel qualified! Ah!'

It is hard to say whether this reluctance to provide basic services to Māori patrons is down to a deficiency in reference skills training, or whether it is more a question of fear as discussed in section 6.2.1.2.1 and reflected in the quote above. An indication that it might be the latter is that both interviewees and focus group members also spoke about how non-Māori librarians also do not know how to deal with Māori young people in public library settings if they are causing trouble. This suggests that what is lacking goes beyond basic library skills and points back again to the main issue of non-Māori librarians being unwilling to experience racial discomfort caused by fear which then leads to overreliance on Māori colleagues. This is not to say that there are not issues that connect with mātauranga Māori that are hindered by knowledge Gaps that are not mātauranga Māori Gaps per se, such as the example given by Awa in focus group 2 of wanting to bring Māori Subject Headings into her library's catalogue but being unable to find any instructions on how to do so.

6.5.3   Changes in New Zealand Society as a Whole and Their Impact on the Profession

Participants in both interviews and focus groups acknowledged that mainstream New Zealand society does appear to be changing in ways that are making mātauranga Māori, Te Reo Māori and the Māori world more visible and socially acceptable to engage with, and that has had and will continue to have impacts on the library and information profession in Aotearoa.

Recent government developments mean that New Zealand history will be a compulsory school subject from 2022 (Ardern & Hipkins, 2019), meaning that children will have more opportunities to learn about the impacts of colonisation on Māori. Progress is also being made towards making Te Reo Māori universally available in schools (Davis, 2019). The number of Te Reo Māori speakers is increasing (Stats NZ, 2019, report an increase in the percentage of the population speaking Māori, from 3.7% in 2013 to 4% in 2018) which will lead to the language becoming more visible. These developments will no doubt lead to an increased openness to engagement with mātauranga Māori amongst the New Zealand population generally, which is a key factor that interviewees and focus group members discussed in helping non-Māori engage with mātauranga Māori.

This is positive in terms of progress but should not be taken as an excuse for inaction on the part of individuals and organisations. There appears to have been a degree of complacency in the library and information profession in terms of going beyond a surface-level degree of engagement. One can read the words of Rowena Cullen from over twenty years ago and think that they could still be applicable today:

> But even at this point, the changes necessitated by biculturalism can
> be accommodated within a Eurocentric framework which merely
> makes concessions to the demands of a particular group of clients.
> The harder changes are yet to come; they require greater levels of
> understanding and willingness to change. They involve changing the
> actual institutions themselves – institutions in which Maori materials
> are held, which serve to reward members of a minority culture to
> the extent that they embrace the majority culture.

(Cullen, 1997, p. 7)

This has doubtless not been helped by the lack of major research efforts in this area since the Te Ara Tika studies (MacDonald, 1993; Simpson, 2005; Szekely, 1997) and Ka Mahi Tonu (Garraway and Szekely, 1994).

While there have been some small-scale research studies in the intervening years (largely student research projects), there has not been any comprehensive, profession-sponsored research into progress relating to mātauranga Māori, and thus the continued focus on BoK11 as the main vehicle for change (the influence of which has been limited, as discussed in section 6.5.1.1 above). This also connects back to the issue of privilege, where non-Māori librarians may not see the profession's approach to mātauranga Māori as being a shared responsibility, and thus when key non-Māori change leaders retire or step back, there is not always a continued momentum. This could be viewed as an extension of the *Overreliance and Helplessness* issue which has been discussed at length (see section 6.2.1.2.2 above).

Pang (2018) also reminds us that the profession can move backwards as well as forwards in respect of such issues. In regards to a CILIP initiative to increase diversity in the library and information profession in the UK that was abandoned due to the UK recession following the Global Financial Crisis of 2008, she asks "Who knows if the next recession will lead to diversity being a 'nice to have' on the agenda rather than something important." (Pang, 2018, p. 2), highlighting a need for ongoing vigilance to guard against complacency. There is certainly potential for a similar deprioritisation of mātauranga Māori in libraries, where restructures and cuts are an ongoing reality: Some recent prominent restructures include Auckland Libraries (Niall, 2017) and the University of Auckland (A New University, 2018). This strengthens the case for using multiple approaches to ensure that the profession continues to progress in its engagement with mātauranga Māori.

6.5.4   Not All Engagement With Mātauranga Māori Occurs in the Workplace

While this study took librarians as its central focus and addressed the issue of how non-Māori librarians learn about or engage with mātauranga Māori through an information behaviour lens, the findings revealed a strong connection between the professional and the personal. In eighteen instances out of the fifty-one discussed, learning and engagement took place outside of the realms of professional education, development and practice.

This emphasises that mātauranga Māori is in its very nature different to other professional development topics in its scope and reach across all domains of life (Mead, 2012a, 2012b) a point which was also raised in the focus groups.

One way that librarians might be encouraged to extend their learning about and engagement with mātauranga Māori is to acknowledge this breadth and depth of knowledge and its potential transferability from the professional domain to the personal and vice versa. Those who are not motivated towards greater professional recognition through Professional Registration (Awa in focus group 2 pointed out that not all librarians are) might instead be encouraged to engage in ways that connect with their interests. This might include learning Te Reo, raranga (weaving), or kapa haka, for example. These can offer a window into Te Ao Māori that would inevitably help individuals develop knowledge and skills, some of which may find application in the professional domain, as demonstrated by the numerous examples of learning Te Reo discussed by interviewees and the flow-on effects of developing wider knowledge. As discussed in Chapter 2, studies have shown that students of Te Reo Māori also develop in other ways through the experience (Jellie, 2001; Te Huia, 2016). Such engagement does, again, rely on voluntary commitment on the part of individual non-Māori librarians.

It is of note that this works the other way as well. Some interviewees spoke of increased personal connection to their own cultural background or to Aotearoa as a result of their engagements, putting together mihi had a big part to play in this for some. Others spoke about being able to apply the knowledge they had developed in a professional context to their personal lives in ways that were unexpected.

6.5.5 Non-Māori Librarians and Mātauranga Māori: A Question of Professional Ethics

Professional Registration doubtless has a part to play in non-Māori librarians' journeys of learning about and engaging with mātauranga Māori, with the majority of interviewees stating that the inclusion of BoK11 is a good thing.

However, the findings of this research suggest that it is not enough in and of itself to bring about the change that the profession, as represented by LIANZA, purports to want to see (Bicultural Plan 1998/99; Library and Information Services to Pacific Peoples, 2001; BoK11, 2007; Future of Libraries Biculturalism workstream, 2015), and perhaps it is time for the profession to take a variety of approaches. One way that the profession as represented by LIANZA and other professional bodies can look to take the lead is in the discussion and promotion of professional ethics. There were various issues raised in this study which have ethical aspects. In this section I will focus on issues of collegiality.

The LIANZA code of professional conduct (2019b), while described by some as a code of ethics (Foster & McMenemy, 2012; IFLA, n.d.) does not contain any stipulations around behaviour towards one's colleagues. The IFLA code of ethics, however, includes a section on colleague and employee/employer relationships, the first point of which is "Librarians and other information workers treat each other with fairness and respect." (IFLA, 2012, section 6, para. 1). Similar commitments can be found in the ethical codes of ALA, ALIA and CILIP (ALA, 2008; ALIA, 2018; CILIP, 2018). In light of the core issues highlighted by this research, of the lack of awareness of a Gap in knowledge on the part of non-Māori librarians, and the associated lack of awareness of the impact of their inaction on their Māori colleagues, it may perhaps be more effective to address the issue in terms of professionalism and ethics. The ethical argument is that it is neither equitable, fair, nor collegial for non-Māori librarians to expect the workload responsibility for all Māori cultural elements in the workplace environment to be carried by Māori librarians, who are by-and-large the minority in library settings[40]. That being the case, individual librarians have the professional duty (as opposed to merely a moral imperative, which in this situation is insufficient motivation for some) to make a continuous effort to engage, learn and grow in the area of mātauranga Māori so that they are able to share the work with their Māori colleagues and thus work more interdependently.

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[40] The most recent publication of detailed data by the Ministry of Culture and Heritage in 2009 showed that in the 2006 census, six percent of librarians and six percent of library assistants identified as Māori.

Revisiting professional ethics could provide an opportunity to operationalise the principles of Te Tiriti as they relate to library and information work. The principle of partnership (Te Puni Kōkiri, 2001) could be operationalised to address issues of inequity.

Framing non-Māori librarians' inaction in terms of its professional impact could be an interesting alternative approach to see whether it could have an impact in a way that current approaches have not, and could be incorporated into discussions on a more comprehensive code of ethics for the library and information profession in Aotearoa. A review of this issue by LIANZA is long overdue: the current version of the code has only undergone cosmetic changes since what appears to be the original version from 1986 (as quoted in Cochrane, 1991). Adkins and Hussey (2006) sound a note of caution when they point out that codes of ethics are often put together by librarians of the dominant majority culture and may not meet the needs of other groups within the profession. Adherence to a code of ethics is likely to be voluntary, partly due to LIANZAs limited influence in the sector. This is not uncommon in the sector internationally, however. Zaïane (2011) reviewed the codes of ethics of ten national library associations and found that none had formal sanctions for breaches of the codes. How the code could work in practice would need to be part of the discussions on its development.

The ethical focus could also extend to the issue of rewards for engagement, which may encourage non-Māori librarians to take a just-in-case approach to engaging with mātauranga Māori. While focus group participants mentioned that they would like to see rewards for Māori and non-Māori librarians who make efforts to engage with mātauranga Māori, some interviewees talked about their understanding or engagement as being something that had been beneficial for them in their professional lives, sometimes in low-level ways like knowing what to say when asked about the Treaty of Waitangi in job interviews or enabling them to progress further.

It is clear that sustainable change cannot take place at the individual level alone, leadership is required to create momentum around the profession's engagement with mātauranga Māori and its various facets. LIANZA and other professional associations and peak bodies have a key role to play in encouraging individual and profession-wide change. Such encouragement may inspire individual non-Māori librarians to do what they can to become more ethical practitioners by engaging with Te Reo Māori, pushing through their fear Barriers, addressing their privilege, taking responsibility for their own development and being committed to persevere in their endeavours. This could help to bring about the lasting and ongoing change that the library and information profession in Aotearoa has long aspired to.

6.6 A Model of Non-Māori Librarians Engaging with Mātauranga Māori

As highlighted above, it is clear that there are a number of issues with attempting to apply Dervin's Sense-Making to the process of non-Māori librarians learning about and engaging with mātauranga Māori. The linear process format of the Sense-Making model did not appear to be compatible with the ways that this group of non-Māori librarians engage with mātauranga Māori. It is also for this reason that stepping away from an information behaviour approach to considering behaviour more widely was necessary.

Figure 12 is a model generated from the key themes of this research and the supporting literature. It is an attempt to conceptualise the aspects within an individual that can help them in their ongoing journeys of learning about and engaging with mātauranga Māori. The Venn diagram format allows inclusion of both internal and external aspects of each key component.
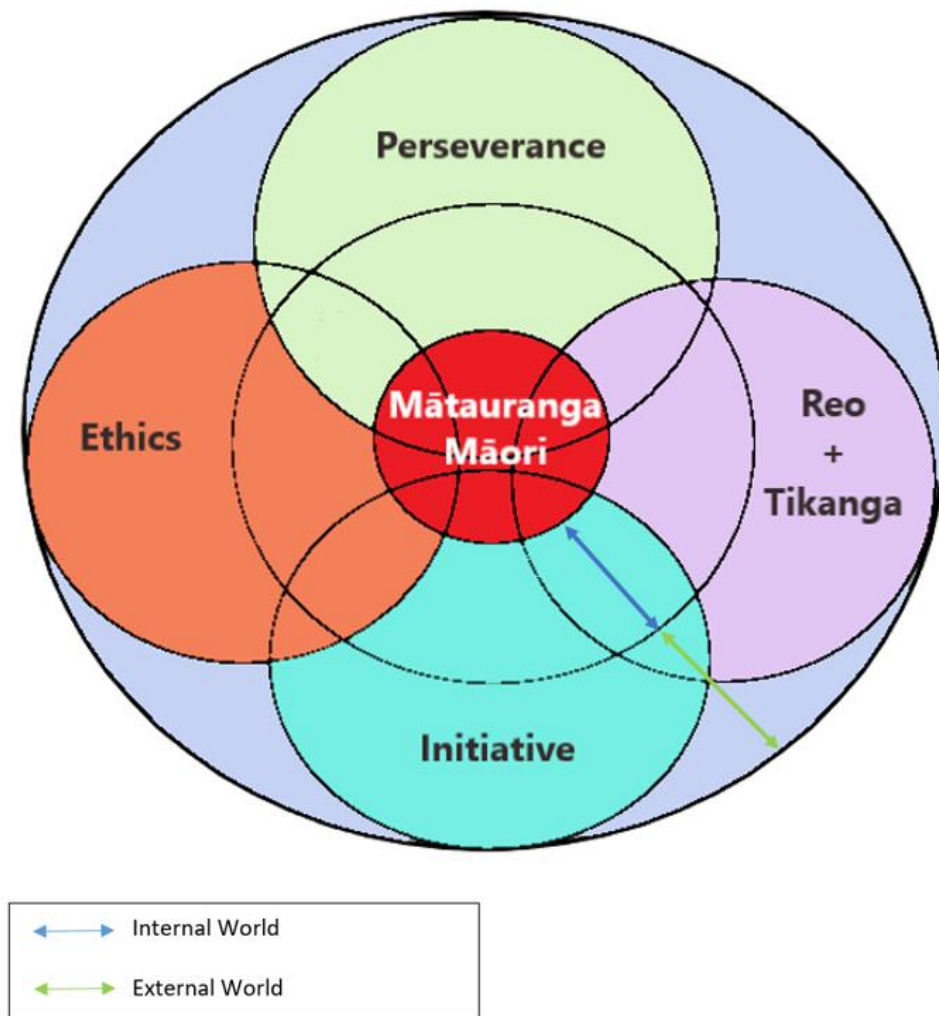
Figure 12: Internal and External Factors Encouraging Ongoing Engagement with Mātauranga Māori

From the interviews and the focus groups, the most important factors appear to be internal to the individual. This is consistent with the finding that to a large extent in the group of non-Māori librarians interviewed, there was no external requirement or problem that created an awareness of a Gap for them, and thus generating action as a result. While some individuals were influenced by external factors which could help and encourage them on their journeys, it was internal factors that really seemed to make the most difference in terms of what helped or hindered non-Māori librarians in their efforts to learn about or engage with mātauranga Māori.

The model consists of three concentric circles. At the centre is mātauranga Māori, followed by the internal world of the individual, and the external world, including the individual's organisation and the broader profession. This highlights how mātauranga Māori can be marginalised and separate from librarianship, but the four aspects that start with the individual internally and can carry onwards to the external world are ways that non-Māori librarians can engage with mātauranga Māori and connected issues and encourage others to do so. This is not to suggest that external agents cannot have a strong influence in these areas, and they clearly have an important role to play. The four aspects are Ethics and Privilege, Te Reo me ona Tikanga, Perseverance and Pushing Through Fear, and Initiative. The relative sizes of the circles are not fixed, these may vary between individuals and over time as to the relative influence on the internal and external worlds and the relative prominence of the four aspects of the model. For example, an individual may increase their fluency in Te Reo Māori and thus that may become more of a focus than the other three aspects.

Individual non-Māori librarians need to develop an understanding of their ethical responsibilities in respect to their Māori colleagues. Specifically, as discussed in the previous section, recognising the extra professional load placed on Māori librarians because they are Māori, and being committed to finding ways to share the load which will give Māori colleagues more time to focus on their substantive roles and reduce their likelihood of burnout. This sits alongside non-Māori librarians taking steps to become more aware of and attempting to dismantle some of their own privilege. This is one area where books and text resources can be a key way for non-Māori librarians to educate themselves on these issues. There is also a clear role to be played by professional associations and professional educators in this regard, both in instigating a profession-wide discussion on professional ethics, and in highlighting and discussing issues of privilege in society and in the profession.

As highlighted above, Te Reo Māori came through very clearly in both the interviews and the focus groups as a key way of engaging with mātauranga Māori, and one that is highly accessible to librarians through free courses and resources in library collections. While there is a lot that an individual can do in this regard, there is also plenty of scope for support from the wider profession. Active support for Te Reo within employing organisations, through providing time and/or in-house opportunities to learn, and through making conscious efforts to create environments where the speaking of Te Reo is actively encouraged, could go some way to build momentum for use of Te Reo by librarians. The wider profession could also have discussions about the desired level of Te Reo Māori for a librarian in Aotearoa and how different levels of competency can be noted and made known to library users. Tikanga is also included in this category because of its interconnected relationship with Te Reo, as highlighted in the way that so many interviewees came to have a greater knowledge of tikanga through learning Te Reo Māori.

The other two aspects of the model, initiative and perseverance and pushing through fear, are character traits that, while naturally more prevalent in some individuals than others, can be developed if an individual pays attention to them. They are tools that non-Māori can use to help them on the ongoing journey of learning about and engaging with mātauranga Māori, and there are certain ways in which employing organisations and professional associations can provide support.

In a professional or societal scenario where non-Māori are not accustomed to stepping out of their comfort zones culturally, purely because they are rarely required to do so, individuals need to be prepared to 'feel the fear and do it anyway'. This fear or discomfort does not always diminish with time, but individuals can find that pushing through and engaging leads to positive outcomes. It requires humility for individuals to recognise that they will make mistakes and will not always know what to do. Because there are professional and societal elements which are actively antagonistic towards Te Ao Māori and those who seek to engage with mātauranga Māori, those who would hope to do so need to develop perseverance, recognising that this is a struggle that Māori do not have the option of opting out of, and thus choosing to keep going alongside them, committed to working as allies.

Organisations could commit on an ongoing basis to creating environments which are supportive of colleagues who want to engage with mātauranga Māori, and individuals may be more inclined to persevere if they have that support.

In a professional or societal scenario that marginalises or pigeon-holes mātauranga Māori, individuals require initiative to recognise that there is a Gap in their own knowledge that needs to be addressed. This is the just-in-case approach that has been discussed throughout this chapter. They may then reach out to find that knowledge through *People and Situations*, *Courses*, or *Books and Text Resources*. As with the previous aspect, creating supportive workplace environments could encourage non-Māori to begin their journeys of learning about and engaging with mātauranga Māori.

This model does not specify how individuals should or could engage with mātauranga Māori in terms of specific activities, but rather implies that it is these foundational concepts that will lead them on to find ways to engage that are applicable to their situations and roles. While the model is suggested based on the findings from interviewees and focus group participants working in libraries, it would be interesting to explore its applicability to non-Māori individuals seeking to engage with mātauranga Māori in other professions and settings.

6.7 Chapter 6 Summary

In this chapter I considered the main issues raised in this research and highlighted connections to and deviations from existing knowledge. The chapter began with a discussion of particular issues relating to the various aspects of the Dervin Sense-Making model, beginning with a consideration of Helps and Barriers. I compared internal Helps with similar characteristics that Margaret (2010) found to be required of non-Indigenous allies of Indigenous peoples in activist contexts. Barriers also had a strong emphasis on internal aspects, particularly fear of making mistakes or being chastised, though this was not true for all interviewees. This fear was contrasted with the Help that some interviewees spoke about of being willing to push through these negative emotions and continue to engage. While *Being Challenged* was a Barrier for some interviewees, it was a Help for others.

The particularly prominent and connected Barriers of *Overreliance and Helplessness* and Privilege were then discussed in greater depth. Māori being over-relied upon by their non-Māori colleagues to undertake extra work in the cultural space was a theme echoed by studies in academia. The privilege experienced by many non-Māori prevented them from experiencing any problems due to Gaps in their knowledge of mātauranga Māori or any penalty for choosing not to engage. This was particularly highlighted by the differing ways in which interviewees and focus group participants discussed these issues. Finally, the role of organisational context as potentially either a Barrier or a Help was discussed.

I then addressed the four stages of Situation, Gap, Bridge and Outcome. The two types of Situations of *Chose to Bridge the Gap* and *Environment Leads to Engagement* highlight a key conversation within the library profession: whether services should employ a just-in-case or a just-in-time model. Those who chose to bridge their knowledge Gaps had taken more of a proactive just-in-case approach. The vastness and holistic nature of mātauranga Māori means that Gap-bridging is not necessarily a straightforward process. Many interviewees spoke about the role of *Books and Text Resources* in their journeys, although focus group participants pointed out that sometimes their non-Māori colleagues would come to them rather than using text resources to answer simple queries, such as dictionary definitions. Outcomes were generally positive, which could be shared with others to encourage them to engage also.

This was followed by a consideration of the appropriateness of Sense-Making Methodology for investigating the issue of non-Māori librarians learning about and engaging with mātauranga Māori. My analysis revealed a number of challenges suggesting the methodology is not well suited to the analysis of the process of non-Māori librarians engaging with Māori knowledge in the post-colonial majority European context of contemporary Aotearoa. These issues include artificial (non-situational) Gaps being addressed by formal learning,

Gaps that non-Māori librarians are not aware of, differing conceptions by interviewees of their own journeys which did not fit with the nature of the Sense-Making model, and the Western cultural standpoint of Sense-Making, particularly its focus on the individual, which can be problematic when it comes to deciding whether or not a Gap has been sufficiently bridged.

While some of the issues discussed could potentially have applications beyond the library and information profession, there were some profession-specific issues to consider. I firstly discussed the influence of LIANZA Professional Registration and the Mātauranga Māori Within New Zealand Libraries workshop. Interviewees and focus group participants spoke about the role of BoK11 in encouraging non-Māori to engage with mātauranga Māori in ambivalent terms, not seeing it as a big factor in creating change in the sector. Marae-based learning approaches such as Mātauranga Māori in New Zealand Libraries could be transformational for some, but also had the danger of being treated as a box-ticking exercise. Engagement with mātauranga Māori as part of a librarian's role was also discussed differently by focus group participants and interviewees. While interviewees highlighted the use of their professional skills (particularly in regards to finding information) to address their information needs around mātauranga Māori, focus group participants expressed concerns that non-Māori colleagues would sometimes forget their basic reference skills when faced with a Māori customer. Some interviewees who had taken a just-in-case approach to learning about or engaging with mātauranga Māori undertook activities beyond work and professional study and development, reflecting the holistic nature of mātauranga Māori and the impact that such activities can have, along with wider societal developments. I also suggested placing a stronger emphasis on professional duty towards ones colleagues through a revised code of ethics for the library and information profession in Aotearoa as one way to address the issue of overreliance on Māori librarians by their non-Māori colleagues.

The chapter ends with a suggested model based on the findings of this research, for how individual librarians can focus their energies in certain ways to help them engage through making Te Reo Māori a central focus of their learning and development, learning about privilege and professional ethics, taking initiative, and being willing to push through fear and develop perseverance. All of these factors can be supported by the wider profession such as employers and professional associations. The next chapter will conclude the thesis, bringing together some of the key points, highlighting some limitations and suggestions for future research, and discussing applications to professional practice and contribution to theory.

7 Chapter 7: Conclusion

7.1 Introduction

In this final chapter, I will return to the research questions articulated in Chapter 1 of this thesis and highlight the key conclusions drawn on the basis of the findings. I will then briefly consider some of the limitations of this project, and suggest some avenues for future research. The thesis concludes by highlighting some implications for research and professional practice.

7.2 Reviewing the Research Questions

At this point it is appropriate to return to the research questions and review them:

1. How are non-Māori librarians in Aotearoa New Zealand making sense of mātauranga Māori?
   a) What factors act as Helps and Barriers to non-Māori librarians making sense of mātauranga Māori?
   b) What role does LIANZA Professional Registration play in non-Māori librarians' Sense-Making in relation to mātauranga Māori?
   c) What are the similarities and differences between Māori and non-Māori librarians' experiences of non-Māori librarians making sense of mātauranga Māori?
2. Is Dervin's Sense-Making Methodology a suitable approach for investigating how non-Māori librarians learn about or engage with mātauranga Māori?

In considering research question 1a, since the focus of Sense-Making Methodology is strongly individual, it is perhaps not surprising that several of the key Helps and Barriers are internal, and many of the internal Helps are those which help the individual to push past their own internal Barriers. Thus the suggested framework for engagement focusses primarily on ways of doing this, based on the key areas of feeling the fear and persevering, taking the initiative, focussing on ethics and privilege and making efforts to learn Te Reo Māori.

LIANZA Professional Registration (research question 1b) did not have a pivotal role to play in non-Māori librarians learning about and engaging with mātauranga Māori in the perceptions of the majority of this group of interviewees and focus group participants. The scope for profession-wide change is limited in part by the lack of widespread influence of the scheme within the sector. While Professional Registration clearly has its role to play, and there was no suggestion in the data that it should be done away with, there is certainly scope for a broader approach than relying solely on Professional Registration as a vehicle for change.

The consideration of the similarities and differences between the interviews and the focus groups proved to be a powerful tool in interpreting the findings. While there were too many similarities and differences between the two sets of participants to reiterate here (research question 1c), there were some key areas of difference. The most prominent of these is the impact that inaction or active avoidance in relation to mātauranga Māori in the workplace by non-Māori librarians has on their Māori colleagues (discussed at length by focus group participants but rarely touched on by interviewees). Such inaction creates an imbalance which can result in Māori librarians being overworked because of the extra duties they face in the cultural space, some of which could be alleviated if non-Māori colleagues made more efforts to engage. One of the approaches that could be taken by the profession is to address this as part of a wider discussion of professional ethics.

The final question (research question 2) stepped away from the issues of non-Māori librarians learning about and engaging with mātauranga Māori and looked at the appropriateness of the Sense-Making Methodology for approaching this topic. This research highlights the extent of the cultural situatedness of Sense-Making Methodology that does not recognise the information issues associated with majority-culture members addressing (or rather not being required to address) Gaps in their knowledge in relation to Indigenous or ethnic minority cultures or knowledges. This is similar to many of the suggested models of information behaviour, which are unable to account for unknown unknowns, and Ford (2015) does not include this type of scenario in his definition of information behaviour.

Thus a model employing broader concepts than those traditionally employed in information behaviour research was needed, implying that conceptualising learning about and engaging with mātauranga Māori requires a broader definition than can be provided by information behaviour.

7.3   Limitations

This section considers the limitations of this research. While some of these have been addressed in the discussion of the incompatibility of the Sense-Making framework for this particular circumstance in Chapter 6, and methodological limitations discussed in Chapter 3, there were other broader issues that also limited the study.

One area that this research has highlighted is the important role that can potentially be played by employing organisations and the wider profession as represented by Professional Associations and other national bodies. The individual nature of this research meant that this could not be investigated in a great deal of depth.

The lack of engagement in the wider profession by a relatively high proportion of library and information professionals in Aotearoa as discussed in Chapter 2 was a key limitation, as it restricted the number of potential interviewees. While this is in some ways a limit of the methods, it also reflects a greater challenge faced by national bodies such as LIANZA and the National Library of New Zealand in seeking to bring about profession-wide change.

My status as a British immigrant who has lived in Aotearoa for less than ten years may be viewed in some ways as a limitation. While I do have a reasonably high level of cultural understanding, there are aspects of the historical and political context that I am still becoming familiar with. Thus my interpretations of some aspects of the research may differ from a researcher who was born in Aotearoa. Hayfield and Huxley (2015) point out that being an outsider researcher has benefits such as noticing and being able to ask about aspects which insiders may take for granted.

Gair (2012) points out that the insider/outsider binary may be unhelpful, however, given the complexities of these identities. Given my professional identity as a librarian and the duration of my residence in Aotearoa, l occupy what Corbin-Dwyer and Buckle (2009) call "the space between", being partly an insider and partly an outsider.

7.4   Contribution to Research

This exploratory research has investigated an area rarely if ever investigated in published research: the approach of non-Māori librarians to learning about and engaging with Māori knowledge. While studies outside librarianship have considered non-Indigenous approaches to working with Indigenous people in fields such as health and social work, and small-scale studies in Aotearoa indicate an interest in the interface between Māori knowledge and libraries, this is the first study to look closely at the processes of non-Māori librarians learning about and engaging with mātauranga Māori. Since there have not been any major follow-up studies to the Te Ara Tika project of the 1990s and early 2000s or Ka Mahi Tonu (Garraway and Szekely, 1994), the broad focus of this study gives some indication of where the non-Māori majority of the library and information profession in Aotearoa is up to with their engagement with mātauranga Māori over twenty years later.

The model which I suggested in section 6.6 as a product of the findings of this research provides a new framework for considering individual non-Māori librarians' approaches to mātauranga Māori. Although the important role of organisations and the profession was highlighted in different ways by the two groups of participants, the current environment of optional engagement highlighted in this study makes the internal world of the individual an important focus for change. While the role of Te Reo Māori and internal personality factors such as initiative and perseverance have been discussed in other contexts, the incorporation of the particular role of ethics and privilege in non-Māori engagement with mātauranga Māori is a key contribution.

The ethical argument for non-Māori engagement with mātauranga Māori as it relates to collegiality and workload management is not one that is commonly raised in the literature, but it could be one way to address the imbalances described by focus group participants and by Indigenous and ethnic minority librarians and other professionals in the literature. Discussions of privilege in the library and information profession in Aotearoa are rare, and this research draws attention to this issue as an important part of the picture.

Shining a light on non-Māori engagement with mātauranga Māori has revealed not only a great deal about the phenomenon itself, but also about Sense-Making Methodology and its unsuitability for approaching the scenario of non-Māori librarians learning about and engaging with mātauranga Māori. While Dervin claims the Sense-Making metaphor's core stages of Situation, Gap, Bridge and Outcome are universals of the human condition (Dervin, 1983, 1998) and claims to account for issues of power and their impacts on the individual sense-maker within its central metaphor (Dervin, 1999a; Savolainen, 2006), the power of the dominant culture and its subsequent marginalisation and optionalisation of mātauranga Māori in the New Zealand environment which makes it less likely for an individual to feel a tangible need or knowledge Gap in relation to mātauranga Māori is one that Sense-Making appears unable to account for. This study is the first to report such findings to my knowledge, with cross-cultural Sense-Making studies focussing largely on the Sense-Making processes of individuals in the position of being cultural minorities, and thus with tangible knowledge Gaps (Hay, 2000; Oduntan & Ruthven, 2017; Smith, 2008). This lack of awareness of a Gap points to the issue of unknown unknowns, which are challenging to information behaviour researchers since some claim that unknown knowledge gaps are not classified under the banner of information behaviour (cf. Ford, 2015). The Sense-Making metaphor is entirely unequipped to address questions of information and knowledge Gaps of which the individual is entirely unaware and/or wilfully ignorant. Given that the Gaps being discussed in relation to non-Māori librarians and mātauranga Māori are both demonstrably real and culturally and ethically significant, this key issue warrants further discussion within the discipline, perhaps alongside the related area of information avoidance.

Whilst I do not necessarily wish to hold this project up as an exemplar of good practice of non-Māori undertaking research with Māori, as it has been a learning experience and there are no doubt ways in which it could be improved, it is, I hope, an example of what can be achieved with good supervision and strong relationships within and commitment to the community you are working with. It is also an example of research which seeks to avoid problematising Māori or their knowledge, instead focussing on the role of non-Māori in relation to Māori knowledge. While research with a central focus on Māori participants and knowledge should primarily be undertaken by Māori researchers, this project is an example of the type of research that non-Māori Library and Information Studies researchers in Aotearoa (and non-Indigenous researchers in other post-colonial contexts) might successfully undertake with Indigenous people and knowledges if they have the right cultural support and existing relationships and willingness to engage with stakeholders throughout a project and beyond its conclusion. There are sadly many examples of research that non-Māori have undertaken on or with Māori that has caused harm to Māori (Smith, 2012) which non-Māori researchers need to take all possible steps to avoid. There is also the phenomenon in research in Aotearoa which Tolich (2002) calls "Pākehā Paralysis", where non-Māori avoid undertaking research with Māori, even as part of the general population. The feedback I have had on presentations and discussions of my research with librarians in Aotearoa, both Māori and non-Māori, is that this is interesting and much-needed research, and it would have been a great shame if I had decided to choose a different topic because of this kind of "paralysis" (a term which interestingly mirrors the fear described by interviewees and focus group participants). I hope that this project will encourage other non-Indigenous researchers who wish to be good allies of Indigenous peoples to consider similar research approaches.

Despite this study's local focus on the situation in Aotearoa, there are ways in which it may inform research internationally. Research on non-Indigenous librarians' learning and engagement around Indigenous knowledge is sparse, so it is hoped that this study will encourage further research internationally.

While other Anglophone post-colonial contexts in North America and Australia differ from Aotearoa due to the wide variety of different Indigenous nations (whereas all Māori have the same language and similar cultural practices), this research may provide a useful starting point for considering how these challenges might be approached in different locations. Arguably the role of the non-Indigenous librarian as ally to Indigenous peoples is even more vital in those contexts, making such research potentially highly useful.

In light of this, I wish to highlight again the specific aspects of this research that were included to minimise potential harm to Indigenous participants and readers:

- Seeking advice and input from Indigenous researchers and practitioners from the earliest stages of the project and throughout
- I had existing professional and personal relationships with Māori librarians which I was committed to maintaining throughout and beyond the completion of the project
- Increasing my understanding of Indigenous research methods and protocols through extensive reading
- I was fortunate that Dr Spencer Lilley (Te Ātiawa, Muaūpoko, Ngāpuhi) agreed to be on my supervisory team and he was able to advise on cultural-specific issues as well as the research process generally
- Using a relational recruitment process for Focus Group participants based largely on existing connections
- A member-checking process that gave Māori participants an opportunity to comment on my findings from the Focus Groups and raise any concerns they had

This is not to suggest that the above is a formula that can be transplanted wholesale into other cultural contexts. I cannot emphasise strongly enough the importance of understanding cultural-specific protocol and contextual issues, and the centrality of ongoing relationships and reciprocity in any such research endeavours. I would suggest that the growing body of literature on the topic of research with Indigenous peoples, such as those cited in 2.2, 3.2.3.1, 3.3.2 and throughout this thesis, would be

a good place for a non-Indigenous researcher to begin in their own journey of understanding what it means to operate in this space.

7.5   Suggestions for Future Research

Because of the dearth of research in the area of non-Indigenous librarians and Indigenous knowledge, both in Aotearoa and internationally, there is a great deal of scope for further research.

Elements of the suggested model in 6.6 could be tested in a larger scale study, investigating both individual and organisation/profession level factors that play a role in non-Māori librarians' learning and engagement around mātauranga Māori. One of the various theories of diffusion of innovation (see, for example, Rogers, 2003) could also be used as a lens to investigate this.

Another piece of this puzzle would be to look at the level of demand for knowledge and skills related to mātauranga Māori by library employers in Aotearoa. A future study could involve analysing job advertisements for librarians (a popular research technique in the Library and Information Studies literature, Harper, 2012), looking at the extent to which knowledge related to mātauranga Māori is requested as a top line skill.

One focus group participant suggested that there are other important questions to address in this topic area: "What helps Māori to engage with non-Māori with mātauranga Māori?" and "What factors help Māori librarians to engage with mātauranga Māori?", which would be interesting questions for a Māori researcher to investigate.

One of the key findings of this study relates to privilege. Investigating non-Māori librarians' understandings of and beliefs about privilege could make a really interesting study and could spur further debate about how privilege might be influencing the profession or impeding its progress in the mission of libraries to truly be a place that is welcoming for everyone.

7.6   Implications for Professional Practice

It is clear from the discussions in the previous chapter and the key conclusions above that this research has met its aim to create new knowledge to inform the library and information profession. While I anticipate many years of further work in dissemination and follow-up within the library and information profession in Aotearoa, there are some key implications that are worth highlighting.

Te Reo Māori is an important way of engaging with mātauranga Māori and if a non-Māori librarian does not know where to begin in their journey of learning about and engaging with mātauranga Māori, Te Reo is the best place to start. There are many ways which the profession can support this through promotion of Te Reo beyond Māori Language Week, sharing resources and encouraging informal networks to support the learning journey. Employers can consider offering courses or allowing time to attend external classes, and take efforts to create working environments where the use of Te Reo is acceptable and supported.

This research has revealed that non-Māori librarians learning about or engaging with mātauranga Māori (or deciding not to do so) has implications for the workload and morale of their Māori colleagues. The profession needs to consider whether this is an ethical state of affairs and whether it needs to be addressed explicitly in codes of ethics within individual institutions and across the profession as represented by LIANZA and other related professional associations. A national discussion on professional ethics could help bring this issue to the fore.

It seemed highly appropriate to finish this thesis with a focus on professional practice given that the aim of the research was to inform professional practice. Many library and information professionals that I have encountered during the course of this research journey have commented on how important and needed this research is. It is my hope that through this work and future dissemination of its findings, more non-Māori librarians will proactively look for ways to learn about and engage with mātauranga Māori. If this work remains merely words on a page, it will have achieved little for anyone other than myself.

I hope that the coming years will serve to prove that this research passes one further test of ethical validity as described by Angen (2000): practical usefulness.

Appendix 1: Interview Question Schedule

Tell me about your background in the library profession.

What do you find particularly interesting about mātauranga Māori?

Participants will then be asked to give an overview of the main occurrences in their story of learning about mātauranga Māori in order (the story of their process of engaging with mātauranga Māori). These events will be written down on a piece of paper to serve as a prompt for the remainder of the interview. A similar set of questions will be used to ask about the participant's choice of 2-4 occurrences, as time allows. These questions will be used to investigate one instance at a time. The questions are as follows:

Tell me about [the course/experience/learning source]

What led up to this moment of learning about/engaging with mātauranga Māori?

What didn't you know about mātauranga Māori at that stage?

Did you have any problems because of what you didn't know? What were they?

How did you know where to go to find answers to your questions [for the situation you were facing]?

What were you trying to learn or achieve through this?

Did you have any big questions that motivated you to seek more information or knowledge? If so, what were they?

What helped you in the situation? How?

Did you expect what you learned to help? If so, did it help in ways you expected or other ways?

What hindered you in the situation? How?

Did you expect what you learned to present problems? If so, did it present problems in ways you expected or other ways?

What conclusions or ideas did you come to as a result of this experience?

What did the experience help you achieve afterwards?

The final phase of the interview will be talking about your whole journey of making sense of mātauranga Māori and includes some questions about LIANZA Professional Registration:

How does your journey of making sense of mātauranga Māori relate to your sense of identity as a New Zealander?

How does it relate to your sense of power?

Has your decision to become/not to become or to continue/not continue being Registered been influenced by the inclusion of mātauranga Māori as a mandatory element in the Body of Knowledge?

[REGISTERED PARTICIPANTS ONLY] Has your involvement in LIANZA's Professional Registration scheme impacted on your journey of engagement with mātauranga Māori in your professional life? If so, how?

Is there anything else you would like to mention before we finish?

Appendix 2: Focus Group Questions Before and After Amendments

Before

What are the benefits for non-Māori librarians of engaging with mātauranga Māori in their professional lives?

What are the benefits for Māori stakeholders of non-Māori librarians engaging with mātauranga Māori?

And what are the benefits for the profession as a whole?

What are the risks involved in non-Māori librarians engaging with mātauranga Māori in their professional lives?

- For individual librarians?
- For Māori stakeholders?
- For the profession as a whole?

What factors help non-Māori librarians to engage with mātauranga Māori?

What barriers prevent non-Māori librarians from engaging with mātauranga Māori?

In your opinion, what effect has LIANZA Professional Registration had on the extent to which non-Māori librarians engage with mātauranga Māori in their professional lives?

The profession of librarianship in Aotearoa has expressed a commitment to biculturalism since the 1980s – To what extent is the reality living up to the promise of the profession in terms of engagement with mātauranga Māori by non-Māori librarians?

[If appropriate to the answer of the previous question] What needs to happen to bring about change?

Is the issue of non-Māori librarians' engagement with mātauranga Māori primarily one of professional learning and development or are there other issues at play? If so, what are they? E.g. is it a learning issue, a cultural issue, a power issue or something else?

Is there anything else you would like to talk about before we finish?

After

1. The profession of librarianship in Aotearoa has expressed a commitment to biculturalism since the 1980s – To what extent is the reality living up to the promise of the profession in terms of engagement with mātauranga Māori by non-Māori librarians?

2. In your opinion, what effect has LIANZA Professional Registration had on the extent to which non-Māori librarians engage with mātauranga Māori in their professional lives?

3. What factors help non-Māori librarians to engage with mātauranga Māori?

4. What barriers prevent non-Māori librarians from engaging with mātauranga Māori?

5. Matrix

non-Māori librarians engaging with mātauranga Māori in their professional lives		
	Benefits	Risks
Māori stakeholders		
individual librarians		
the profession as a whole		

6. In an ideal world, what would you like to see from individual non-Maori librarians in terms of engagement with Maori knowledge and culture?

7. What needs to happen to bring about change?

8. Is there anything else you would like to talk about before we finish?

Appendix 3: Focus Group Run Sheet

Mihimihi

Consent forms

Check all are familiar with focus group format

Start recording (check first)

Warm up question: how long have you been working in libraries?

Preamble:

Last year I interviewed non-Māori librarians about their journeys of learning about or engaging with Māori knowledge, and the purpose of these focus groups is to now hear from some Māori librarians about your perspectives of how non-Māori in the library profession are faring in this regard.

In my reading I've learned about how the profession and particularly LIANZA started gaining momentum in their approach to biculturalism in the 1980s and that this has continued with initiatives such as the inclusion of Mātauranga Māori in the Body of Knowledge for professional registration.

With this in mind, and thinking about your own experiences with non-Māori colleagues, I'm going to ask you some questions about non-Māori librarians and mātauranga Māori.

Questions

Review key points from the group as time permits – would anyone like to go back to any of the questions?

Closing mihi and thankyous

Kai

Appendix 4: Member Checking Email

Kia ora [Name],

Kei te pehea koe? I have been working hard on my PhD write-up and have really enjoyed looking at the data from the focus groups and how it has backed up and added to what was said in the interviews. I wanted to give you the opportunity to have a look at the results chapter I've written about the focus groups, so you can let me know if you have any concerns about the way I've expressed or interpreted anything that was said in the groups. I know that you are busy so I have also included a short summary of the results in case you don't have time to read the full chapter. Note the chapter is still in draft and so I will still need to make some small changes beyond those suggested by focus group participants, but I don't anticipate that these will vastly alter the content of what is included in this document.

For presentation purposes, I gave each participant a pseudonym. These I chose arbitrarily and are a mixture of names with Māori and non-Māori origins. Your pseudonym is [Name] (I'm happy to change it if you prefer), and your group number is [number].

The questions I have are:

- Do you have any concerns about the way I have summarised your comments or those of your group members?
- Do you have any concerns about how themes or participants are represented in the chapter as a whole or the summary document?
- Have any of the edits that I have made to quotes changed their meaning in a way that misrepresents what was originally said?
- [Question about specific details if required]

I'm really keen to hear from you, even if it's to let me know that you don't have any concerns. If you would like to have a chat via Skype or Zoom, we can arrange that. Otherwise if you could please email your feedback to me by 13 December that would be awesome.

If you do have concerns and would prefer to discuss them with my supervisor Spencer Lilley (Te Ātiawa, Muaūpoko, Ngāpuhi), you can contact him on S.C.Lilley@massey.ac.nz or [Phone number].

Thanks once again for your participation in this kaupapa. I hope that the research will have some positive outcomes in the sector.

Ngā mihi nui,

Kathryn

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