

# He Takohanga Whakaaro

Conference Proceedings for Tuia Te Ako Hui 2010



**Tuia Te Ako 2010**

Tuia te ākongā, tuia te ako, tui, tui, tuituia



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## He Kupu Whakataki

E tau ana ngā whakaaro ki te hunga mate. Rātau i para i te huarahi kia ngāwari ake mō te hunga e whai nei i a rātau. Ko Tākuta Maaka Laws tērā i hinga, i whakahuihui atu ki a rātau i te paunga o te tau kua hipa. Nō reira e te hoa haere. Haere atu i te huanui, i te ara kua papatauria e te tapuwae kauika tangata. Takoto mai i te urunga e kore e nekehia, i te moenga e kore e hikitia. Moe mai, moe mai, moe mai ra.

Āpiti hono, tātai hono rātau ki a rātau. Āpiti hono, tātai hono, tātau te hunga ora ki a tātau, tihei mauriora!

Tēnā koutou katoa ngā rangatira pukumahi o te rāngai mātauranga matua Māori. Ehara tēnei i te whakapotonga noa iho o ngā whakahaere o tā tātau hui, Tuia Te Ako i tū ki te marae o Pipitea, i Te Whanganui a-Tara i te 12 o Akuhata 2011. E whai ana te pukapuka nei ki te hopu i te wairua o te hui; ngā kōrero matua, ngā kōrero me ngā whakaaro i puta i ngā awheawhe, te katakata, te whakawhanaungatanga me te hiringa i hari mai ai ngā māngai o te ao mātauranga matua Māori.

Ahakoia kua oti tā mātau whakapoto i ngā kōrero, ko te hiahia o te komiti whakamahere kia wātea atu ngā kōrero taketake o ngā awheawhe ki te iwi whānui. Nā reira, kei tō mātau paetukutuku [www.akoaootea.ac.nz](http://www.akoaootea.ac.nz) te momonatanga o ngā kōrero hei tātari māhau.

He Takohanga Whakaaro is not just a record of the proceedings of Tuia Te Ako, the National Māori Tertiary Education Hui held at Pipitea Marae, Wellington 12 – 13 August 2010. The intent is to capture some of the wairua of the hui: the keynote presentations, the feedback and contribution from the delegate workshops, the laughter, the whakawhanaungatanga and the positive energy brought by the delegates from all parts of Te Ao Māori that made Tuia Te Ako a very special occasion.

All of this information relates to the key themes of the hui; Rangatiratanga/Leadership in The Māori Tertiary Education Sector, Whakawhanaungatanga/ Building Community in The Māori Tertiary Education Sector, Whakawhitiwhiti Whakaaro/The Importance of The Discussion of Issues in the Māori Tertiary Education Sector and Ahu Whakamuatanga/Māori/Iwi Development.

The planning committee is eager to ensure that the integrity of the information contributed to the delegate workshops is maintained. As a result the unedited workshop summaries are also available to allow readers to make their own analyses at [www.akoaootea.ac.nz](http://www.akoaootea.ac.nz).

The Ako Aotearoa Māori Caucus, the Planning Committee of Tuia Te Ako and the Tuia Te Ako management team are proud to have been part of an extremely successful event and announce that the Tuia Te Ako will be held annually from March 2012. We thank our hosts, Taranaki Whānui and Ngāti Poneke, the presenters, workshop facilitators, events staff, musicians, MC Rangī Mātaamua and our sponsors. We would also like to thank the delegates who came and contributed whakaaro with energy and aroha – tēnā koutou katoa. Mā te Poutū-te-rangi o tērā tau tātau e tūtakitaki anō ai.

We also sadly acknowledge the passing of our colleague, friend and member of the Tuia Te Ako Planning Committee, Dr Maaka Laws and dedicate this publication to his memory.



# Te Rā Tuatahi: Rāpare te 12 o Here-turi-kōkā

Day One: Thursday 12 August

## Professor Whatarangi Winiata

Keynote presentation at the Tuia Te Ako Conference  
(Day One, session One)



I recall when the idea of Ako Aotearoa was being shaped, and we have seen some of the fruits of the work. The output – ngā hua i puta mai i tēnei whakahaeretanga. Ko tēnei tā tātou hui i tēnei rā tētehi o ērā. It's good to see the group doing well, and I share with you the hope that there will be plenty of benefits coming from this gathering.

### Te kākano i ruia mai i Rangiatea – the seed that was sown in Rangiatea

I saw on the notice that I was expected to talk about leadership in tertiary education and chose to change the title but maybe not the content. And I'll explain that after a little while. This presentation is about the presence of "te kākano i ruia mai i Rangiatea", in what we refer to as tertiary education. This is beyond secondary education, where in the institutions the participants are engaged in three types of activities; whakaako, whakatupu mātauranga, and whakahaere. Teaching, growing knowledge, and administration.

What I have to say today, draws on the experience of an institution that carries out these three activities in a distinctively kaupapa Māori environment. We will look to understand rangatiratanga in that context and understanding Māori, perhaps the beginnings of a theory of Māori – something that we are really quite short of. And we will go wrong if we don't have a theory that is consistent with our behaviour, rather than following prescriptions that are devoid of theory.

### Māori history in Aotearoa

Māori built their distinctiveness from the rest of the human race during the 600 to 800 years of absolute isolation. A few birds came from time to time, visited and flew out from these islands, up to the time when news of Cook's travels in the South Pacific mobilised English and their neighbors to come this way. In 1835 Māori declared their independence. That was followed in 1840, another international treaty. Both can be viewed as instruments to increase Māori prospects of survival. Physical survival was a deep concern of the next sixty years after the signing of Te Tiriti o Waitangi as the population of Māori fell by just over 50%, from 90,000 to 42,000 in the 1890's. Unexpectedly, the direction of movement of the Māori population turned around, so that in the course of the next century, the number of Māori multiplied 15 times, reached 600,000 by the year 2000.

In the latter part of the 20th Century, the focus on physical survival was displaced by a concern for the survival of Māori as a people, a distinct cultural group in the global cultural mosaic. To explain the behaviour of "te kākano i ruia mai i Rangiatea", it is appropriate to start with the assumption that Māori will seek to maximise their survival as a people. Starting with that assumption, some might say an axiom, would elevate it to a higher level. Namely that Māori seek to maximise their prospects of survival as a people. For nearly two hundred years following the end of isolation, with the visits of Cook in the 1870's or thereabouts, physical survival occupied the minds of "te kākano i ruia mai i Rangiatea". But as early as the 1860s there were signs that Māori would seek to drive initiatives that rested on their

distinctiveness more than physical survival. I have two or three case studies for you to consider, that illustrate this.

### Case Studies

Pressure for a Māori bishop in the Church of England, emerged in the 1870's. Now, that was about 50 years after the gospel arrived, after the return of Ruatara with Marsden in tow. Māori failed then, but succeeded just on sixty years later in 1927. They settled for the appointment of an assistant Bishop, rather than a non-Māori full Bishop, as their Bishop. Eighty years later, Māori had pressed their claims to the point that within the parliamentary arrangements of the Anglican Church, in this part of the world, where Māori cannot be out-voted. The headship of the Anglican Church, in this part of the world is occupied by a Māori, or shared with a Māori. A persistent crowd! And that indeed is what we are. Let's not forget it! Let's not let others forget it!

The Anglicans of course are not the only denomination, or the Māori wing. There are the Māori churches including Ratana. Māori initiatives to ensure that Māori are identified are to be found in pursuits throughout society. From the late 1880s Māori rugby teams have been with us, and their disappearance is most unlikely. Māori teams and organisational arrangements around them are found in many sports, including netball, golf, basketball, tennis and so on. Cultural activities that are Māori are found in abundance. Te Matatini has grown to be a huge cultural event that is Māori. Manu Kōrero, largely for secondary school pupils, mobilise for regional and national events.

### Te pāpaho Māori – Māori broadcasting

It was predictable that Māori would fix their eyes on broadcasting. And though denied entry for three decades in the case of radio, and four decades for television, Māori have arrived. It is predictable that we start with the assumption that Māori will seek to maximise their survival as a people. Broadcasting is absolutely essential to that.

### O tātau marae – Our marae

The most compelling evidence of Māori wanting to be Māori is the existence of 1200 operating marae. And that is with the difficulties that go with managing a marae and keeping a marae going. The most convincing explanation for the continuing existence of these institutions is the satisfaction that the expression of tikanga on marae, brings to the 1200 or more rōpū tuku iho or inherited groups. There is at least one of these on every marae. Some will have two or three.

### Mātauranga Māori – Māori education

Distinctively Māori educational institutions, from Kohanga Reo to Kura Kaupapa Māori, to Wānanga, return to the subject of this conference. Just as it was inevitable that Māori would find their track into broadcasting, so Māori entry into their own distinctive tertiary educational bodies was inevitable. The tertiary education institution that I have been close to for the past thirty years, namely Te Wānanga o Raukawa, has cast and recast its activities around the survival of Māori as a distinct cultural group, beyond the physical evidence of survival. For Te Wānanga o Raukawa, Māori will be surviving, a definition for us, when a significant and growing number of the kākano are giving expression to kaupapa tuku iho in their daily activities.

### Rangatiratanga and leadership

Much of the remainder of this paper is on the expression of rangatiratanga in a Māori tertiary



educational institution, and to use the wānanga as a case study, and of the expression of rangatiratanga as a Māori educational institution in this country. And I left out Kīngitanga, as a very early stage of an expression of determination to survive as a people. Firstly, a word to compare rangatiratanga and leadership; as part of his contribution to the proceedings of a hui Māori on rangatiratanga, the late Bishop Manuhia Bennett, in his 80th year at the time, told the assembly, and I quote him, “that my old people told me that rangatiratanga can be captured in three statements – te kai a te rangatira, he korero; that’s about the sanctity of the word. Te tohu o te rangatira he manaaki. Te mahi a te rangatira, he whakatira i te iwi.” The last part has to do with leadership, but the other parts and the last part have to do with rangatiratanga and the first two parts and the third have to do with the expression of kaupapa, and I’m going to come to that in a little while. The word leadership is too limiting, when it sits beside rangatiratanga.

### **Kaupapa and tikanga framework**

Rangatiratanga and the expression of kaupapa tuku iho. The Wānanga o Raukawa has chosen to work with ten kaupapa and we define these as inherited values. We have what is called the kaupapa tikanga framework and the tikanga part refers to right and proper ways to express the kaupapa to which they are attached. Kaupapa then as values, tuku iho as inherited values. In thinking about those words and they refer to values inherited, we should keep in mind why this is important, and it is that a value is something we would rather have than not have. Tikanga used to express kaupapa is something we would rather do than not do. So the pleasure of expressing a value is a purpose for doing that. The purpose for fulfilling a tikanga is because we would rather have it fulfilled than not fulfilled. The expressor of kaupapa, whether they be a person or institution, attracts mana. The observer of kaupapa being expressed, whether they be an institution or person, attributes mana. At Te Wānanga o Raukawa, all three of its activities, whakaako, whakatupu mātauranga, and whakahaere are expressed by selecting tikanga to express each of the kaupapa. Once you adopt a model of kaupapa based management, it is absolutely essential that the kaupapa show up everywhere. Whakaako, whakatupu mātauranga, whakahaere. You cannot be selective.

The ten kaupapa on which Te Wānanga draws are listed there (refer to PowerPoint presentation) are not new to you. Now beside those kaupapa, we have 70 tikanga to express them. An average of seven. They don’t all have seven and one or two have three or four, and one in particular, has 15. I think that must have been an environmentalist that was designing the framework? That’s kaitiakitanga. Now the expression of each of these kaupapa is identified within the domain or context. For Te Wānanga o Raukawa the context of course, is tertiary education. For use in defining and measuring the well-being of a hapū, the description of these kaupapa will be different from those used for the wānanga. The context will be one rōpū tuku iho or hapū. Staff members, who are competent in the expression of kaupapa, will attract recognition, will be respected, and will have influence in the affairs of the wānanga.

In the kaupapa tikanga framework introduced, for each kaupapa there are many different tikanga to express it. Consider manaakitanga. There are a million ways to express manaakitanga, but it would be very difficult for a management system to handle a million expressions of manaakitanga. So you have to design your system so that it is manageable. We have found that seventy tikanga is just manageable. You have to produce statements of tikanga, you have to produce targets if you wish to achieve through

the expression of tikanga. And you have to produce data against which to compare performance with each of the targets. That’s nothing new for a management system to have targets and look at performance afterwards. But you can do it, and if you have a kaupapa tikanga framework as your management model, then you have to do that with every kaupapa and with each of the seventy tikanga. They will form 25 pages of your annual report.

So there are many different ways to express kaupapa. Now that happens to make the kaupapa tikanga framework, a very important management tool because it is as a consequence of that kaupapa tikanga framework, where you have many options to express kaupapa. You have to decide them early of course before the year starts, but that combination, the existence of multiple ways to express any kaupapa, is an automatic source of innovative activity. So with each kaupapa you go through to see within the context of the kaupapa (hapū, wānanga, the Māori business award system), you go through to select the tikanga that you believe best give expression, and if you find you haven’t quite got it, you look for some other tikanga that will express that kaupapa. It is the kaupapa you are seeking to express within its context. And you just keep going through the tikanga. When you run out if you do, it isn’t because there aren’t other tikanga just waiting to be selected. It is because your imagination has run out. You’ve become tired! Kua ngenge! Accordingly, the kaupapa tikanga framework is an automatic source of innovation. And you’d be hard-pressed to find anywhere in the world, a combination where you could say, that this is a combination that if we persist, will produce different or innovative solutions. We have just described to you the use of kaupapa tuku iho at the wānanga.

### **Ngā wai e rua – two streams**

We are mindful that we have inherited, and to shift the focus now, two streams of knowledge. If you or your team run out of ideas on how you might better express a kaupapa then you keep going. One of the challenges is to work with these two different streams of knowledge. One stream from our tūpuna Māori, the other from our tūpuna Pākehā. As I look around here, just about all of us have tipuna Pākehā. We are also aware that in tertiary education in this country, one of these streams dominates the education of Māori. That is the Pākehā stream. It is essential that Māori tertiary institutions review the basis, or bases of their curriculum.

### **The logic of exclusion**

Galileo, the Italian who produced, nearly 500 years ago, the fundamental characteristics of knowledge, was detained under house arrest, because he challenged in very public ways, the fundamentals of theology. A concept like wairuatanga has no place in his model. He led the world, into what might be described as the logic of exclusion. If you can’t measure something, and if you can’t understand that something, exclude it. That is fundamental to what is taught in all of our schools, and all of our tertiary institutions, if you are to work with the received theories as we have.

### **The logic of inclusion**

We have inherited from our tūpuna a knowledge tradition that seeks to include every view of the world, including wairuatanga and all of our kaupapa, many of them very difficult to measure. This pathway from our tūpuna, refined during the 600-800 years of isolation here, is called the logic of inclusion. We put up with all the difficulties and in some occasions



the ridicule that goes with trying to work with things that are not measurable. At the Wānanga we are challenged to measure each of the ten kaupapa and to measure each of the seventy tikanga that we have derived to express those kaupapa, to compare performance against actual outcomes, no matter how difficult and approximate. To be effective, kaupapa must be applied in all of the wānanga's activities - in whakaako, in whakatupu mātauranga, and in whakahaere. It is easy to see how each of the kaupapa can be given expression in the classroom in the pursuit of Whakaako. Just go through the kaupapa and it won't be very long before you will begin to see what tikanga you can identify, right out of your mind, to give expression to kaupapa that will be consistent with whakaako. Whakaako sets the context. Like whakatupu mātauranga and whakahaere, it sets the context.

Well, rangatiratanga expressed in the tertiary education system, will be occurring when we are driving our institution, or that community of institutions, giving expression to kaupapa tuku iho. A great deal of work is required, not only in working with kaupapa tikanga frameworks, but in working with those two streams of learning. We have no option but to commit to those two streams. But if you think you can't handle one, stay with the Māori because that's where you'll make a very significant contribution.

### He whakarāpopoto – A summary

One of the challenges that we are faced with working with kaupapa is that you have to be such that you love the kaupapa. That it is uplifting to express the kaupapa. There is joy in expressing the kaupapa. The Māori business model is best described by the Māori business seeking to maximise the expression of kaupapa, subject to the financial constraint – you have to survive. An alternative expression for a Māori business model is to maximise income, subject to the kaupapa constraint. And in our experience, in those businesses that we have looked at, there is a high level of expression of one or the other of those two statements about Māori business - seeking to maximise kaupapa expression, subject to financial constraint, or maximising income subject to the kaupapa constraint. Now either one of those makes its contribution to the survival of Māori as a people and we, us, you, and I in tertiary education, will maximise our contribution by conducting our affairs, so as to express kaupapa Māori.

Thank you very much for listening!



## Rangatiratanga

### He awheawhe / Parallel Workshops Summary

#### What does Leadership/Rangatiratanga look like for Māori in the tertiary education sector?

Māori educational leaders in the tertiary sector:

- are identified and recognized by their communities
- are agents of change
- are role models
- are conscious of being part of an ongoing legacy of Māori educational leaders
- are often isolated and prone to burn-out
- have mana and personal integrity
- make a day-to-day contribution to the advancement of Māori tertiary education
- have a responsibility to mentor others (tuakana-teina), and
- require te reo and tikanga knowledge in some positions and institutions e.g. wānanga but not all



*“Ko ēnei ngā āhuetanga o te rangatira; ka titiro ia ki te pae tawhiti, ka tū hei māngai mō te iwi; he ngāwari ki ngā tāngata, he kaingākau ia ki tōna iwi. Waiho mā te iwi hei mihi, mā te mahi hei kōrero.”*

Rangatiratanga for Māori in the tertiary sector occurs when:

- there is collaboration across institutions, departments, manawhenua, iwi, hapū, Māori and all stakeholders for the benefit of Māori learners
- tertiary institutions are accountable to whānau, hapū and iwi
- the complexity of the tertiary education system for Māori learners is reduced
- Māori staff are able to *be* Māori
- Māori research is done for Māori by Māori and validated in both te ao Māori and te ao Pākehā
- institutions have a Māori values base (tikanga Māori/whānau values)
- there is a genuine partnership with Māori i.e. Māori are part of the solution from the beginning to the end and Māori in parallel leadership roles
- there is Māori expertise at all the levels of influence, and
- Māori drive and articulate the educational framework

During the workshops, participants also noted their concerns around the current state of leadership/rangatiratanga for Māori in the tertiary sector:

- Māori are seen as facilitators of government tertiary educational plans rather than in control of the strategy
- Māori leadership in tertiary education is often middle-class and disconnected across the sector
- Institutions can have Māori names but are Pākehā in their structure



# Te Rā Tuatahi: Rāpare te 12 o Here-turi-kōkā

Day One: Thursday 12 August

## Professor Sir Mason Durie

Keynote presentation at the *Tuia Te Ako* Conference (Day 1, session 2)



Otirā ngā reo, ngā kārangaranga maha, te whare e tū nei, tēnā koutou. Tēnā koutou i roto i tēnei kaupapa ātaahua, ko te mātauranga. Ko tērā hoki tō mātou nei take i te rā nei, he take nui tēnei, he take ātaahua, nō reira tēnā tātou!

Thank you Rangi for the introduction!

I have got to go to two conferences today, one on tertiary education and the other is on disaster management. When I heard Rangi struggling with the introduction I thought I was at the wrong one, but the other one is at Te Papa I've realised, so I think I am in the right place.

So I've been asked to talk a little about the sector, and bringing the sector together, and what are the themes that would do that; which is an absolutely impossible task! But could I first of all just say thank you to Ako Aotearoa for organising this hui. To my knowledge this is the first time that we've had a hui of this nature. We've had educational hui before, the Hui Taumata Mātauranga for example, were along this line. But this specifically focuses on the sector, and bringing all the components of the sector together. I think it has been a huge important step towards where we're going.

### Te ara kei mua – The road ahead

What I am going to talk about is that I don't know where we're going, but this is a step towards that anyway. There are two big goals of tertiary education; one delivers benefits to individuals, and the other goal, of course, is to deliver benefits to society. The two things are related. But people who have a tertiary education qualification, by and large, will have better incomes. They will have career prospects, the children will be healthier, they will have all the semblance of a career ahead of them, and that will be for their own individual good. But for every person, every Māori, there is a contribution as well to society. Because, a knowledge based society will depend on people who have got those qualifications. So the two things are linked pretty closely together.

### Ngā tau tata kua hipa – 25 years of development

We've come through the last 25 years, I think, of extraordinary times, where we have seen transformations that would have been difficult to predict in 1984. If we were having this hui then, you would only need a third of the room we have now, because there were not as many people, by far, involved in tertiary education. If you think about the transformations in the 25 years past, they have been spectacular. We've had in that period the birth and the extension of Kohanga Reo. Rising out of that early childhood education for Māori children. We've seen the emergence of Kura Kaupapa and Wharekura in a way that could not have been predicted in 1984. Educational policies, educational curriculum, has incorporated to a greater, or lesser extent kaupapa Māori. And that in the tertiary sector, which is our main concern today, we've seen a range of pathways develop so that Māori have greater access and greater success at universities, institutes of technologies, wānanga, and private training organisations. And in addition to that, we've built in the tertiary sector, a strong research capacity that we didn't have before. So I think that they are some remarkable accomplishments that have occurred in

a short period of time. 25 years is not a long period, it's a short period of time, and I think that 25 years has been spectacular.

### Ngā tau kei mua – 25 years ahead

What I want to talk about now, is what about the 25 years ahead of us? And how do we in the tertiary education sector contribute to the transformations that will be necessary to take us to where we want to go? The trends that we see in tertiary education for Māori, by and large, have been good. In 2005, nearly 91,000 Māori people were involved in tertiary education. That comes down to 52,000 EFTs (Equivalent Full-time students). But that is a large number of people for a population of half a million that is involved in tertiary education, and it is bigger than any other sector. More Māori proportionately are involved in tertiary education than Pākehā, or Pacific Islanders, or Asians. It is a large percentage of our population.

### Ā tātau ākongā – student profiles

The student profiles we have at present, are different from other areas. They tend to be older, relatively few school leavers are going directly into tertiary education. The students are more likely to be in their thirties on average. That the levels of study are different; we have a large number of people in sub-degree qualifications, fewer in graduate and post-graduate studies than other populations. Women out-number men in Māori tertiary education. No one can find out what is happening to the men? Professional rugby I suppose? It's common, certainly for Māori; these women are out-performing and out-numbering men. We have a unevenness in the disciplines that we study we've relatively in terms of science, engineering, relatively to agriculture, which is one of the areas we purport to have some interest in. Architecture, building, relatively few there, and many more people in the humanities and social sciences generally.

Our completion rates; there are very high enrolment rates, comparatively, but relatively small completion and retention rates. So the participation has increased enormously, we've got some issues we have to face, and I allude to these here, how we get a more even distribution, and a more even spread of students across the range of disciplines and across the range of institutions.

### He ao hurihuri – explaining the changes

How do we explain the transformations that have taken place in the last 25 years? If we can explain that it might give us a clue about what might be important in the next 25 years. I think there has been some political recognition of indigeneity in this country; the Treaty of Waitangi was a relatively unused and unrecognised document prior to about 1975, and then much more from 1984 onwards, and I think that has been an important impetus for the last 25 years. It probably will be for the next 25 years, but supplemented increasingly, I believe, to the Declaration of the Rights of Indigenous People, which will take Māori into the global context, and will add also to the recognition of indigeneity as something that States should value. The other explanation has been the huge reforms that have gone on within the sector as a whole. I've referred to some of them already; the Qualifications Framework, the Tertiary Education Māori Strategy, having charters and profiles that reflect the Treaty of Waitangi have all been important steps in transforming the sector where Māori were barely visible to a sector to where Māori are well represented. So that's the last quarter century; it's been a pretty exciting and transformative experience for education, for health, and for other areas as well.

### Ngā whāinga – our aims

The question comes what about the next 25 years? What is it that we might be seeking to aim towards?



And the two areas that stand out, that will challenge us in the next 25 years. First of all, is to have economies that are sustainable, and to have whānau that are doing well. Those two things are related but they are not identical, and they may need different pathways to get to them. But both, I think, are really important challenges for the 25 years ahead of us. What do I mean by sustainable economies? I mean that we will have assets that are increasing and growing. It's not a question of retaining what we have; it's a question of growing assets, growing the estate, looking at new products, investing wisely and many iwi will be able to invest wisely because they'll have something to invest which wasn't the case 25 years ago, better utilisation of the resources that we've got; they are the things that will lead to sustainable economies. There is already progress being made there. We can expect in the next 25 years that progress will be consolidated, and to have at the end of it economies that are going to be sustained for future generations. On the

other side we expect also the whānau who will be increasingly self-managing; that whānau will be well-educated, they will be carriers of culture, the carriers of language, and they also will be economically secure, and actively involved in creating their own wealth.

#### **Te whānau-ā-ao – A global family**

More importantly perhaps, they will have cohesiveness, despite being all round the world. Technology will enable them to be cohesive as a whānau. The whānau will be much more cohesive than before. It is perhaps more cohesive than 50 years ago when people left Ruatoria to live in Wellington. The distance was huge and the gap was so big that many people got dislocated. Ironically, whānau go to live in London or Tokyo, over the next period of time, may be much better connected with whānau because of something I have heard referred to as Facebook. Not sure what it is and I've no idea how you get onto it, but I am told it keeps people in touch.

#### **Te wāhinga ki te mātauranga matua – The role of tertiary education**

What about tertiary education? Where does that fit in to the next 25 years? And what is going to influence it as we look forward? There are some things you would expect? You would expect that Māori tertiary education will be relevant to iwi, it will be relevant to the nation, it will be relevant to whānau, it will be relevant to Māori generally, and more importantly, it will be relevant to the future. That's what you would expect; that over the next 25 years as a sector, we will be working towards a type of education that has relevance. And there are a whole lot of things will impact on that, that will determine the sort of education we have, and I might just touch on one or two of those now.

#### **Te ārahi me te whai – Lead or follow**

First of all, I think the future we have will depend on the future that we want to create, and really importantly, I think that we don't take a passive approach to this and adapt ourselves to whatever comes along, but take the lead, and decide what sort of future we want and make it happen. The future takers are people who say well it's all going to change and I've got to be ready for the change. The future makers say it's all going to change, and we're going to lead the change. That's the difference between waiting for things to happen, or actively planning to be in charge of what happens. So iwi aspirations, Māori aspirations, are really important so that we know where we want to go, and then figure out how to get there. It will depend on a whole lot of things.

#### **Te pānga o te ao – Global impact**

Whatever happens around the world will impact on us; we can no longer pretend that we are so far away from the rest of the world, that it won't have any influence on us, it will. We're in the middle of an economic recession that started in the United States. We've got milk products over in china that are under question. Whatever happens in any part of the world, whether it's a tsunami or economic recession, or an expanding population around the world, it will have some impact on us.

#### **Te hangarau – Technology**

Technology will increase the pace of technological reform and innovation. It will increase in a way we can't imagine. The Iphone, the Ipod will be out of date in about 5 -10 years and will be increasingly replaced by more refined developments. That is going to change the whole face of teaching and learning and we need to take that into account when we think about the future.

#### **Te taupori – Māori demography**

Our demography is going to change; Māori population is on a rise, it's been on a rise for all of last century, and that rise will continue this century. That by year 2050 there will be something like a population of 800,000 if that's where the projections are going. Now it's a bit over 500,000. If you add to that 800,000 the 200,000 that will be living in Sydney, Tokyo, London and New York, we're talking about a million people. So in 1900, 45,000; in the year 2050, we are talking about a million people. Another spectacular rise in a population, that looked at the end of the 19th Century, in the 1800's, as if it was going to disappear. If that orange line had continued, it would have disappeared; a reversal of around about 1900, and a steady rise ever since. The difference perhaps from the NZ population generally is that the Māori population is younger. The average age is about 22 years compared with a median age for New Zealand generally of 36. So it's a young population, an expanding population, young people being what they are. And so for the next several decades, Māori population is going to increase. So that's something we need to take into account when we are thinking about what sort of tertiary education experience we should be thinking of. Tertiary education of course will be affected by what happens domestically. That if the economy in NZ is not good, it's going to impact on tertiary education. We're experiencing some of that now with the cut backs that are occurring; the managed enrolment systems that are in place, the capped EFTs are all part of an economic recession that we're going through now. It won't last forever, but may last for a while - when it does happen it impacts on education. Māori health; If Māori health status worsens, that will impact on tertiary education. Health and education go closely together; one leads to gains in the other.

#### **Te kura tuarua – Secondary education**

If the secondary education failure that we currently experience continues, there is a huge impact on tertiary education. We separate tertiary and secondary education at our peril. Because if the secondary system is not performing, it limits enormously, who will come into tertiary education. At present the secondary system is not performing well for Māori children, especially for Māori boys. We would hope that over the next 25 years we are not hindered by that. The secondary sector can improve its performance, because when it does, that is when Māori tertiary education will be making greater gains than it is. I mentioned before that we have a larger proportion







of students who are older, and relatively few school leavers. That has to reverse if we are going to get the best out of young people over a longer period of time.



### **Te taketaketanga – Indigeneity**

The other point that will influence tertiary education is how the nation values indigeneity, or whether they value it at all. If it is valued, and there's a hint of it in the last 25 years, then Māori tertiary education will benefit from that.

### **Te kōwhiringa ākongā – Learner choice**

Learning in the future will be difficult for us to get our heads around, because we know that increasingly, students will want to do a range of things at the same time. The idea that you go to one institution and get your entire education is probably not going to be the norm in the future. Students

will want to take a couple of courses at UCOL, a couple at Massey, two at Te Wānanga o Raukawa, and one at Te Wananga o Aotearoa. That is because they will want to have a programme that makes sense to what they want to do. We would have difficulty accommodating that at present. But to have an alignment between institutions and different parts of the sector, will I believe, be an expectation of students in the future, and we will have to shift from having strong loyalties to institutions, to strong loyalties to students, and to follow students, rather than follow the institution demands.

Importantly, I think that e-qualifications, qualifications done entirely on the web, will become part of the norm. How TEIs link up together, and we've got a great range of Māori participation across the whole tertiary sector. How that sector links together will be critical in the future. At present it doesn't link that well.

### **He kōkiri Māori – Māori initiatives**

We've seen one or two innovations emerging; I just want to refer to three of them. The Endowed College at Tainui-Waikato is, I think, going to demonstrate, an added value to tertiary education. They won't be a tertiary education provider, but they will be adding value to tertiary education. I see the same thing happening with Manu Ao. Manu Ao is a link-up between the eight universities and I think that will add a new dimension to tertiary education that we haven't factored in at this stage. Ngā Pae o te Māramatanga a national research centre for Māori is similarly adding another dimension. So we should not kid ourselves that the approach we're using now, is going to be necessarily the best approach for the future and that there won't be other ways of getting extra value added to tertiary education that we have now. Different approaches to learning and teaching, a student centred approach to the curriculum and to programmes, and always ready to look at the innovations. We are seeing them develop already and in the next 25 years they will begin to unfold and cut across the whole of this sector.

### **Ngā whāinga e whā – Four goals**

There are four outcome goals that might be relevant to the future. One is the outcome goal of equity; which basically is that Māori participation in tertiary education should be equitable. It should mirror the proportion of Māori in the population. That's one goal. The second goal of Māori tertiary education has to do with the elaboration and transmission of Māori knowledge. That's a function of tertiary education, and done more or less now, but it is a distinct goal. A third goal is Māori tertiary education should be relevant to Māori development. It should be able to service Māori development. The fourth goal, which might underpin all of those, is developing a workforce that can further the aspirations that Māori have

for the next 25 years. They are four broad goals that you might expect Māori tertiary education to contribute to in a big way in the decade ahead of us.

### **Te tōkeke – Equity**

I just want to touch a little bit on each of those goals; the equity goal. Full participation doesn't mean 15% enrolments should be Māori. It means 15% of students at all levels, and in all disciplines should be Māori. So that if you've got a programme in science, 15% of that should be Māori; that's what equitable participation means. The graduates of programmes, people who've obtained qualifications, equitable participation. It's not about enrolment, it's about the outcomes we get from it, and the distribution across the whole sector. Simply attending a tertiary institution is not enough. It's successful completion that is the more important. In the past 25 years we have emphasised access as being the really important issue. Access alone is not enough of a goal for the next 25 years; it's got to be successful completion. We have a fair way to go before we can say we have reached that goal.

### **Te mātauranga Māori – Elaboration and transmission of Māori knowledge**

The elaboration and transmission of Māori knowledge, we all do it, all the institutions do a bit of it, it's not that well coordinated, it's not well systemised. We don't always have the right benchmarks to work from. We need to develop those.

In te reo we have made quite a lot of progress, I heard some of it this morning, but it needs really to have a more coordinated approach in the way we do it at present which is still institutionally bound. The idea of elaborating on mātauranga Māori, so that we don't simply see that as a tribute to the past but as a tool for the future; so how does mātauranga Māori apply to science, technology, economics, environmental management and history, and research right across the disciplines. There's a role there for mātauranga Māori and tertiary education institutes have a role to play in elaborating that new knowledge using mātauranga and transmitting it, so that it doesn't remain only in the journal of the Polynesian Society.

### **Te hāngaitanga – Relevance**

The third goal is being relevant, this is really important, because we have to have curriculum, training programmes at all levels that are going to be relevant to social, economic, cultural, and environmental development in the future.

We are in the Post-Settlement era where iwi have largely completed settlements processes, now ready to invest, now want to develop. The thing that will hold them back in the future is not necessarily a lack of capital, but a lack of human resource. There's a huge job, in a relatively short time for tertiary education providers of all sorts, to be able to graduate people who are going to be useful to Māori development in the years ahead. That's happening quickly and we may find that we don't have the workforce that we need to put into place the aspirations and the dreams that iwi might have.

### **Te whanake pūkenga – Workforce development**

The fourth goal related to that is to have a workforce that goes right across all sectors and all industries, because we're involved in all of





them. High standards, benchmarks for standards, we may not have at present. We also really need to get away from the idea that you go to tertiary education institutions get your qualification and that's it, but that education is an ongoing and life-long process. Tertiary education needs to be able to accommodate that as well as it does for people who want a first qualification, and it's got to be future focused. So they are the four goals that have some bearing on the future.



### He matapihi – A window to the future

I just want to skip ahead a little bit, and imagine that it's 2035; by then, those of you who are in your 20's now, will just be coming right. Those of you in your 30's and 40's will be our leaders in the system, and the rest of us will be watching with interest. But, just say we are in the year 2035, and these things are happening. The retention and completion rates for Māori students by 2015

hadn't improved, in fact, they'd got worse. At the same time, the investments from Treaty settlements, the investments have been wisely made, and by 2020 they were beginning to produce dividends.

### Ngā marae

Marae around the country agreed that they would establish learning centres, because they were dissatisfied with the approach that was being taken in tertiary education, particularly the lack of success by Māori students. And so they drew up contracts with preferred TEIs that is, TEIs who were good at getting Māori students to complete a programme, and PTEs, and they provided marae-based situations in key subject areas that were relevant to them. The lecturers concentrated on transferring the knowledge, and the marae elders made sure the students turned up. So they would separate that a little, and handle recruitment. Most of the learning was done online, and the academic staff provided guidance to students, but the courses were purchased from the best places in the world, so that students had access to that knowledge, and supported by face-to-face tuition. The marae agreed they would not all do the same thing; some would focus on business, some were going to focus on technology, some would focus on agriculture, and they would make sure there was an exchange between them, so that students would go from one to the other. They had developed a large number of education advisers who were very good at brokering programmes. So if a student wanted a particular programme, the marae education advisor knew how to go and purchase that programme for the student. So that's one scenario that's not improbable, where marae actually play a large part in organising tertiary education because the system has failed to deliver it for them.

### Te iwi Māori me Microsoft

Here's another one, and this is largely about Microsoft. In 2020 they launch their global studies online programme, which offered degrees in a whole range of subjects. So you can study entirely with the Microsoft GSO, and get a qualification in business, a qualification in technology or science. By 2020 Iwi were concerned that they didn't have the expertise to take their dreams further, and that they had to look at other ways of doing it.

The Tainui Waikato Endowed College had provided something of a model of how you can add value to tertiary education without necessarily being a provider. So in 2022, the Aotearoa Academies Incorporated was established by an Iwi consortium and what they did was they negotiated enrolment rights with Global Studies Online, so that they had an agreement with that company. They had an

agreement that they would take a large number of Māori students each year into (GSO) programmes, and they provided scholarships for the students to go. By 2023 a large number of Māori students were actually enrolled in the Global Studies Online programmes and they were getting qualifications. A double pay off; the international focus was really valuable to iwi business because it gave them networks and contacts that they might not otherwise have, and students who had one of these qualifications were set not only to work with iwi, but to work anywhere in the world.

### Te mahi tahi – Collaboration

The third scenario has to do with evidence that is occurring already about collaboration within the sectors. You see it coming out in Te Kāhui Amokura which is the collaboration between the universities, and Te Tau Ihu o ngā Wānanga, which is the collaboration between the three Wānanga. The Māori managers of ITPs are looking at working together to develop a co-operative agreement among the Polytechnics. Māori Provider Clusters have formed, those things have already happened, and are beginning to lay the foundation for a collective and coordinated approach to Māori education,

### Te Mata – The Māori Authority for Tertiary Achievement

By 2015 that had developed further, online learning was becoming a universal approach to tertiary education. Students were really interested in customised learning programmes that enable them to move between one institution and another. That suited iwi well because they had particular needs that weren't being met by the existing mainstream courses. In 2020, the Māori managers in the tertiary education sector decided to establish Te Mata (The Māori Authority for Tertiary Achievement). In 2025 the Higher Educational Council, that's the council that replaced the Tertiary Education Commission in 2016, recognised that Te Mata should have a major funding and policy role for Māori tertiary education in NZ. I'm not sure if any of that will happen, but there are three scenarios of what could happen; one driven by marae, one driven by Iwi and one driven by this sector, they're all possible. They're not necessarily highly probable, but they are all possible. What they do demonstrate is that tertiary education will be affected by economic, social, and technological changes happening across the world.

The other thing it demonstrates is the current arrangements we have within the sector, and between sub-sectors is not necessarily the best model for the future. Is there a vision that we might all agree on within the sector for Māori tertiary education in the 25 years ahead of us?

### He kaupapa kotahi – A collective vision

In my former job as a psychiatrist I used to spend a lot of my time treating people who had visions. So I'm not necessarily the best person to talk about a vision for tertiary education, and I am not suggesting that this should be the vision. What I am suggesting is that we should have a vision collectively, that we should be, as a sector, thinking about where we want to take Māori tertiary education in the 25 years ahead of us. Just as in the 25 years behind us, we have seen huge transformations. What are the transformations we will be able to look towards as we move into the next 25 years? The possibility of this vision is that there will be principles to guide it. The principle of indigeneity, indigenous education, indigenous knowledge, indigenous people, and indigenous resources constitute an important part of this vision for the future. The principle of equity, which I talked about earlier



on, that it should centre on students; what students want rather than what the institutions demand of them is a different way of looking at education. Tertiary education has got to be relevant, if it is not relevant to where Māori are going, it's irrelevant. We need to have a system that is relevant, and we need to have a system where we have global reach. Courses that are useful around the globe.

### Te Whakarāpopoto – Summary

There are six or so catalysts that might help this vision develop. One is to have better alignment between tertiary programmes. Between programmes within wānanga, between programmes, technical institutes, but also between those sub sectors as well. We don't have clear alignments; we don't have easy ways for students to move around and take the best, to cherry pick and take the best courses from each. Nor do we have a system of governance that will enable that. We have got to have education policies that are conducive not inhibitive, and I'm talking about secondary education policies as well, because without those tertiary education is still going to be penalised. Tertiary education doesn't stand outside the Māori sector. It is part of the Māori sector and needs to have close links with the Māori sector if it's going to be relevant. If it doesn't have close links so that we align our curriculum, the workforce we're helping with do what's needed, it becomes irrelevant. We need a system of leadership that goes right across the sector, and we don't have it at present. We have segmented and fragmented leadership that makes it difficult to plan collectively for the future that's ahead.

Distance and blended-learning will become a reality for all students within the next 25 years, and that we should be keeping our eye open for those entities that can add to tertiary education. We just see a glimmer of some of them with programmes such as Manu Ao and the Endowed College.

The goals we might be seeking are the goals I have mentioned; full Māori participation in tertiary education is one goal. Another goal is the elaboration and transmission of Māori knowledge, contributing to Māori development in a big way, and providing the nation with a workforce that can meet Māori aspirations. That is not a vision that I am suggesting. There'll be many other people that have ideas about where we are heading in the future.

The main point is that we need to think about how we use tertiary education as a tool to move forward as people. And we will do that better if we have a capacity within the sector to provide coordinated and effective leadership rather than fragmented leadership. I'd like to leave it there if that's okay! There may be a chance to answer questions later. Kia ora!

## Whakawhanaungatanga

### He Awheawhe / Parallel Workshops Summary

#### How is whakawhanaungatanga currently expressed in the Māori tertiary education?

- By sharing resources and knowledge
- By collaborating and building respectful relationships with others including formal relationships e.g. MOUs and JVs
- Through the practise of Māori culture such as pōhiri, waiata, kōrero i roto i te reo Māori, karanga, whaikōrero, mihimihi, kapa haka, wānanga, noho marae, sharing kai, celebrating Matariki
- Through networks such as the Māori student support groups, Māori liaison officers, Māori staff groups and organisations, e.g. AMPTEE, Kia Maia, Manu Ao, Manu Kura and Rua Mano
- Creating kaupapa Māori programmes and Māori spaces e.g. whānau rooms within tertiary institutions that are run by Māori for Māori,
- Through hui, e.g. Te Toi Tauira o te Matariki, Tuia Te Ako, Huinga Tauira
- By engaging with non-Māori, staff and students, and
- By utilising social networking tools such as Facebook and Twitter

Barriers to the expression of whakawhanaungatanga were identified as:

- The senior management team must be on board for staff to advance whakawhanaungatanga,
- In some tertiary institutions there is a lack of value placed on Māori values,
- In some institutions there is a lack of knowledge and resources to practise whakawhanaungatanga, and
- It takes strength and commitment to express whakawhanaungatanga across the tertiary sector.

*“We are the ambassadors for whakawhanaungatanga because we are Māori.”*

#### How do we develop a cross-sector strategy that works for us all?

- Talk, share and work collaboratively with each other more at all levels
- Put aside institutional loyalties
- Research the issues
- Have a shared vision around Māori achievement in the tertiary sector
- Identify common goals, values, strengths and weaknesses
- Have a shared framework and strategy
- Work with the secondary education sector
- Work with other sectors such as health, social services, community organisations, non-profit organisations including non-Māori groups
- Create more opportunities to share e.g. More hui like Tuia Te Ako
- EGG – Energise it, Galvanise it and Get it going

*Ko te whanaungatanga mai i ngā tūpuna mā mātou, mā rātou, mā koutou, mā tātou...kia puawai i tēnei ao.*



# Te Rā Tuarua: Rāmere te 13 o Here-turi-kōkā

Day Two: Friday 13 August

## Professor Linda Tuhiwai Smith

Keynote presentation at the *Tuia Te Ako Conference*  
(Day 2, session 1)



Tēnā koutou katoa!

Thank you Te Ururoa for your stimulating talk, and I will be picking some of these points, massaging them a bit. I have some issues with the topic which is about issues. When I was given that topic, I was thinking I don't want to talk about that. Why did they give Mason the good one? Why didn't they give that to me?

I've been teaching for more than 35 years. Even before I trained as a Primary School teacher I had a number of teaching experiences, because I used to teach Girl Guides, all those sorts of things. I think early in my teaching career I developed a philosophy of practice. When I leave my house in the morning, I do not think of issues. I think of three things that I want to solve today. That has been my life practice as a teacher; I do not worry about issues. The occasional moment that I do is really depressing, and I think, I don't want to live this kind of life where it's all about issues.

I want to live a professional life. I want to live a life as a Māori that is positive, that is about solutions, that is about moving forward, and that is about taking being Māori for granted in whatever I do. I work in tino Pākehā institutions, and sometimes when I look at my institution, I'm thinking oh my God! But every day is a new day, and every day I have three things that I want to achieve.

### Te ako – teaching and learning

So I'm not going to talk about issues. I basically have three things I want to deal with. One is really about teaching and learning. I've been around long enough to have outlived several ministers of education, several policies of Māori education, many many conferences and hui about mātauranga Māori, and I can tell you one thing that I have learnt. You can change everything, but if you have a poor teacher in front of Māori students, I don't care what they look like, our young people, our older people, our people don't learn.

I want to get back to the front line of teaching and learning. I want to do that quite purposefully, because I don't want to say it's not about structures, it's not about systems, and it's not about curriculum. I've been involved in that for many years. What I want to do though today, is to bring back, to what I would regard as a pretty tapu relationship when you are an educator, when you are a teacher. The reason I say it is pretty tapu is because you're messing with people's minds. You are educating their minds, and that is an awesome responsibility. Where we get it wrong as teachers, we mess up people's minds, quite badly, fundamentally screw them up. All of you would know that enough of our people have had that experience in the compulsory schooling system, and much of what we do in tertiary is attempt to rebuild broken minds. That's a key role we have to do in tertiary, because the minds of many of our students are broken by their second year of secondary school. Our job has got two elements; a re-building, pulling back together, a re-connection; and then an expansion, an expanding, a deepening of the way our students might learn and approach life.

### Hei kaupapa ake – A personal philosophy

So I think those, if I just kind of think it about in terms of a personal philosophy, whether I am teaching directly to a class, or whether I am mentoring, or whether I am supervising, whether I am working, whether I am growling, whether I am trying to chase my students around the motu (and they try and chase me around as well), in the end what's the goal? When you have a student? What are our goals as teachers? You can fill out all the paperwork, you can identify learning outcomes, you can design flash assignments, but if you don't pay attention to the goals, or to the outcomes you really want them to achieve, we can often fail. I see a lot of examples of that in my work. It sort of goes like this; some people have a plan and teach to the plan, actually this works across all sectors. I see it in my grandson, because we got his report home from school recently, and we had two PhD's, and a PhD student, i.e. the two grand-parents and the parent, sitting around trying to decode the report. We didn't understand it. And then our question was but is he happy? Does he love going to school? And the answer is no. So we don't want to hear about whether he moves from this little scale here to this little scale there, because something's not working, something whole. Something about his holistic experience is not working. He is a 7 year old Māori boy; I would've thought that was a priority, in trying to engage them first. There's no use taking any students through a whole kind of curriculum if the moment they walk into the room, if they actually turn up they're not engaged. Their body is there, their spirit's not and their mind isn't. That's really the challenge, I think for those of us who are engaged directly in the teaching.

### Whakatauirā ana i te tika – Walking the talk

One of the interesting things when I think about Māori educators, Māori teachers, is there is a very fine line, but it is there, between our professional and personal selves. It's a line that if you cross it, can very much complicate your life as a teacher, but also confuse the lives of your students. I expect any Māori professional to behave professionally. It's no point moaning about students who don't read if you don't read. There's no point in moaning about students who don't turn up, if you don't turn up, or if you turn up but half of you is not there. I mean a lot of it is basic practising of what we preach, and modeling ourselves on what we expect from our students. So that front line of teaching and learning, regardless of all the changes, that's where it matters.

All the changes of the last 25 years have been about trying to enhance that relationship between teaching and learning in order that our people, our communities can achieve success and the different kinds of success. But to me, people talk about different kinds of success and sometimes as an excuse for not growing the intellectual capacity of the students we have, it's not enough they come out nice people, out of a degree programme. It's not enough that they come out with a few skills. It seems to me we spend three years if you're a perfect Māori student, and I know very few of those, and I wasn't one of those either. That's three years of an opportunity to do something quite magical. One of the roles an academic has is a healthy skepticism about policies, about rhetoric, about change, in the educational environment. I've been through some of these in tertiary education. We had a committee that developed a Māori tertiary strategy; it was good work, we had a great model. It was actually quite a good strategy; but it's pointless if no one uses it. In the end I don't think I've got a copy of it myself. The final copy, which I think was really pretty, but I never saw it.





### **Te whakawhanake āheinga – Building capacity**

We have all those things, which are based on an aspiration about we want to build in the tertiary system. When I look at you here, and I think that Mason alluded to this yesterday, there's this growing capacity for us across the entire sector. But there's still some missing capacity in here, and one of the things I'm quite good at is observing how Pākehā institutions work. One of the things they can take for granted, but you see it at the governance level, you see it in a number of peripheral things of an institution, is their concept of service - it's very different from ours, but their concept of service serves those institutions. Their best minds, their best graduates come back and serve, and they serve for free. They are not charging consultancy rates to be on a university committee. They come back as service. There's a whole voluntary workforce that universities draw upon which is the business community, or the private sector community, and the networks of former



graduates. We have to get smart about our graduates feeding back and contributing back into the very programmes they came out of.

The other thing, which is one of my pet beefs at the moment, is they all go through an English language system. They go through primary school, they go through secondary school and when they get to university, they don't say oh we've done all our English now, let's go and do something different! The strongest subject in any university is the English language. They totally, totally support it. What do we do in Māori language? Our kids come out of the Kura and suddenly they think they are God's gift to the world, and they do not need to do it anymore. They can drop it, they can choose, and I think we fail in the tertiary system if we allow that to happen. Part of that is how we structure our programmes, part of it is how we give advice.

### **Te pēhi a te pūtea – A capped environment**

Now, one of the things you will know that's happening in the tertiary system is that we are all capped. In a capped environment, you then have priority groups. The government has set its priorities; under 25 year olds, Māori, Pacific. If they do not achieve in a semester, they're out. My office lately has been handling what we told the university would be the fallout from a policy like this. Of course they didn't believe us. The fallout is Māori get a notice that they will not be accepted back in semester B. The notice gets sent to someone, but that's not where they live. They get an email notice, but that's not the email address they use. So I get rung by a parent saying why is my son still lying on the couch? Isn't he meant to be at university? I'm going well why don't you ask him? A phone call comes back; hey he's not even enrolled! He's been kicked out. So bit by bit, and we're now almost half way into Semester B, we are dealing with students who got kicked out in semester A. Everyone has the same story; the university is saying you got a letter, you were informed. The students are saying I didn't get a letter, I didn't get the email, I wasn't informed, I didn't know. My daughter's going through the same process with her PhD so there's something about our difference in behaving and engaging with our learning, that institutions like mine still grapple with. They still don't get it! That our students will not respond to one-way correspondence.

The other thing they don't do is appeal. Because you've got to write a letter of appeal, and in your letter you've got to tell a really sad story. Now what I know about our students is there's two kinds of sad; there's the kind of sad which is just like, oh my grandmother died, the dog died, sort of easy sad. And

then there's real sad which they cannot write about. A lot of our students have real sadness in their lives, and they will not write that down in an appeal letter. They will not say "The reason I failed all my courses was because..".

It's quite interesting what's on the real sad list because it could be something like "I broke up with my girlfriend", that's in a real sad category for many of our students. Someone close to me died, i.e. cousin died in a car accident. They will not write that in any appeal letter. The stuff they write about is the kind of easy sadness, the stuff that's open and easy to talk about that's out there in the community. The other thing they don't do in appeal letters, which I think is standard in non-Māori students, is to address how they're going to do better next semester. The other students know that they're going to do better because they are going to try harder. When you ask what are you going to do next semester? Are you going to attend class? And they go "I suppose so!" Do you know where your class is? When we get down into that level, that's when I begin to see something else is at work. I think that something else is actually at work in secondary school as well. That's the whole development of what an academic programme looks like. How do build, as a parent and child, a curriculum for them? Now I see it in secondary schools, from my perspective, when we get students who don't have enough science subjects for example, because they've decided somewhere they don't like the Biology teacher. They present to us with UE but without critical subjects in their programme. At university level, they design a degree, it's like some of them come in and they go, you can choose a 3 metre diving board, and you can choose a 9 metre one. They jump off a 15 metre diving board into the world of opportunity that is the university, and they start to drown. So what do they typically do, they drown. They don't pull back thinking maybe it's too high. Nor do they do the official things you're supposed to be doing, which is withdraw. You go tell and someone you wish to withdraw. No...they go through the silence and agony that comes out as a fail. Yet many of them didn't actually go to the class more than twice maybe, and it's seen as a fail. So a lot of that is around academic advice of building a programme. The strategy that I want us to develop at Waikato is they, and I think parents do, this is the nature of our community, we still don't have enough of our families who understand these systems. So parents can't always give the best advice. What you do is you build based on your strength. You have at least one leg on certain ground, and then wrap your programme around that. Don't dive off the high board in your first semester, where you're going to learn in another language, that you haven't actually done much literacy in. Start with your Māori, and then as you get more confident, then build all the other skills.

### **He ao hurihuri – A changing world**

A lot of changes for us in our sector, are forcing us to look more closely at the student's experience, but also at the kind of academic advice they receive. And because many of our families don't have a university experience, that advice has to come from the institution. That's the challenge! You can tell parents who have been to university; they do the enrolment for their student. They are very directive; you're doing this, you're doing that, and the student can sulk all they like but the parent is building a foundation for them. Whereas many of our other students come in, the world is nice and glossy; you can do whatever you want. Other people in the university don't intervene; they don't say well that might not be a good subject for you. Why don't you do this? They go, all right, write your





name down here, you're going to fail. I know that, pay your money, write your name down here. They don't really intercede. In our sector we have a lot of work still to do in building the academic culture that leads to the development of a good programme, and a good selection of courses that our students would do. However, that's just kind of one aspect.



### **Te kaiako – The teacher**

Then we send our students to class, and we hope that tertiary educators are actually good teachers. Some of them are and some of them aren't. That's the uneven nature of the tertiary system. In the compulsory schooling system you have to train. In the tertiary system you do not have to train. You are advised to, you are given professional development, you can do a tertiary learning certificate, or an adult learning diploma, but you don't technically have to train.

Often Māori students come to me to complain about a teacher. There are three sorts of complaints. Can't understand him - why is that? He talks too fast, he mumbles, he's not a first language speaker of English, basically I haven't got a clue what he's talking about. That would be one kind of complaint. The other level of complaint is why is it that we Māori consistently fail this compulsory paper? There's a pattern here. That pattern you can drill down in any institution now, to a single class, and the work of a single teacher. One of my roles as a Pro Vice-Chancellor is to point it out to the Dean. You're dying to say to that person, fix your act up! Why are our students failing? What are you doing? But I can't intervene at that level.

### **Te whiriwhiri akoranga – Choosing a course**

One of the things worth looking at, especially in the university system, is the nature of what a core compulsory course is. They are the courses that are actually designed to weed people out. They are purposely designed to do that; so you pass this paper you are allowed to proceed through the rest of the degree. If you do not pass, go away, go somewhere else. So those papers are very critical in a lot of degree programmes.

Part of what we're doing is to try and analyse the experiences and completion rates of Māori students in those sorts of courses. Now I know it occurs not just in the university sector but in a whole range of academic programmes. So who the teacher is in those courses really matters. But also the wrap-around support matters and the content of the course matters. So there's a whole kind of complex story about specific compulsory papers that are used to weed students out. That's another issue.

### **He whakarāpopoto – A summary**

I just want to finish with three ideas. The first one is to never get comfortable about the Treaty argument, even if you are in a wānanga. We are in a dynamic period of change in education and in the tertiary system. When people get too comfortable about the Treaty argument, they start to think they can do things in the Māori space simply because they're comfortable. We're okay now, we can move on. We're okay now we can mainstream that programme. We're okay now we don't need to worry about those things. There's a difference between a Treaty argument and an equity argument. The Treaty argument is the structural argument about the role of the institution and its relationship with iwi, and how that works at a high level. There are equity arguments which are about the particular experience of

our students, the inequities that we have to change. One of our roles is to bridge these two arguments, but not confuse them. If we confuse them, we often lose the potential to function at the Treaty level, and at the equity level. It can be quite complicated, and every now and again you got to stop and think okay, article three of the treaty gives our students every right to have a good quality tertiary education. That's one way you can think about it. An equity argument for me is that, plus what's happening for our students in this institution. What are their comparable rates of access, participation, completion? What are their grades? How equitably are they being allocated? So we've got to move around those two. But I think no matter how comfortable we think we are and how neat we might think our institutions are, never forget the role of the Treaty.

### **Te whakautu – Giving back**

The second one is, engage our graduates from our programmes in a service back, and build that notion of service because I actually think it's a good notion. We need our successful graduates to be providing service back to the institutions. We need their voices on all our high level committees, because our own staff is too busy doing the teaching, the high quality and exciting teaching that engages our students. It's really hard to do all of those things.

### **Te whakauru – Engagement**

The third one is about engaging with the critique about what's happening in our system; the different ways to engage. I mean some people, like Rawiri Taonui has a newspaper column, and can engage like that. There's also engagement in how you work out in the community. Helping our families, helping our communities make sense of the changes. This whole thing I've just been talking about around capping of the university system will have implications for Māori, especially Māori over the age of 25 in our system. So in our modeling for example, we need so many first year students who've got NCEA Level 3. Some of those will be Māori; some of those will be Pacific. The last priority group will be the over 25s. They are so last in the priorities that they are not a priority group. But you know from the secondary school profile, we have a growing but still small number of students that can come straight through secondary and attain NCEA Level 3 and UE. There's another group, and that's why I don't like the term second chance, because I don't think they got a first chance. There's a group of over 25s who need to complete their first chance learning experience. Those are the ones I am most worried about, because across the whole university system, they are at the bottom of the priority ranking. So those are the three things; engage our graduates, engage in the critique, constructive support of our families, and a constant monitoring and defence of the treaty. Thank You.



## Whakawhitiwhiti Whakaaro

### He Awheawhe / Parallel Workshops Summary

#### What opportunities for the discussion of Māori tertiary issues are currently available?

- Technology “Innovation” – use of internet, texting and building databases of Māori teachers, academic warriors and leaders
- Collaboration – regional and national networking with other TEOs to support the student journey
- Whakawhanaungatanga – national tertiary education conferences and hui, “Tuia Te Ako should be annual”

#### What are the common issues across the sector?

- Stronger connection between the compulsory and tertiary sector (not just at senior level)
- Kaupapa Māori as the foundation for ongoing discussion

#### What are the strategies?

- Sharing best practice across organizations and developing minimum standards for teachers and lecturers
- Create open door policies for other organizations to collaborate, develop professionally
- Develop a shared vision across the sector with Iwi and Hapū support

*“Ridding ourselves of the silo mentality”, “kāre e āhei ki te tiki pepa i tēnā whare wānanga i tēnā wānanga i tēnā kuratini”*

- Get Published in academic journals - be prepared to be challenged, it creates the dialogue required for people to think
- Opportunity for the Māori sector within tertiary be our voice to government - Māori Tertiary sector Reference group, AMPTEE, and other peak bodies
- Mutual agreement on roles of institutions within the sector for the benefit of learners and whānau i.e. “Polytechnics do this, Universities do this, Wānanga do this”
- We should hear the learner voice, “Me whai wāhi anō ngā ākongā ki te whakapukaki i ō rātou whakaaro”
- Research funding “hei rangahau i ngā take me ngā rongoa”

*“tuhuratia te whakatūtanga o tētahi manatū mātauranga Māori e whai niho koi ana”*



## Te Rā Tuarua: Rāmere te 13 o Here-turi-kōkā

Day Two: Friday 13 August

### Hana O'Regan

Keynote presentation at the Tuia Te Ako Conference (Day 2, session 2)



I've been sitting down in the South Island in that isolated island down there thinking that oh I've actually got some new things to say. I was quite pleased with these new things I had to say, till I arrived here this morning and heard that they have been said. Because it's when you're in isolation you can actually think you are quite clever. Heoi anō! He akoraka tātou mā, he akoraka! I think I will revert to that whakaaro, he tino pai ki a tātou te whakarua nei te kōrero, arā, haere mai, haere mai, haere mai, tēnā koutou, tēnā koutou, tēnā koutou! Nā reira ko tēnei te tuatoru o ka kōrero mō te ata nei.

#### Whānau transformation through education

I whakaaro au kia timata ki tētahi whakataukī. Ka pērā ahau ahakoa te kaupapa, ahakoa te kaupapa o te kōrero. Ka kapo au i tētahi whakataukī, a, hei whakairika whakaaro mō te kaupapa nei. Nā reira ko te whakataukī tipakohia e au 'ka tika a muri ka tika a mua'...whānau transformation through education within the tertiary environment. This whakataukī is one, I'm sure you're all familiar with. It's a well-known proverb that talks about the importance of alignment between different groups, and their associated roles and functions. That alignment is so that they can achieve a common goal. In the context of the marae the common goal of those at the back and those at the front is all encompassing. It speaks of the mana of the marae, the hapū and the iwi; the ability of a people to represent themselves, to care for others, to articulate their dreams and their visions, and to give effect to their tikaka and kawa. It is about them being all they want to be and believe they should be that. In the context of the current tertiary education environment, meaningful and effective alignment between those that provide educational opportunities, and the communities and whānau that can benefit from them, are also concerned with similar goals.

#### Engaging whānau

What I want to do is look the relationships and philosophies of engagement that tertiary providers, like that which I represent, might need to consider, in order to assist the realisation of Māori aspiration. If we consider that those at the back are the whānau, those at the coal-face; that we academics are at the forefront, often just because we are allowed. Then the whakataukī applies in that context, by saying that if the whānau are okay, if the whānau are being engaged, if they are being supported, then we will be okay in what we are doing. But however, if they are not, if we don't do what we can do, with our abilities and in our mahi to address the issues of the whānau, then our efforts are only self-fulfilling. They're in vain! They might succeed in giving us a trail of letters behind our names, within our respective institutions, but our people will be no better off. It's probably fair to say that all of us engaged in tertiary education strive to achieve appropriate alignment.

#### Te whakahāngai – Achieving alignment

When we are looking at developing an initiative, a programme or a course, we have procedures in place to ensure that it is what the community wants, that there is a need from the graduates for such a programme, in industry or in the community and it is consistent with Iwi aspirations. But even if all of those boxes are ticked, it still doesn't mean that we can be certain of success. You might have the best intentions, you might have done some of the most thorough research you could have possibly done,





had all the data laid out in front of you. The community might have told you how desperate they are for such an initiative and then, ka huri te hau, the wind changes. All of a sudden, unemployment levels rise and a recession hits, and you can't pick up enough students to run the programme. You are too reliant on a limited number of teaching staff with the capabilities to deliver it. Your ability to deliver a quality and a consistent programme is compromised by staff being pulled away for whānau or iwi issues, or health reasons, or they die; and you are left without a tutor. Funding policies change, and your target group are no longer eligible for support. The fees change for the programme, and it takes the cost of the programme out of reach of the potential students.

None of these factors would have changed the needs of the community, the aspirations of the whānau, and the iwi, for education. But they will have

impacted on your ability to respond to them within the frameworks of the institutions we reside in. They will also have impacted on our ability to be accountable to our people. So how does one respond? As an institution, a faculty, a school, what do we do? How do we respond to the aspirations of our people? How does one assess the commitment to Māori achievement within tertiary education, and the pressures of feasibility and political persuasions of the day? How does an institution balance the compliance issues around Māori engagement and achievement as stipulated by those lovely letters TES and STEP? And other sets of expectations around value for money, feasibility of delivery and so forth.

### **Te pēhi a te ao – General trends**

I can't help but contemplate these questions from the perspective of my own position, my own position as the director responsible for Māori and Pasifika at Te Matapuna o te Matauraka, CPIT; and as the Dean of what I proudly call, the boutique Māori and Pasifika faculty of this country. The truth is, for me and my colleagues, this is a daily struggle. And the political landscape that has come into view in recent months, tells of even more challenging terrain and times ahead.

I've watched with interest and concern at the trend away from Māori specific programmes in some of our tertiary institutions, with a number of ITP's closing their tari Māori down altogether in recent years, even in areas of high Māori population. I have watched the fiscal fist squeeze and compress the arts faculties, and schools of Māori studies in a number of our universities. And whilst other providers such as the wānanga have grown, and have been in a better positioned to adapt to these challenges on the whole, our Māori communities have actually grown at a faster rate. And with our burgeoning youth population, it's not looking like it is going to be slowing down any time soon.

If we were however, only to be concerned with our fate in the tertiary sector, and our ability to respond and align to the demands of Māori within the tertiary sector, then we might be reassured by the fact that the flow-through of the population growth of our youth won't be anywhere near as dramatic as it could or should be. Our generational inability to adequately address the continued failure of our tamariki and rakatahi in the compulsory sector means that really, we don't have a lot of pressure on the places and provision for Māori in tertiary. It remains comparatively limited.

The difficulty here arises when with the growth in foundation education; this has been discussed a number of times this morning, and that the institutions are increasingly feeling the pressure of an outcome based

funding framework. The challenge is then to make sure that our councils and our institutional leaders resist the temptation of careful student selection based on the likelihood to succeed in order to up their chances of sustained funding. If this trend were to prevail, our people will only be further disenfranchised of their rights to education and the impact on communities we all live in, will be even more devastating.

### **Te rautaki a Kāi Tahu – Kāi Tahu aspirations**

Alignment with Kāi Tahu aspirations and with iwi aspirations is another issue, is another factor that we add into these challenges. How do we achieve alignment with the specific tribal aspirations? We expect in many cases the tribes will have the answers, to tell us what they need, to front up and say "This is what we need, go and do it!" But that's not always the case. In the south, we had a situation in our institution, where not only have we battled decades of politics around which tribe can be the tribe to lead the institution at any one given time, but we've also had the challenge of the relationship with our runaka, which can be at times patchy.

### **He ūpoko Kāi Tahu – A Kāi Tahu leader**

One of the things that we find we've got a Kāi Tahu leader that is head of the school, and all of a sudden, all the mātāwaka say "That's only for Kāi Tahu!" And then the Kāi Tahu leader goes, when we get our mātāwaka person in, goes "Kāi Tahu aren't welcome here!" It changes, new leaders, new issue. The time for us, when that all changed was when we saw the epitome of strength come and reside within us. That is Matua Monte Ohia. We were nervous about responding to iwi aspirations within our institution. We were nervous because we didn't want to exclude people. We thought if we were too strong at being Kāi Tahu, then others would have sore backs. Monte came in and basically said what do you think you are doing? No other place in the country would accept this kind of reaction. The manawhenua are Kāi Tahu you need to be...the non Kāi Tahu one was actually the one encouraging us to stand up and face the music. Funnily enough, when he did that, and when he went out and sold the message to the people, it made it easier for us to respond to the aspirations of all Māori living in our takiwā.

Once we felt confident in being who we were, and knew who the manawhenua was, then we actually found it easier to include everyone. And that was under Monte's leadership. But we still have difficulty with responding to the tribes aspirations, partly because they don't know what it is. They say they want education, they say they want te reo, but the reality is the capacity within your tribal organisation is such, that they can't articulate what specifics there are that we can respond to. Be it research, in training, and in education. Therefore, all you can do is the best you can do. Mēnā kei roto i te manawa, mēnā kei roto i te whakaaro, ka kōkirihiā, ka tika.

Alignment can and is achieved across the sector at a range of different levels and within a number of different initiatives every day. If we were to even consider the breadth of Māori aspirations in education, what we hear our communities and iwi say all the time, that education is a key driver for our people's development and economic, social and cultural sustainability, then the rates of participation, the rates of disengagement and drop off of the intergenerational disenfranchisement, coupled with that population growth, paints a horrible picture for us all.

### **Te huarahi whakaroto – Access**

Let's look at one of the areas around access. One area that's always presented difficulties in achieving effective Māori engagement is the area of access. We often talk about open or free access, as a desire within the tertiary environment, but we have to be realistic about what this is. Like our own tikaka and





kawa on the marae, there are always restrictions. Defined non-negotiable rules, barriers, or things that restrict access, lores about tuakana, teina; who in the whānau have the right to speak, who can and cannot respond to who, all of these tikaka create pathways across a cultural landscape that is the marae, that needs to be carefully navigated and negotiated. Likewise within the tertiary environment, there are criteria for engagement.



You must be a certain age, you turn up, and you want to study. You find out that you've got to be a certain age to study. You have to be studying a certain amount for eligibility for a student loan. You are not allowed to draw down a loan, if you didn't pass a 50% of your course the year before. You can only attract a loan-free allowance if you fit certain income categories. You need pre-requisites to get onto some of those courses you want to get onto. Do you have free access; and that's before you start looking at the social issues.

You have to be able to get to the place, find a park, pay the fees, and have adequate care for your children or whānau. Be eating adequately, so you can function properly in the learning environment. For Raki Mataamua, you need to be making sure your haurakitaka is under control from the night before, so you can effectively participate. You need to be supported by whānau and friends, and have those networks around you. Even with open-entry criteria into programmes, these issues inevitably impact on true access for many of our people. So that then raises the question, what is the role and responsibility of the institution, the faculty, the department, the staff member, to foster active and positive engagement? What can you do to mitigate these barriers, when, in many circumstances, you have no power to change the tikaka? When we put all of these factors together, the challenge of effective engagement in the tertiary environment is daunting.

### He waiaro – Attitudes

Alongside the barriers of access, one of the things we have found, that remains predominant in the South, is the issues around attitudes. It still astounds me how persistent the myth of Māori education ability, that was fostered in the colonial era, and propagated through-out the sixties and seventies, continue to manifest in the minds of our own, and those within the education system. The old doctrine that Māori are good with their hands, kinesthetic learners, prefer group work, and are better at practical work rather than theory; all of these are alive and well in the minds of many of our educationalists within our institutions; and unfortunately within our Māori whānau alike. Despite our perceived enlightenment in the last two decades, these belittling belief systems have been allowed to exist. What's more is that some of our own continue to perpetuate them. Now, I'm not saying of course that there aren't kinesthetic learners amongst us, but surely, like with any group, we cover the spectrum of learning preferences skill sets and abilities. The kinesthetic debate was used to encourage Māori away from academic pursuit and to those of a more menial nature. How then do we encourage our young people to pursue higher education?

### Te reo Māori

Likewise our language was relegated to the backbenches of academic prowess within the NZ curriculum in educational institutions. It took pride of place with home economics, woodwork and clothing. In contrast, all other languages, including French, Latin, German, and Spanish; these were considered A-stream subjects. Unlike Te Reo, those other languages required academic ability, and were considered to be of academic merit in their breadth, history and literature. The perception was

of course, that you didn't have to be good with your mind to speak Māori, or cook, or build, or weld, or design clothes. You just had to be good with your hands!

We also had the advantage of all Māori being good at sports, dancing, singing, and doing the haka, and playing the guitar. But none of this, remember, required too much intellect. Never mind the fact that Māori were prolific writers, historians, and political commentators in the late 1800's and early 1900's, and that in the early stages of our colonial era, they were proportionately more literate than Pakehā. Our literary heritage is evidenced in the forty-seven Māori language newspapers in circulation during that time. Things have been conveniently wiped from the cultural memory banks of the country. Historically, our society suffers amnesia, when it comes to understanding and appreciating the history and policies therein that led to the demise of Māori academic achievement in our nation's schools and institutions. We therefore find ourselves in a situation, where we aren't just having to sell an option of tertiary education to our people; we have to sell the value of education.

### Ngā kaupapa kāwana – Public policy

It's perhaps at this point when one considers the challenges posed by public policy, and changes around funding and engagement, the enormity of the issues around achievement and access of Māori to the compulsory sector, and the impact on the flow-on into the tertiary sector, and the task of dispelling the historical attitudes entrenched in the NZ psyche around Māori academic prowess, or lack thereof. When one considers this, one starts to question one's career choices. How could my little faculty or singular institution possibly hope to achieve the cultural aspirations of our Māori communities in Waitaha and Te Waipounamu, How could with all of those things stacked against us, could we help to prevent the exclusion of our children from Canterbury schools at a rate a third higher than Auckland. Or influence some of the highest rates of domestic violence, or CYPF's referrals in the country. How right we address the challenges of access, achievement, attitudes, and aspirations of whānau within our community? How can help to develop a sense of cultural pride? Of iwi pride? In a community that has been stripped of those cultural bases, for, in many cases generations?

### Kia mātātoa – A history of fearlessness

What is required at that point is the belief of something bigger, at least that is fuelled by the fact that our tūpuna navigated the biggest ocean in the world, lived in sub-Antarctic climates, survived epidemics, land alienation, war, subjugation, raupatu, colonisation, to get to a place where you sit back and say "Oh well, this is as good as it gets! At least we tried." Thinking of my tūpuna negotiating the southern oceans, and the southern winds of Te Ara ā-Kiwa to get a tīti; my tūpuna who traversed the Southern Alps with no thermals, Kathmandu jackets, or underpants. Thinking about those tūpuna, can help at such times to bring one back down to earth, and remember what it is what we are here for.

In 2006, Monte Ohia opened the world of our little wānaka to a philosophy and a vision that sought to do just that, whānau transformation through education. I remember clearly the conversation in the staffroom that led to a refocus of our faculty's purpose. I was in one of my, I know it is hard to believe but, aggressive, frustrated, depressed states, after reading a newspaper article on the Māori crime wave in Christchurch, and the inter-





generational nature of crime in four of Canterbury’s most notorious families. It coincided with the release of the Ministry of Education’s annual report that showed shocking statistics for Māori school students in Canterbury; remembering tātou mā that we have 30,000 Māori school secondary students in the southern region.



It’s probably important to note here that when one is in an aggressive, frustrated, depressed state, there is no better person to have around, or to be sharing a cup of tea than the beloved, late Matua Monte Ohia. I was lamenting the fact that at that stage I was completely worried about me here. I had invested thirteen years into Māori education and Māori language revitalisation, especially in Te Waipounamu, and I didn’t even feel like we had even scratched the surface. Monte gave me one of those looks. We probably have all had them, but he just gave me one of those looks; the

ones that warm you from the inside, and it really just makes you stop your epidemic of self-pity. He said to me “E Hine...but each one of those people that you have touched has a whānau. He started to explain about the power of whānau transformation through education, and how such transformation, if we succeed in achieving it, can mobilise communities.

#### **Te whakamana i te iwi – Empowering iwi**

We decided at that point to stop massaging the shoulders of our people, and instead looked at ways of empowering them, and to change our situation in the south, one whānau at a time. We haven’t quite sorted out how, we were in fact going to do this, but we needed to start from that point. And everything we did had to be consistent with whānau transformation through education. We set about developing and re-shaping our programme so that they were directly focused on whānau engagement, and if we couldn’t achieve those initiatives through the funding models within the kuratini, within the polytechnics, we couldn’t get EFTs for them, then all we had to do was find other ways of supporting them. We were driven by the commitment to foster inter-generational transmission of knowledge, and to support that in the home environment.

#### **He kaupapa mā te katoa – Catering for all**

We developed and ran course specifically for kaumātua; courses that got them to tell their stories and wānaka their histories. We had them composing proverbs for tomorrow and future generations; eighty year-olds starting to write poetry for the first time. We had courses for young parents that focused on how to read to your children; raising bilingual children in the home, kiwaha for kids, kā waiata mō kā tamariki me kā waiata mā kā tamariki. For the pakeke we had whaikōrero, karaka, and rāraka. We also had some and have developed some, that are inter-generationally focused. Ka waiata a kā iwi where we celebrate the iwi pride within Waitaha of all iwi, and kā waiata a Kāi Tahu. We set up a sports foundation programme named ‘Toa’, taiaha wanaka, and rakatahi awards, where we...because the schools weren’t doing it, and the Ministry of Education wasn’t doing it, set up an awards programme where we got the schools to celebrate their Māori successes, and we celebrated them. We also had kaupapa on mahika kai. Now these programmes all ran alongside the other core and foundation programmes. With the bilingual early childhood center next door, every morning we could expect to have from babies up to eighty plus within our wānaka.

#### **Pāho ana ki te ao – Spreading the word**

Matua Monte also had us taking whānau transformation outside of the institution, to local rūnaka, to Māori social services, and eventually out to the prisons. Unfortunately, once we had set this vigorous schedule, after only three short years, he left us, and we lost him in 2008. We have continued to use whānau transformation as the litmus test for everything we do since his passing. And we started to explore further how we might be able to incorporate it into our pedagogy. The term we are playing around with at the moment is transformative education; transformative education requires us to think differently about the way we teach.

To take us beyond the individual in front of us, or the collective of individuals that make a class, and to see them as the wider whānau, community, hapū and iwi. It means that the way we choose to transmit and foster the learning, needs to be done in a way that has the potential of engaging those other layers. You teach the student not just the content, you teach them in a way that they have the ability to transmit it themselves, therefore taking it back to their whānau. Whilst imparting the tools of transmission, it’s not that this could be likened to indoctrination, but it’s not. We also impart, subconsciously, the values and tikaka that helped to create a desire to transmit and engage to others. The responsibility to do so, to instill a sense of cultural responsibility that is beyond the individual and that is about whānau. Now this pedagogy is not new in itself, in fact Te Ataarangi as a model of teaching te Reo employs similar practices, where the language is modeled, and the students themselves turn to the next student, and model it, and so forth.

But perhaps what we’re talking about here, is taking that model across all themes and across all areas, and applying it. Even though we are proud of what we have achieved in our kaupapa at Te Puna Wānaka, the reality is that we are still only able to engage with a minority of our community through our institutions. We are convinced that change has to be achieved and we have seen many examples of it over the years. But we’re still only really managing to hold our position in an ebbing tide.

#### **Te whakatōpū rauemi – Collective potentiality**

If we are going to have a more sustainable and effective impact on the status of the wider population of our rohe and beyond, then we cannot escape the need for the collective might that we have talked about this morning. As far as we are concerned, be it at Te Puna Wānaka, or Kāi Tahu in the south, we can’t do it alone. Perhaps we need to be completely radical, which is most unlike my whakapapa, about the ways we respond to the issues and barriers for our people in education. We are still comparatively thin on the ground, all of us here I’m talking about, in terms of senior levels of academic discourse in our tertiary institutions and communities. The bulk of our people have never knocked on the door of a tertiary institution, or had access to formal learning at that level, and yet despite our small numbers across the motu, we have tended to tacitly comply with a framework that is essentially matapiko in the way it is structured; that is to say the way in which respective institutions go about our affairs, our research, our programme development, our intellectual property rights.

#### **He rāngai taupatupatu – A competitive sector**

As we battle against each other for EFTs, for quality staff, for competitive programmes, for limited funding, for survival, we weaken the collective potentiality. Our current framework of provision across the country does



have its benefits at times. Competition can also be extremely helpful, it can help you keep ideas fresh, energies up and keep those creative juices flowing, but it could also mean, that we can also fall back into the trap, of reverting to the trenches, the fortified trenches of self-preservation. And we once again work on the shared mega issues around education that we are faced, we once again work on those issues in isolation with limited resources and capacity. So what if all of us in our respective tertiary institutions agree to throw our collective weight behind a single issue, for an entire year, or maybe two, or indeed until we have managed to transform that situation for the better.

If we were to use models of collaboration talked about this morning and yesterday, could we do it? To be in a situation where we weren't having to compete for research funds, PBRF status, or participate in the ritual ring fenced lolly scramble come rodeo for funding opportunities. How many whānau could we help transform then? I'm not suggesting for a moment that it is possible for us to say that we will have one solution across the country, on the contrary. The strategies that would need to be developed need to be locally relevant and applicable. But that's not to say they can't be nurtured and informed by national expertise and intellect. Indeed I have been found moaning about the inequalities and investment into Māori education in the south, in comparison to areas of high Māori density in the north. This is Ministry funding, this is TEC funding. I can only assume that it is easier to deliver a strategy, and easier to achieve an outcome in the north, than it is in the geographically-dislocated south.

#### He whakarāpopoto – Summary

But just imagine what we might be able to achieve collectively. If we use that might, and set about addressing a common issue; for example, the lack of quality, proficient Māori language teachers for the compulsory sector. If we chose that one issue, and then had teams working on strategies to address issues of teacher recruitment, teacher supply, language proficiency, curriculum support materials, establishment of professional development programmes. Or we might decide to commit resources to addressing issues around engagement of our Māori boys in post transition to secondary school. Whatever the issue, tātou mā, our strength would come from the sharing of the intellectual capacity and the focus on a national goal that everyone could benefit from. The process of prioritising would be probably tricky. I'm thinking fisheries. However, would we be able to achieve a real and meaningful alignment for the communities, the whānau, the hapū that we serve? What would it take? What would such an approach mean? Would it mean that we could for probably for the first time in the last three generations, four generations address some of the systemic issues that have plagued us; even if it means we have to solve them one at a time. Could we get iwi to come behind us that we would say this is the one kaupapa that we are collectively going to agree on and drive? What iwi would front up? However we choose to collectively or individually move forward from here on within the context of tertiary education, there is one thing I am absolutely sure about, and that is we can't afford to be dependent on government policy of the day. As has historically been the case, in the shadow of a three year cycle, where each change of the guard can result in a complete re-shaping of priorities and associated policies. Not unlike the behaviour of a newly victorious tomcat, who goes around marking their territory with their own unique fragrance. And by doing so, smothers and completely obliterates that of the previous regime. I'm also of the view that we can't afford to wait, time is not on our side. I also celebrate the successes in tertiary education that we have achieved in recent times, however the gap is continuing to widen. We can continue to drive our kaupapa and lead at the forefront of our respective Wānaka, that is us! But if we continue to run at the risk of leaving those at the back behind, e kore a mua e tika. This isn't as good as it gets tātou...we can be so much better. Nā reira, kei a tātou te tikaka!  
Kia ora tātou katoa!

## Ahu Whakamuatanga

### He Awheawhe / Parallel Workshops Summary

#### How is the Māori tertiary sector currently aligned to contribute to the development and advancement of whānau, hapū and iwi aspirations?

- Kaupapa Māori incorporate values and tikanga as the foundation for engaging and building the relationship with whānau, hapū and iwi
- Develop a flexible mutually beneficial model that contributes positively to institution and iwi
- Actively build the collaboration with whānau, hapū and iwi
- Be responsive, accountable, informed and measured by iwi



#### “Go out to the people”, “take the classroom to the marae”

- Focus on and realize Māori potential i.e. what Māori bring into the tertiary institution
- Collaborative Practice
- Complementary strategic planning – develop a shared vision
- Support Māori identity and development
- Include kaupapa Māori courses
- Scholarships – give back to iwi
- Institutions acknowledging the uniqueness of Māori and recognizing Māori staff commitments to iwi
- Increased Māori representation in institutions
- Learner involvement/feedback to Māori tertiary educators “make the system work for the student”
- Organize a paepae of leaders

#### “Iwi as drivers? Iwi choose Wānanga/Uni/Rōpū”



# Te whakahoki kōrero a ngā māngai – Delegate Evaluation

Tuia Te Ako 2010 was attended by 249 people from across the tertiary sector. We received 54 completed hui evaluation forms at the close of the event; a return of approximately 24%.

The following is a summary of the evaluation forms.

## The Hui

### 1. Te painga o te hui – how valuable was Tuia Te Ako 2010 to you?

- 76% of respondents found the hui to be very valuable to them overall.

### 2. Ngā āhuatanga whai painga – what aspects of the programme did you enjoy or find most beneficial?

- Keynotes - 90%
- Guest speakers – 85%
- Panel sessions – 83%
- Workshops – 55%.

Additional comments included:

- Very inspiring speakers
- awesome, an assortment of whakaaro pai
- good format having keynotes – panel + workshops
- Well set out venue/format
- Very valuable
- Great to learn from presentation that mahi is being done with iwi for iwi
- Workshops in the tent were difficult (space and noise)
- Like the breaks to be longer

- Perhaps a time limit
- Found the sessions long, need energisers or short breaks
- Some panel sessions were hard to differentiate from the keynote speakers

### 3. Ngā āhuatanga hei titiro anō – what aspects do you think could be improved?

- Layout of the workshops
- Smaller focus groups with key contributions from keynote speakers
- More focussed wrap-up after workshop sessions
- Invitation to non-Maori colleagues to embrace and see how Maori do things
- Cross-sector good. Breakout sessions well run, bit cramped.
- I would like to hear more about specific ways, and research done, to engage Maori students. Linda Tuhiwai Smith alluded to some specifics.
- Workspace and tables for writing notes. All PVC Maori invited. NZVCC in attendance.

- Student involvement. Where is their voice? Get the president of Te Mana Akonga to present a report on what Māori students want and expect from us.
- A forum for Kaumatua - They have stories to share. Tērā pea, mā Te Waikerepu rāua ko Mere B ngā whakahaere

### 4. Te āwhinatanga ki a koe – please comment on how you think this hui may help you in your role.

- Opened up fresh ideas within my own position and iwi
- Tautoko what is being done. Tautoko vision for future work
- If there were streams for sector groups and for regional groupings it might galvanise the national collective. For me, it has been both reinvigoration and wondrous networking which might not otherwise be possible.
- The ability to share ideas and mahi with other organisations through the relationships established during the hui.
- In my role as TWoA tutor – inform delivery content for DAE Diploma of Adult Education
- My eyes are open wide! Ears switched on! Brain activated!
- Good applicable practical advice and guidance
- Lots of tips on how I can be a better teacher and support for working with my organisation
- Being Pākehā I just listened and gained a huge understanding of my Māori collegial challenges as well as education issues across Māori. It will influence my role in programme development, student management and strategic planning.

## Ngā Whakatairanga - Promotion of the Hui

### 1. How did you hear about Tuia Te Ako 2010?

The most common responses were:

- Word of mouth
- Ako Aotearoa – website
- Staff intranet / email

### 2. Additional promotion you were aware of:

- Ako Aotearoa Alert newsletter - 30%
- Tuia Te Ako Flyer – 25%
- Email invitation from Ako Aotearoa – 20%

### 3. Were there any other forms of promotion that you saw/received?

### 4. Did you find it useful to receive the email updates to delegates prior to the hui?

- 82% of respondents found it very useful to receive these emails.

Comments included:

- Congratulations on this – felt connected.
- Made you understand what Tuia Te Ako was about
- Excellent and prepared me well – I didn't forget to turn up!
- Absolutely – in such busy times, the personal touch was welcomed.
- Āe, he pai ki te ārahi pai i te haerenga mai



### 5. Did you read Ngahiwi Apanui's blogs?

- Out of the 50% of respondents who read the blogs, 46% found them either very valuable or valuable.

*Comments included:*

- No time to read or participate in the blogs
- It was good to focus on the kaupapa of the hui
- A good way to open up the issues for discussion
- No, but will do in future
- Kia mau tonu te blog e tā. Please keep it going.

## Te Whakahaere Hui – Organisation of the Event

### 1. Respondents were asked to rate the venue (1 = poor, 5 = excellent).

- 88% of respondents found the venue either very good or excellent.

*Comments included:*

- Vidcom – ka pai!
- Great to be in a Maori space and place
- Place to sit and eat would have been great
- Need breakout rooms
- Good to be marae based
- Marae – what more can we want
- Worked much better than I thought it would
- Great organisation, well done
- Tino Pai!
- Car parking an issue otherwise excellent organisation
- Oops I know who went to the loo
- Amy, you da bomb. Tino Pai rawa atu
- Workshop sessions in the Marquee were not very good. Difficult to hear what was happening, distracted by the catering staff and noise.

### 2. Rate the food.

- 72% of respondents found the food to be either very good or excellent.

*Comments included:*

- Congratulations – lots of healthy food
- Maori kai please / less fattening
- Where's the Maori kai?
- More brain food for lunch would have been more preferable
- The service was excellent
- The food was nice and filled the puku.
- KPR catering – awesome.

### 3. What did you think of the hui dinner and entertainment.

- 69% found it either very good or excellent.

*Comments included:*

- Awesome entertainment
- Sadly missed it
- Bella Kalolo was superb
- He pai ki te whakarongo ki ngā kaiwaiata Māori

### 4. Additional comments about the hui

- A fantastic crucible for korero and action for the Māori tertiary whānau. An unmitigated success which undeniably will be a seminal event in the history of Māori
- I loved everything but next one make sure workshops are in separate rooms.
- Need more of these to discuss education issues. Share the love – different support facilitators each year.
- MC was great and well prepared. Keynote speakers – SECOND TO NONE! Price to attend hui was fantastic.
- Would have liked to hear some focus on those young people working on the L1-3 area. Would like to see recognition and support for AMPTEE and other providers who do so much for this category.
- Looking forward to 2011 in Ngaruawahia
- Choice hui, thanks for the awesome opportunity.
- Impossible to brainstorm problems across the sector without either privileging the korero of specific strands or returning our whakaro to the 'problem' of Māori students. What we do is share the aspirations.
- Great if Tuia Te Ako could become an annual event.



