



# Tuia Te Ako 2013

Tuia te ākonga, tuia te ako, tui, tui, tuituia

## HE TAKOHANGA WHAKAARO

*Conference Proceedings for  
Tuia Te Ako 2013*



Co-hosted by





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*Tuia Te Ako 2013 was co-hosted by*

**Te Wānanga o Raukawa**  
144 Tasman Rd, Ōtaki  
Aotearoa, New Zealand 5512  
PO Box 119  
Ōtaki Aotearoa, New Zealand 5542  
Phone: 0800 WANANGA or (+64-6) 364-9011  
E: tetomonga@twor-otaki.ac.nz  
W: www.wananga.com

**Ako Aotearoa – National Centre for Tertiary Teaching Excellence**  
National Office  
PO Box 756  
Wellington 6140  
P: 04 801 0808  
E: info@akoaotearoa.ac.nz  
W: www.akoaotearoa.ac.nz

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## KAIMANA AKI

**Mereana Selby**

*Ngāti Raukawa, Ngāti Porou*

**Tumuaki, Te Wānanga o Raukawa**



E ngā reo, e ngā mana, rau rangatira mā, tēnā koutou katoa.

Nei rā te kupu mihi a te kōtahitanga o ngā iwi, a Te Ātiawa rātou ko Ngāti Raukawa ko Ngāti Toarangatira, e rere atu nei ki a koutou i haere mai i tawhiti, i tauti mai i tata ki te manaaki i te karanga kia karahuia mai nei ki Te Wānanga o Raukawa mō te kaupapa e kiiā nei ko Tuia Te Ako. Ko te tuatahi tēnei o ēnei momo hui-ā-motu i tū ki tō mātou Whare Oranga, ki Ngā Purapura, tērā whare i hangaia mai hei wāhi tiaki, hei wāhi aronui ki te oranga o te tinana. E mihi ana ki ngā kaikauwhau, ki ngā mātanga i hora nei i a koutou ngā whakaaro, ngā kupu, ngā wero hei aha, hei kai mā te hinengaro, hei whakahihiko i te wairua, hei whakaohoho i te ngākau. Anō te pai o te kite atu i te nui o te whakawhitiwhiti whakaaro i waenganui i ngā tāngata katoa i tae mai, he tohu o te whanaungatanga. Nō reira, nō mātou te whiwhi, nō mātou te maringanui i tū ai tēnei hui ki Ōtaki. Kāti, me whakatau tātou kia whakarite hui pēnei anō mō tatou te Māori e tuhuratia ai, e wānangatia ai ngā tini take mātauranga, ngā āhuatanga o tēnei mea te ako, e kaha ai tātou, e taea ai te kī, e kore tātou e ngaro; he kākano i ruia mai i Rangiaētea!

Hoki mai anō!

Nāku me aku mihi nui,

Nā

Mereana Selby

Tumuaki

*Te Wānanga o Raukawa*



## NGĀ KAITAUTOKO *Conference Sponsors*

We acknowledge and thank our sponsors for their support.

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## HE KUPU WHAKATAKI *Introduction*

Hei whakaara ake i te t h  o te whare o te k rero, me mihi ki   t tau mate. Ko te hunga  r  kua moe   r tau whatu, i para i te huarahi i   r tau n  w . N  reira, haere koutou. Noho mai hei whet  ki te rangi. Moe mai i te poho o Ranginui e t  iho nei.

Hoki mai an  ki te ao ora nei, t hei mauriora – t n  t tau katoa.

E kore e mutu ng  mihi me te aroha ki te kaimanaaki o Tuia Te Ako 2013. Raukawa tangata, Raukawa w nanga, Raukawa Iwi, Raukawa Moana, t n  r  koutou katoa.

E rau rangatira m , m reikura mai, whatukura mai, kei te mihi te ng kau ki a koutou katoa i tae mai ki t  t tau hui, i takoha mai hoki i   koutou whakaaro, i   koutou kahanga kia eke ai t  t tau hui ki t na k mata.

Kei ng  wh rangi o t nei pukapuka e mau ana ng  k rero  taahua i hua ake ai he tikanga hou, he m tauranga hou r nei ki a t tau. Me mihi nui ka tika ki   t tau k k  waha nui i  taahua ai t  t tau noho-tahitanga. He taunaki t nei pukapuka i   koutou p kenga, i   koutou m tauranga – n  m tau te whiwhi.

He whakaahua kei te pukapuka nei e whakar kei ana i  na wh rangi. Ko t na tikanga he paku whakaatu i te wairua o te hui.

Kei te k miti whakamahere, Te Manu M tauranga te kupu whakamutunga. E mihi ana m tau ki Te W nanga o Aotearoa, ki te tari o te AVC M ori o Te Kunenga ki Purehuroa me te w hanga M ori o Te T huhu o te M tauranga me te k rero, "M  te huruhuru e rere ai te manu."

Ki te m takitaki i ng  ataata o ng  whakatakotoranga k rero, me whakatika atu ki <https://ako.aotearoa.ac.nz/tuiateako2013>

*Toi te  kong, toi te whenua, toi te mana.*

Firstly, an acknowledgement of Te W nanga o Raukawa for your wonderful hosting of Tuia Te Ako 2013. The contribution of your representatives on the planning committee, the venue, the catering, the event management, audio suppliers, breakout sessions and the p hiri on the opening day were key to the success of Tuia Te Ako 2013.

This booklet contains papers from some of the presenters who challenged and inspired the assembly of industrious and committed M ori in tertiary education. From Emeritus Professor Mason Durie, to Pania Papa, Ani Mikaere and many in between, there is much in the assembled literature to challenge us and re-invigorate our thinking.

We hope the joyful and contemplative photographs throughout the booklet complement the fine words of our presenters and convey the wonderful spirit of the hui.

The planning committee of Tuia Te Ako 2013, Te Manu M tauranga, would like to thank our sponsors Te W nanga o Aotearoa, Ministry of Education Group M ori and the Office of the AVC M ori at Massey University – "A bird must have feathers to fly."

To those who came from all points on the compass of the world of M ori education, thank you for your contribution to Tuia Te Ako 2013. Without you we could not have a hui. As you read through the contributions from the presentations, please bear in mind three questions: *What does this mean for my role? What does this mean for my institution and what does this mean for me as a M ori staff member within my institution?*

For video of all of the presentations from Tuia Te Ako 2013, please go to <https://ako.aotearoa.ac.nz/tuiateako2013>

*Toi te  kong, toi te whenua, toi te mana.*

## PROGRAMME DAY 1, TUESDAY 9 APRIL

TIME	TE RĀRANGI WHAKAHAERE Programme	VENUE
9.00am	Pōwhiri Rēhitatanga me te Kapu tī / Morning Tea	Marae Wharekai
10.15am	Karakia, Welcome and Opening Address <i>Mereana Selby, Te Wānanga o Raukawa &amp; Ngahiwi Apanui, Ako Aotearoa</i>	Mauri Tū, Ngā Purapura
<b>Theme One: Whakapapa – The relationship of tertiary provision to whānau, hapū and iwi aspirations</b>		
10.30am – 11.30am	<b>Kaikōrero</b> <b>Whakatinanatia: Translating Aspirations into Actions</b> <i>Emeritus Professor Sir Mason Durie</i> <b>Chair:</b> Trevor Moeke, Ako Aotearoa Māori Caucus	Mauri Tū, Ngā Purapura
11.30am – 12.30pm	<b>Kāhui kōrero – Whakapapa</b> <i>Joseph Macfarlane, Te Wānanga o Aotearoa</i> <i>Hilda Halkyard-Harawira, Te Wānanga o Te Rangi Āniwaniwa</i> <i>Prof Whatarangi Winiata, Te Wānanga o Raukawa</i> <b>Chair:</b> Trevor Moeke, Ako Aotearoa Māori Caucus	
12.30pm – 1.30pm	Tina / Lunch	Wharekai
1.30pm – 2.00pm	<b>Whakatakoto kōrero – The Whitireia Way</b> <i>Ria Tomoana, Whitireia Community Polytech</i>	Mauri Tū, Ngā Purapura
2.00pm – 3.00pm	<b>Whakatakoto kōrero – Te Kura Roa: To Value a Language is to Empower</b> <i>Assoc Prof Rawinia Higgins, Victoria University of Wellington</i> <i>Assoc Prof Poia Rewi, University of Otago</i>	
3.00pm – 3.30pm	<b>Ngā Mahi ā-Ringa: Hands-on Activities</b> <b>Raranga, Waiata, Karakia and more</b>	Various
3.30pm – 4.00pm	Kapu tī / Afternoon tea	Ngā Purapura
4.00pm – 4.30pm	<b>Whakatakoto kōrero – Diversity and the Academy: More Reasons for Hope</b> <i>Prof Angus Macfarlane, University of Canterbury</i>	Mauri Tū, Ngā Purapura
4.30pm – 5.00pm	<b>Whakatakoto kōrero – Factors leading to proficiency in te reo Māori</b> <i>Dr Matiu Ratima, University of Otago</i>	
5.00pm – 5.30pm	<b>Whakakapi</b> <i>Trevor Moeke, Ako Aotearoa Māori Caucus</i>	
6pm – 7pm	<b>Dinner and networking with colleagues</b>	Wharekai

## Whakatinanatia: Translating Aspirations into Actions

### Kaikōrero Matua *Keynote Speaker*

**Emeritus Professor Sir Mason Durie**

*Ngāti Kauwhata, Ngāti Raukawa, Rangitāne*



Professor Sir Mason Durie has affiliations with Ngāti Kauwhata, Ngāti Raukawa and Rangitāne.

As a past Deputy Chair of Mana Whakahaere for Te Wānanga o Raukawa, Professor of Māori Research and Development, and until 2012 Deputy Vice Chancellor at Massey University, he has provided national academic leadership for Māori and indigenous development and regularly assists Iwi and Māori communities to realise their own aspirations for socio-economic advancement. In 2010 he chaired the Taskforce that recommended Whānau Ora as an integrated approach to whānau wellbeing and has since chaired the Whānau Ora Governance Group. He was a keynote speaker at the Tuia te Ako 2010 conference and in his address 'Towards a shared Vision for Tertiary Education' four outcome goals were identified: full participation in Tertiary Education; the elaboration and transmission of Māori knowledge; accelerated Māori development; and a workforce to meet Māori aspirations.

### POU Theme: Whakapapa

There are two questions I want to raise. The first is "How can full Māori participation in tertiary education be achieved?" I'll talk a bit about what I mean by 'full participation'. The other question is "How can tertiary education contribute to the realisation of Māori aspirations?"

They are the two points I'd like to make. I used to hear Whatarangi say that he'd only want to make two points and then he'd have 25 sub-points under each point. So I'm following that model. The idea that a Wānanga can contribute to the realisation of Māori aspirations is a related point but it's different as well.

### Participation and contribution defined

These are some of the differences. Participation is about the acquisition of knowledge and skills. Contribution to te ao Māori is about the transfer of those knowledge and skills. Participation is primarily about personal gain. For instance, people go to a tertiary education institute and get a certificate, a diploma, or a degree, which can be used for personal gain. It will contribute to other things, but it's primarily to set us up well.

Contribution is about the gains for society, rather than for the person. Participation is about educational merit; contribution is about translational merit – the way that tertiary (TEI) education can translate ideas and thoughts and learning into action. Participation is about institutional leadership, which is important; contribution to te ao Māori is about Māori leadership.

In participation, tertiary education is seen as the end point, once you've got your degree. In looking at the contribution that tertiary education can make, tertiary education is not an end point, but it's a means to an end. So there are some differences between the two questions. They are related, but the first question "How can full Māori participation in education be achieved?" is mainly about student learning, and the second question "How can tertiary education contribute to the realisation of Māori aspirations?" is really about how TEIs can translate their broad objectives into gains for te ao Māori.

### **Unpacking the questions:**

#### **“How can full Māori participation in tertiary education be achieved?”**

If you look at the first question about participation, there are four aspects we want to look at. The first point is about Māori entry into tertiary education. We've done pretty well over the last two or three decades.

The second point is about being successful so that students can be successful – it's great to get in, it's even better to get out with a qualification. That's a success factor.

The third point about participation is also about Māori staff at all levels and across all TEIs. So there's a question there about the way universities, polytechnics and Wānanga are staffed.

The final point is “to what extent is Maori knowledge reflected in the curriculum?” And that applies not just to Wānanga but to all TEIs.

### **Unpacking the questions:**

#### **“How can tertiary education contribute to the realisation of Māori aspirations?”**

The second question has four points too. The first point relates to how tertiary education relates to a well-qualified and relevant workforce. So it won't be a general workforce, but a workforce that is going to be relevant to te ao Māori.

The second point is that tertiary education will help whānau to flourish.

The third point is that tertiary education will contribute to iwi strategies.

The fourth point is that it will relate to the way in which Māori are able to participate globally.

### **Participation: case studies and success factors**

Now, in looking at the questions and the points they raise, I'm going to talk about case studies that are successful. What I'm looking for here are the success factors that will help us answer those two questions. Not what goes wrong, but what goes right and what the success factors might be.

Now, this question of achieving full participation in tertiary education and the case studies I want to look at [deal with] bridging the secondary–tertiary divide because that's a problem – getting in. I've got a case study called Tū Toa. The other issue is once you get in, what about success rates and how can you have better success? [In that regard] I'm going to talk about a programme called Te Rau Puawai. The other one is about having Māori staff at all levels; I'm going to talk about a programme designed to help Māori staff get higher academic qualifications, and then the fourth one is looking at Māori knowledge in the curriculum. I'm going to talk about MKD, which happens to be my son's initials but it's not him that I'm going to be talking about.

### **Scholarships and diversification**

There's a long, long history of [Māori] participation in tertiary education. I think scholarships have been a really important way of getting Māori from secondary into tertiary education; one of the early ones was Ngarimu VC scholarships named after Lieutenant Moana-nui-a-Kiwa Ngarimu VC. That was a scholarship fund that was established in 1945. A number of us here have benefitted from that, both at secondary, tertiary and postgraduate level. So it has been a really important starter for a lot of people. The Māori Education Foundation in 1960 developed scholarships at secondary and tertiary level. A number of iwi have had scholarships. The Ōtaki Porirua Scholarship Board was established as one example of an iwi-related programme. So there have been a lot of tertiary scholarships that have been helpful.

A lot of people in years gone by have entered into tertiary institutions through teacher-training colleges and through hospital-based learning. Nursing programmes were never delivered through a tertiary institute, but from hospitals. A similar scenario was true with agricultural qualifications. The other point that has greatly increased participation rates has been the diversification of the tertiary education sector. So that's universities, polytechnics, Wānanga, PTEs and in particular the last two, Wānanga and PTEs, that have contributed enormously to the number of Māori who have been able to transfer from secondary to tertiary education with relative ease, and I just want to acknowledge the contribution particularly that this Wānanga has made.

I'll tell you that the first time I heard about it, or the possibility of it, was in 1968. Some of you weren't born in 1968 and some of you can't remember it. But in 1968, Whatarangi and Frances, and my wife Arohia and I were sitting in a restaurant in Montreal. It was a Mexican restaurant and we were getting used to Mexican food and a lot of wine there that goes with Mexican food. It was a great night and then halfway through the dinner Whata said to me, "What do you think about a Māori university?" This was an otherwise pleasant evening and my first thought was that Whata had had too much wine. But he then began to talk about the possibility of establishing a Māori university and that was the first time that I heard about this concept and the Wānanga that we are in today. So I think the diversification of the tertiary education institution has got a history and Wānanga have been a really important part in bridging the secondary-tertiary divide.

### Tū Toa

I want to talk about a secondary school initiative called Tū Toa, which was established quite recently in 2005. It has three pillars it rests on: excellence in academic attainment; excellence in sporting accomplishment; and strong and confident as Māori. This was a programme that started with 12 students and no money. It now has 105 students and some money, but it was outside the usual realm of secondary education and came about as a result of huge discontent with the high failure rates for Māori students at secondary school.

The important aspect was linking up those three factors, three platforms, together and it involved a huge commitment from whānau, and great risk-taking from whānau who were sending their children to a school that didn't have any money. Therefore, it didn't have any paid teachers so all the children were in correspondence school but they attended the school together. And the point I want to make is that it was about high expectations – expecting that everyone who goes there will be a national, or provincial at least, representative in their sport. So every student that's playing rugby will go beyond Feilding Old Boys and be able to play for a provincial or national team. If they don't make the All Blacks, then the Wallabies would be the second choice. And the sports are netball and rugby, tennis, golf, and one student in rowing and judo this year.

The other expectation is that everyone will pass NCEA. In the last three to four years, there has been a 100 *per cent* pass-rate in NCEA. The other expectation is that Tū Toa will have strong links with tertiary education institutes and as it happens, it has strong links with three of them. It's co-located on a Massey University campus, or it was co-located on a Massey University campus. Then Te Wānanga o Raukawa elbowed Massey off the campus and this year has taken over. So there is the link with the Wānanga and some of the students who are at Tū Toa are already participating in programmes here.

So the idea is that the norm for these students is that they will all go onto tertiary education, not just the bright ones, not just the chosen few, but that'll be the norm for all. Part of the idea of the programme linked in physically to a tertiary education environment is that that will just help students see that the normal thing is to leave secondary school and go to tertiary. And that has happened so far. All of the school leavers, except two, have been able to go onto university, with three of them onto universities in the United States on scholarships in rowing and golf.

## Te Rau Puawai

The second case study relates to success once you are in university. I want to talk about Te Rau Puawai, which is a programme established in 1999 at Massey University. It was established partly because there were very few Māori students going into such subjects as psychology, nursing and health social work. It is basically a scholarship programme and is open to any Māori student who wants to study a health-related qualification. Most of the students are extramural; that is, they are working full-time in the health sector. So they've already got all the issues of working and paying a mortgage and what to do with their kids and studying as well. It is funded by Health Workforce New Zealand, but was previously funded by the Ministry of Health.

The formula to it is that there is a whānau approach to learning; that all the students who get scholarships create a cohort, a pretty strong whānau and that they have a commitment to the kaupapa – a commitment to Māori and a commitment to health. At the beginning of every year, they come together for a hui, where, over three or four days, this commitment is reinforced – that they are not doing this just to get a degree but they want to pass so they can contribute to the health environment.

It's been really good to have some really dedicated staff leading it – Kirsty Maxwell-Crawford, who initiated this, and Monica Koia-Tokerau. These were two really strong young women who refused to accept failure for any student. So they bullied students to pass, and shamelessly bullied staff to deliver better products so that these students would get a good deal. Currently, Robin Richardson is running the programme.

The students live all around the country, but every Thursday there is a telephone conversation with them and the team knows exactly what they are doing. So, if I were to say to one student, "I know you've got an assignment due in two weeks, how's it going?"

"Oh sorry matua, I haven't started it yet."

"Better start it, and by the way if you are having trouble, here's the tutor who can help you with that assignment because you've got to get it in."

In the first year, between 1999 and 2003 the contract that Massey had with the Department of Health was that they would have 100 graduates by 2003, hence the name Te Rau Puawai. The result was actually 104 graduates. Then the contract was extended to 50 graduates and the result was 68, 30 and 54. So all up since 1999, 288 graduates have emerged from this programme.

It's important to note also that the paper pass rates have averaged 90 *per cent*. The university average, by the way, is 76 *per cent*. So here are Māori students achieving well above the average with an average grade of B+ or an A-. We reinforce that it's no good passing with a C. You have to achieve a B+ or better! So that's the message the students get and that's what happens – 47 Masters degrees, five PhDs and five Doctorates of Clinical Psychology. So that's Te Rau Puawai, one of the many examples of successful Māori initiatives from all around the country. I'm not saying this is necessarily different from anything else, but it is about high achievement from a group of Māori students working full-time and paying off mortgages, a group of students you would not expect to achieve at this level. It can be done.



## Te Rau Whakapūmau and Te Mata o te Tau

The other thing that we discovered at Massey, and I think other universities and other Wānanga and polytechs have also discovered, is that increasingly there is an expectation that academic staff will be well qualified. We took that to mean, certainly at university, that well-qualified means having a PhD. Very few of our staff had PhDs, so we established a programme in 2001 called Te Rau Whakapūmau, a programme to help staff get doctorates. We did that with an Academy called Te Mata o te Tau in a raft of subject areas. The goal was to have 25 graduates by the end of 2010. The results were, however, better than we thought. In the decade from 2000 to 2010 we had 65 people come through with PhDs. The decade before that there had only been five! Sixteen of those are working in tertiary education institutes. Remember the aim was to help Māori staff be better qualified in a wide range of subject areas.

## Māori knowledge in the curriculum

I said earlier that including Māori knowledge in the curriculum was one of the other indications of participation. I think Sir Apirana Ngata really started this in the 1930s with the idea that Te Reo Māori might be a subject in universities. Gradually, Māori Studies departments were formed, usually attached to departments of anthropology. I think the idea was that this was an exotic group of people and anthropologists were used to studying exotic people, but it was nonetheless an important step. Universities then started establishing departments of Māori Studies alongside anthropology, and later separated from anthropology to what they are now. The impact of the Wānanga of course radically, dramatically changed what the sector could offer with a Māori-based curriculum. Mereana has talked a bit about that today, and how that governs the overall delivery of programmes, no matter what the programme is, from this Wānanga.

There has been an increased focus in law schools, for example. Most have a Māori section now. Medical schools have a Māori section, science often does and in others, they have added a Māori component to their course.

## Māori knowledge and research

Research protocols have changed so that they also are beginning to accept that there is a Māori way of looking at research. I want to talk about the PBRF, which will be a nightmare to many of you but it has to do with a programme set out by the Tertiary Education Commission in 2003, to encourage research, that every university, every polytechnic, every Wānanga if they wished, should be able to measure their research capability. The way of doing that was to have a grading system for staff who are involved in research. When it was being set up there was concern from a lot of people, and eventually the Tertiary Education Commission agreed to recognise Māori knowledge and development as a separate subject area. The difference from other subject areas, such as mathematics, philosophy and English language, was rather than basing MKD (Māori Knowledge and Development) on the subject, you based it on the approach to research. So, if the approach to research was based on a Kaupapa Māori philosophy, that would take you into MKD. So it wasn't that you were studying philosophy or Māori History, it was that you were using an approach that was consistent with a Māori methodology.

The significance is that the guiding principle for coverage in MKD is that the panel will consider all portfolios where there is evidence of research based on Māori world views and Māori methods of research. So you could, for example, be a lawyer studying law and you could come into the Māori Research Panel because your research approach was based on Kaupapa Māori. The significance of it really is that it built on the earlier efforts where Te Reo was seen as an important part of the curriculum. It recognises now that Mātauranga Māori is a distinctive system of knowledge, which is different to other systems of knowledge and that's an important recognition. Not every institute handles this well. They often have their own interpretations of what it means and sometimes try to justify it according to other systems of knowledge. But what MKD did was to say that there is a distinctive body of knowledge that is different to that of Western science, different to jurisprudence that is developed in other countries.

## Contribution

The other question I raised was "How can tertiary education contribute to the realisation of Māori aspirations?" and there are four parts to that.

One is to have a well-qualified workforce, and I'll talk a bit about an affirmation programme. One is to have whānau who are flourishing. One is to support iwi strategies, and another is about global participation.

Just looking at that first one: medical affirmation started in 1900. In 1900, there were no Māori medical students at all. To encourage Māori medical students, the Government of the time asked the University of New Zealand, who asked the Otago Medical School to reserve two places for Māori students. The first two students who enrolled in 1900 were Te Rangi Hiroa (Peter Buck) and Tutere Wi Repa, both of whom contributed enormously to Māori in those times. Looking at it over 100 years, in 1913 there were two medical students – they were not the same two by the way; they were another two – Tutere Wi Repa had qualified and so had Peter Buck, but Paul Hau-Ellison was a student there and Louis Potaka was another. So there were two students in 1913. That was one per cent of all the students in medical school. In 1963, there were six medical students – that was still one *per cent* of the total. In 2013 – that's 50 years on. I remember that because I graduated in 1963 – there are 137 Māori medical students and that's 14 *per cent* of the total.

In the current approach, the students who go on under what's called the Māori Preference Scheme have to have at least four Bs in their science subjects. It's no good taking people in who are not going to pass, so that's the minimum. Now, all other students compete for places and Māori students compete too because not all of them get in. The ones who do compete go in with three As or four As and sometimes that's seen as a reason that Māori students are being favoured – actually the graduation rates for both sets of students are about the same. So the Māori students who get in on four Bs are likely to graduate rather than not graduate, just as likely as any other student. There's no quota system. So if this system carries on, you could have 100 *per cent* of all medical students being Māori. My guess is once it hits about the population ratio of 15 *per cent* or 16 *per cent*, there will be some steadying out, but just in 50 years, there has been a huge increase in the number of students. The pass rates are just about 100 *per cent*; once you get in, you can come out with a qualification.

The current approach owes much to the Māori Health Workforce Development unit that has been established. It's led by Dr Jo Baxter from Ngāi Tahu. That and the Māori Learning Support System are very well established with Pearl Matahiki who runs it. She's another one you don't say no to. If she tells you that you've got to pass, you pass. Between the two of them and the two systems working there, this has been a fairly successful programme. The point about it, though, is that having more Māori doctors is not an end point. The end point is having better Māori health. So you could ask the question, "Does having 300 Māori doctors at present mean better Māori health?" and that's pretty hard to decipher, but we know there have been some Māori doctors who have been able to achieve in some areas where others would have had huge difficulty. And there are four examples. Peter Tapsell, who passed away last year – he was the first Māori orthopaedic surgeon. He went into Parliament and became a Minister. He introduced Lotto when he was the Minister of Internal Affairs and that's been very helpful to a lot of people, and then of course he became the first Māori Speaker of the House. So his contribution nationally has been huge. Henry Bennett, the first Māori psychiatrist who was Superintendent of two hospitals very early on, and later worked in Rotorua, again a hugely influential person. Eru Pomarie, a specialist physician who is the Dean of the Medical School in Wellington; and Paratene Ngata, whose influence was huge not only on the East Coast but across New Zealand.

So this question "Does having more Māori doctors mean better Maori health? Does it actually contribute to the realisation of Māori aspirations?" It looks like it will. You can't say it for sure, but it seems to me that the early evidence is promising. But that's the point of it; having more Māori doctors doesn't make any

sense if it's not about improving Māori health. It's the same with having Māori teachers. It doesn't make any sense if it's not about improving educational performance.

The other goal about contributions that tertiary institutes can make to Māori relates to the question of having whānau that flourish. Ngā Pae o Te Māramatanga was established in 2002 as a centre of research excellence. It has been variously led by pretty influential people – Michael Walker and Linda Smith began it and currently Charles Royal is the Director. They realised two years ago that what they ought to be doing is focusing much more clearly on areas of huge importance to Māori and they picked three: *optimising Māori economic performance* – that's pretty much helping to realise aspirations; *sustaining Māori distinctiveness* – which is about research into language, culture and tikanga; and *fostering Pā Harakeke* – they described that as “understanding, achieving and maintaining healthy and prosperous families of mana and the lessons this may hold for New Zealand families overall”.

So Ngā Pae really has identified these three areas of research as a way in which tertiary education institutes can contribute to the realisation of Māori aspirations. And in that Pā Harakeke programme, there is a research programme currently under way in combination with this institute, so that Massey and the Institute for Māori Lifestyle, Ngā Purapura, have combined in this programme Te Puawaitanga o te Whānau, which aims to identify the critical factors that will enable whānau to flourish. We know a great deal about why whānau don't flourish, but this is looking at what the success factors are that will lead to flourishing whānau, to families of mana. That's under way; it is a bit early to say what the results will be but I think the people in it will make it work.

Another fairly recent programme is the MBA degree that is now offered at Hopuhopu in conjunction with Waikato University – an MBA programme with a difference. And the difference is it focuses on iwi and Māori development and the students are generally CEOs and senior managers in Māori organisations. Some of them managing hauora, some of them managing health programmes, some of them managing social services programmes, or are land trustees. The MBA is offered as a way of deliberately focusing on Māori advancement in economic areas and other areas. So the case studies that they do are all Māori-related case studies. They are exposed to a wide range of teachers who are drawn from the Māori world, not necessarily from the academic world. And their first group of students graduated last year or the year before, I think, and another intake has occurred. Sarah Jane Tiakiwai is the current director of the programme. But this is an example of a Māori-focused MBA: the University of Waikato working in conjunction with the Waikato Tainui College for Research and Development based in Hopuhopu in order to produce a programme that's highly relevant to Māori development.

The other question is about Māori participation around the globe, because that's another part of our aspirations. The Declaration of the Rights of Indigenous Peoples is a fairly important document in that respect. You may remember that it was developed in 2006–2007? Four countries refused to sign it. They were Canada, United States of America, Australia and New Zealand. Ironically, they were countries that had actually made some progress in looking at indigenous development. But in New Zealand's case, the worry was that the declaration might override domestic law. So the declaration talks about the indigenous people having a right to their traditional territories. That made farmers in New Zealand nervous that it would override domestic law. Eventually New Zealand did sign it. We did it rather quietly one night, I understand, but we have signed it and so have Australia, Canada and the United States. So this is globally important and I think it will become increasingly important as a document in years to come. It's a global benchmark for indigenous heritage, justice and future planning. Māori, particularly Moana Jackson, have very much played a part in the development of this instrument. Article 31 really is a statement about what we would call the right to Mātauranga Māori. But there's a programme that's going that some of you may have attended at Stanford University, and it's been sponsored by four groups, the Kamehameha schools and the University of Hawaii. The Kamehameha schools are privately run schools that are a very well endowed set of schools in Hawaii, and they have links to the University of Hawaii. Ngāi Tahu became involved in this, and they brought in the University of Canterbury as well. It's based at Stanford University in San Francisco, a private university, fees of \$60,000 a year for a BA or

BCom. Every year they have an institute and for the last five or six years, quite a large number of Māori from Wānanga, universities and polytechnics have attended. And this is what they aim to do: to promote the well-being of indigenous people and their resources, focusing on the natural environment. They recognise that there is a common sense of identity for indigenous people across the globe and that they can learn from and benefit from each other and have a common expectation. And that is that indigenous knowledge and indigenous development will be part and parcel of all education into the 22nd century.

Well, there are eight case studies. Everybody in every institution here has got similar case studies they could talk about. There are the themes that you can pick out that I think are important. First of all, the expectations are high; in every one of those case studies they are ambitious. They are not aiming for good enough, but they are aiming for excellence. In the case of affirmation programmes, MBA programmes, they are aiming to make a major contribution to Māori development, so high expectations are number one. Too often we lower our sights unnecessarily; we think it's good enough to get into a tertiary education institute instead of seeing that as just a beginning. The point is to get out with a qualification. So, high expectations. If your expectations are low, you will never be disappointed. If you don't expect your students are going to do well, they won't do well. If you insist that they go in and perform at a really high level, they have a greater chance. So, high expectations are a really important part of all of these case studies. Cultural affirmation is another important part of it. All of them are built around a Māori kaupapa of one type or another. And they form cohorts of students who share the same cultural understanding. The other important theme is the strategic partnerships. I mentioned, for example, Tū Toa, Massey University, Te Wānanga o Aotearoa, and Te Wānanga o Raukawa. Students there live in a context where partnerships are important. The link between Waikato and Waikato Tainui College is a really important link. The link between Ngāi Tahu, University of Canterbury and Stanford University and Kamehameha schools is an important link. So partnerships are pretty important; no institution can deliver the results alone.

The fourth theme is one of commitment by the tertiary education institution. The institution needs to commit to the plan, commit to the programme, and it is really important that in every institution there has got to be a champion. None of these programmes would work without a champion, someone who's going to fire it, and ensure that it happens. Now if you look at those first four case studies, and you look at the success factors – high expectations, cultural affirmation, strategic partnerships, commitment and champions – some of them are doing well on all of those but all of them recognise the importance of those success factors. They are all part and parcel of every one of those case studies and the same for the second group of case studies, which is about the way tertiary institutions contribute to Te Reo Māori. To a greater or lesser extent, all of them recognise and are built around those success factors.

Well, thank you for the opportunity to speak. I did prepare an abstract a while ago, it's a couple of months ago, but what I've said is virtually unrelated to it – well, I couldn't remember what I meant when I came to look at it much later – but again to Ako Aotearoa and to Wānanga o Raukawa, thank you for the opportunity to bring this together, for arranging this hui, and to Ako Aotearoa particularly for the way this is carrying on year after year. It's the only time this sector gets together. Most of the time we spend in our particular areas, but this is a time to bring the whole sector together and that is really important. Just to conclude, there were two questions about tertiary education: "How can we get full Māori participation?" and "How can the sector contribute to Te Reo Māori?" And the second point was to demonstrate that with eight case studies looking for success factors. And the third point is that out of that we identified five success factors, five key themes: high expectations, cultural commitment, strategic partnership, a commitment from the tertiary education institutions, and ensuring there are champions to promote the kaupapa.

Kia Ora.

## Whakapapa – The relationship of tertiary provision to whānau, hapū and iwi aspirations

Kāhui Kōrero *Panel Session*

Joseph Macfarlane

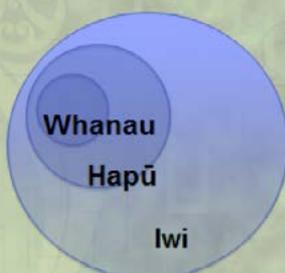
Kaituki, Te Puna Manaaki, Te Wānanga o Aotearoa



### ‘Whanauhapuiwi’

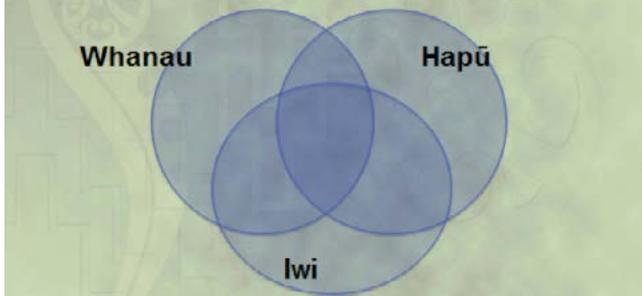
Now my first whakaaro in relation to the theme is around how we sometimes use the terms ‘whānau’, ‘hapū’, ‘iwi’, dare I say, sometimes very loosely. Sometimes the terms ‘whānau’, ‘hapū’, ‘iwi’, are used as if they are one word just cobbled together without any particular thought given to the integrity or meaning of each term: “Oh, I am interested in Māori development.” “Oh, what do you mean by that?” “Oh, whānau, hapū, iwi development.” Sort of use them like ‘Huey, Dewey and Louis’ or ‘Alvin, Simon and Theodore’. So my point here is that these terms, ‘whānau’, ‘hapū’ and ‘iwi’, are interconnected, but all have very distinct terms with their own meaning and integrity. So, we should be careful and responsible with how we use our terms.

### ‘Whānau, Hapū, Iwi’ Whakapapa



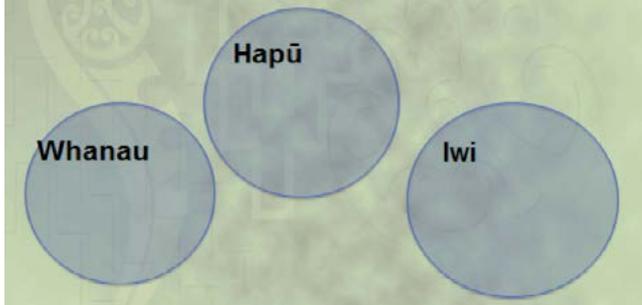
Now, in a whakapapa sense, we know how these terms interrelate, for the most part anyway; one is the subset of the other. Of course there are other complexities, but I couldn’t express them diagrammatically, so that’s a simple expression of the whakapapa interrelationship between whānau, hapū and iwi.

## 'Whānau, Hapū, Iwi' Aspirations



But in terms of aspirations, if we are discussing aspirations, does it still hold that the aspirations of a whānau are but a mere subset of the aspirations of the hapū, or that the aspirations of the hapū are but a mere subset of the iwi's aspirations? I would say no. Can you envisage that whānau may have aspirations independent or separate to the wider hapū or iwi? I think yes, in which case our aspirations diagram might look like this.

## 'Whānau, Hapū, Iwi' Aspirations



That would be very appropriate and tidy if our aspirations across whānau, hapū and iwi looked like that. For some of us, they might look like that. And if you know something that I don't know, then they might look something like that. But is that a reality? I'm not sure. But the point is that these slides might better reflect the reality that whānau aspirations are sometimes connected to hapū aspirations and iwi aspirations, but not always.

An entire whānau, for example – and we've heard this already today –, might be trying to move to Australia to make a better living while the iwi is devising a strategy to bring their people back from across the ditch, while the hapū might be in the middle trying to figure out where all its people are living. Or whānau might be at war with the rūnanga over the land and resource decisions. So all of these various interrelated groups – whānau, hapū, iwi – have their own integrity and need to be given their own consideration, especially in terms of aspirations. And so, we all have varying degrees of 'intersectionality' in terms of how our whānau, hapū and iwi aspirations align.

So, certainly it is important to acknowledge that these whakapapa collectives – whānau, hapū, iwi – are essential to the core of our identity, our fundamental place as indigenous people with collective rights and responsibilities under the Treaty of Waitangi. But if we are talking about the relationship of tertiary provision, as the theme requires us to do, the relationship of tertiary provision to our aspirations, then what set of aspirations might be missing from this picture? What else might we need to weave in? I would suggest that the answer is found in the guiding kōrero of the conference: 'Tuia Te Ākongā.' So in talking about the relationship of tertiary provision to whānau, hapū and iwi aspirations, we should not '*invisibilise*' the 'ākongā'; instead we should always be constantly weaving 'ākongā' into our thoughts, actions and inspirations: 'Tuia Te Ākongā.'

In terms of tertiary provision, the basic educational and economic unit is the individual student; fees, loans and allowances are the responsibility of the student; enrolments, assessments, grades and qualifications are all framed around tertiary education provision to individual students. And note too that 'ākongā' will have aspirations beyond whānau, hapū and iwi aspirations and indeed, thinking about the broad range of aspirations of the individual, as well as our collective Māori aspirations, is not a new idea in Māori education.

In February 2001 in his opening address at the Hui Taumata for Māori Education, Professor Sir Mason Durie identified and discussed a vision of the broad goals for Māori educational advancement which captures the essence of the theme we are here grappling with today, but included in the goals for Māori educational advancement; to actively participate as citizens of the world; and to enjoy good health and a high standard of living; and the need to do all three at once for the delivery of a complete educational experience. So these second, third and fourth elements are partly what I am highlighting in this kōrero: that there are other dimensions to our Māori students beyond the aspirations in Te Ao Māori and that these other aspirations are already properly recognised in our framework for Māori educational achievement. So the position I am taking here is that at the centre of what we do in tertiary provision, we need to retain a taurira focus and recognise that we are seeking to support taurira with their aspirations. To live as Māori, yes, but also with their aspirations to contribute as citizens of the world and to live healthy with a high standard of living.

Now whenever I think of Matua Mason's framework, I also think how it is complementary to the framework provided by Sir Apirana Ngāta, with one reinforcing the other. So Matua Mason will probably pull me aside later and put me straight on that but, just putting my whakaāro out there, e hoa mā. That as tertiary providers we should be seeking to support 'ākonga' to pursue and achieve the aspirations not only as they relate to whānau, hapū and iwi, but also as they relate to their aspirations as citizens of the world and their aspirations for wellbeing and high standards of living.

My next message is that a key focus for ensuring the tertiary provision relates positively to whānau, hapū and iwi aspirations is again 'nurture the taurira' in whatever institution or programme we might be in, just nurture the taurira. By looking after the taurira, we will be supporting the aspirations of whānau, hapū and iwi and also the broader range of aspirations that students have as they look to find their place and make their contributions in the world. And, this is a tried and true formula, e hoa mā, this is what we have always done with the students in our classes who have gone on to become the leaders in our whānau, in our hapū and in our iwi, in our country and across the world.

So, how good are we then doing with looking after and supporting taurira – what does that mean? So, at this point, I would like to mihi to Ako Aotearoa for all the fantastic work that's been done exploring good practice models for Māori student achievement, leadership and success. This is an opportunity to explore what we have been working on at Te Wānanga o Aotearoa in the area of student support. Cheeky, aye? I've only been there three months. For the last three months, I have been working in a newly created position of Kaituki of Te Puna Manaaki. Te Puna Manaaki, which consists of three service areas: student support services, library services, and Ako Wānanga, our localised programme for kaiako development. I'm finding it a huge privilege to be working in this space. So the pedagogy that underpins the approach of Te Puna Manaaki is that it takes a wānanga community to nurture the 'ākonga'. So, for many of us if not most, this has always been the understanding, but it's always good to bring forward the understanding and to name it as an important part of our pedagogy in tertiary teaching. Some emphasise the 'ākonga'; some emphasise the 'ākonga' and the kaiako; but this view recognises the 'ākonga' and the kaiako, but also the wider community of support that is in place around the two of those.

So, as said out here then, this philosophy recognises those three things: the centrality of the 'ākonga', the primary relationship between 'ākonga' and kaiako, and the inclusion or the presence of a community of support – Te Puna Manaaki. So, just quickly on each of these few points, the centrality of the 'ākonga' – one current focus in this area at Te Wānanga o Aotearoa is the notion of giving prominence to the student voice and this is being explored by a working group called He Reo Taurira. This working group is exploring the implementation of a framework for both formative and summative, but at this stage formative, student evaluations – meaning evaluations early in the programme rather than at the end and after the fact. So, what is the thinking here? It's along the lines of advice that I heard Professor Linda Smith give to policy makers and teachers at Waikato University in 2011. She said, "Teachers need to assess students in the early weeks of the programme; make it straight forward and brief as its purpose is

to gauge how students are likely to cope with the programme and to give them a sense of confidence and a taste of achievement, and to give teachers an indication of where the students are at and the teaching task ahead." So, too often the practice of our tertiary kaiako is to leave assessments until late in the programme or to delay the return of assessments until just before or even after the following assessment. I remember my time at law school, a 40 *per cent* essay due on the day of the final 60 *per cent* exam – so how are students supposed to gauge their progress and how are teachers supposed to tailor the pace and content of the programme to the learners if there is no early formative assessment to inform them both on how things are progressing or what the path ahead may look like? It certainly raises the question of what impact formative assessment, or the lack of it, might have on the success and retention rates of our students.

So, along the philosophical lines of what Linda was promoting, formative assessment. At Te Wānanga o Aotearoa, we are exploring formative evaluations – student evaluations held in the early weeks where we ask students "What's working well, what isn't, and what can be done better?" We are all used to the summative evaluations where we ask students after they have completed the course how things went; however, these kinds of formative evaluations would give students the opportunity to comment on all elements of their experience, not just the kaiako and the programme, but things such as the facilities and the wider learning environment early in the engagement, giving time for the kaiako and the organisation to respond to this feedback and time to positively influence the experience of the student and the associated educational outcomes.

So, the ideal formative student evaluation and listening to the student voice early in the engagement are useful ideas that we are committed to exploring at Te Wānanga o Aotearoa. We are also starting to think about our model of student support: is there an implication in the word 'support' that we are perpetuating deficit theory? Should we instead be talking about student leadership, advancement and achievement? These are the kinds of questions I brought with me from Waikato University, but what I have picked up at Te Wānanga o Aotearoa is that no, we are okay talking about support. There's nothing wrong with manaaki, tautoko and aroha. In fact, it is essential to the model we work to in our organisation. But what then is the model of student support that our student support staff are working to? Is it the model where you support students until you drop? You do what you can until you're blue in the face, you go to their homes, you write their assignments, you compile their literature reviews, you advocate for them no matter what, you just totally exhaust yourself in this pursuit. No, the model we are beginning to discuss is one of welfare to ako. We develop, we are thinking, we are implementing programmes that develop students into independent learners – moving students from a mindset of dependency to personal empowerment through the development of information and financial literacy and other related life and learning skills. And promoting this model of student support is easier said than done in a large tertiary organisation that extends across the motu, especially when some of our Aunties across the motu, full of aroha and out of a drive to look after our students, want to bone the fish, fillet the fish, crumb the fish, fry the fish, serve it up with a salad and deliver it to the students, when really what we should be doing is thinking about teaching our students to fish – that old cliché, e hoa mā.



So, moving on, we are also looking to support our kaiako at Te Wānanga o Aotearoa; to be facilitators of awesome ako experiences and our focus here is the development and promotion of ako wānanga, a programme that focuses on the creation of safe, self-reflective spaces for kaiako to have courageous conversations about their ako practice and to receive support in pursuit of teaching excellence and quality ako experiences for tauira. My colleague Lea Fitzpatrick is our Kaiārahi Matua for ako wānanga, one of our guiding lights in this area, and I've stolen some of your words, tuahine, for that part. Anyway, not enough can be said for the influence of kaiako, from my own experience and from my whānau's experience from preschool through to high school through to tertiary, the influence of the kaiako was one of the most critical factors to student success and certainly I have been very fortunate. I had to cut my list down last night when I was reviewing my notes but my influences have included people here in attendance today: Paul Rahiwi, Ani Mikaere, totally amazing and inspirational kaiako. And the list goes on. So, definitely, one way to nurture the aspirations through tertiary provision is to have inspirational teachers; this is something we are working hard on right across our organisations, I'm sure. So, yes, this idea that it takes a community to nurture the 'ākonga'.

In conclusion, e hoa mā, some of the main ideas in this kōrero have included that the terms 'whānau', 'hapū', and 'iwi' have their own integrity and there are sometimes complex intersectionalities in terms of how 'whānau', 'hapū', and 'iwi' aspirations align. Secondly, while we think about the relationship of tertiary provision to the aspirations of whānau, hapū and iwi, we should be mindful of the relationship of tertiary provision to the aspirations of tauira. Noting too that how tauira aspirations intersect with whānau, hapū and iwi aspirations will often be complex. And that our framework for Māori education takes into account the broader range of student aspirations: to live as Māori, to live as citizens of the world, to live healthy and with a high standard of living. Also, in conclusion, focusing on the task of nurturing tauira is a tried and true method of contributing to whānau, hapū and iwi aspirations; we should all be tauira-centric, we should all listen to the tauira voice, and ensure that good support is in place around them. And in nurturing students and their aspirations, support for kaiako and their ongoing development is essential so that they too are great facilitators of personal empowerment. And finally, we should recognise and empower also the communities of support within our institutions that sit alongside both the ākonga and the kaiako, our mentors and learning advisors and pastoral caregivers. If we do these kinds of things well, we will be well on our way to ensuring that there is a positive relationship between tertiary provision and the aspirations of whānau, hapū and iwi. Tuia Te Ākonga, Tuia Te Kaiako, Tuia Te Manaaki, Tui Tui Tuituia.

Those are my thoughts on the theme, e hoa mā, that is my contribution to the panel.

Thank you all, tēnā koutou katoa.

## Whakapapa – The relationship of tertiary provision to whānau, hapū and iwi aspirations

### Kāhui Kōrero Panel Session

Professor Whatarangi Winiata

Purutanga Mauri, Te Wānanga o Raukawa

Ngāti Pareraukawa, Ngāti Raukawa



I opened this by talking about myself, I can't think of a better subject. When some kind of sickness is causing me pain, I go to see a medical doctor. And I expect that following the consultation, I will leave with a prescription from the doctor to take to the chemist. The idea is that I will follow the directions that come as part of the prescription. I do this because I believe that the medical doctor has studied accepted theories of the human body and that I can observe the prescription with a reasonably high level of confidence.

Not too long ago, I attended a conference presentation by the Minister of the Crown on a programme for Māori youth. Questions and answers followed. One question that was asked of the Minister was, "Do you have a theory on Māori behaviour?" You would expect that if someone was prescribing something for you. "Do you have a theory on Māori behaviour?" After a long pause and brief surveys of both the ceiling and of the floor, the presenter said, "No." Māori have long been subject to this model of policy formulation and implementation, it has become known as the 'Dura Principle' of management; that is, getting it right accidentally - when one culture prescribes for another. This is the case in Aotearoa where Pākehā institutions continue to prescribe for Māori without understanding Māori behaviour. The practice is both wasteful and risky. An alternative explanation is that the prescriber is determined to take Māori down that pathway because the prescriber believes that would be good for them, or that they, Māori, ought to behave this way, whether there is the desire for Māori to take this trip or not.

To be successful, those who occupy positions to influence circumstances of Māori will look to equip themselves with knowledge of Māori behaviour to inform the prescriptions they make for Māori. To do so would be an act of manaakitanga, a prominent kaupapa tuku iho because it would be mana-enhancing to both the person whose knowledge is advanced and to Māori. Te Wānanga o Raukawa have been exploring 10 kaupapa tuku iho including manaakitanga, and their endeavours to enhance their governance and management; they have designed procedures to assist with the selection of tikanga to express kaupapa tuku iho and to prescribe and measure performance targets. In addition, performance-review procedures have been introduced. The 10 kaupapa tuku iho that have emerged from the investigatory work into kaupapa tuku iho by a few of our senior staff are as follows: *kaitiakitanga, te reo Māori, pūkengatanga, manaakitanga, wairuatanga, whanaungatanga, ūkaipōtanga, kotahitanga, whakapapa, and rangatiratanga*. Those 10 kaupapa are central to all that Te Wānanga o Raukawa does. We've learned to shape tikanga to express each, we've learned to design measurements of performance and the performance of each, and we've learned to review performance based on what it is that the performance measures are telling us. Expressions of each of these kaupapa tuku iho would be seen as steps that enhance the prospect of survival of Māori as a people. The Māori people had a close brush with extinction in the closing decades of the 1800s; their population, estimated to be 90,000 in 1840, fell by just on 60 per cent to 37,400 by 1891, when predictions of extinction became more common. The Māori have survived as a distinct cultural group, which is self-evident; from a population of 37,400 in 1891 the number has grown to 815,000 at the end of 2011, with an estimated 18.5 per cent to 151,000 living abroad. It is obvious then that the physical survival of Māori is assured; however, the survival of Māori as people as a distinct cultural group, Māori o te kākano i ruia mai i Rangiatea amongst all others in the global cultural mosaic requires ongoing attention by Māori.

**On being Māori:** Towards the end of the two decades following the signing of Te Tiriti o Waitangi, which included the golden years of Māori entrepreneurship, that's in the 1840s and 1850s, Māori determination to emphasise their distinctiveness and rangatiratanga in this land became increasingly obvious. The establishment of the kingitanga in 1858 was a major indicator of Māori assertion following the 1835 Declaration of Independence and the signing of the Treaty five years later. Well documented are the struggles throughout the 1860s and 1870s when Māori paid heavily for their efforts to retain their identity and compete in the changing society of Aotearoa. During this period, Māori were rapidly outnumbered, stripped of resources and denied prominence in national leadership. Notwithstanding these devastating experiences, Māori management of matters Māori evident in the 1880s has increased to feature in Māori initiatives in all fields of endeavor, some of which are introduced below: operating marae, whānau, hapū and iwi, primary amongst these has been the establishment, maintenance and active life of 1034 marae, the principal centre for the expression of rangatiratanga of and rōpū tuku iho and for the experience of kaupapa tuku iho. This activity, including the expression of kaupapa tuku iho, is affirmation of the continuing survival of Māori as a people.

**Māori service providers:** these entities, many of which are iwi based, deliver a wide range of health and other services to Māori residing in their respective rohe. A recent major initiative *Whānau Ora* has been championed by Tariana Turia and Mason Durie. Two iwi in this area, Raukawa and Muaupoko, have advanced their proposal for participation in this programme based on all 10 kaupapa tuku iho and the performance management model that I described a little earlier. We understand that Raukawa and Muaupoko are not alone in this regard. Our perception of *Whānau Ora* and our deployment of kaupapa tuku iho is that both nurture self-belief as Māori, a very important feature of *Whānau Ora*, the core, I think.

**Social, political and religious initiatives:** Kingitanga, 1858; Ratana Movement, 1920s; the Office of Te Pihopa o Aotearoa – in 1926; and Pihopa structures that followed: Māori Battalion, 1939; Māori Women's Welfare League, 1950; New Zealand Māori Council, 1962; and Tōrangapū Māori in 2004. Many other examples that are illustrative of Māori pursuing new ideas within the framework of kaupapa tuku iho, that is, while being Māori.

**Education:** In the last 30 years, Te Wānanga o Raukawa, Te Wānanga o Aotearoa and Te Whare Wānanga o Awanuiārangi have been established as Māori-initiated tertiary educational institutions. All three are the result of Māori initiative, Māori governance, Māori management and Māori support, directing their own tertiary education. Soon after the Wānanga movement was launched in 1981, kōhanga reo appeared as a Māori initiative, then came kura kaupapa Māori and wharekura. Currently, there are 484 kōhanga reo and 71 kura kaupapa Māori, including wharekura, operating in Aotearoa. There are some emerging in Australia. All of these educational institutions are imbued with kaupapa tuku iho.

**Sports:** The emergence of Māori sports teams at local and national levels commenced in the 19th century with a Māori national rugby team, established in 1889. Māori have organised themselves in many codes and in many territories around the country at different levels as well as nationally. Opportunities to behave as Māori towards each other with expressions of whakapapa and whanaungatanga are drivers of these gatherings. Representing one's whānau, hapū, iwi, takiwā and nation can be seen as expressions of *ūkaipōtanga*, *kaitiakitanga* and *kotahitanga*. Increasingly, te reo is the medium of communication during matches.

**Broadcasting:** Māori radio (23 stations) and Māori television (two channels) are presenting to the nation programmes that are designed to service the Māori community. These programmes cover a full range of broadcasting services: news, entertainment, sport, education and information. And these radio programmes, the expression of kaupapa tuku iho including te reo, are prominent.

Kapa haka Regional and national events are well established and provide a strong Māori presence in the national scene. Each of the associated events attracts thousands of Māori participants and spectators across all ages. All of the performances are built on sophisticated uses of te reo and creative and entertaining demonstrations that emerge from taonga tuku iho.

**Enterprise:** Māori business networks that are shaping distinctive Māori models of governance and management have emerged over the past 27 years. In 1985, the first Māori business network, The Federation of Māori Authorities (FOMA), was established. Since then, 18 regional business networks and numerous sector-based bodies have emerged in places where Māori business operators can come together to practise Whanaungatanga. The maximisation of the expression of kaupapa tuku iho, subject to financial constraints, is a distinctive characteristic of Māori business.

**Entertainment:** Māori have been prominent in this domain for decades. The demonstrators are of uniquely Māori characteristics: the distinctiveness of Māori humour, the poetry of the language and of the melodies of waiata can be emotive and inspiring. The learning inherent in these compositions is enriching and uplifting to our wairua.

This listing of examples of Māori-driven initiatives is a reminder of the desire of our people to experience uplifting, rewarding and enriching engagements by giving expression to kaupapa tuku iho. This is activated through the selection of appropriate tikanga, the right ways of doing things to express values inherited from tūpuna Māori and to be Māori. To a large extent, the individuals and organisations are involved and engaged in the expression of kaupapa tuku iho unwittingly. This paper relies on this point and is not intended to be prescriptive on my part; however, kaupapa tuku iho will naturally find their place and programmes seeking to build our capacity as Māori.

We have, of course, learned here what we know elsewhere, that it is possible to teach kaupapa tuku iho and teach the expression of those inherited values.



**Māori behaviour, a synopsis:** Descriptions of the behaviour of te kākano i ruia mai i Rangīātea are captured in the following: Māori are determined to survive as a people, Māori are surviving as a people and a large and growing number of them, ngā kākano i ruia mai i Rangīātea are expressing kaupapa tuku iho in their daily routines. Māori can be expected to arrange their preferred pursuits in ways that give expression to kaupapa tuku iho and tikanga selected for their efficacy or optimality in giving expressions to kaupapa tuku iho. That Māori prefer to organise their arrangements around the expression of kaupapa tuku iho is described in the following foundational statement of a group that has been at work in this region called Te Ao:

*Whereas Māori are determined to survive as a people, whereas survival as a people will be happening when communities of Māori find expression of kaupapa tuku iho uplifting, rewarding and preferred. Whereas it is actively possible to pursue the expression of kaupapa tuku iho through tikanga selected by the community, and whereas the pursuit of tikanga can be planned and measured, then the wellness of Māori can be measured by identifying their preferred tikanga, and measuring the levels of which these tikanga are displayed.*

I know in working with kaupapa that there is the criticism that a kaupapa like Manaakitanga can be expressed in so many ways, and so that is seen as a weakness in working with kaupapa. In fact, it's a great strength in working with kaupapa because it is an automatic source of innovation and creativity. When you look for alternative ways to express a kaupapa like Manaakitanga or any one of the other nine kaupapa that I listed for you today. What I've just read to you, the 'whereas' statements and the 'then' statement reflects Māori aspiration and Māori action. I saw that as the subtitle, Meihana, of your address, and I thought, "Yeah, Mason's onto it." The 'whereas' statement expresses aspiration and indicates action.

**Kia Māori!** Let us build our capacity as Māori, this includes advancing Māori ability to conduct ourselves as Māori 24/7, by 2040. I won't be around to see that; some of you won't be either. But a lot of you will. That is to say that when the nation recognises the 200th anniversary of Te Tiriti o Waitangi, in 2040, te kākano i ruia mai i Rangīātea, you will be thinking, speaking and behaving as Māori with such fluency and fluidity that the prospects of our survival as a people will be enhanced beyond the threat of extinction.

I assume you have been listening, and I thank you for that and I'm pleased to have been asked to talk to you, and that you found that useful and that you do enjoy lunch.



**Ria Tomoana**

**Manager, Student Experience Project,  
Whitireia New Zealand**

*Te Atiawa (ki Waiwhetu), Ngāti Pāhauwera, Ngāti Kahungunu*



### **The Whitireia way**

E ngā mana, e ngā reo, tēnā koutou katoa. Raukawa tangata, Raukawa wānanga, Raukawa moana, karanga mai, mihi mai, whakatau mai. Tēnā hoki koutou i haere mai i tawhiti, i ngā hau e whā. Huri noa i tō tātou whare, tēnā tātou katoa.

The kaupapa of today is "How can Māori participate successfully in tertiary education?" From the perspective of Whitireia New Zealand, a mainstream tertiary institution, our greatest contribution is to provide as many pathways as possible for Māori students to succeed and to provide an environment that is conducive for Māori to succeed as Māori.



Whitireia provides numerous pathways for its Māori students, who numbered 21 *per cent* of the total Whitireia student population in 2012. At Whitireia students can study to become beauty therapists, jewellers, artists, automotive mechanics, nurses – the list is endless. The challenge therefore is not the provision of pathways but the provision of an environment that is conducive to Māori students succeeding as Māori.

Despite being a mainstream tertiary provider, Whitireia is familiar with the development of programmes based on a worldview other than the culture of the majority. Whitireia has the only successful nursing degree programmes in New Zealand that provide a programme founded on a kaupapa Māori framework. Whitireia has been providing a nursing degree programme based on a Pacific worldview since 2004. More recently, Whitireia was successful in gaining funding from the new level 1–2 contestable funding pool for a programme targeting young Māori, which again was developed with an integrated educational and Māori cultural framework. So we have the capacity to target programmes to provide the essential teaching and learning space that values tikanga Māori and kaupapa Māori. The question is: How do we expand this capacity to become standard practice? Today I would like to share some insights into a small research project that was funded by the Central Regional Hub of Ako Aotearoa.

The idea for the research project was born from a desire to respond to an often heard comment from staff. The context is 2011 and Whitireia had launched its Māori, Pacific and youth strategies and a Foundation project. There were also other organisational changes taking place, which created quite an intense sense of change, instability and, for some staff, uncertainty.

With Whitireia operating in an intense environment of change and with so many strategies to be implemented, it was not unexpected that a common comment from staff, when presented with the strategies, was "Just tell me what to do and I'll do it".

This is a difficult statement to respond to as it can be underpinned by such a wide range of values and beliefs (both positive and negative). Furthermore, as I was relatively new to Whitireia and I was not an experienced practitioner, I felt that I was not the best person to be suggesting to anyone what to do. It was important that whoever was going to do the telling had what a colleague of ours, Dr Margaret Southwick, refers to as the 3Cs: credentials, credibility and courage.

As there were already many staff members at Whitireia doing great work for Māori, Pacific and youth (evidenced in qualification and completion results), the solution was simple. Design a simple research project based on an appreciative inquiry method, which would use the collective voice of successful staff and students to show, demonstrate and support other staff with how they could implement the Māori strategy within their own teaching and learning space. The aim was to capture successful teaching and learning strategies for Māori, Pacific and youth so that they could be shared with all staff.

Successful staff were selected according to programme qualification results for the years 2009–2011. The programmes were also compared to the student programme evaluation feedback results for the same years to ensure that the academic results also mirrored the evaluative feedback comments. This produced a list of tutorial staff, which was finally cross-checked with the Deans of their respective faculties to ensure that quality tutorial staff were all identified. The last check with the Deans was to ensure that those staff who might have progressed students a lengthy distance along the pathway to success but might not have got them across the measured line of 50 *per cent* pass rate were not excluded from the research project.

Focus groups, individual interviews and email communications were employed to enable as many tutorial staff as possible to participate. In addition to interviewing staff, students were also interviewed to provide credible validation of the successful strategies that worked for them as well as providing an opportunity for students to comment on approaches that don't work for them.

The result of this research project was a research report, and a printed resource for tutorial staff that lists a variety of strategies and tips employed by the successful tutors and validated by students. It will not come as a surprise that the five enablers identified in the research are: building relationships; believing in the potential; cultural responsiveness; basic teaching principles; and reflective practice. Research, both national and international, supports these findings. There is no secret ingredient or magic bullet, so whilst useful for staff new to teaching to see and read the resource, its greater value is in the infrastructural support it can provide. For example, the research project, report and resource clarify how a Whitireia tutor might manage their respective teaching and learning spaces for Māori students. The project also provided a mechanism to acknowledge and celebrate the great work being done by staff. It provided a platform for the development of champions from whom new staff can seek advice and support, and it provides a benchmark against which organisational development can be measured. (We had 52 staff who were identified as being eligible in 2011; we should expect to have a lot more than 52 if the project is repeated.)



Feedback from staff members who use the booklet range from a programme manager who uses it as a tool to start a reflective conversation with one of their staff members, to a staff member who likes to pick it up and refresh themselves with other possibilities.

I would suggest that any institution can undertake this type of research to investigate their own institutional knowledge pool and to articulate it so that it can be shared across the wider organisation. It is a simple research project, of low cost, and it has the extra benefit of capturing the student voice to validate approaches, while also acknowledging and validating the hard work that these successful staff members have been putting in. On approaching one staff member to see if they could participate in the research project, they were amazed to learn that they were doing well. They were so busy, caught up in their mahi and were typically overly sensitive to the one or two students who had dropped out, that they never saw the bigger picture of the numerous students they were facilitating successfully to pass. To get the most from this research project it would be beneficial to have someone who could keep the resource alive by regularly updating it. Whireia is currently reviewing its induction and orientation of staff, and this research and resource is going to be included as required reading for all new tutorial staff.

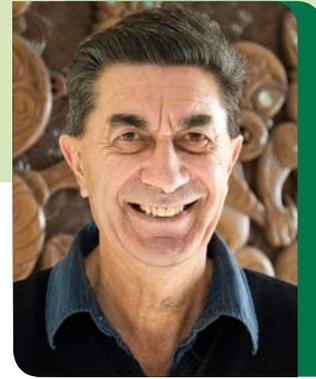
I haven't gone into the enablers in any detail as I expect that the majority of participants in this room are already familiar with them. What I have shared, however, is that this research project is a useful tool for:

- *capability development through maximising the participants as champions who can be accessed*
- *acknowledging staff who are producing great results*
- *providing clarity around expected behaviour*
- *answering the question of "Just tell me what to do and I'll do it"*
- *capturing the institutional knowledge held by individuals so that it can be shared across the institution.*

If you would like to read the research report or the resource, they can be accessed from the Ako Aotearoa website: [www.akooteaoroa.ac.nz](http://www.akooteaoroa.ac.nz)

Nō reira, tēnā koutou, tēnā koutou tēnā tātou katoa.

**Professor Angus Hikairo Macfarlane**  
**Professor of Māori Research, University of Canterbury**  
*Te Arawa*



## **Diversity and the Academy**

### **Reasons for Hope**

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#### **Abstract**

*This paper discusses the need for tertiary education to shift from homogeneity to diversity, and poses the question: does the academy have a clear and honest understanding of the reality of this shift in terms of Māori imperatives and perspectives? Shifts toward a knowledge-based economy, it is argued, require a fresh consideration of areas of knowledge, defining evidence and the role of Māori theory in enriching the academy. Statistics on Māori tertiary educational achievement in relation to other ethnicities are presented, as are some Māori models of educational advancement used since early last century. Five influences for culturally responsive tertiary education suggest areas for progress in enabling Aotearoa New Zealand's cultural heritage and diverse demography to provide to the academy an enriched framework of knowledge and vibrant pedagogy.*

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#### **Introduction**

It is over a decade since the Knowledge Wave Kahungunu hui of September 2002, where the then Secretary for Education, Howard Fancy, was asked to speak about "aiming for the stars for Māori education". In his address, Fancy outlined a series of navigating points en route to the stars. Included in the navigation points were the three goals for Māori Educational Advancement proposed by Mason Durie, at the Hui Taumata Mātauranga, one year prior (Durie, 2001). These points emphasised the importance of living 'as Māori' and as global citizens while enjoying good health and good standards of living. Fancy also referred to another navigation point that was concerned with "facing the issues" of our core business as we endeavour to provide a quality tertiary education system:

*...Another navigation point centres on the need for policy makers and educators to increasingly recognise the diversity of students and the diversity of education pathways that they follow. It seems to me that it was not that long ago the education system was built around assumptions of homogeneity; namely that all students and all teachers were broadly the same. Today our system needs to recognise a growing diversity of cultures, a diversity of social and family backgrounds, students with special needs, those with disabilities, students who are gifted, and students with different interests (Fancy, 2002, p. 5).*

Subsequent government publications (Ministry of Education, 2002, 2003, 2008, 2010a; Tertiary Education Commission, 2011) have built on the fundamentals that were set out by Durie in 2001 and stress the need to face the shift from homogeneity to diversity noted by Fancy. A question arising for the tertiary community in New Zealand is: does the academy have a clear and honest understanding of the reality of this shift in terms of Māori imperatives and perspectives?

If we are serious about our education system recognising a growing diversity of cultures and responding to that growth, several things need to transpire. First, the system must be earnest in reflecting te Ao Māori (Māori worldview) perspectives and in recognising and being knowledgeable of Māori realities. Mātauranga Māori (Indigenous Epistemology) must be given space to express itself in the research and teaching domains. Second, if tertiary providers are sincere about acknowledging this country's dual cultural heritage, they must insist on designing and offering papers to non-Māori students in order to expose them to Māori worldview perspectives, realities and theories. Third, if tertiary providers are sincere about the notions of inclusion and accountability, then researchers, teachers and educators need to maximise their awareness and knowledge of their indigenous Treaty partner whose status they graciously promote yet often know little about.

### What constitutes knowledge and who decides?

The last two decades have seen rapid development toward a knowledge-based economy and society, which has presented existing education systems with serious challenges as well as great opportunities. Yibing (2000) contends that fundamental reforms and innovations in education policies, structures and functions are required to overcome these challenges as the learning society makes relentless technological progress. However, one of the most fundamental reforms in which we are engaged is the mapping out of a knowledge framework that correctly locates indigenous knowledge and empowers tertiary educators and students to traverse Aotearoa's unique cultural terrain.

A brief overview of knowledge areas might include:

- *technical knowledge – analytical or quantitative knowledge that can provide empirical support for changes in that which is being observed, or those who are being considered, in the research constructs (Mercier, 2012)*
- *practical knowledge – interpretative or qualitative knowledge, how meaningful something is after the research process has run its course (Gillon & Macfarlane, 2009)*
- *reflective knowledge – developing interventions that will make a social decision; turning a value into practice (S. Macfarlane, 2009)*
- *indigenous knowledge – Māori knowledge being perceived as having integrity of its own (Durie, 1997).*

If we consider the methodologies whereby modern knowledge bases have been established, historically we have seen an initial dominance of quantitative methods, with later acceptance of qualitative methodologies. There has then been a subsequent growth in mixed quantitative and qualitative methods, and recognition of this blend as being valid. The further development in Aotearoa New Zealand has been the recognition of *kaupapa Māori* (Māori philosophy; ideology) and indigenous methodologies (L. Smith, 1999, 2012; G. Smith, 1997, 2003).

Cross-cultural perspectives on methodologies, provision of evidence and the building of knowledge can easily become a source of tension. Instead, however, cross-cultural perspectives need to be a space where truths are tolerated, data is sought, experiences tasted, assumptions challenged, talk generated and feelings respected. Hammersley (2001) points out that "[t]he process of defining what constitutes 'evidence' will be fraught with difficulty, should the privileging of research evidence over evidences from other sources result". Professional, *iwi* (tribal) and *whānau* (family) wisdom and values, therefore, should not be trumped, overlooked or marginalised. Taking care to avoid privileging some forms of knowledge over other forms enables us to avoid an 'Animal Farm' analogy, where 'all evidence is equal...but some evidence is more equal than others'.

A lack of attention to alternatives to mainstream knowledge (which is not only Eurocentric but typically focused on middle-class beliefs and practices) has the potential to leave the academy itself bereft. In addition, there is the potential for damage because of the 'colonisation' of local knowledge, theory and

practice by Eurocentric thought. The dominance of Eurocentric ways of researching and teaching helps legitimise world-wide inequality. In discussing the development of kaupapa Māori theory, Linda Smith notes that the concept of theory itself is important in making sense of reality (1999, 2012). Theory incorporates methods for selecting, arranging, prioritising and legitimising what we see and do; it enables us to deal with contradictions and uncertainties and it allows for new ideas to emerge, and to merge. Māori theory has a fundamental role in enriching the academy for *Pākehā* (non-Māori; new settlers) and Māori.

### Government imperatives and student statistics

The current key strategic government document is the *Tertiary Education Strategy 2010–2015*, which has four overarching vision statements, one of which is to “enable Māori to enjoy education success as Māori” (Ministry of Education, 2010a, p. 6). The strategy notes that one in five tertiary students is Māori and frames the fundamental aspirations for “education success as Māori” as follows:

*Māori have a unique place as tangata whenua and partners to the Treaty of Waitangi. Tertiary education has a particular responsibility to maintain and develop Māori language and culture to support Māori living as Māori in both Te Ao Māori and in wider society (Ministry of Education, 2010a, p. 7).*

It would be easy to congratulate ourselves in the knowledge that one in five tertiary students is Māori, but the details tell a different story. A large group of these students is participating in level one to three qualifications. By contrast, only 15 per cent of Māori aged 24 years and under participated in tertiary education at level 4 and higher in 2011. The comparable figures were 23 per cent for Europeans and 25 per cent for Asians (Ministry of Education, 2012).

A more detailed picture of the qualifications achieved by New Zealanders by ethnicity is provided in Table 1 and shows that while the percentage of Māori with a Bachelors degree increased between 2001 and 2009, there were still only seven per cent of Māori with a Bachelors degree or higher in 2009, compared to 17 per cent in the total population.

**Table 1: Percentage of New Zealanders aged 15 and over, by highest educational qualification and ethnic group in 2001 and 2009 (Ministry of Education, 2010b)**

Highest qualification	2001 Percentages					2009				
	European	Māori	Pasifika	Other <sup>1</sup>	Total	European	Māori	Pasifika	Other	Total
No qualification	25	43	34	18	27	24	40	45	20	26
School qualification	27	22	35	33	27	24	22	27	26	24
Other tertiary	38	31	26	24	35	36	31	23	24	33
Bachelors degree or higher	11	4	5	25	11	17	7	6	29	17

Concern regarding the trends reflected in these statistics is voiced in the *Tertiary Education Strategy 2010–2015* imperative that

*[t]ertiary providers and ITOs need to focus on improving their pastoral and academic support and the learning environment, and must adopt teaching practices that are culturally responsive to Māori students. Particular emphasis is needed to improve progression to, and achievement at, higher levels of study (Ministry of Education, 2010a, p. 12).*

<sup>1</sup> Asians are included in the “Other” ethnic group.

## Māori developmental models of educational advancement

The various *iwi* (tribes) of Aotearoa New Zealand would doubtless be able to delve into their respective annals of history and extract adroit examples of how higher learning was provided in their respective contexts. Te Arawa theorists often refer to Makereti, Guide Maggie Papakura, as a model of excellence in terms of her experiences and achievements in tertiary education. Indeed, she was a contemporary of academic icons Jean Piaget and Lev Vygotsky. Born in Whakarewarewa in 1872, Makereti was a guide at Whakarewarewa and held public standing for her beauty, keen intellect and publications of writings. Later she married an Oxford (England) land owner and became a noted and accomplished scholar at the famous university there. She died in 1930 and the edited book *Makereti: The Old Time Māori* was published eight years later (Penniman, 1986).

Makereti describes young people entering the *whare kura* or *whare wānanga* (the sacred school of learning) at the age of 16 or 17. Here they were in the hands of the great *tohunga* (prestigious teacher) and his assistant *tohunga*, and students learned the traditions, mythology, cosmology, and religion. Through the *tapu* (sacred) school of learning, traditions were kept intact and handed down for many generations without alterations. Here the *rangatahi* (young people; youth) passed through severe tests of learning, and high expectations were placed on these scholars. It was important that aspiring *rangatahi* be taught well. The *whare wānanga* was held in high regard by Māori people (Penniman, 1986).

These descriptions of historical tertiary learning experiences are an encouragement to contemporary systems to consider greater recognition and validation of Māori knowledge and culture in the formal education system. Te Awekotuku (1986) contends that Makereti herself, at Oxford University, was fastidious in her attempts to reflect the depth of Māori values and worldview, while at the same time accommodating the rigorous demands of western academic disciplines.

The works of Rose Rangimarie Pere (1982, 1994) and Joan Metge (1990) are well known in New Zealand, particularly amongst the pre-tertiary sector. In their respective visions for Māori educational advancement they acknowledge that *mātauranga Māori* involves the heart as well as the mind and a holistic approach to learning and teaching; and it extends respect to what a student brings with them into the learning situation. Both these researchers present educational leaders with meaningful cultural constructs, such as:

- *a dual heritage is both pain and advantage*
- *studying minority group methods enriches the educational mainstream*
- *insight into two worlds means attaining familiarity with the Māori landscape.*

The Māori landscape proposed by Mason Durie at Hui Taumata Mātauranga in 2001, as a framework for considering Māori educational advancement, is based on three fundamental goals or touchstones. The first of these goals is 'to live as Māori'. The responsibility for achieving this goal rests with educational providers at all levels, within homes, within institutions, and with Treaty partners. To live 'as Māori' must surely include having access to and interactions with knowledge, language, culture, *marae* and the resources of *Tane Mahuta* (god of the forests), *Tangaroa* (god of the sea) and *Haumiatiketike* (god of agriculture).

Becoming a citizen of the world and enjoying good health and a high standard of living do not come to those who sit and wait. Having a sound education and succeeding in the tertiary sector is one of the most effective ways of helping Māori to 'get there'. 'Getting there' and 'getting up there' capture different meanings. *Ngā Pae o te Māramatanga* (Horizons of Insight) captures the latter meaning. Ngā Pae o te Māramatanga (NPM) is a National Centre of Research Excellence spearheaded by Charles Royal of The University of Auckland and funded by the Tertiary Education Commission. NPM focuses on integrated solutions using a multidisciplinary approach that has the potential to significantly address social and economic outcomes for Māori.

Through conducting excellent research, NPM seeks to “discover, understand and unleash the development opportunities and creative potential that can be found in Māori peoples – people, knowledge, assets, resources and organisations”. Additionally, it seeks “to understand and achieve solutions to needs and issues that arise in Māori peoples, hence objectives include understanding the contribution of Māori peoples to new frontiers of knowledge, economic development, environmental sustainability, health and social wellbeing, and educational achievement” (Ngā Pae o te Māramatanga, 2010, p. 7).

The overview above has shown just a small sample of models of Māori educational advancement from early in the last century to now. This paper argues that the robust indigenous knowledge development, briefly evidenced above, has yet to be well integrated into mainstream areas of tertiary institutions.

### Five influences for culturally responsive provision in C21 tertiary education

In conclusion, this paper offers five influences that can guide tertiary institutions towards culturally responsive provision in twenty-first century tertiary education.

#### Content integration

Forward-looking tertiary institutions will build on existing knowledge to integrate new, or additional, culturally based content into the existing socio-scientific constructs. This might include opening up fields of scholarship that facilitate the individual in having a stake in the learning activities or experiences (Dewey, 2007). Another field for scholarship is determining the importance of 'place' as having a stake in the research activities and experiences (Penetito, 2010). Clearly, this paper is seeking also to open up fields of scholarship to Māori ways of understanding and thinking (Durie, 2001).

#### Knowledge construction

There are questions we must ask ourselves as tertiary education leaders in order to deepen our analyses of the curriculum and pedagogical factors. This includes careful consideration of how we decide what is useful knowledge and how we organise and frame that knowledge. Key questions arising are:

- *Whose knowledge?*
- *From what perspective is knowledge generated?*
- *Is it foundational and relative to participants' worldviews?*

The next challenge is to translate new knowledge into effective action. This involves making use of the new knowledge, determining its relevance, applying the new knowledge rather than quoting it, prioritising, strategising, and designing development initiatives (Dutton, cited in Senge, Cambrone-McCabe, Lucas, Dutton & Kleiner, 2000).

### Equity practices

Broad understanding and application of Treaty commitments is a challenge for any tertiary institution. 'Strong on rhetoric, low on commitment' is a phrase that is often used. If this applies regarding resourcing the education aspirations of the Treaty partner, then honest and robust decision making becomes critical for progress. Leaders of tertiary institutions will recognise the frailty of the assumption that most or all educators want to work towards addressing equity issues.

### Skilled providers

Tertiary providers recognise the need for multidimensionality in their provision of education. The skill set requires theoretical bases that address the sociocultural as well as the scientific quest to create a better society. Skilled providers also insist on research adeptness and stress contextual relevance. They offer exemplars that provide additional understanding, and they invite participation.

### Empowering organisational cultures

An empowering organisational culture is one that is designed and operated with thoughtful attention to the myriad ways that aspects of culture can be encoded into the basic structures of the organisation. This includes adopting a distinctive identity that is bicultural. In particular, it phases out a 'them and us' (rātou) model and phases in a 'tātou' model that speaks of 'we' and inclusively of 'us'. In addition, an empowering organisational culture develops an accountability structure aligned to a set of culturally oriented competencies. Achieving this organisational culture requires an unconditionally constructive approach to understanding different perspectives and worldviews and communicating on matters that affect us. This approach promotes a non-coercive mode of influence, where acceptance of our bicultural heritage is promoted in our tertiary institutions with consideration, care and openness. When educators are working within an empowering organisational culture, then content integration, knowledge construction, equity practices and skilled pedagogy are all able to thrive.

Assessing progress with culturally responsive provision requires tertiary educational organisations themselves to search and find out if their organisation is operating and functioning in a culturally relevant way. For instance, does the organisation have a clear and honest understanding of its current reality? Additionally, is the understanding of current reality shared throughout the organisation? Information must be shared openly, other perspectives considered, staff developed, new knowledge created, capabilities promoted, and current perceptions affected by new knowledge (Senge *et al.*, 2000).



## Conclusion – reasons for hope

Tertiary education is a highly volatile domain in which students, teachers and researchers rework their beliefs and behaviours as circumstances change and new constructs emerge. In our postmodern era, where global paradigms are constantly shifting, educators are finding that technology changes quickly while values have longevity. The notion that the 'West knows best', propounded by modernism, is conceding that old things are valuable, even priceless; that indigeneity is an important phenomenon; and that environmental matters are biting back. These changes are, in fact, reasons for hope and optimism. New Zealand tertiary institutions, supported by strategic government imperatives, are embracing new ways of thinking and new ways of engaging with the world. Aotearoa New Zealand's cultural heritage and diverse demography is, in reality, a wealthy kete, ready and able to source an enriched framework of knowledge and vibrant pedagogy. As proposed in this paper, social development and cultural understanding are vital and central to creating a knowledge society. The critical challenge is to ensure all New Zealanders are valued and included as part of this knowledge society. Often this requires a reconstructionist orientation, which promotes social equality and cultural pluralism. Put simply, tertiary education development must 'listen to culture'.

Culturally proficient communication is the pathway to transforming the academy – ko te kōrero te kai a te rangatira. Mahia te mahi - this refers to the notion that the transformation itself will only occur when it is authentically seen to be happening in the tertiary research and teaching paradigms.



**The Māori Learners in workplace settings project team celebrated the launch of their Ako Aotearoa-funded research at Tuia Te Ako 2013 (more information on page 66).**

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**Dr Matiu Ratima**

**Te Tumu, School of Māori, Pacific and Indigenous Studies**

**University of Otago**

*Whakatōhea / Ngāti Pūkeko*



## **Super Māori fullahs: What can we learn from exemplar Māori language students?**

### **Introduction**

This paper presents a summary of my PhD research, which sought to answer the question: What factors lead to the development of proficiency in te reo Māori with adult learners? An initial review of literature from three fields of scholarship – second language acquisition; Māori education; and indigenous language revitalisation – revealed a lack of scholarly attention to the lived experiences of adult indigenous language learners.



In order to begin to address this gap in the literature I interviewed 17 adult indigenous Māori language learners, all highly proficient second language speakers of te reo. The interview questionnaire was based loosely on 10 help/hinder factors identified through the literature review. The 10 factors drawn from the review were: language aptitude; age; learner attitudes and motivation; learning strategies; instruction; agency and anxiety; wairua (the spiritual dimension); demography; language status; and language planning (Ratima & May, 2011).

Four themes essential to learner success emerged from my analysis of participant responses: the quest for identity; openness to change; relationship building; and transferable skills. This paper explores these themes in the following way. First, I give a brief historical background to the status and positioning of te reo Māori within New Zealand for the benefit of readers unfamiliar with the context. Second, I outline three case studies of exemplar Māori language learners drawn from the wider cohort of 17 for the purpose of elaborating the four themes through lived examples. Third, I discuss the themes with regard to their implications for teachers, learners and providers of indigenous language education for adult learners.

### **Background**

Globally there are few indigenous languages that are not under threat of decline or extinction. It has been estimated that of the world's 6912 known languages, 95 *per cent* of these are spoken by less than six *per cent* of the population (Lewis, 2009). The forecast that less than 10 *per cent* of the world's living oral languages will still be spoken by 2092 (Krauss, 1992) paints a grim picture of the decline in linguistic diversity. The majority of those languages identified as 'moribund' are the indigenous languages of the world. This process of language extinction has been aptly labeled by Skutnabb-Kangas as 'linguistic genocide' (2000). The label is intended to highlight the role of formal education systems throughout the world as powerful agents of linguistic assassination.

If we accept that formal and state-sponsored forms of education have had a detrimental effect on the indigenous language of the world – and this certainly is the case in New Zealand – then it is also logical to assume that they can play an important part in the restoration of those same languages. In New Zealand, the predecessors to a formal education system were the missionary schools, the first established in the Bay of Islands in 1814. They taught literacy almost exclusively in the Māori language (Benton, 2007). By 1840, there were significant numbers of Māori literate in their own language. In the two decades following, the demographic milieu changed dramatically, and the Māori population was equaled then surpassed

by the white settler population, half from England and the rest from the wider UK, Europe and America (Benton, 2007). Formal schooling was established under The Education Ordinance 1847, which provided government funding for mission schools to teach English to Māori students. By the turn of the century, white settlers outnumbered Māori almost 20 to one, primary education was compulsory for all children, and Māori language was banned from the classroom and often from the playground. Influenced by the misguided, if well-meaning, promise that an exclusive English-language education would deliver economic and social benefits for their children, many Māori parents and grandparents were complicit in allowing the ban to be enforced. Some went as far as banning the language from being spoken in the home.

In the 1970s Māori parents' and grandparents' worst fears that their English-speaking children were actually worse off than their Pākehā counterparts were confirmed by Richard Benton's research. Benton provided evidence that the very survival of the Māori language was now in jeopardy (1979). The reaction was a broad demand from Māori communities for the provision of Māori language-medium education for their children. The government's slowness to respond often led communities to go outside of the law and set up their own schools and preschools. Many of these are now recipients of government funding, and retrospective laws have been passed to legitimise their existence (Bishop & Glynn, 1999).

There are two sources of recent data on the rates of Māori language proficiency. They are the National Māori Language surveys (2001 and 2006) and a self-report question on language proficiency included in the New Zealand censuses (also run in 2001 and 2006). The same single question on language proficiency was included in both censuses: 'In which language(s) could you have a conversation about a lot of everyday things?'

Bauer (2008, p. 56) compared the response data from 2001 and 2006 censuses and concluded that in every age band there had been a decrease in the total percentage of proficient Māori speakers. Overall, there had been a decrease in the total percentage of proficient speakers (*i.e.* those able to hold everyday conversations about a range of things) from 25.2 *per cent* of the overall Māori population or 130,485 people (Statistics New Zealand, 2002) in 2001 to 23.7 *per cent* or 131,613 people in 2006 (Statistics New Zealand, 2007). These figures indicate an increase in the numbers of people as the Māori population increased over the period. They also show an overall decrease in the percentage of proficient speakers.

Suffice to say te reo Māori remains an endangered language, and there is much work to be done if it is to survive as a living world language. This article represents a small contribution to that agenda by suggesting some ways that learners' efforts in (re-)learning te reo Māori can be optimised. The following three cases shed new light on what it takes to achieve success as an adult Māori language learner.

## Three cases of exemplar language learners

### **Case 1: Te Māreikura – Te Rita Papesch**

At age 60, Te Rita is an icon of kapa haka. She is a former university lecturer at Waikato University and a former head of Māori studies at the University of Canterbury. At the time of our interview she was a PhD candidate and a judge in regional and national kapa haka competitions. Perhaps her most distinguished accomplishment is that she is the matriarch of a Māori-speaking dynasty. Every one of her seven children and 27 grandchildren are proficient Māori speakers. Te Rita was the protagonist in the transformation of her whānau from an English-speaking to a Māori-speaking clan. The older four children learned te reo along with Te Rita as second language learners. Her two younger children and all of her grandchildren have grown up as native or first language Māori speakers, educated at kohanga reo (immersion preschool) and kura kaupapa Māori (primary), as well as being exposed to te reo Māori as the primary language of communication in the home. Te Rita and her whānau are an exemplar *par excellence* of whānau-based language revitalisation.

### **Case 2: Te Mumu Reo – Scott Morrison**

Scott Morrison is an adjunct professor, Māori language broadcaster and actor. He is probably best known as the lead Māori language news presenter for Television New Zealand's 'Te Karere', which airs on public television. Scott is held in the highest regard for at least two reasons. First, for his skillful use of te reo (in the classroom, on the marae and through radio and television broadcasts) and second, for his reputation for bold acts of language revival. As a language scholar, Scott has developed a habit of unearthing Māori words and phrases once common in the vernacular but now defunct as language domains and numbers of Māori speakers dwindled from the beginning of the 20th century. Scott breathes new life into these words and phrases by weaving them through his news presentations, classroom teaching and formal speechmaking.

These acts of linguistic resuscitation don't always meet with enthusiasm from listeners and viewers. He receives the occasional complaint, usually from older native speakers who say, 'Kāti te hanga kupu!' ('Stop making up words!') In his usual good humour, he will respond 'E hoa, kei roto tonu i te papakupu!' ('Friend, it's right there in the dictionary!')

Scott is always ready for battle if the cause is the survival of te reo Māori. As a promising young rugby and volleyball player he developed a taste for healthy competition and an appreciation for rewards earned through strategy, planning and hard work. Scott grew up in Rotorua amongst his Te Arawa kin, playing sport on his own marae, with a strong sense that he was Māori and that being Māori was something to be proud of. However, no one in his household spoke Māori and there was never any great value placed on te reo, nor were he or his siblings encouraged to learn te reo. Instead there was a strong family tradition of sporting prowess. At university a passion for sport gradually became overshadowed by a passion for te reo Māori. He applied himself to learning te reo with just as much rigour as he had to sport and achieved extraordinary results.

### Case 3: Te Korokoro Tūi – Julian Wilcox

Julian Wilcox is a gifted Māori orator. His résumé includes Māori language broadcaster and host of indigenous current affairs television programmes. He is a former university lecturer, Māori-language radio host, and sports commentator. He is a master of ceremonies for Māori community events and festivals the length and breadth of the country. Julian is eloquent in both Māori and English but his passion lies first and foremost with te reo Māori and te ao Māori (the Māori world).

In the Māori tradition, the orator is the 'māngai' or the mouthpiece of the people. They are not merely gifted wordsmiths; they must channel and convey the mood, the sentiment and the views of those they represent. They must be intelligent, competitive and persuasive, since a part of Māori oratory is engagement in the war of words (Rewi, 2005). The mana of one's status as orator is intimately connected with the mana of the people. A poor performance reflects poorly on one's own whānau, hapū and iwi. This is an awesome responsibility. It is one that Julian is acutely aware of, and yet he takes it in his stride. Showmanship is an important prerequisite for the job as good oratory should be tantalising, thrilling and electric.

Julian is an artist and he pours countless hours into the constant refinement of his technique. He is a scholar, and like all great scholars he has an insatiable appetite for knowledge and learning; he is constantly engaged in research to broaden his knowledge base and to make connections between and within fields of interest.

### Four themes of successful Māori language learning

As I analysed the participant responses to my questions, four themes for successful language learning began to crystallise. They were: the quest for identity; openness to change; relationship building; and transferable skills. In this section I will give just one specific example from each of the cases outlined above to begin to flesh out each theme.<sup>1</sup>

#### Theme 1: The quest for a Māori identity

Not all of the participants on this study grew up with a strong sense of themselves as Māori. However, without exception, the exemplar learners on this study expressed a desire to know and often a desire to be able to pass on a sense of what it means to be Māori to their children, as a powerful source of momentum spurring them on along the learning journey.

#### Te Rita Papesch:

*... ka whānau mai aku tamariki tokotoru, katahi ka mate taku māmā, ka huri au me te whakaaro, "mā wai te reo e kawe mō tō mātou whānau? Kua mate taku koroua, kua mate taku kuia", ... āe i tōku papa tonu te reo engari kāre i korero mai ki a mātou, ā, kua mate taku māmā. I te matenga o taku māmā i whakaaro au, 'me ako, kei ngaro i tō mātou whānau nui tonu.*

*... my three children were born, then my mother died, I thought, "Who is going to transmit te reo for our family? My grandfather has passed on, my grandmother has passed on." ... yes, my father speaks it, but he never spoke it to us, and my mother has died. When my mother died I thought, "I have to learn, or it will be lost from our entire extended family."*

Having a powerful motivation to learn te reo was not enough. Beyond the desire to understand themselves as Māori, the participants on the study also shared another common trait: an openness to change.

<sup>1</sup> Readers wanting to see more can view the entire thesis on-line at <http://researchcommons.waikato.ac.nz/handle/10289/7396>

## Theme 2: Openness to change

At least one reason why so few Māori are proficient in te reo Māori is that for most there are few opportunities in their daily lives to use te reo. Few schools, workplaces, recreational activities or homes make use of te reo Māori as a daily language. If a learner has a desire to become proficient, they need to be open to making major changes in their lifestyles. These changes must take them out of their comfort zones and into some radically different social and cultural spaces.

### Scott Morrison:

*Ka noho hoki ahau i ētahi o ōku hoa hou i te whare wānanga, ka noho tahi mātou ka tīmata rātou ki te kōrero Māori. Kāore au i mārāma, ko taku tino hiahia ki te mōhio he aha te tikanga o ngā korero. Ko ērā anō hoki tētahi āhuatanga i whakatītia mai ki ahau kia ako i te reo. Me taku mīharo hoki, i whakaaro ake au "He rawe tēnā, kei te kōrero Māori rātou, churr, mīharo!" I tīmata rātou ki te kōrero "Nōu tēnei reo, koia nei kē te reo tika mōu, kua ko te reo Pākehā." I tīmata au ki te wherawhērā i ērā momo kōrero, ki te wānanga i ērā whakaaro, ana, ka whakatau te ngākau. E tika ana a rātou kōrero, me ako.*

*I was sitting with some of my new friends at university, we were sitting together and they started speaking Māori. I couldn't understand, and I really wanted to know what they were saying. Those were some of the things that really cemented in me the desire to learn te reo. And I was amazed, I thought, "That is awesome. They are speaking Māori, churr, incredible!" They began to say, "This your language, this is the true language for you, not English." I began to turn those kinds of ideas over in my mind, to think deeply about those ideas, then, I made a decision. They were right and I had better learn te reo.*

For the first time in his life Scott was coming into contact with Māori-speaking peers of his own age and he was open to the influence of their ideas. They effected a change within him. For the first time he began to value te reo as an everyday language. He made a decision to learn te reo and then he acted on it by changing his course at university to a Māori-language immersion programme, and he purposefully moved into a flat with two proficient Māori speakers. These were significant lifestyle changes designed to optimise Scott's opportunities to kōrero Māori. This kind of radical change in lifestyle was typical of participants on the study. One key factor in making these lifestyle changes work was the participants' ability to make and maintain strong relationships with other Māori speakers.

## Theme 3: Relationship building and maintenance

Julian Wilcox provided an example of just how important having close relationships with other Māori speakers was for his proficiency development:

*He pērā rawa i aku mahi me te kaumātua nei me Henare Kīngi. E rima ngā rā i te wiki ka noho atu au ki a ia, kei te ora tonu te kaumātua rā, kei ngā rāngi whakatā ka haere au ki te whare o te kuia nei Iris Whanga. Kua mate noa atu tērā kuia iāianeī nā. He mokopuna nā Kāwiti. Ka roa taku noho atu koia te kaumātua rā, kātahi ka tīmata, ka rerekē noa ake tōku reo nē. Ka taurite ki tō te kuia te kaumātua nei, āe nā te mau-ā-taringa i pēnā ai, me te kaha tata o tō māua noho tētahi ki tētahi.*

*That's how it was with this elder and I, with Hēnare Kīngi. Five days a week I stayed with him, he is still alive that old man. In the weekends I would go to the old woman's house, to Iris Whanga. She passed away a long time ago. She was a granddaughter to Kāwiti [a revered northern chief]. So I lived with those elders for a long time. Then it started, my reo began to change. It became like the old woman and the old man, yes, and it was learning by listening that made it happen, and because we were so close to one another.*

Julian reinforces here the importance of the closeness between himself and the elders that helped to shape the development of his reo. He also draws our attention to the length of time and the frequency of his exposure to the influence of the elders. The quote illustrates the importance of long-term relationships and constant daily contact for the development of te reo. However, exposure itself may not be enough. Every one of the three case participants also gave evidence of their success in terms of an ability to take skills learned from other parts of their lives and apply them to the language learning context.

#### **Theme 4: Transferable skills**

I will discuss this theme rather than exemplify it through quotation. This is because the theme is more about who the people in the cases were (their character) rather than what they had to say.

Each case demonstrated the transfer of some particular skill set developed in an earlier period in a participant's life, which they applied to the process of learning te reo Māori, to produce excellent results. Scott learned from his coaches how to set goals and to train and work hard to achieve them. Te Rita was a seasoned competitive exponent of waiata and kapa haka, which demands discipline and commitment to training. She had a passion for song that was easily transferable to the Māori language-learning situation. Julian had already distinguished himself as an orator in the English language before turning his hand to mastering te reo Māori.

Peirce (1995) has described the process of skill transfer in terms of identity and power relations. She argued that additional language learners can achieve success when they are able to bring aspects of their identities from other parts of their lives and apply them to social situations, where they interact with target language speakers to elevate their status as desirable people to speak to. If we apply that idea to our three cases, we can see that it is not just the transferable skills that are important but it is also the participant's sense of identity as a worthy person, and the recognition of that worth from target language speakers and fellow learners that matters.

In Scott's case his past experience as a successful sportsman meant he knew how to set goals, map out a training plan and execute the plan with due diligence to achieve his goals. He knew from sport that in order to make gains, one must make sacrifices. He knew that if you want to be the best, you have to play with the best and that no matter where you start out it is possible to build a skill set over time. Most of all, he had experienced success and he knew he was capable of achieving it in situations outside of sport.

Te Rita's identities first as a mother and second as an acclaimed exponent of kapa haka were important to her success with learning te reo. With the passing of her own mother she set herself and her whānau on the pathway to reclaiming te reo. The application of her identity as a mother meant she was able to establish and cultivate her own whānau as a primary learning cohort. Together, they provided one another with crucial access to fellow speakers of te reo. Not only was she able to transfer her skills as a mother and leader into a different context, Te Rita also transferred language learning into her whānau group context and into the home.

## Implications of the study

### For learners

One key implication from these case studies is that, to be successful, the te reo learner must also understand that learning te reo is about change, self-exploration and identity formation. If the learner is not open to change, or views te reo as just another subject of study, then they cannot expect to ever become very proficient. Learners must be open to change in terms of worldview and in terms of the sacrifices and major changes in lifestyle that accompany total dedication to learning te reo Māori. A second implication for learners is that when learners can transfer the basic skills for success from other parts of their lives into the context of learning te reo, they may give themselves a significant edge for proficiency development.

### For teachers

Developing proficiency requires openness and full commitment. The student must become aware of this very early in the process if proficiency is their goal. The teacher's job therefore should be to make the student aware of it and to facilitate te reo learning as a journey of self-exploration, discovery and development. Some te reo teachers begin their first class by asking their students, 'Why do you want to learn te reo?' The question is motivated by the belief that the adult learner must have a clear vision of their destination if they are ever to arrive there. Furthermore, teachers can help students by highlighting the skills they already have which may be applicable to language learning. For example, goal setting and planning one's learning, being an active participant in one's learning (as opposed to leaving it to the teacher), dedication to regular "training" hours, and the use of waiata and karakia as language development tools are all strategies that learners may have some significant prior success with.

### For tertiary institutions

If tertiary educational institutions are serious about the provision of Māori language education, then the learners on this study have a strong message for them: developing proficiency in te reo requires cultural transformation. The best institutions will seek to empower their learners by creating learning environments that support language development inside and outside of the classroom. They will structure their curriculum with a view to producing Māori language speakers (as opposed to readers and writers) and they will employ staff who are not only highly proficient in te reo, but who also understand and live by tikanga Māori.



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## PROGRAMME DAY 2, WEDNESDAY 10 APRIL

TIME	TE RĀRANGI WHAKAHAERE Programme	VENUE
<b>Theme Two: Mātauranga Māori – Growing the mātauranga continuum to assist and ensure the survival and wellbeing of Māori</b>		
7.30am – 8.30am	Breakfast	Wharekai
9.00am – 10.00am	<b>Kaikōrero – Whakaaro Māori – e taea ana te whakaako?</b> <i>Pānia Papa, Takatū Associates Ltd</i>	Mauri Tū, Ngā Purapura
10.00am – 10.30am	Kapu tī / Morning Tea	Ngā Purapura
10.30am – 11.30am	<b>Kāhui kōrero – Mātauranga Māori</b> <i>Liz Hunkin, Te Kura Motuhake o Te Ataarangi Inc</i> <i>Lynne Harata Te Aika, University of Canterbury</i> <i>Pakake Winiata, Te Wānanga o Raukawa</i>	Mauri Tū, Ngā Purapura
11.30am – 12.00pm	<b>Whakatakoto kōrero – Mā te mātau ka ora ai tātou katoa - Deeper understanding will lead us to a place of well-being</b> <i>Neville King, Te Wānanga o Aotearoa</i>	
12.00pm – 12.30pm	<b>Whakatakoto kōrero – Hei Ara Ako ki te Oranga – Kaupapa Māori Wellbeing and Assessment Model for Māori Literacy Learners</b> <i>Presented by Literacy Aotearoa and Te Wāhanga, NZCER.</i> <i>Bronwyn Yates, Peter Isaacs, Atawhai Li, Serenah Nicholson</i> <i>and Jessica Hutchings</i>	
12.30pm – 1.30pm	Tina/Lunch	Wharekai
1.30pm – 2.00pm	<b>Whakatakoto kōrero – Educating the influencers of those who need to be educated – a Learner perspective</b> <i>Ivy Harper, Te Mana Ākonga</i>	Mauri Tū, Ngā Purapura
2.00pm – 2.30pm	<b>Whakatakoto kōrero – Te Whare Tapawhā/Ngā Purapura</b> <i>Dr Meihana Durie, Te Wānanga o Raukawa</i>	
2.30pm – 3.00pm	<b>Whakatakoto kōrero – Seeking participation and success for Māori in the world of Industry Training</b> <i>Ruma Karaitiana, Building &amp; Construction Industry</i> <i>Training Organisation</i>	
3.00pm – 3.30pm	<b>Ngā Mahi ā-Ringa: Hands-on Activities</b> <b>Raranga, Karakia, Hangarau, Tākaro, Kaute, Mirimiri, Rongoā, Karakia</b>	Various
3.30pm – 4.00pm	Kapu tī / Afternoon tea (Ngā Purapura)	Ngā Purapura
4.00pm – 4.30pm	<b>Whakatakoto kōrero – Hei taunaki i te ako</b> <i>Dr Rangi Matamua, University of Waikato</i>	Mauri Tū, Ngā Purapura
4.30pm – 5.00pm	<b>Whakakapi</b>	
5.00pm – 5.30pm	<b>Publication Launches, Ako Aotearoa</b> • <i>Assessing Hauora Māori in clinical settings with medical students - Rhys Jones et al.</i> • <i>Māori learners in workplace settings - Verna Niao, New Zealand Motor Industry Training</i> <i>Organisation Inc</i> • <i>Hei ara ako ki te oranga - Jessica Hutchings, Bronwyn Yates et al.</i>	
6.30pm	<b>Te Hākari - Hui Dinner with entertainment and music by DJ Ayesha</b>	Wharekai

## Whakaaro Māori – e taea ana te whakaako? Māori worldview – can it be taught?

**Kaikōrero Matua Keynote Speaker**

**Pānia Papa**

*Ngāti Korokī-Kahukura, Ngāti Mahuta*



Nō Ngāti Korokī-Kahukura a Pania Papa.

I muri i te tekau tau e whakaako ana i te reo Māori i te Whare Wānanga, ka uru a Pānia ki te rāngai tūmataiti hei Kaiwhakahaere o Takatū Associates Ltd. Ko te tūhura i tōna auahatanga te take. He matatau a Pānia i te reo Māori me te reo Pākehā, ā, he ngākau nui anō hoki ki te ako me te whakaako i te reo. Ka taunakitia ōna pūkenga e te Whare Wānanga o Waikato i te tau 2001, i riro i a Pānia te tohu a te Vice Chancellor mō te Kairangi i te Whakaako. I te tau 2004, ko Pānia tētahi o ngā kaiwhakaara ake i Te Panekiretanga o te Reo, ā, i uru ki i te reanga ākonga tuatahi i whiriwhiria e Dr Tīmoti Kāretu, Dr Wharehuia Milroy rātau ko Professor Pou Temara. Nō nā noa nei i kawea e Pānia te tūranga Kaiako i ngā Kura Reo ā-rohe me te tūranga Kaiwhakahaere Tuarua i Te Panekiretanga o te Reo, e tukutuku ana i ōna pūkenga me āna wheako whakaako, reo Māori hoki ki te rōpū whakarauora ngākau nui ki te reo Māori mai i ngā tōpito katoa o te ao Māori.

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### POU Theme: Mātauranga Māori

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#### 'Whakaaro Māori' – e taea ana te whakaako?

E koko, e te huatau ki te karamata, hei kawē i ngā whakamānawatanga o te ngākau ki a Ranginui e tū iho nei. Kia taupua iho i runga i te murihau kia tatū mai anō ki runga ki a Papatūānuku e hora nei.

E heke, e te huatau ki ngā pakiaka, hei kawē i te murimuri aroha o te ngākau ki ngā rua okiokinga o te hunga kua riro. Te pō rā ki a koutou.

Tākiri mai te awatea ki runga ki a tātou, kei te ikapahitanga o Ihumanea kua pūkekotia e ngā hau pūkeri o te ao mātauranga, tēnā koutou, otirā tēnā tātou i te kaupapa e tuitui nei i ngā huatau o tēnā, o tēnā, ki raro i te tuanui o tēnei whare.

Kei ngā matamatahuānga o te au ki te tonga, nāu te karanga kia ūngutu mai ngā waka ki tō tātou papa, ki konei huritao ai ki ngā taero ā-Kupe, ki ngā tūtukinga wae, ki ngā āhuetanga angitu me ngā huarahi hei whai mā tātou e matomato ai te tupu o ngā hua o te mātauranga i roto i te māra o ngā huatau o ā tātou tauira. Huri, huri i tō tātou whare. Kia ora huihui katoa tātou.

I aku hīkoinga katoa i ēnei rangi nei, kāore e tino tawhiti aku whakaaro i te tāhuhu kōrero i whakatūria ai e ngā pou o te Kōhanga Reo hei ārahi i te whanaketanga o te reo i roto i te ngākau, i runga anō hoki i te arero o te tangata.

*"Ko te reo kia tika, ko te reo kia rere, ko te reo kia Māori."*

Ki te kore a Reo, kāore a Huatau e puaki, engari ki te kore a Huatau e whakatōkia ki te one o te hinengaro, o te whatumanawa, tūpā ana, hahore ana tērā te whenua o te reo i roto i te tangata. Nō reira, o ēnei pou e toru o te whanaketanga o te reo, ko wai oti te mātāmua?

Ko ētehi pea ka whakaaro ake, i te mea ko ia te mātārere e whakataki nei i te tauākī, ko ia te mātāmua o ngā pou, arā, ko te reo me mātua tika kātahi ka rere ai. Ki te tika ngā tauira o te reo ka whāngaihia ki te tangata e ōna mātua, e ōna kaitiaki, e ōna kaiako hoki, ko te painga atu tērā. Inā rā, ki te rarau iho te reo hapa ki roto i te māra o te hinengaro, ka tupuria e te māheuheu, he uaua te huhuti mai i ngā taru, e wātea ai te whenua kia whakatōkia ki te reo tika. Ka mutu, mena nō te pakeke te hinengaro rā, nāwai i uaua ka kore pea e taea.

Ko ētehi pea ka whakaaro ake, i tēnei wā o te okuoku noa iho e kawē ana i tēnei reo hei reo kōrero mō rātou, me mātāmua kē te aro ki te rere o te reo, ahakoa tika, ahakoa hē. I te kaha hoki o te ngau kino mai a te rōri, a te whakamā i te hunga e takarepa ana, i runga i te aroha ki tērā hunga ehara i a rātou te hē i kore ai i mau i a rātou te reo tuaukiuki, kāore ētehi kaiako reo e hiahia ki te tātā, ki te whakatika, ki te haukoti rānei i te rere o te kōrero. Mā te aha. E rere ana te kupu Māori i te waha. Ko te whakaaro pea e ārahi ana i te hunga e whakapono ana, ko te rere o te reo te mātāmua, he pai ake kia mātua whatu te tangata i te kākahu o tana reo, kātahi ka tānikohia e wai ake rānei. Engari anō pea tēnā i te noho māeke i te korenga o tētehi paku kākahu Māori hei whakamahana i te kiri.

Manohi anō, ko ētehi pea ka whakaaro ake, he aha te hua o te kupu Māori e rere ana i te waha Māori mehemea nō reo kē te anga o te kōrero? Nō reira, me noho te wairua Māori, te whakaaro Māori rānei hei mātāmua mō tēnei whānau, hei tūāpapa anō hoki mō te whare o te reo. Koinei te hunga e māharahara nei ki te waimehatanga o te wairua Māori o te reo, i te kaha o te whakamahia o ngā kupu Pākehā hei tuitui i ngā whakaaro, pēnei i te So, i te 'cause, i te and, i te just. Me māharahara ka tika te hunga e whai nei kia Māori te reo, i te kaha o te whakaaweawenga mai o te reo Pākehā me ōna whakatakatoranga rerekē, e rangona nei ngā kōrero pēnei a te tamariki:

*'Kei te kōrero au i runga i a koe!'*

*Kāore au tō hoa. Me te whakautu: Kāore au ka 'even' manaaki.*

*Me taihoa koe mō ahau.*

*Whakapaipaihia tō rūma. Kua!*

*Me ēnei anō hoki e puta ana i te waha o te pakeke:*

*Arā taku tāne tawhito.*

*I noho a Mea ki te kāinga. Kei a ia ngā oma.*

*I riro au i te tūranga.*

*Tamariki mā, i hanga koutou i ā koutou moenga?*

Anō he waka tōkau tēnei momo reo. Moumou te pango o te kupu! Ko te aroha kē, kua tukuna kia pōteretere te waka pītau whakareia, te reo o kui mā, o koro mā, i waiho ai ki te ao nei hei taukaea ki ngā huatau o te ao tawhito e tawhiti haere ake nei i a tātou.

Kāore ngā pou e toru o te tauākī i poua ai e Te Kōhanga Reo, ā, e hāpaitia nei e Te Panekiretanga o Te Reo me ētehi anō whakahaere, e tū motuhake. Ki tāku titiro, he mea tītoko te whare o te reo e ngā pou e toru nei. Ehara hoki i te mea e noho mātāmua ana tētehi kia noho mātāmuri ai ko ērā atu. Kotahi te tāhuhu e hono ana i ngā pou katoa, ko te manako nui kia ora te reo.

Ki te warea tātou ki te raupapa o tēnei whānau, o Tika rātou ko Rere, ko Māori, pērā i ō tātou huānga Pākehā e raru tonu nei i te pātai mō te heihei me te hēki, kāore he paku aha e riwha. Waihoki, ki te tū motuhake ngā whakahaere katoa e hāpai ana i te reo Māori i ngā kaupae rerekē o te arawhata mātauranga, me te tautauāmoa o te karawhiu, mai i te Kōhanga Reo ki ngā wānanga me ngā whare wānanga, me pēhea te reo e ora ai?

Ko tētehi āhuatanga o te whakaaro Māori e memeha haere nei, ki ōku whakaaro, ko te kiri whanaunga. Hāunga rā te taha ki te tangata me te nakunaku ōna i tana whānau i puta ai te kupu whakatonu a kui ma, a koro mā: "Hāngū, hāngū, paoe, paoe". Ko tāku e kōrero nei i konei, ko te kiri whanaunga o tētehi

kaupapa ki tētehi, o tētehi marautanga ki tētehi, o tētehi kura mātauranga ki tētehi anō. Kua paoe te tū i runga i te mana motuhake. Kua nakunaku te noho. Kua riro hoki mā te wairua whakataetae e āki. Mā konei e tāwekeweko ai te taukaea o te kiri whanaunga e here ana i ā tātou kaupapa mātauranga, i ā tātou kaupapa reo anō hoki.

Na, ki te kore e puta te ihu o te ākonga Māori i te whare wānanga, i te wānanga, i te kura tini, he kore nōna i mōhio ki te tuhi, ki te pānui, ki te ruku rānei ki te puna o ana whakaaro ka whakapuaki ai i ngā hua o reira, nō wai te hē? Nō ngā mātua? Nō te kura? Nō te Tāhuhu o te Mātauranga? Nō te tangata tonu rānei? Kei roto i tā kahika mā kupu ārahi tētehi whakautu: "Hē o te kotahi, nō te katoa." Kia puaki hoki i konei tā te tangata nāna te tāhuhu kōrero mō te tika, te rere me te Māori o te reo i whakatū, 'He aha te aha ka pahawa i te uapare? He kore! He kore! He kore!' Engari anō te whai kia whakatinanahia ngā kupu nō roto i te puna o te whakaaro Māori, me ana whakahau, 'Ki te kotahi te kākaho, ka whati, ki te kāpuia e kore e whati'. Ko tēnei rānei: 'He ora te whakapiri, he mate te whakatākiri'. Ki te mahi ngātahi tātou, kiri ki te kiri whanaunga, ki te poipoi i te hua ka whakatōkia ki te māra o te mātauranga, mai i te wā e kōhungahunga ana, ā tae atu ki te wā ka pakari te tīmohea i roto i te wharekura, whare wānanga rawa ake, kua matomato rawa atu te tupu o te hua, kua pakari te tū i te ao. Heoi, pēhea rā te taha ki te whānau? He aha te wāhi ki a rātou?

Nōku e wānanga ana i tēnei mea, i te whakaaro Māori, ka tīmata taku wetewete i ngā whakaaro me ngā tikanga i whakatōkia ai ki roto i a au, otirā ki roto i a mātou, mai i te ohinga ki te taiohinga. He mea whakatō ngā āhuetanga nei e ō mātou tūpuna, e noho hāpori ana i te papakāinga o Pōhara. Ko ngā whakaaro me ngā tikanga e mau tonu nei, e hāpaihia tonuhia nei, he mea kite e te karu, he mea rongo e te taringa, he mea āta kōrero rānei. Ka noho katoa ēnei āhuetanga hei tauira i te whakaaro Māori o ō mātou tūpuna. Kia whakapuakina ake ētehi:

- *Ko te pōkaitanga o te moenga o te tūpāpaku i mua i te taenga mai o te whānau pani ki te marae (karanga mate)*
- *Ko te tuku moni ki te ringa o te tūpāpaku hei hari māna ki te ao wairua*
- *Ko te whakaekenga a te kuia penihana i te koha ka whakatakotohia ki te paepae o mate, ki runga i te marae, mai i te \$280 ki te \$300.*
- *I mua i te haerenga ki te taone i runga i te waka, me mātua karakia*
- *Ko te motuhake o te wāhi moe, te wāhi kai me te whare paku i Pōhara*
- *mena ka wehe i te tēpu kia haere ki te wharepaku, kāore he hokinga mai*
- *Kaua te ipu rongoā e whakamahia hei ipu kai*
- *Ko ngā momo tohu o te taiao e kawea ana i ngā tohu o aitūa – te manu ki rō whare, te koukou a te ruru, te āniwaniwa whati, tae atu ki te moe nanu.*
- *Ko te tāuwhiuwhi i te tinana ki te wai me te karakia e haere ngātahi ana i ngā wā e pā mai ana te māuiui, te pūhaehae rānei ki tētehi.*
- *Ka āta ringihia ki te whenua te wai māori ka whakamahia hei rongoā*
- *Kaua e haere me tō rae anahe ki te whare o tētehi atu*
- *Me hora i te tēpu ina tae mai tētehi ki tōu whare*
- *Me rangatira ngā kākahu i ngā poukai me te rā nehu o te tangihanga*
- *Ko te whāngai pēpē ki te huatea, ki te urikore rānei*
- *Ko ngā hua o te mahi tahi i te wā o te whakatō rīwai me te hauhake rīwai*
- *Ka tukuna te wai tai ki ngā hau e whā i te moana tauhou*
- *Ka tukuna te pēpē hou ki ngā hau e whā i tētehi wāhi tauhou*
- *Ko te tū ki te taha o te rori e haere atu ana ki Taupō ki te whāngai i a Hatupatu ki te karaehe*
- *Ko te tū o te waka ki te taha o te rori ki te mahara ake ki te hunga e okioki ana i te tihi o Taupiri*

Ka ora katoa taku ngākau i ēnei maharatanga e whakaita nei i te taukaea ki aku tūpuna kua roa e ngaro ana i te tirohanga kanohi. Ko te pūtake o ēnei akoranga i roto i tō mātou whānau, ki tāku titiro, ko te whai kia tau te mauri me te wairua o te tangata, ko te whai kia ora, kia haumarua te tinana, ko te whai hoki kia tau te noho ā-hapori.

Haere he reanga, haere he reanga, he akoranga tuku iho ka rere hei ārahi i te noho a te tangata. Heoi, ko te āwangawanga o te ngākau, e tawhiti haere ana ngā reanga e piki mai nei i te puna tikanga tawhito o kui mā, o koro mā. Nō konā, haere he reanga, ka waimeha haere anō hoki ko te whakaaro Māori. Ka riro mā tēnei reanga e whāngai ngā tamariki, mokopuna ki te kōrero. Inā rā ko ētehi o ēnei āhuatanga, kāore e kitea e te kanohi i ēnei rā, kāore rānei e rangona e te taringa, i te korenga o te whānau e noho ā-hapori, i te tokoihi rānei o te hunga e kōrero ana i te reo Māori i roto i ngā whānau. Koinei e rere nei te pātai, mena kāore ēnei tūmomo akoranga, tikanga, tauira rānei o te whakaaro Māori e tukuna iho i roto i ngā whānau, e taea ana rānei te whakaako i roto i ngā kōhanga me ngā kura, i roto hoki i ngā wānanga me ngā whare wānanga? E whakapono ana te ngākau ka taea, engari ka pēhea te kaha o te titia o ērā whakaaro ki te whatumanawa? Ko te painga atu mena ka āta whakatauirahia ēnei āhuatanga i roto i te horopaki o te whānau, ka kapohia ai e te tamaiti hei wheako, kia tāngia ai ki te whatumanawa ngā āhuatanga nā te kanohi tonu i kite, nā te taringa tonu i rongu. Ko te painga atu mena ka whāia te huarahi whakatupu tamariki o mua, i whakamāramahia ai e Wharehūia i roto i te kerēme a Te Kōhanga Reo – kia matua rautia ngā tamariki. Mā hea mai i ngā horopaki e tōpū ai te noho a te rōpū ki tētehi wāhi, ki tētehi kaupapa. Mā hea mai i ngā nōhanga kapa haka, i ngā haerenga ā-kura me ngā haerenga ki ngā tangihanga e kitea tonuhia ai ētehi o ēnei āhuatanga e te karu, e rangona ai hoki e te taringa.

I aku ketuketutanga i te puna o te whakaaro Māori i roto i a au, kua ū te huatau, he whāiti te āhua o te whakaaro Māori e hāngai pū ana ki te āhua o te noho a te whānau, ā, ka tukuna iho hei akoranga, hei wheako rānei i roto i te whānau, e tau ai te noho a te tangata. Ko ā tātou whakataukī, whakataukī, kupu whakarite, huahuatau hoki te puna whakaaro Māori i heke mai i te waha o te tangata kotahi hei ārahi i te noho a te takitini i whai i muri i a ia.

Engari anō te mātauranga Māori, e whāngaihia nei e ngā whare mātauranga huri i te motu. He whānui ake tērā momo mātauranga ki tāku titiro, e mārama ai te tangata ki tōna hononga ki te whenua, ki te rangi, ki tōna ao rangiwhāwhā, ki te hōhonutanga o ngā whakahaere me ngā whakaritenga o te ao Māori, tae atu ki te whanaungatanga o ngā wāhanga katoa o te taiao. Ko te reo me ngā tikanga, ko te whakapapa o te ao Māori, ko ngā kōrero ā-iwi me ngā hītori, koinei ētehi tauira o te mātauranga Māori.

I te rironga o aku tūpuna ki te pō, ka mahue mai ko te reo hei taukaea ki tō rātou ao, ki ō rātou huatau, ki ō rātou wheako me ērā o ō rātou tūpuna nō tua whakarere. Me kore ake te reo e kawē nei i ngā tauira o te whakaaro Māori o tētehi whakatupuranga ki tētehi, mā roto mai i te whakataukī, i te pepeha, i te mōteatea, i te waiata, i te pūrākau, i te uiui, i te pao, i te aha rānei. (1978 rangahau a Te Whare Wānanga o Waikato) Nā te rangahau ā-whare wānanga e mau tonu nei i a mātou ngā reo o ētehi o ō mātou kaumātua i runga rīpene. Ahakoa he rīpene kotahi noa iho i ora mai, engari te ngaringari i te kore rawa atu nei.

Mena e pēnā ana te āhua o tā tātou whakawhirinaki ki ngā rauemi, ki ngā tauira reo o tuauki, ki ngā whakataukī, ki te reo o roto i ngā mōteatea. Ko te pātai a te ngākau, hei whakahoki i ō tātou mahara ki ngā pou e toru o te whare o te reo – Ko te reo kia tika, ko te reo kia rere, ko te reo kia Māori: He pēhea te tika, te rere me te Māori o ō tātou reo hei tauira mā ngāti pikipiki mai? He aha rā te āhua o te taukaea e whiria nei e tātou hei kawē i ō tātou huatau o ēnei wā nei ki mua, hei kawē hoki i ō tātou wheako i tēnei ao, ki te ao o ā tātou mokopuna tuarua, tuatoru e tau ai tā rātou noho?

Tēnā koutou katoa.

**Neville King**

**Associate Kaihautū, Te Wānanga o Aotearoa**

*Ngāti Pikiao, Ngāti Ngārarānui, Ngāti Mahanga, Ngāti Porou*



**Mā te mātau ka ora ai tātou katoa.**

***Deeper understanding will lead us to a place of well-being.***

*Ka raranga ngā hau ki te muri  
Ka raranga ngā hau ki te tonga  
Ka whakapuke ngā ngaru ki te ngarue  
Ki te heru ngā pōtiki o Hinehopu  
Ki te matarae i ō rehu  
Whano whano haere mai te toki  
Haumi e hui e! taiki e!*

E te tī, e te tā, e ngā ihu oneone o tō tātou kaupapa hirahira nei, tēnā koutou. Nei rā te mihi whakamahana ki a tātou katoa i roto i te wā o Hotoke Me te aha anō...e kohae ana mai a Matariki i tōna pae, e kohae ana hoki ngā Pūmanawa e waru o Te Arawa mō ngā tōtara haemata i hinga mai nei ki roto i a mātou o Te Waiariki. Ko te kaiurungi o Tangaroa tērā a Te Putu Mīhaka, me tō tātou whaea ko Tepora. Nō reira kōrua ngā tumu herenga waka a Tangaroa, ngā pou taki kōrero a Tū, moe mai, moe okioki mai rā.

Ki ōku tuākana aku teina, ōku whanaunga, aku iramutu mai i tēna pito, mai i tēna whenua o Ngāti Pikiao, koutou rā i whakapau kaha nei ki te kaupapa, tēnei ka mihi ake. Otirā, ki a koutou o Taratahi, me Ako Aotearoa, nei rā te korokoro ā-mihi e tuku mihi ana ki a koutou i runga anō i ngā kōrero, ngā hui maha i tūhono mai tātou ki a tātou anō i raro i te whakaaro kotahi.

Ki a koutou katoa tēnā koutou  
tēnā koutou, nō reira, mauri ora ki a tātou.



## Introduction

This exposition provides an insight into a research project commissioned and supported by Ako Aotearoa, *Ngā Ringa Raupā o Ngāti Pikiao*. Every journey has a genesis and this journey has its roots in two very important people whom I have acknowledged in my mihi. Their support has been crucial in guiding the many people who have been involved in this kaupapa and their words have provided the foundations of whakapapa relationships that have been integral to the success of this kaupapa and to helping us deal with the many challenges we have encountered. The aims of the project are multi-dimensional as collaboration involves working with others. In terms of this kaupapa we can draw upon the experiences of three hapū trusts of Ngāti Pikiao, Tautara Matawhaura, Pūkahukiwi and Waerenga. Two tertiary organisations, Taratahi and Te Wānanga o Aotearoa, and most importantly the voices of the rangatahi, upon whom the focus of this kaupapa is based, to understand the intricacies of a collaboration that seeks to find how Iwi can:

- *advance their aspirations*
- *advance their Mātauranga*
- *be a crucial part in the curriculum design and delivery process*
- *realise how important they are to shaping education*

and how these factors impact on the curriculum design process and delivery of education within the organisation I work for: Te Wānanga o Aotearoa.

## Context

Tertiary education can play an important role in harnessing Māori potential by supporting and building the capability of people across a spectrum of activity. The stance of this project is that the tertiary sector must work with, not in isolation from, Māori, if enduring, relevant and successful outcomes are to be achieved.

It is with this view that a collective of Māori trusts and incorporations and two tertiary organisations joined together in a collaborative project centred on ways to support and advance the educational opportunities for Māori, and more specifically, Ngāti Pikiao, an iwi in the Bay of Plenty.

With interests in forestry, dairy farming, dry stock farming and geothermal, the collective's goal was for their descendants to be leading, managing and operating their businesses. The solution was the design and development of a land-based training programme. The programme is founded upon an indigenous education framework characterised by the following elements:

- *the priorities and aspirations of Māori at the centre*
- *a deliberate enacting and positioning of Māori worldview and Māori knowledge*
- *facilitating learning in a Māori environment*
- *Ākonga(student)-centred learning*
- *a localised and context-rich delivery model that utilises the collective strengths of those involved.*

The findings identify elements for success, as well as the challenges that are encountered in collaboration.

## Approach

This collaboration advances Māori methodologies and approaches that continue to develop Māori cultural practices underpinned by collective values. From the outset, ensuring that the beliefs and practices were cognisant of and respectful to Ngāti Pīkiao was critical. Having Ngāti Pīkiao people involved, not only from the collective but also from the project team, supported this approach.

Strong emphasis has been placed on the importance of Mātauranga Māori, tikanga and āhuatanga Māori such that it be a constant companion in thought and in practice – from the purpose of the kaupapa, the bringing together of the project team, the way that the project team engaged with one another and the kaupapa, the concepts underpinning the programme, to the curriculum content and the pedagogical approaches. These approaches are underpinned by the following kaupapa:

**Tūhonohono:** connectedness and bindings, *whakapapa relationships, negotiating tensions at the outset*

**Tū Māori mai:** Ka mōhio au i ahau anō

**Āta haere:** respectful interaction, *balanced thinking, backwards to go forwards*

**Ka haere tonu te awhiawhi:** *being in a relationship brings new and enduring responsibilities*

**Mauri tau – he mana, he tapu tōu:** respect your mauri *Spiritual and physical wellbeing, calmness* (Edwards, 2011).

Evidence suggests that Māori conceptual frameworks underpinning teaching and learning in Māori environments will have purposeful links of tikanga Māori, values and principles, embedded in the philosophies and effective teaching and learning practices for Māori learners.

Within the primary sector, cognisance of cultural elements within teaching and learning practices can engage and enhance educational success for Māori learners, and there are complexities to developing a multi-epistemic intervention. The literature review asserted that for success to be the experience of Māori learners, there is a fundamental need for affirmation and validation of Māori cultural values.

## The Collective

Numerous hui and several one-on-one discussions were held with members of the collective. All participants were men aged 50 years or older with a breadth of governance experience. All trustees are of Ngāti Pīkiao descent and shareholders of at least one of the three trusts and incorporations, and had a wealth of experience within the primary industry sector.

## Ākonga

Twelve students participated in the two taster ('pilot') programmes, six in each programme. The average age of participants was 17 years old (range of ages 15 to 19) with 92 *per cent* (11/12) male. One hundred *per cent* were Māori and, more specifically, of Te Arawa descent. Ten of the students were enrolled at either secondary or tertiary institutions.

## Te Wānanga o Aotearoa

There were two elements to analyse internal thinking and practices in Te Wānanga o Aotearoa (TWOA). An embedded case study was used to examine three vocational programmes offered by TWOA, which included a Certificate in Vocational Preparation (Police), a Certificate in Cable Logging, and a Māori Trades Training joint venture.

This was supported by in-depth interviews and observations of three TWOA kaiako based in the Waiariki region to formulate perspectives on 'wānanga', 'teaching and learning', 'ako', 'relationships', 'passion', 'programme' and 'distinctiveness'. Those selected were information-rich and illuminative, offering useful demonstrations and examples of teaching and learning.

## Taratahi

Two key priorities for Taratahi were enhancing Māori student success and building internal capability in tikanga and te reo Māori. Taratahi and TWoA worked together to introduce and incorporate te ao Māori practices through a process of aromatawai (self-assessment) applied in TWoA. Eleven staff, which included advisors, support officers, delivery managers, administrators, tutors and curriculum and regional coordinators from across three Taratahi campuses, attended a two-day workshop. Participants were introduced to key Māori concepts and self-assessed on what Taratahi did well and did not do well for Māori students based at the Masterton campus.

The participants also elected to interview Māori students and conduct an online survey for all Taratahi staff. Eight Māori students were interviewed and 28 staff responded to the online survey.

The interviews with the rangatahi provide a focal point for consideration and these voices and concerns have helped shape an intervention we have called Taumata Raukura.

## Taumata Raukura

The Waiariki Agricultural Collaboration intervention is a new qualification designed to advance the projects goals. The intervention is multi-epistemic, bringing together multiple ways of knowing (thinking, feeling and sensing) to generate a distinctive contribution to teaching and learning for Māori within the primary sector. The intervention is **Taumata Raukura**. It is a vision, ideological and operational stance underpinned by Māori cultural knowledge. Taumata Raukura is a field of skill and intellect. As stated by Edwards and O'Brien (2011),

*'Taumata' (kia tau o mata) resonates powerfully as a space in back and front (simultaneously) of us that we set our focus and our intent on as a destination to arrive at, a goal to achieve.*

*Kura...binds us to whenua in the contemporary space and is a way our tūpuna ethnvisioned and organised knowledge, within kura (in the Māori sense). Kura were the bastions of Mātauranga Māori and ensured its survival, its adaptation and its application, always guided what was considered appropriate tikanga and āhuetanga.*

*'Raukura' symbolises a chiefly state. What we wish to be clear and have recognised here is that, in our view of the knowledge, this field is to be of high status, rather than how it has been colonially treated as being for the less intellectually able as 'their' history has written it.*

## Framework

Taumata Raukura is the name given to a career-preparation programme that will be designed by Te Wānanga o Aotearoa. It is uniform in design yet individualised to specific industries. This programme contributes to the economic, social and cultural development of the myriad whānau entities that we seek to serve, representing a deliberate shift away from a market model of tertiary education (individual student demand and supply) to a model where provision is more closely aligned to identified collective needs in a context of collaboration (or what is termed in te ao Māori as *whanaungatanga*) versus competition.

The aims of this programme are:

- To advance ākonga into a career of choice by preparing them with cultural, social and economic skills, knowledge and abilities.
- To provide ākonga with a unique Māori learning experience drawing on the application of Māori principles relating to leadership, engagement and innovation in a chosen career.
- To provide ākonga the opportunities to participate in workplace environment in a career of their choice.

- To ensure ākonga learn knowledge that is aligned with industry requirements and to ensure that programme content is current, relevant and meeting stakeholder expectations.
- To provide a broad range of career options that directly link to employment opportunities.
- To develop cultural knowledge, interpersonal and leadership skills that are transferrable and valued by employers.

This has culminated from the many meetings and discussions that have taken place over the last 15 months with the valued input from industry and the Māori community with the support of Taratahi. It is a programme that will meet the needs of both industry and the trusts as well as provide opportunities for graduates of this programme in the primary sector. Essential to this is the on-going process that involves establishing, developing and facilitating relationships with the communities that we serve.

### Key features of the intervention

Two of the philosophical standpoints of this intervention are encapsulated in the following statements:

*Ka piki ake ngā tāngata Māori i ngā reanga o tēnei ao*  
*We will work to advance Māori within and up the social classes of this world*

*Ka tū ngā tāngata Māori hei rangatira i ngā rā o tō rātau ao*  
*Māori will occupy positions of leadership within their time.*

We are quite clear that we wish our graduates to move from positions of being the workforce to employing the workforce. We will support this end by Transformation/Agency Plans for ākonga and 'Yes I can' kōrero.

Working alongside and with Iwi to realise their potential is both an honour and hard work, but the long-term benefits for Iwi, hapū and community are endless. It's been a journey and, like most journeys, we have only scratched the surface. Te Wānanga o Aotearoa has recently gained NZQA approval to deliver a Level 4 Certificate Programme in Agriculture and in time we will see the fruits of the many hui, conversations, good times and hard times.

The integration of iwi voices both young and old, industry, Taratahi and Te Wānanga o Aotearoa, provides a way in which iwi participation can be measured, felt and celebrated: measured in terms of success, felt in terms of iwi participation of its delivery, and celebrated in a future context when Māori are the faces of their whenua.

Nō reira, e taku iti, e taku rahi, nei anō te reo ā-mihi e tuku mihi ana ki a koutou katoa e hāpai tonu ana i ngā reo, ngā moemoeā o tēnā, o tēnā o tātou kia tukua mai kia piri, kia tukua mai kia tata! Tēnā koutou katoa.

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**Dr Meihana K. Durie**

**Kaihautū / Academic Director, Ngā Purapura –  
Institute for Māori Lifestyle Advancement,  
Te Wānanga o Raukawa**

*Ngāti Kauwhata; Rangitāne; Ngāti Porou; Ngāi Tahu;  
Rongo Whakaata*



### **Te Whare Tapawhā/Ngā Purapura**

What better way to start than to show the opening of Ngā Purapura, 25 January 2012. Rangi Matamua was actually part of a group called Te Matakunenga. Those of you who came through Te Panekiretanga will be familiar with this group and we were honoured to have them open our whare last year. So it is actually very fitting that you are here to lead our kōrero at this hui e hoa and it's great to see you back here as well. This was the opening of Ngā Purapura last year, you'll see, you can't see too many people in this shot but you will see our group walking into the whare and I guess, reciting karakia and committing this building to its kaupapa. Very simply, the kaupapa is oranga and this building is about well-being. It's a symbol of the commitment of Te Wānanga o Raukawa to the well-being of whānau, hapū and iwi. So I guess that's probably a summary of what this whare is all about. So, I just really wanted to touch on a few points in my short time with you this afternoon to encapsulate what our kaupapa is and, I guess, to share with you some of our journey so far. We've only been open for a year. To leave a few of our observations, our remarks about where we think Māori well-being is heading to in the future and to reiterate some of the views of our other speakers who have spoken at Tuia te Ako so far.

You'll see that kōrero there, he oranga ākongā he ekenga taumata, these are kawa oranga students so three years ago, we initiated a programme here called Kawa oranga. It's a three-year degree programme, which is really about empowering students to empower whānau to be healthy and to be well. And I like the photo because it really, for me, epitomises what oranga Māori is all about; it's about being happy, it's about coming together, it's about being positive about the future and, I guess, it's about realising potential. You heard yesterday the kōrero around the Whare Tapawhā and this building is designed, it's an architectural manifestation, if you like, of the Whare Tapawhā model. But in essence this is what this photo, in my mind anyway, epitomises: that being well and being Māori should go hand-in-hand. Our hunch, and it's still a hunch at the moment because we haven't done enough whakatupu mātauranga or knowledge growth and research and so on, our hunch is that if we provide our students with meaningful, culturally relevant opportunities to engage in exercise and nutrition in a positive way, then there's going to be some outputs in terms of academic success. And there's also going to be an opportunity for students to fulfil what we might define as being their 'physical potential', te taha tinana and to realise, I guess, the whakapapa that's inherent in each and every one of our taura. So the presentation is 'Te Kaupapa o Te Whare,' and I'm just going to really glide through some of these key points in terms of Ngā Purapura.

So, the building itself was quite a long process. We started with a proposal 12 or so years ago and that grew and developed over time. Initially, we had our sights set on offering a tohu, which I guess was about Māori well-being and health promotion and those things, and as we came to develop the tohu, we came to realise that here at Te Wānanga o Raukawa, we kind of do three out of the four domains of Te Whare Tapawhā very well: taha wairua, taha hinengaro, taha whānau. The one that we probably needed to give more attention to was taha tinana and as we were discussing and exploring avenues to engage our people in a physical sense, we started to look at the idea of a whare. At the risk of duplicating what's already out there, we wanted to try and find a concept that would suit the needs of

our taura, but also our community here in Ōtaki. You'll know that Ōtaki isn't a huge place, but we have a lot of needs here in Ōtaki in terms of sports. There's a strong tradition here in Ngāti Raukawa, Te Atiawa and Ngāti Toa of families who are engaged in high-level sports. So we wanted to find a concept that would serve those purposes, as well as offering, I guess, a place for our people to utilise, to learn about well-being, to engage on their own terms, in programmes that might elevate their own sense of well-being in all four of the domains.

So these are, the four areas that Ngā Purapura offer: one of them, as I have mentioned, is teaching or whakaako. We have five programmes: environmental studies or te taiao kawa oranga studies, which is Māori health promotion, sport, exercise, nutrition, rongoā studies, which is looking at Māori healing techniques, and tuarā whānau studies, which is looking at engaging with whānau, at a social-service level. We offer a range of programmes, but central, I think, to our existence is that we are committed to what we would define as being 'Mātauranga Māori,' or Whakatupu mātauranga. That is, in order to move forward Māori well-being, I think we've got to be active in creating new knowledge and finding new ways to engage our wider Māori population in good kaupapa that lead to a heightened sense of well-being rather than replicating what's already over in the United States or anything like that, so that's a big part of our kaupapa. There's a lot of good ideas around the motu at the moment so I think this is a good time, if you have an interest in that area in a tertiary context, to be exploring those things further. I hope some of you have had an opportunity to exercise in Maurioho. So that's another part of what we offer, I guess, it's looking to offer services to our people, not just rangatahi, but also extending to kaumātua and pakeke. And those of you who are attuned to statistics will know that in the year 2020, we'll have more kaumātua than ever before, so there won't be much room on the paepae. And so, if we're increasing in our numbers of kaumātua and adults, we need to make sure that what we're doing now is going to empower our kaumātua in the future to take control and be the determiners of their own health and well-being. As we know at the moment, we're very dependent on health services. Our inspiration, I think, for Ngā Purapura is that we can empower kaumātua to have a greater control over their rangatiratanga, if you like, of well-being and health. Finally, like this hui here today, we're committed to bringing people together so it's an awesome opportunity to host this conference with Ako Aotearoa here in Ngā Purapura, that's part of our kaupapa too.

Has anyone had a chance to go into the Kākano over there? I saw one or two of you walking past, kia ora koutou. When we opened, the question that people asked me on the day was "What is this place?" and "What is it for?" And I answer a question with a question, "Well, what do you think it is?". I guess, it's a symbolic representation of the whakataukī Pakake shared with us this morning. "E kore au e ngaro, he kākano i ruia mai i Rangiaētea." So it's a reminder of the fact that that Kākano symbolises us as people. Like any seed, like any seed if you give it a bit of water, if you give it a bit of sunlight, it grows into something healthy and strong and well. And so, that journey of transformation that we all take throughout life is likened to the journey of a kākano It's quite abstract but it's taken from that whakataukī. It's a special part of this place and a timely reminder to us that when we have students come to us at Te Wānanga o Raukawa, we're obligated to give them that water and put that sunlight on their heads so that they're able to grow and develop and go through this process of transformation while they're learning with us. So that when they leave this place, they're equipped to do what it is they want to do. Our whakaaro is that te taha tinana plays a critical role in the development of people and it shouldn't be left to the side for others to do, hence this whare. The other thing I would say here is that part of what we do and what we are obligated to do, I guess like any provider for Māori students, is to fill up the kete that they bring with them to our respective institutions. So our job, I guess, is to fill the kete not only with information and knowledge about their specialist areas – so if someone is studying computers, they'll get that – but it's also incumbent on us to give them appropriate tools so that when they leave us, they are in a strong position to influence their whānau within a health context. So if we're looking at the Whare Tapawhā model, then that's really the basis of our approach here. An important question I think a lot of the speakers before me have touched on is "What are the indicators of success for Māori tertiary students?"

What are the indicators of well-being for Māori tertiary students?" There's a lot of research out there but there's not that much about Māori tertiary students. "What are the indicators of well-being when they are studying? How can institutions contribute to that in their own way?"

And if we break it down even further, we have ākonga, whānau, tamariki, pakeke, kaumātua. Every student who comes to us has a whānau, so once again Matua Whatarangi yesterday talked about our 10 pou. Again, that's our obligation. We need to make sure that when our students go back to their whānau, they can contribute some valuable tools to that context. So these are just some snapshots; it's a little bit of propaganda for the kawa oranga programme here.

So, what are indicators of well-being? If we look at the context of Whara Tapawhā one of them is about whānau and whanaungatanga. Because we are a tikanga Māori institution, mana-enhancing relationships are important. We get students from all walks of life; they come to us from a range of backgrounds, from all parts of Aotearoa, and so, I guess, again for us an indicator of well-being is that the student has an ability to engage in a mana-enhancing relationship, not just with their classmates but also with people who are working in their area of interest. So if somebody has an interest in management, for example, a student should be able to network into that group and establish some positive mana-enhancing relationships so that when they graduate, they might have a good chance of being employed by that group or they might be able to maintain some kind of contact with them as well. So mana-enhancing relationships is an important indicator. When we think about taha whānau, it's not just Mum and Dad and the kids, but it extends out to the way that our people can engage with one another. Another indicator for taha wairua in our experience so far has been the ability or capacity for people to engage with their environment. I guess we often tend to think of taha wairua as just karakia or waiata, but if you look beyond that scope, it's about a heightened sense of awareness of the environment. The great thing about exercise is it takes people outside of an indoor environment and it forces people to engage at an environmental level, at a physical level with the sea, with the sands, with the elements, with the weather – Ranginui, Papatūānuku, Tangaroa, Haumiatiketike, Rongomātāne – all of those atua that we refer to in our karakia, in our kōrero and so on and so forth. So for me, this is an indicator of environmental engagement; this is again a shot of our students on an endurance event last year. They had to run from Ōtaki Beach, to Waikawa, which is about six kilometres up the road. So we purposefully designed a course for them that took them off the roads and into the local environment.

Taha tinana, again, I think if we're in the business, in the game of empowering students during their time with us, it is important to give them the tools to fulfill their potential. We tend to just narrow it down a bit to just intellectual potential; we often think at the end of the day to people graduating, passing their course, getting 'kua tutuki' and all of those things that are important. Sometimes we forget about the other areas of potential. So as educators of Māori, it's imperative that we don't just lock ourselves into a view that intellectual potential is our only business. It's important to be able to offer opportunities for people to engage in these sorts of activities so that they can realise potential in other areas. You could argue that this is happening too late, that we should actually be doing this at kura level, at kōhanga reo and if you were outside at lunchtime, you would've seen Whakatipuranga Rua Mano tamariki on their fitness training for the week. So for me, that's a good tohu, that's a good indicator that our kaiako in kura kaupapa and kōhanga are very diligent in engaging our tamariki increasingly in exercise and whakapakari tinana and optimal nutrition and those things.

This is Haruatai Pool, just down the road – I don't know if any of you had a chance to get there this week, you might do. Part of the interest we have in taha hinengaro is how to assess the knowledge of a student in ways that are not necessarily in the classroom, so this is an interesting one. We've got a group of students here doing time trials in the pool; so they have to swim so many lengths and they get timed and they get retested three times a year. It's not so much about them getting fitter and faster, it's actually about them improving their technique over the year and making the connection between hinengaro and tinana. So, if they've listened to Waka Huia in class, they would've learned that the technique and the breathing and everything else is critical to swimming and swimming faster. So the assessment for this

part of the course is actually happening out of a classroom down the road. But again I think it's about trying to find ways that link into the other areas of the Whare Tapawhā model. So we're not necessarily locked into thinking that all of our assessments have to be on paper, or on computer, in a typical classroom sense.

I see a few of you from Iron Māori last year, kia ora koutou. We've made it compulsory this year for Year 2 and 3 students to do Iron Māori. So in their fees, they have to do the quarter Iron Māori in November – we have a few nervous students at the moment. But because they've come into the programme, it's a commitment for them to give something back. And we know if they go through this experience, they'll have to train and that they'll be better for it in terms of being able to share their experience and their skills with their whānau. So we kind of make no qualms about that, now that it's compulsory. We had a few protests when we mentioned it at the start of the year, but everyone's accepted it now in different ways and they're into it. So in November this year, we'll take all of our Year 2 and 3 students to Napier, and they'll do this and we hope from that experience, they can then turn around and offer those things to their whānau.

The other thing we've started to look at is the relationship between testing in a physical sense as well as an intellectual sense too. So when the programme started, we used to fitness test at the start of the year and at the end of the year. We now do this process five times a year, and it's revealed all sorts of interesting things; what it's saying for us is that our students, who are all Māori, actually like the idea of competing against themselves and they've started to warm to the idea of competing against each other, which kind of goes against the normal mentality in some ways that "ehara tēnei i te whakataetae." But again it's revealed some interesting things for us in terms of the way we conduct assessments. For those of you that were here for the Kei Tua o te Pae conference last year, there was some really interesting kōrero around tikanga, kaupapa, aronga, Mātauranga Māori, and this is Charles Royal's paradigm, and you'll be familiar with this in terms of tikanga arising from kaupapa in a spontaneous, organic way. Compared with the model on the right, and often I think there's a misconception that tikanga are rules that are handed down by a higher authority or a higher level, and in reality I think we kind of have both. People define tikanga as both of those things in many cases, but our interest is in Charles' model on the left and at Te Wānanga o Raukawa we sort of espouse this model in the things that we do. For Ngā Purapura, we've tried to steer clear of being prescriptive about what constitutes being well and being healthy and if we get the kaupapa right, and we're still in a trial period at the moment, we know that what's going to come out of that hopefully are organic and spontaneous actions, behaviours, practices that reflect the values of Te Wānanga o Raukawa. Matua Whatarangi yesterday talked about those values, all 10 of them, and so our approach with Ngā Purapura is that if we are clear about what the values or the kaupapa are of this place, people will interpret these values in their own way and that the actions, behaviours, practices that they exhibit and engage in will hopefully be a reflection of the kaupapa. So it's an interesting model and it always interests me in the ways that this model can be applied to different kaupapa, but what it also does suggest is that when it comes to exercise, in some cases anyway, it is important not to be too prescriptive with whānau and give them a bit of freedom and space to be comfortable with what they do and let them experiment and find their own way, and offer advice when called upon.

And so as I said we've been open just over a year. It's been quite a busy year, but we're starting to see a few trends and patterns emerging since we opened in, like I said, February last year. One of the biggest things, I think, that we're aware of is the concept of whakapapa and its importance in the realm of oranga. I think Trevor yesterday talked about the idea of layering one thing on top of another to connect with that concept of whakapapa, and what we've come to see too is that that approach is a very valid way for Māori to engage in well-being, that what they did last year is the foundation, if it was the first year engaging in some sort of exercise, kei te pupuri tonu ērā maharatanga. So what we find is that people are laying down experience and are revisiting that, and learning from it and growing and developing. So whakapapa is a really important mechanism and a tool for us.

In terms of motivation for people who are engaging or coming to us to say, "I want to get fit" or "I want to lose weight," we try to steer clear of the scales and I guess our approach is to get our people anyway to think about their whakapapa, nā wai koe? Nō hea koe? Ko wai tō iwi? and to have a think about the historical context of their whānau and what are the whakapapa traits, if you like, of their mother's side and their father's side, because that will give them an idea of the passage of distance that their tūpuna travel to a particular area, the types of engagement physically that they had with their environment. For example Mum's side is Ngāti Porou, and she always talks to me about the fact that all of the Aunties were good swimmers and they could all dive at some stage in the life. Mum, on the other hand, was good on the horse but she didn't swim as much as her Aunties, so there's a bit of an intergenerational thing there too. But what it does do is point out the fact that to try to get some motivation for people, they need not look further than their own whakapapa to establish that this is what their people did. So Mereana yesterday talked about the fact that everybody that comes here does iwi and hapū studies as a component of their studies. So for us, we try to start there. And for people who are having trouble getting motivated, encourage them to look at their own whakapapa; where did their people come to? If they are unable to determine that, we just say think about Hawaiki your people came across a long ocean from a distant place and they had to travel a long, long way so obviously there are some endurance genes in there. So again, this is something that is emerging for us and I think we need to explore whakapapa more as a valid tool for engaging our people in those things that will lead to increased well-being.

Daily rituals are important and again, we are seeing evidence of that now. We've got some kawa oranga students in Year 3 now who almost all of them have given evidence that they engage in their own daily ritual. So, again just going back to the model of tikanga and kaupapa, these are organic, spontaneous things that are coming out of a kaupapa, without us being too prescriptive about what constitutes a good exercise programme, and so on and so forth. The other interesting thing at this stage – and like I've said we've only been open for a year – is the toa takitini concept of engaging together: critical mass, having a group engaging in a particular kaupapa related to well-being. We probably already knew this anyway, that for our people there is a natural inclination to partake, to participate in things, within a group context. We've got a number of groups who do their own thing. There's a group of middle-aged pakeke who cycle; they meet at the back of Ngā Purapura three times a week, they do a 20km block and that's them. There's another group, primarily wāhine, who go to Haruatai Pool, at six o'clock, three times a week and they do their thing. And so, what we're finding is that there are these groups that are starting to spring up that have a particular kaupapa and people are starting to align themselves with that kaupapa. If you're aware of this, this big word here, epidemiology or study of the causes of illness and disease over the lifetime and it's suggesting to us that if we can give people the things they need earlier in their lifetime – so the information, the tools, the confidence to engage in a physical way in their 20s, 30s and 40s, the ability to make good decisions about kai and nutrition – when people move into their 50s, 60s and 70s, they're going to be less reliant on health services and they're going to be less reliant on a GP and have a greater sense of control and autonomy over their health.



This is a model I've been working on recently and it's really just a reflection of what we've seen. We've only been open for a year, and kawa oranga has been in effect for almost three years. We've tried to figure out what the key critical success factors in the people that have been using this place are. So it's not speaking for the people outside of kawa oranga or the Wānanga, but what we tend to see is that people are engaging in daily rituals, so I've called that kawa oranga – that's the name of our programme. But kawa in some ways is interpreted as being a ritual or rituals and the people that are sustaining their engagement in physical activity all tend to have a daily ritual. My tuakana Nathan is going to talk tomorrow about Tū Toa and they have a daily ritual. Most of our students now have worked out a ritual that works for them; whether it's getting up first thing in the morning, using Maurioho at lunchtime, most of those people who are engaging over a long period of time – *i.e.* they not quitting after six weeks – they've found their own kawa. Mutunga wiki; "Weekend Warriors" what we're finding – and this is probably true in some ways of Iron Māori – I see a few of you who are linked in to Tri Pōneke and those groups as well. A growing trend among our whānau is this idea of having a kaupapa in the weekend in addition to a daily ritual. So particularly for some people, if you take Iron Māori as an example, there tends to be a kaupapa that happens in the weekend, whether it's a run, a beach run, or a bike, where everyone gets together Saturday morning. Those are some of the patterns that are becoming more evident now. For those of you who don't play sport anymore, you might be familiar with this: you kind of finish sport and you're looking for something else. Iron Māori is interesting because this thing around mutunga wiki is a feature of most of the older participants in the event, that throughout the year these groups are popping up and they're engaging in a weekend activity. So it appears to be a kaupapa motuhake. It's not necessarily what happens on the Monday to Friday and tends to have a higher intensity in some ways. So if it's a 20km bike during the week, we see now that people tend to go out for a longer period of time, which makes sense because they don't have to go to work in that period. And again, people are either doing this on their own or actually coming together as a group, pushing out further, he hui ā-marama.

The other thing that is interesting is that people are coming together to wānanga. Wānanga is an old tradition/concept that we do very well as Māori but in the physical sense, in terms of taha tinana these wānanga are becoming more popular around the motu as people start to pick up on a particular element of well-being, whether it's swimming, running, or Cross Fit, endurance training, there seems to be a trend now to monthly hui, coming together for a specific element of well-being. It tends to also have a link to seasons of the year, and again for us as Māori, it's pretty important. Raumati, Koanga, Ngahuru, Hotoke and I think if we think back to the way our tīpuna operated too, there's a natural synergy with the tides, with the moon, and with the seasons of the year. So, the more that we can encourage our people to be attuned to those natural occurrences within the environment, I think the more valid our approach might be. Finally, he hui ā-tau, a lot of you I know engage in things like the Hopuhopu Māori touch rugby, you take your children there at the end of the year, Iron Māori is another example, Te Matatini where Māori tend to enjoy coming together. We do it very well in wānanga, but what we see now is that Māori are taking that concept and applying it to te taha tinana. I guess the classic example right now is Iron Māori, where it's grown from 300 participants in 2009, it's pushed right up and as a result, it's now held in Queenstown, Taranaki, and so on. So the idea of a pilgrimage, for want of a better word, where people come together to celebrate a kaupapa, is a worthwhile tool to explore and to investigate. As teachers of Māori students, I think it is something we could potentially engage in more; graduation is the obvious one, we bring our students together once a year for graduation. But it raises the question though, "Can we find other kaupapa, other reasons, to bring our people together not just at the end of the year, but throughout the year as well?"

So those are some of our observations so far. What we don't have, unlike some of our speakers yesterday, is qualitative research, quantitative research on paper to give you, and that's probably our next task. But, at the very least, these are the things that we are observing on a regular basis. There are some challenges, I think, that we've become more aware of over time, not just since Ngā Purapura opened but before that as well. We tend to spend a lot of time rehabilitating adults, pakeke, without giving focus to tamariki and talking about at-risk taiohi, tamariki nohinohi. Unlike most of us, a lot of our other children live in situations where they are constantly exposed to violence and risks and threats to their physical well-being. Although we tend to spend a lot of time rehabilitating parents and adults, we haven't really found an effective way to give those tamariki tools to look after themselves in a physical sense. So there's

a challenge for us as Māori. We've got a good example with taiaha and patu and those things, ngā mahi a Tūmataunga, but I think there's a challenge for us, which is giving our children the tools to look after themselves and their physical well-being if they're at risk. And so, I guess the challenge for us is to find a kaupapa to do that. There's a lot of examples of forms of self-defence around the world. Here is a more modern example: aikido, which came about in the 1940s. It's a modern example of an approach to looking after or being a kaitiaki of your own people. And I think for Māori, we need to find ways to empower our children and our people to neutralise threats to their well-being and be able to negotiate important situations where they might be at risk.

So for us at Ngā Purapura, currently we don't have a system that draws from kaupapa and tikanga, a system that we can teach within kura, kōhanga reo. So please, if you have any ideas whakaaro, now's a good time to be thinking about that. We've started seeing people who are able to apply themselves in other ways but in terms of self-defence, I think there's a need for it. It needs to be in Te Reo, it needs to be a kaupapa and a tikanga so let's see what the future brings. To whakakapi, Ngā Purapura is about looking at initiatives that are going to promote well-being. We'll often say that this isn't the 'be all and end all' for physical fitness, it's a starting point for people. Our hope is that people who come to us can actually leave this whare at some point and explore the environment, Ranginui, Papatūānuku, Tangaroa, and be confident in the fact that their kete has enough tools in it to be able to sustain them throughout a lifetime. I guess, if we move beyond te taha tinana, and we think about all those taha, it's important now, I guess, to be looking towards a global level: "How can we prepare our students so that they are not only able to kōrero Māori and engage with te ao Māori effectively, but they can go to Silicon Valley, for example, and engage there?" "What are the tools that they need to be able to move into that realm?" Technology is changing at a frightening pace. It's imperative for us as tertiary education providers to prepare our students to be competitive at a global level. So whilst I think we do a lot of things really well, we need to see more Māori faces in that realm as well and we need to be able to prepare out tamariki and our taiohi, so that they can engage and be confident moving into a global realm and take with them te reo, tikanga and kaupapa, but utilise the other elements that they have to be competitive on that stage as well. So there are a few challenges, particularly as technology keeps changing and advancing – how can we prepare our students so they can be competitive outside of this place at that level?

A final thing that I'd say too: we often tend to equate success with graduation. When someone graduates, there's a success story and that's right, it is. But I think it's often important to look beyond that and to think about what the students do when they leave us, what do they go into, what area they move into – can we equate that with success? So, if someone goes through and has a programme of study, we would hope it prepares them to engage in a positive way in other areas. So I think when we are looking at determinants of success, there's a bit of study that needs to be done about where people go to after they leave us. So as a few of our speakers have touched on, it's important to be cognisant of when our students leave us, that we need to try to maintain a network, a connection with them so that we know where they are, that we know what they're doing. And that if they're having difficulty with getting into an area that they want to specialise in, perhaps we can give them the support that they need. This photo was taken on Kapiti Island a couple of years back, but that's a group of our students. A good whakataukī to finish with in terms of looking to the future, "*Whāia te pae tawhiti kia tata. Te pae tata whakamaua kia tina.*"

**Ruma Karaitiana**  
**Chief Executive,**  
**The Building and Construction Industry Training Organisation**  
*Rangitāne, Ngāti Kahungunu, Ngai Tara, Ngāi Tahu*



## **Future challenges for Māori participation in industry training**

### **Introduction**

*Māori educational outcomes are improving...* Over the past decade, tremendous progress has been made in Māori educational outcomes. Fewer Māori are leaving school with few or no qualifications, while considerably more have achieved NCEA and become eligible for university or other tertiary study. Māori aged over 25 years are studying at noticeably higher rates than non-Māori in this age group and will be well placed to re-enter the workforce with valuable skills. Māori are also completing more tertiary qualifications than before, and working Māori are participating in more industry training.

A solid foundation exists through the Ministry of Education's Ka Hikitia – Managing for Success: The Māori Education Strategy 2008–2012, which is a long-term strategy likely to contribute to further gains in Māori educational achievement.

*...but challenges remain.* Non-Māori have also improved educational achievement in recent times, so a gap still remains in school leaver attainment. At the tertiary level, Māori participation tends to be clustered in the older age bands, with younger Māori (those aged under 25 years) less likely to be enrolled at a tertiary institution. It is also significant that two-thirds of Māori who complete their qualifications are female.

Māori male underachievement is noticeable at all levels of the education system. Māori tertiary participation also tends to be highest at the lowest level (levels 1–3), with slightly fewer Māori than the total population at the degree level or higher.

Developing skills among younger Māori is crucial not just for the individuals concerned, but for the future of the labour market. The goal for New Zealand to become a highly productive 'knowledge economy' requires a range of focussed technical and professional skills. Māori are not participating in these qualifications at the same rate as non-Māori. This raises important questions about how the school and tertiary education system respond to Māori educational needs and aspirations, as well as issues about the quality of careers guidance that youth receive, and whether cultural or financial considerations (such as course fees) determine study choice.

To respond to globalisation, productivity and technology challenges over the next 15 years, a workforce with a greater range of skills, knowledge and experience is needed. A more educated workforce can adapt to new technology more easily. Technology change will play a leading role in improving productivity, and it will increasingly transform the workplace and bring new skill demands. There will also be increased demand for skills associated with 'knowledge work': cognitive skills such as abstract reasoning, problem solving, communication and collaboration. Existing skills in the most high-value sectors of the workplace will need to be frequently updated in the future.

The construction industry has workers who are relatively skilled, more flexible and more used to changing jobs. This resilience will help mitigate the longer-term consequences of job loss for workers, and the Christchurch earthquakes rebuilding programme will create a captive market for construction workers from 2012–2014. The majority of the current workforce will still be in the workforce in 2020, so Māori workplace training must be a priority.

## Māori in industry training

Many Māori begin and end their tertiary education within the industry training sector. Tertiary Education Commission (TEC) data for September 2012 identified 89,364 learners active in industry training system, of which 13,087 identified as Māori. However, a further 11,278 of these were identified as "Not Stated" or "Other". The industrial environment is more likely to refuse ethnicity identification than the mainstream education environment so it is very possible that a good proportion of the other or unknown learners are also Māori.

As a group within tertiary education, Māori in industry training are little known about and hardly ever researched. As a result little attention is given within the system to the particular needs and/or differences in circumstance for this group.

Most research on Māori in the tertiary sector does not include learners in industry training although in the past year Ako Aotearoa has funded two useful contributions both of which had BCITO involvement:

*Kerehoma, C. (2012). Māori Learners in Workplace Settings.*

*Kerehoma, Connor, Garrow, & Young. (2013). A Model for Successful Māori Learners in Workplace Settings.*

Initial outcomes from this research tells us that well-understood concepts and practices for Māori in the tertiary sector do not apply or work in the industry training context. This means we have to actively modify and recreate our current strategies and challenge our current beliefs and assumptions.

## Some comparative data – BCITO and industry training in general

Māori will be an increasingly important segment of the labour market as the total New Zealand population ages and the numbers aged over 65 years are set to increase significantly.

There is a need to maximise the potential of Māori as they enter the labour market. For Māori already in the workforce, workplace training is the key way to improve or create new workplace skills.<sup>1</sup>

### *Issue 1: Māori trainees in level 4 and above were under-represented in 2009 when compared to all industry trainees.*

This accounted for 27 per cent of the total Māori trainees in 2009, while one-third of all industry trainees were enrolled at this level.<sup>2</sup>

By comparison, the BCITO data (from 2003 to December 2010) shows that the majority of Māori trainees signed up for the National Certificate in Carpentry:

- 2456 Māori trainees (75% of total Māori students) signed up for level 4 qualifications in carpentry and other specialist trades
- 618 signed up for levels 2 or 3 specialist trades qualifications.

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<sup>1</sup> Māori in the New Zealand labour market (Department of Labour, 2009).

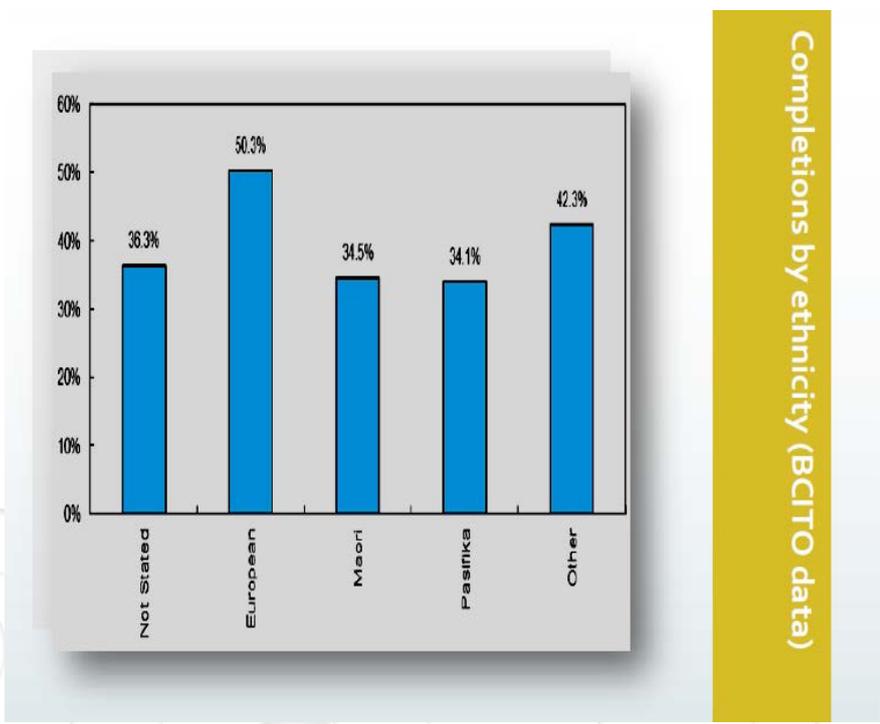
<sup>2</sup> Māori tertiary education students in 2009, Mieke Wensvoort, Tertiary Sector Performance Analysis and Reporting (Ministry of Education, 2011).

**Issue 2: Māori trainees are less likely to complete industry training.**

When a completion rate was calculated eight years after starting study in 2002, 20 per cent of Māori trainees had completed a qualification in 2009. Of all industry trainees who started study in 2005, 31 per cent had completed a qualification by 2009.

By 2009 34.5 per cent of BCITO Māori trainees completed qualifications, which is better than the total for industry training data – even given the higher participation rates of Māori in the construction industry. However, in comparison to all other ethnicities registered for training with the BCITO, Māori and Pasifika trainees are the least likely to complete.

As noted earlier, there may well be a further group of Māori learners in both the “Not Stated” and “Other” groups.



**Issue 3: The Māori student population is older than New Zealand's total domestic student population with only 37 per cent of Māori students aged under-25 years, compared to 43 per cent of all domestic students who are studying at a tertiary level – but this trend is changing.**

The September 2009 Household Labour Force Survey figures show a 17.2 per cent increase in 15 to 24-year-old Māori engaged in formal study, compared to a year earlier.

This could translate into upskilling and should ensure that students entering or re-entering the workforce are better positioned for the improving labour market.

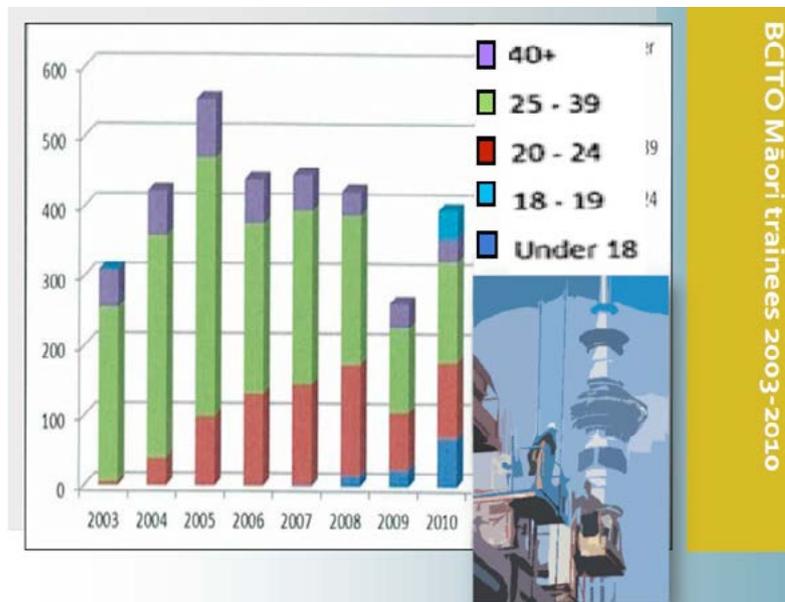
The 2026 projections of the population show the proportion of Māori under-25-year-olds is expected to be about 50 per cent of the total Māori population, while for the total New Zealand population the expected proportion is about 30 per cent.<sup>3</sup>

BCITO data from 2003 to December 2010 shows that the largest group of Māori trainees is 25 to 39-year-olds.

BCITO data also reveals that Māori entered apprenticeships at a younger age from 2008 onwards.<sup>4</sup>

In the built environment sector, 15.6 per cent of modern apprentice trainees are Māori. There is also continued strong growth in Māori Gateway placements:

- In 2009, 2,850 Māori learners took part in a Gateway placement, up by 18 per cent on the previous year. (There were 1,350 Māori learners placed in Gateway five years earlier.)
- In 2009, 1,480 Māori females and 1,370 Māori males participated. 1,720 Māori Gateway learners achieved a positive outcome.



By 2010 there has been a growing proportion of BCITO Māori trainees aged under 18 years, which is accounted for by BConstructive and Gateway students entering the workforce straight from school. From a total of 99 Gateway students signed up since 2006, 81 were enrolled in 2010.

<sup>3</sup> Māori in the New Zealand labour market (Department of Labour, 2009).

<sup>4</sup> NZIER analysis based on data supplied by BCITO, November 2010.

## The BCITO challenge

Within all this data resides a significant challenge for the BCITO.

The identified BCITO Māori trainees totalled 937 in 2012, 847 of which were enrolled in programmes at level 4 or above on the framework. The participation and completion statistics were such that the BCITO was not facing any pressure to improve performance for its Māori trainees.

However, the difference between the completion rates of BCITO Māori trainees and those identified as European was galling and became the focus of an internal challenge, which was willingly taken up by the organisation. In 2010 a deliberate strategic decision was taken to work on closing the gap.

Initially this work was guided by a construct of successful models of delivery for Māori in trades training identified by Building Our Future (Te Puni Kōkiri, 2009), which identified that:

*When considering those Industry Training Organisations and other models of delivery which have been successful in the delivery of industry and Trades Training to Maori, six factors have been present – having programmes that:*

- *Are targeted specifically at Māori*
- *Are tailored for Māori (with pastoral support mechanisms in place - mentoring)*
- *Have strong input (both directly and indirectly) from local Māori communities*
- *Have a strong Māori presence within the ITO (or central body which brings the partners together)*
- *Have access to multiple funding sources; and*
- *Have strong links with local business and business groups.*

*Māori-focused mentoring programmes across the sector set high expectations for Māori learners as this is recognised as a key factor for raising Māori achievement. Being part of these various mentoring programmes help students to aim higher than just passing grades, but also to set goals and reach their full potential.*

*Setting high expectations is often a shock for students, but with the mentoring support of others, students begin to believe in their abilities and achieve their goals.*

In setting out to meet its self-imposed challenge the BCITO recognised that it did so in an environment of internal neutrality of support within its own team and within the employer and industry community, which is characterised as being supportive of equality but not familiar with concepts of equity.

At the same time it was the beneficiary of three significant positive components. The first of these came from the positive memory of the Māori Trade Training Programme and the resultant strong belief that Māori have an established place in the construction industry and that Māori are hard workers and skilled tradespeople.

The second was the recent BCITO heritage, which arose from a 2008 team-building exercise called Project Te Araroa, when 50 of the BCITO team went to the East Coast and completed construction jobs at St Stevens Church/Whare Karakia; Matahi Marae; Tutua Marae; Potaka Marae; and Hinerupe Marae. This left a strong sense of Mātauranga Māori within a core group of staff that could be built on.

Finally, the BCITO had been working for some time with a number of Iwi, supporting their initiatives in this area so it went into the journey with positive expectation/support from Iwi.

The core challenge the BCITO faced was how to do something collective when all its learners are located separately on individual worksites and never come together. The only answer was to change every separate interaction with a requirement to change our people through knowledge, comprehension and understanding (arguably the essence of Mātauranga Māori).

In 2011, Garyth Arago-Kemp was appointed Kaitakawaenga Māori responsible to lead strategy development. Key parts of our strategy are:

- *boost Māori apprentice success and completion rates*
- *boost Māori participation in higher-level qualifications and career prominence*
- *boost Māori employer and trainee engagement with formal training*
- *boost community involvement in supporting formal training*
- *support field staff working with Māori apprentices and employers*
- *upskill field staff in Māori learning and cultural concepts*
- *mentor field staff in working with people from different cultures*
- *increase cooperation and interaction with communities and stakeholders.*

Completed and approved, this was piloted in the BCITO Midlands Area throughout 2012. In 2013 Ropata Wharehinga was appointed Kaitautoko Māori/Coordinator and the pilot rolled out nationally starting in the BCITO Northern Area.

2013 Key Tasks in what are the first steps of a long journey are:

- *support field staff working with Māori apprentices and employers*
- *upskill field staff in Māori learning and cultural concepts*
- *mentor field staff in working with people from different cultures.*

It is our view that success in the particular journey where BCITO Māori trainees are overwhelmingly the only trainee on the particular employing organisation, and most likely the only Māori, can only be achieved if the individual BCITO staff member who supports them does so with a strong sense of Mātauranga Māori.

For the BCITO it is important that we acknowledge that this is a journey of our own making.

### **Te Ako Tiketike: A model for successful Māori learners in workplace settings**

At the Tuia Te Ako 2013 hui, Ako Aotearoa is launching the research which they funded (and the BCITO participated in) Te Ako Tiketike: A Model for Successful Māori Learners in Workplace Settings.

Along with the other participant ITOs, the BCITO expects that this research will continue to inform and flavour the BCITO response to improving the outcomes for BCITO Māori trainees as the journey continues.



## PROGRAMME DAY 3, THURSDAY 11 APRIL

TIME	TE RĀRANGI WHAKAHAERE Programme	VENUE
<b>Theme Three: Kairangi – excellence in creating innovative solutions to contemporary issues for Māori learning success</b>		
7.30am – 8.30am	Breakfast	Wharekai
9.00am – 10.00am	<b>Kaikōrero – Kairangi: Expanding a Māori conception of excellence</b> <i>Ani Mikaere, Kaihautū, Te Wānanga o Raukawa</i> <i>(Ngāti Raukawa, Ngāti Porou)</i> <b>Chair:</b> Mereana Selby, Te Wānanga o Raukawa	Mauri Tū, Ngā Purapura
10.00am – 10.30am	Kapu tī / Morning Tea	Ngā Purapura
10.30am – 12.00pm	<b>Te Tēpu - Kairangi</b> <i>Nathan Durie, Te Wānanga o Raukawa</i> <i>Wally Penetito, Victoria University of Wellington</i> <i>and others</i> A structured discussion with a seed group of specially invited panelists. The panellists will open the discussion with their response to some key questions around the subject of kairangi. Spare places at te tēpu are available, and members of the audience will be encouraged to take up these places when they feel they have a contribution to make. Members of the discussion group leave te tēpu when they have had their say, making room for new participants. This provides an effective means of exploring the breadth of opinion on current issues relating to Māori success in tertiary education.  Te Tēpu will be facilitated by Mereana Selby.	Mauri Tū, Ngā Purapura
12.00pm – 12.30pm	<b>Whakakapi i te hui</b> <i>Ngahiwi Apanui, Ako Aotearoa</i> Karakia	
12.30pm – 1.30pm	Tina / Lunch	Wharekai



## Kairangi: Expanding a Māori conception of excellence

### Kaikōrero Matua Keynote Speaker

Ani Mikaere

Kaihautū, Te Wānanga o Raukawa

Ngāti Raukawa, Ngāti Porou



Ani Mikaere, Ngāti Raukawa and Ngāti Porou, is currently Kaihautū of Te Whare Whakatupu Mātauranga, where she also tutors in the Ahunga Tikanga programme. Recent publications include *He Rukuruku Whakaaro: Colonising Myths, Māori Realities* (2011, Huia Publishers & Te Tākupu, Te Wānanga o Raukawa).

### A Māori conception of excellence

A logical, if somewhat predictable, starting point for this address is simply to remind ourselves that we have a long tradition of excellence. When we consider the extraordinary navigational feats of our ancestors, from Kupe to Toi, and those who travelled on the waka with which most of us associate ourselves, it is immediately apparent that such journeys would not have been possible without an entrenched culture of excellence.

Pei Te Hurinui Jones' account of the preparation for and undertaking of the Tainui crossing to Aotearoa is illuminating in this regard. When the decision was made to leave Hawaiki, Whakaotirangi went immediately to her father, Memeha-o-te-rangi, to obtain the mauri, Puranga. The best expert, Rakatāura, was chosen to build the waka. He brought with him three specialist adzes<sup>1</sup> to undertake different aspects of the work. The tree from which the waka was to be constructed was carefully selected. Before felling it, Rakatāura consulted Māhurangi, who instructed him on how the canoe should be built. It was to Māhurangi that Rakatāura turned when the tree repeatedly righted itself during the night after having been felled. In accordance with her instructions the correct tikanga were observed and, at the fourth attempt, the tree remained on the ground. Trouble occurred within the waka-building team, resulting in the waka refusing to budge when it had been completed and was due to be hauled to the sea. This was despite the reciting of the appropriate karakia. It took additional karakia from Hoturoa to overcome this obstacle, enabling the waka to be launched and named. Marama observed that the waka was not sitting well in the water, whereupon it was returned to shore and further hollowed out.

It is clear that each of those chosen to be a part of the voyage was there for a reason: Ngātoroirangi and Riukiuta were both navigators; Whakaotirangi carried the seeds and the knowledge to cultivate kūmara in a strange new land; others were responsible for carrying various mauri and were expert in the range of karakia deemed essential to deal with the challenges they could expect to face during the journey. The purpose for which this collective endeavour was undertaken is also significant. It was about survival, which, it was understood, necessitated a dramatic transformation in their circumstances so that future generations might flourish.

<sup>1</sup> Hahau-te-pō, the felling adze; Paopao-te-rangi, the splitting adze; and Manu-tawhio-rangi, the shaping adze (Jones, 1995, pp. 16-17).

You may wonder how this discussion is relevant to the topic that I have been asked to address today. I believe it reveals the key ingredients of a Māori conception of excellence: confidence in an accumulated wealth of knowledge; the carefully managed pooling of expertise; rigorous attention to detail; the willingness to innovate; a significant degree of courage; and a dose of pure genius, thrown in for good measure. It is my view that this somewhat imposing list of elements forms the tradition of excellence that has been handed on to us through the generations. It is now our responsibility, and our privilege, to uphold it.

## Colonisation and the myth of natural inferiority

A number of theorists have written about the necessity for colonisers to create an image of the colonised, without which the presence and conduct of the coloniser would be difficult to justify.<sup>2</sup> This is achieved through the creation of myths that exalt the coloniser while humbling the colonised. Freire lists a startling range of oppressor-generated myths, including one that I would like to focus on today: the myth of the natural inferiority of the oppressed (which is contrasted with the inherent superiority of the oppressor).<sup>3</sup>

A Māori tradition of intellectual rigour and academic excellence did not fit with the myth of our natural inferiority that was an essential part of the colonising project here in Aotearoa. You will all know that successive educational policies were implemented to convert the myth of Māori intellectual inferiority into reality. From 1867 the Native Schools were required by statute to conduct all teaching in English and, up until their disestablishment in 1969, the schools remained essentially assimilationist in focus.<sup>4</sup> This meant that the body of knowledge in which Māori children might formerly have sought to excel was now defined by the state-imposed education system as worthless. Māori fields of knowledge, including te reo Māori, came to be regarded as inherently inferior, indeed as the very antithesis of excellence.

Moreover, while Māori children were being forcibly Europeanised, they were also deliberately denied access to the full range of academic disciplines that were available to their Pākehā peers. You will all have heard of early education department officials such as the Inspector of Native Schools, W. W. Bird, who famously argued in the early 1900s that the central aim of Māori education was to prepare them for life amongst themselves, as opposed to encouraging them “to mingle with Europeans in trade and commerce”.<sup>5</sup> Māori secondary schools that offered academic subjects were persuaded by the Education Department to change their focus: Te Aute College, for example, was pressured to replace its matriculation programme with agricultural training, while Hukarere College was persuaded to replace academic subjects with needlework, cooking and domestic work.<sup>6</sup>

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<sup>2</sup> For example: A. Memmi (1991) *The Colonizer and the Colonized*, p. 79; and P. Freire (2000) *Pedagogy of the Oppressed*, pp. 139-140.

<sup>3</sup> Freire (2000) 139-140.

<sup>4</sup> Simon & Smith (2001) 111.

<sup>5</sup> Simon & Smith (2001) 112.

<sup>6</sup> Walker (1996) 162-63.

The results of this cynical exercise in creating a reality to match the colonising myth of Māori ineptitude were entirely predictable, and will be well known to you all. On the one hand, levels of fluency in te reo amongst Māori school children plummeted dramatically, from 90 *per cent* in 1913 to fewer than five *per cent* in 1975.<sup>7</sup> On the other hand, by 1960 the Hunn Report was reporting a statistical blackout of Māori at the higher levels of education, with only 0.5 *per cent* of Māori secondary school pupils making it as far as the seventh form.<sup>8</sup> Matters were not helped by the ongoing practice of scaling School Certificate marks to ensure that students taking “academic” subjects would enjoy higher pass rates than those who had been steered into “non-academic” subjects. In 1982, for example, Latin and French had pass rates of 86 *per cent* while Māori languished at the bottom with a pass rate of just 41 *per cent*.<sup>9</sup>

Little wonder that Walker described secondary schools as “the choke-point that allowed only a thin trickle of Māori into tertiary education”.<sup>10</sup> Furthermore, Māori invisibility within the tertiary sector was not limited to an absence of Māori students within the university system – it was also the case that Māori content was nowhere to be found in university programmes of study. During the 1920s Apirana Ngata worked hard to have te reo Māori included in the Bachelor of Arts degree on the same basis as foreign languages such as French, Italian and Spanish. He also anticipated the future expansion of courses to include the teaching of Māori traditions, history, art and culture. While the Senate of the University of New Zealand was initially resistant to his proposals, he eventually persuaded its members that the literature necessary to sustain the teaching of the language as an academic discipline existed. His lifelong commitment to gathering of material for *Ngā Mōteatea* was, in part, a response to the Senate’s initial doubts on this point. While his proposal was accepted in 1925, the actual teaching of courses did not begin at Auckland University until 1951; at Victoria University it was the mid-1960s before any such courses were offered.<sup>11</sup>

## Contemporary understandings of excellence in tertiary education

I am going to follow the advice of various wise people who have spoken before me, and limit my observations to what I know – which means that I will be talking principally about the universities and then about kaupapa Māori spaces such as the wānanga. This is not to suggest that the conception of excellence isn’t relevant to all parts of the tertiary sector: listening to Ruma yesterday reminded me of just how important excellence is in the tertiary environment that he was speaking about. We all know what a difference an excellent tradesperson makes. We can also surmise that the people responsible for constructing the waka that brought our tūpuna here were highly skilled and meticulous craftsmen.

### The universities

It would be nice if we could state with confidence that the myth of our natural inferiority is firmly in the past. Unfortunately, both the myth itself and the deliberate utilisation of policy to clothe it in reality have cast long shadows, traces of which clearly remain.

When Ngata was making the case for the inclusion of Māori content within the curriculum offerings of the tertiary sector, he noted a total of just fifteen Māori students attending university at that time.<sup>12</sup> Nearly a century later, Māori students are a more visible presence within universities across the country, but statistics show that they are still significantly underrepresented within the sector.<sup>13</sup>

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<sup>7</sup> Durie (1998) 60.

<sup>8</sup> Walker (2004) 203.

<sup>9</sup> Walker (2004) 243.

<sup>10</sup> Walker (1996) 164.

<sup>11</sup> Walker (2004)194; Walker, (2001) 223-4.

<sup>12</sup> This was during the 1920s, Walker (2001) 223.

<sup>13</sup> For example, in 2008 the annual reports of New Zealand universities showed that Māori made up an average of 8.9% of EFTS, with figures ranging from 21.2% (Waikato) to 5.1% (Lincoln); Victoria University of Wellington Equity and Diversity Strategy 2010-2014, p. 18.

And, of course, statistics can only tell us so much. As we heard from Ivy yesterday, Māori students within tertiary education still face numerous obstacles. And then there is the question of how Māori students are perceived within these institutions. On the one hand, there has been a great deal of encouraging information shared at this hui about completion rates and about Māori student success at all levels of the university system. And that's great news. Yet I still have some niggling doubts. Anecdotal accounts across three generations of my own immediate whānau suggest that negative or patronising attitudes about the potential for Māori students to excel are depressingly hard to dislodge.

There is also the question of how Māori language, traditions, history, art and culture – the subjects that Ngata fought so hard to have accepted as valid disciplines within the university system – are positioned within these institutions. Ranginui Walker has traced the gradual introduction of Māori Studies departments within the universities, noting that these departments have provided user-friendly environments for Māori students and describing them as “first points of entry into university” for many.<sup>14</sup> However, there can be no doubt that the very notion of a Māori Studies Department located within a Western tertiary institution is problematic:<sup>15</sup>

*The way it sits at present in tertiary institutions, Māori Studies can only be defined as being the study of Māori people, as if they were objects for scientific scrutiny. It is the study of Māori language, customs and traditions within the European conventions of organising and transmitting knowledge.*

This statement nicely articulates the source of the personal discomfort that I often felt with Māori Studies while I was at university. It was a feeling that I somewhat guiltily kept to myself because I realised that, despite my reservations, for many Māori students Māori Studies provided a crucial sanctuary in an otherwise hostile environment. As pointed out by earlier speakers, part of the problem doubtless lay with the fact that Māori Studies programmes were initially located within anthropology departments and largely populated by non-Māori staff. These days, Māori Studies departments stand alone and their staff are usually exclusively Māori. But do these developments cause my doubts to magically disappear?

Since leaving the university environment to work at Te Wānanga o Raukawa, I have sometimes wondered how a proposal to set up a Pākehā Studies department here would be greeted by the New Zealand Qualifications Authority, and by Pākehā people in general. I strongly suspect the suggestion would be taken as an insult – but why? Every academic discipline currently taught within Pākehā tertiary institutions – law, language, literature, science, philosophy, politics, and so on – could readily be contained within the umbrella-category of Pākehā Studies. I suspect that part of the reason for the likely negative reaction lies with Albert Memmi's explanation of “the mark of the plural”, a term that he uses to describe one of the methods utilised by the coloniser to depersonalise the colonised:<sup>16</sup>

*The colonized is never characterized in an individual manner; he is entitled only to drown in an anonymous collectivity (“They are this.” “They are all the same”).*

<sup>14</sup> Walker (1996) 167-8.

<sup>15</sup> Walker (1996) 167.

<sup>16</sup> Memmi (1991) 85.

One reason why I suspect Te Wānanga o Raukawa would never seriously consider setting up a Pākehā Studies programme, aside from the fact that we are more interested in focusing on ourselves than on others, is that doing so would necessarily imply that Pākehā people are entitled only to drown in an anonymous collective; that it would be acceptable to depersonalise them, to deny them the basic courtesy of acknowledging that they might have their own individual characteristics or circumstances – “They are this.” “They are all the same.” Our foundational kaupapa, particularly manaakitanga, would prevent us from even contemplating such mana-diminishing behaviour.

My use of the word “contained” to describe the practice of clustering all aspects of study pertaining to Pākehā within a single, catch-all category provides a further clue as to why such an approach is unlikely to find favour at Te Wānanga o Raukawa. Containment is, by definition, restrictive and limitation is surely the direct opposite of expansive thought. I find it impossible to reconcile the pursuit of excellence with the notion of constraint.

Lest I be seen as picking on Māori Studies, it is certainly not the only discipline that runs the risk of being hemmed in by restrictive thinking within the university setting. In fact, much of what is taught at university is mind-numbingly formulaic, with excellence measured purely in terms of the exactness with which the formulae are adhered to. The discipline of Pākehā law serves as a useful example. The LLB student is trained to approach problems in a particular way. Over a period of up to five years, she or he acquires a set of skills that enable the completion of a number of essential tasks: sorting through a set of facts to distinguish the significant from the irrelevant; identifying, interpreting and applying the relevant legislative provisions; analysing the applicable case law; and so on. Each of these exercises must be conducted in accordance with very specific and detailed rules. The student who is able to articulate clearly the likely outcome of any given legal problem, based on the rules, is regarded as an excellent student. The student who ventures beyond the prescribed formula, drawing upon additional information to reach their conclusion, is considered to have strayed from the point. The thinking is unashamedly linear. The process followed in order to achieve excellence, as defined by the discipline of law, is both limited and limiting.

This description is not confined to the study of Pākehā law. In 1985, Donna Awatere had this to say about her experience of the kind of thinking that was required within the university environment:<sup>17</sup>

*As a young girl at university, it seemed to me that it was ridiculous that life had been cut up into so many fragments. ...I used to do what you'd call now holistic, cosmic-type essays in which I tried to draw together the strands of life as I saw it. Always, my essays would come back saying that I had to stick to the topic. They were labelled as brilliant in conception but straying from the point. Now, it seemed to me that the straying was the point, and I couldn't see how these people could not see the connection between the particular systems. I could only see the connections and not the disconnections. ...What I learned at university was to think along linear lines. To think in fragments.*



<sup>17</sup> Awatere (1985).

One of our earlier speakers, Whatarangi Winiata, has done some work on the effect of Pākehā thinking on the teaching and research that is undertaken within the educational system of Aotearoa. He describes the influence of Galileo on that thinking and makes the following important observation:<sup>18</sup>

*It is vitally important that...we are not caught up in the Pākehā experience that has attempted to reduce te ao Māori into 8,000–10,000 academic disciplinary parts, which by themselves are incapable of forming a coherent, interrelated body of knowledge. Reliance upon a theory of dualistic or exclusive logic has underpinned the scientific methodology of te ao Pākehā and produced this alarming outcome that more recent cross-disciplinary co-ordination of theory development has failed to resolve.*

For the Māori student, being expected to achieve educational excellence in this environment presents a real problem. In order to “excel”, according to Western definitions of that term, Māori students have to adopt an alien way of thinking – linear and compartmentalised – as opposed to what I regard as a kaupapa-based way of thinking, which relies instinctively on a whakapapa conceptual framework.<sup>19</sup> Relying on a whakapapa conceptual framework means that instead of searching for meaning in simplistic dichotomies such as black and white, we expect and even delight in the subtleties of light and shade. Instead of demanding a single “right” answer, we understand and accept that there may be more than one solution to a problem. Rather than limiting ourselves to the rigidity of linear thinking, we scan the intellectual horizon for alternative paths of thought. I believe that this whakapapa-based way of thinking is at odds with the fragmented approach that is privileged as normal within the university setting.

Understanding the Western approach to knowledge helps us to appreciate why the concept of a Māori Studies department sits so easily within most of our universities – it makes up just one more piece in a kaleidoscope of disciplinary parts. It may also explain why the typical Western approach to Māori knowledge is to regard it as simply another fragment that might conveniently be tacked on to a predominantly Western analysis of any given problem.

A recent example of this approach is the Iwi Ecosystem Services project, a four-year collaborative undertaking involving Ecological Economics Research NZ, Landcare Research, Te Wānanga o Raukawa and Te Rūnanga o Raukawa. The project looked at restoring ecosystems at Te Wānanga o Raukawa’s Ōtaki campus, and more widely within te rohe o Ngāti Raukawa ki te tonga. The project had a stated commitment to the concept of partnership, and some early theoretical analysis was undertaken that acknowledged the importance of applying te reo me ōna mātauranga and kaupapa tuku iho in order to restore ecosystems. In the end, however, the project generated predominantly tikanga Pākehā research outputs that focused purely on biophysical restoration. Āneta Rawiri, noting the pitfalls of engaging in participatory approaches, whereby “we participate in Pākehā-defined processes and frameworks”, concluded that “[o]verall, the lead researchers approached ecosystems restoration as an unproblematic exercise of ‘adding-on’ mātauranga to Pākehā economics- and science-based research activity”.<sup>20</sup>

With Māori knowledge still generally regarded as a potential add-on to the “real” scholarship provided from a Western theoretical paradigm, the assumptions underlying such scholarship pose their own set of hurdles for Māori students. Successful pursuit of many (if not most) Western academic disciplines requires a suspension of disbelief for anyone who recognises the illogicality of the colonising myths upon which much Western thought is founded. For example, the student of Pākehā land law is expected to rely upon the doctrine of indefeasibility of title, as though Māori title to land never existed or, at very least, was legitimately extinguished. The student of Pākehā constitutional law is required to take seriously a range of ludicrous theories about how a colonising nation might legitimately seize political power in a new land, in complete denial of the pre-existing political power of iwi and hapū and the Crown guarantee that it would respect that power. Being forced to pay lip service to a series of nonsensical philosophical starting points in order to meet the definition of academic excellence makes a mockery of the very concept that is being striven for.

<sup>18</sup> Winiata (n.d.) 2.

<sup>19</sup> Mikaere (2006) 37.

<sup>20</sup> Rāwiri (2012) 14.

In critiquing the notion of excellence within the university environment, the impact of kaupapa Māori theory should not be discounted. Māori academics have worked tirelessly to carve out a niche where Māori are participants in, rather than objects of, research. They have demanded processes that are empowering of Māori and that are premised upon Māori philosophical frameworks. The emergence of kaupapa Māori theory within the Western academy has created space for work that is premised upon distinctly Māori research principles and practices, developed by Māori for Māori.

Nevertheless, there are limitations upon what can be achieved within an environment that is dominated by Western research practices and within which Western ideas about how research should be conducted still represent “the norm”.<sup>21</sup> An example that springs to mind is a Masters thesis that was recently completed at one of our universities. Its theoretical approach and its subject matter clearly locate it within the general ambit of kaupapa Māori research. It is one of the best pieces of work that I have read for a long time – beautifully written, carefully argued, highly original, unquestionably ground-breaking and extremely courageous. After some 25 years of working as an academic in tertiary education, there are a number of qualities that I look for in a piece of writing before I feel that I can say with confidence that it is outstanding, and this thesis exhibits them all. It also inspires what I privately call the envious admiration factor, which surfaces when I read something that is so good I wish I had thought of it myself. Imagine my surprise when I learned that the two markers, both Māori academics from another university, had awarded it an “A”. When I asked the candidate whether any reason had been given as to why it had not received an “A+”, I was told that the thesis had been marked down on its methodology section because the markers had felt there should have been a fuller discussion of the university ethics process and the participants.

It is not as though the thesis failed to discuss methodology; it did, and it did so thoughtfully, although perhaps not in accordance with the markers’ expectations. Some may consider the distinction between “A” and “A+” to be a minor one, but if I had produced this piece of work, being awarded anything less than an “A+” would have left a sour taste. I mean no disrespect to the two markers, who doubtless performed their role honestly and to the best of their ability, but I believe that the candidate was done an injustice.

For me, this incident is indicative of precisely the kind of formulaic approach that I criticised earlier. It has also served as a powerful reminder of why I was so pleased to leave the university setting in 2001 – and why I still consider it an absolute privilege to be working in a tertiary education institution where kaupapa are the norm and where Western understandings of excellence constitute “the other”.

### A kaupapa-driven understanding of excellence

You may imagine, from that rather triumphant lead-in to the way I feel about working in the wānanga environment, that pursuing excellence here is an unreservedly liberating and uplifting experience. I wish I could say that it was that simple! I may have escaped, in a physical sense at least, the strictures of the university, but the myth of our natural inferiority that has been so tenaciously promoted within the state education system for so long has left indelible traces that many of us carry with us wherever we go – even into kaupapa Māori spaces such as wānanga.

Elsewhere I have described the promotion of the myth of natural inferiority as a carefully orchestrated campaign of contempt, which, over time, produced a deeply ingrained sense of doubt, not only about the value of Māori knowledge itself, but also about our ability to understand or to utilise it.<sup>22</sup> The fact that many of us have internalised these perceptions, to varying degrees, is hardly surprising. For nearly two centuries we were told that our theoretical frameworks were primitive or evil, an approach that has in contemporary times been toned down to an equally offensive tactic of slyly questioning their adequacy to

<sup>21</sup> Some of these limitations are discussed in greater detail in *Mikaere* (2011) 29.

<sup>22</sup> *Mikaere* (2012) 9-19.

deal with modern problems. Having been deliberately turned away from our own sources of knowledge for generations, doubts are now raised about our competence to reclaim and practise our own distinctively Māori ways of knowing. Having been subjected to a relentless process of assimilation, our inauthenticity as Māori is now wielded against us.

The full implications of dealing with the legacy left by the past two hundred years of interaction with the coloniser will be played out within kaupapa spaces, as well as in Pākehā institutions, for many years to come. For now, I want to briefly consider two phenomena that I regard as symptomatic of the damage that has been done to our faith in the efficacy of our own knowledge and to our confidence in ourselves as developers of the mātauranga continuum. I have observed both occurring within what might be regarded as kaupapa Māori spaces, although I am not discounting the possibility that they could just as easily be repeated in a Pākehā educational context. Both have the potential to constitute significant barriers to the achievement of a kaupapa-based conception of excellence.

The first of these is a clearly discernible conservatism of approach, a surprising investment in restrictive stereotypes and a rigidity in our thinking – one might even call it a formulaic approach – both in terms of what constitutes Māori knowledge and how best to express or explore it. I have a couple of examples to share, both concerning conferences that I have been involved with during the past two years.

The first is the Kei Tua o te Pae conference that was jointly convened by Te Wāhanga, New Zealand Council for Educational Research and Te Wānanga o Raukawa, and held here at the wānanga last year. The hui theme was “Changing worlds, changing tikanga – educating history and the future”. When planning the conference we had aimed to achieve a balance of female and male speakers, but with various invitees becoming unavailable at late notice, we ended up with a total of six men and eight women speaking.

While not quite achieving our ideal, we did not regard this disparity as extreme. Moreover, this calculation only took into account those who spoke once the hui moved beyond its crucial first stage, the pōwhiri. As always, the pōwhiri provided an important opportunity for kaikaranga and kaikōrero to address the kaupapa of the hui and all who performed those roles rightly took advantage of the occasion to express their views. If, as I would have thought was a given in a kaupapa Māori space such as the wānanga, we regard the conference as having begun at the moment the first karanga went out, then the “air time” during the conference was, in fact, evenly shared between male and female.

Despite this, a recurrent theme in commentary that we received about the hui programme concerned the issue of gender balance. Many hui participants responded favourably to what they saw as a significant female presence in the line-up of speakers, but others were less enthusiastic.

I have found myself wondering why some were so quick to perceive disparity in the division of speaking time between men and women. Even if the pōwhiri is discounted (and leaving to one side the extraordinary irony of doing so in a conference about tikanga), can a programme that includes six men and eight women fairly be characterised as unbalanced? Would a conference that boasted a line-up of eight men and six women speakers be perceived as unbalanced? Are we so attuned to the idea that it is inherently Māori for men to speak and for women to listen that an arrangement approaching an even distribution of speaking time between the genders seems abnormal? And, if that is truly our perception of kaupapa, how on earth can that understanding reflect, let alone expand, a Māori conception of excellence?<sup>23</sup> To relate this discussion back to the example that I spoke about at the beginning of this address, where would we, the uri of Tainui waka, be now if Marama had not observed that the waka was riding low in the water and if her male whanaunga had not responded by returning the waka to shore and working further on it? How far would Rakatāura have got with building the waka in the first place

<sup>23</sup> This issue is discussed in more detail in the foreword to the *Kei Tua o te Pae: Changing worlds, changing tikanga – educating history and the present conference proceedings* (Te Tākupu, Te Wānanga o Raukawa, 2013) (forthcoming).

were it not for the on-going advice of Māhurangi?

My second example is the Kei Tua o te Pae conference that was convened by Te Wāhanga in Wellington in 2011. The hui sought to explore the challenges of kaupapa Māori research in the 21st century and the line-up of speakers provided a range of perspectives on the topic to hand. One of the comments that came back from the evaluation exercise was that it would have been good to have included kaumātua and kuia as speakers so that they could have shared their thoughts about kaupapa. The clear implication of the statement was that there were no kuia or kaumātua on the programme, and that this omission had diminished the quality of the kōrero.

When I looked at the keynote speakers, I noted that all but one (who became a grandmother the following year) were grandparents; one was actually a great-grandfather.<sup>24</sup> All of us were quite obviously in our fifties or sixties, many of us were sporting grey hair and all had clearly been working within the education system for at least a quarter of a century. The comment led me to question what I must do in order to fit the stereotype of a kuia, in order that I might “count” as a commentator with something of value to add to a discussion on kaupapa. Must I dress differently? Act differently? Speak differently? I do not want to diminish the importance of striving to attain fluency in te reo, but must I speak in Māori before it will be considered that I have anything of value to say? This despite the fact that, if I did so, those with impeccable reo would almost certainly wonder what on earth I was talking about? It worries me that in our quest for excellence we risk constraining ourselves by adhering unthinkingly to stereotypes about who might be an “expert”.

This leads nicely to the second phenomenon that I believe is symptomatic of the stage we are at in recovering our confidence in mātauranga, and in our own ability to practise and expand it. It is the almost desperate need that many of us seem to have to place our complete confidence in “experts”, whose word we unthinkingly regard as law. I find this trend both unrealistic and deeply disturbing. It is unrealistic because, given the magnitude of the interruption to the mātauranga continuum that has been experienced over the past two centuries, we simply cannot expect to find people who know all that there is to know about mātauranga – if, in fact, such people ever existed within our traditions! When we look at accounts from our history – and the planning and execution of the voyage of Tainui to Aotearoa is a case in point – what we see is a range of people, with differing fields of expertise, who come together for the common good and who, in doing so, achieve the extraordinary. Why would we expect or want the distribution of expertise to be any different in contemporary times?

I also find the tendency to elevate particular individuals as all-seeing, all-hearing, all-knowing authorities as disturbing because of what it implies about those who are set up (or, worse still, who set themselves up) to lead, as well as what it tells us about those who content themselves with blindly following. As educators, we need to be particularly careful about this; we should know only too well how easy it is to abuse the power that we have simply by virtue of being “the teacher”. We are all human, of course, and some will inevitably feel flattered by a class full of people who hang on our every word – but it is terribly important that we keep our egos in check and remind ourselves that the trust that is placed in us is primarily a product of the role that we are playing rather than evidence of our personal perfection.

For those who are happiest when they identify someone to give them all the answers, someone whose word they can follow unquestioningly, it is our job as educators to change their attitude to learning. No doubt you are all familiar with Freire’s “banking” concept of education, which he describes as a process whereby the teacher deposits information and the student receives it.<sup>25</sup> It sounds dangerously like the model of education that I described earlier when referring to the teaching of Pākehā law: the more completely the depositor fills the receptacles, the better a teacher they are; the more meekly the receptacles permit themselves to be filled, the better students they are. Of course, this model of education

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<sup>24</sup> The keynote speakers were Linda Smith, Wally Penetito, Leonie Pihama, Moana Jackson and myself.

<sup>25</sup> Freire (2000) chapter 2.

is fundamentally disrespectful to the students, with knowledge regarded as “a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing”.<sup>26</sup> It also fosters mediocrity – by being encouraged to simply learn and regurgitate but never to question or seek to expand upon what is placed before them, the students are being taught that intellectual sluggishness is good enough. Perhaps what should concern us the most, in the context of the struggle to ensure our future survival, is the crippling effect that the banking concept of education has on the potential of students to imagine a different future. Who better to explain the ramifications of this than Freire himself?<sup>27</sup>

*The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world.*

I hope we can all agree that there is little point being involved in Māori education unless it is intended to be transformative. As far as I am concerned, transformation will never be achieved with mediocrity, no matter how thoroughly or honestly executed. Nothing less than excellence will do.

## Conclusion

In order to guarantee our long-term survival as Māori, we must commit ourselves to transforming our current reality. Our tūpuna were not afraid to take bold action when they felt it necessary in order to improve their future prospects. We could learn from their example. I believe the components of a Māori conception of excellence that I identified at the beginning of this address may, therefore, provide us with some useful pointers. Let us reconsider each of these elements in turn.

Firstly, we can and should have confidence in the accumulation of knowledge that is embodied within the mātauranga continuum. It represents the culmination of generations of experience and wisdom, and it served our tūpuna well through numerous changes in circumstance.

Secondly, reliance on the mātauranga developed by generations past means demanding rigorous attention to detail. My criticism of the banking concept of education should not be taken as an excuse for inattention or sloppiness when it comes to learning about what our tūpuna did and why. Committing information to memory – whakapapa, mōteatea, pepeha, iwi history and so on – has its place and if we are to rely on such sources in order to better understand ourselves, it is crucial that those who have an aptitude for learning and understanding the significance of this material strive to achieve the utmost accuracy in what they do.

However, having emphasised the importance of detail and accuracy in this regard, it is how we utilise this knowledge that really counts. It will never be sufficient simply to retrieve, rote-learn and endlessly repeat the knowledge handed on to us by our tūpuna: circumstances change and our survival depends upon our ability to innovate, based upon the solid foundation of what has gone before. We have an obligation to generations past, present and future to expand the mātauranga continuum and not to let it languish as an historical irrelevance.

<sup>26</sup> Freire (2000) 72.

<sup>27</sup> Freire (2000) 73.

In our quest to attain excellence, we may need to remind ourselves from time to time that a Māori understanding of excellence is all about the collective. Anyone who thinks it is possible to be excellent all by themselves is confusing excellence with arrogance. Not one of us knows everything and all of us acquire knowledge and understanding through our interaction with others. Being fully cognisant of our frailties as well as our strengths enables us to play our part in the achievement of collective goals. Furthermore, the importance of bravery cannot be overstated. It can take real courage to challenge the thinking of those around us, to risk failure by trying something new or even to admit that we don't know everything. We should encourage bravery, not ridicule it as foolhardy.

The final ingredient is what I referred to earlier as a measure of pure genius. This is not an easy concept to describe – and some might even argue that the line between genius and madness is a little blurred at times. But the pursuit of excellence should push us beyond our comfort zone. It requires that we remain open to new and often radical – even seemingly foolhardy – ideas. When someone first suggested setting off across the largest expanse of ocean on the planet in accordance with Kupe's fairly sketchy directions in order to begin a new life, I am sure that the scheme had its doubters. When the idea of a Māori university in Ōtaki was first mooted a little over thirty years ago, I am fairly certain that there were a few (more than a few, probably) who considered it to be just a little bit mad. But yesterday's madness is today's reality. What these examples tell us is that without an unwavering commitment to excellence, we can expect to remain locked into our current reality. And that is not a recipe for survival. To my mind, true excellence embodies that something out of the ordinary, that thought or idea that sparks our imaginations and encourages our intellects to soar. As tertiary educators, our job is to cultivate an environment where excellence, thus defined, can flourish.

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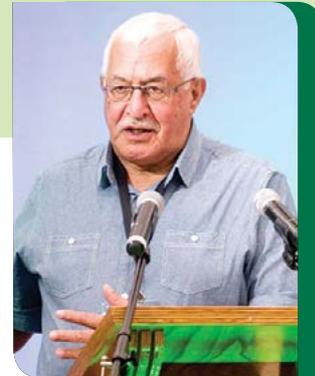
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## Tuia Te Ako Conference 2013: Te Tēpū Panel Discussion

**Wally Penetito**

**Victoria University of Wellington**

*Ngāti Hauā*



This presentation touches on lessons learned from two national research projects that target teachers in secondary schools; one of those is called Te Kotahitanga and the other is called the He Kākano. It's about secondary schools, a selection of secondary schools throughout Aotearoa and mainly looking at the secondary school students in years 9 and 10, which is meant to be the years when Māori students at secondary school, anyway, have the hardest time, whether they decide to go ahead or whether they fall out. So the research is aimed at trying to improve the secondary schools because it's seeing that the secondary schools are the underperformers, and I think that's an important idea to keep in mind even though sometimes the system itself forgets that's the case, and starts talking about Māori as being the problem. It is about the underperformance of secondary schools, that's the attention of those two programmes.

Given the high stakes of funding and the high profile of the two research projects, one cannot help wondering whether the projects represent a foot in the door in addressing disparities, or whether it's just another foot-in-the-mouth attempt to a problem that is systemic and structural rather than institutional and behavioural. This is just one of the concepts that I will be talking about, whether the problem is systemic and structural or whether it's institutional and behavioural or whether it is all of those things. Te Kotahitanga has as its focus the raising of Māori student achievement through processes related to what is called a culturally responsive pedagogy of relations that's Te Kotahitanga – . He Kākano takes as its focus a culturally responsive leadership with the same main goal of raising Māori student achievement levels.

This presentation will briefly outline the background on these two projects as these are seen to impact on Māori students, whānau and teacher aspirations, expectations and outcomes. The desire to do well, to do good work, to excel, to set out to add value, to do what we learn is seldom ever satisfied by doing just enough to get by. Ani also made that point this morning, yet for too many of our taurira that is the limitation they reflect. Engagement is a critical concept in this exercise. Given what Emeritus Professor Sir Mason Durie talked about on day one of the conference, he differentiated participation from contribution. Participation is concerned with a personal pursuit of credits; students are there to acquire knowledge to pass exams, to receive qualifications as one kind of credit. The institutional leadership is enhanced for its part in facilitating student acquisition of these credits. And as an end point, the school and its staff are affirmed. The focus for participation is the individual; that is what schools are about, that is what the education system is about, this is how achievement is defined. The student who is predisposed to learning in this individualistic environment has the right attitude for succeeding in education. This is not a put-down for the individual, but is certainly meant to be a critique of individualism. There is no reason to despair, there is another way. Māori, for example, have preferred to compete on the basis of collectives. Hapū against hapū, marae against marae, team against team. These examples are legend and they go way back to when I can remember and long before I can remember, when there were inter-marae competitions. At the little marae that I came from, Waharoa the tribal and iwi rugby games used to be like wars and the winners took all.

All the learning, revising and practising is for an end point that is about contributing to the well-being of the group. It is not enough to simply give back what one is supposed to have learned as a *kōrero kākā* or a parrot fashion – I am reminded again of something that Ani talked about this morning, this idea of a formulaic approach, and I was going to say a bit more about this. One of the things I have done over the last few years at Vic is supervise Masters and Doctoral students. And one of the most difficult things to do, most of those are Māori, but not all of them, but most of the time the ones I deal with are Māori. The problem of the formulaic approach is deeply embedded. I've got, for example, in writing a thesis: first of all you are writing an introduction, and most students do it this way, this is how they are encouraged to do it; the narrative says, in my experience, here is what I am going to do and why. The second thing they are asked to look at is the 'literature review'. This is what other people have said about the topic: 'Here is how my research fits in.' The third area is 'methodology': here is what other people have said about methodology and here is what I did or what I'm going to do. The next section is core findings: here is what I found, then the themes and the graphs and the questionnaires and results come out. And the next section is called the 'discussion': here is what this means and why it is important; and then there is the 'conclusion': here is what I did and what I found, and some things that might happen next.

Now, most of us who have done Masters or PhD theses or any other theses would have fallen into that formula, fallen under the umbrella of that formula. That's how you write a thesis. You cover those things. Well, if this formulaic approach, then that's it. So there's another way of looking at this – I can't actually do that this morning, I'd love to spend a lot more time talking but you're not my PhD students. I spend my time talking to them about how there's another way to write the thesis and how they don't have to follow that formula; [I tell them] 'Focus on the problem and let the problem answer the questions about how you categorise them, your chapters, instead of that way of going about it.' Okay, it's not enough to simply give back what one is supposed to have learned, as in *kōrero kākā* but instead adding value is the object. It's not enough to mark time as an excuse for waiting for others to catch up, as the saying goes: "waiho mā te hunga i waiho i muri hei whai i ō tapuwae." They can follow in your footsteps instead of waiting to catch up. Of course, individuals' self-esteem accrues; but priority is for order, survival and unity of the group.

The tricky thing to overcome is that in order to contribute, one must first participate. This is the differentiation that Mason talked about on the first day, but the first thing is that you have to participate to later on contribute. This is a truism when we are talking about schooling or being a part of this marae. At school, the research projects I referred to at the beginning of this talk need to ask questions about whether students are attending or not, whether they're a truant, what seems to be the achievement motivations of the students, how the schools dealt with stand-downs, suspensions, exclusions, and what seemed to be the students' attitudes towards schooling. Participation is seen as the key component. Pretty much all the research that is about achievement...reduces to the idea around participating. To get at questions about contribution, we need to know what the students want out of an education, what their expectations are. What does the whānau want out of the education for their mokopuna and tamariki – that is their aspirations. Then we must organise in order to mobilise our preferences. Whatarangi's gem on open day about GIRA or getting it right accidentally is inclined towards doing just enough. Getting it wrong accidentally is more like my experience. Mainstream school life is structured around Western cultural dominance. I want to argue that what we probably need is GIRO, or getting it right through organisation. Te Kōhanga Reo are probably on the right track organisationally speaking, but the mainstream will battle with this to the bitter end. For those working in mainstream organisations, kura auraki will know exactly what I am talking about; that's the struggle forever. It is the struggle at the level of institutions like schools and with government departments and anywhere else; if you're trying to do something different, the system has a way of trying to diminish what it is you are trying to do.

The relationship between the individual Māori student and the way in which the structure of relations is arranged within the organisation or institution is more than analogous, or similar; it is in fact correlative, that is that they are mutually related. According to one author, Owen, we are, and we become what we are, in relation to the organisations we are part of. By the same token, our organisations reflect the evolutionary state of the individuals of which they consist. Those who learn and teach in kōhanga reo, kura kaupapa Māori and wānanga are full of anticipation because they each are contributing to the well-being of Māori; that is both the individual and the institution.

Part of the research also involves dialogue, what people have to say, what students have to say, and what Māori students have to say about teacher affiliations and the learning and teaching context. I can finish here in the words of my tupuna, Te Waharoa Tarapipipi, as an apt conclusion; "To successfully achieve one's goals, one must be focused on success through exhausting every last inch of strength to achieve that success". Again, I guess this is simply an idea that there aren't any shortcuts and those that have been involved in things such as what is happening here within this institution, Te Wānanga o Raukawa, not only has it taken time and everybody who's been involved have probably been exhausted during the many occasions during its genesis and its growth and development. But it's all worthwhile when you look around and hear what people have to say about what's here now. Nō reira ka nui te mihi ki a koutou.

**Mere Skerrett**  
**University of Canterbury**  
*Ngāi Tahu, Ngāti Pikiao*



*Mere Skerrett is a mother, a contributor to her community, an academic, a major contributor to Māori education. She completed a Masters degree at The University of Auckland and a PhD at The University of Waikato. Her main area of focus over the years has been early childhood education.*

So, what our keynote speakers have all done, they have taken us on journeys, journeys that have talked about the challenges of colonisation, warning us of the foibles of thought, which can lead us down the garden path, as Ani has talked about. Disconnective thinking, which is associated with dimensions of power. Colonial power. About hierarchy, exploitation, harm and survival. We're survivors, but these colonial discourses are harmful. So we had a wonderful exposé of how the imperialists' footprints remain, through Ani's kōrero this morning. That beast of imperial power, which locked us into servitude. Not only in terms of, you know, the way we operate within a Western paradigm. But in terms of even the way we think. As being inferior often. It was birthed, that plan to lock us there, was birthed well over 2000 years ago. It is difficult, unpacking those discursive myths and how they become internalised is an important task, one which we must continue to take up. And Ani and Wally have reminded us here today of the importance of doing that every day. How we've got to disrupt them because it's not so easy to do, and it is a challenge. And we do have to be brave. And often we get labelled – I won't go down that track – but we don't have to tacitly, critically accept the current status quo as inevitable, as normal, as natural, which has been proven as the development of this whole Wānanga. Which is why it's so awesome to come back here and regenerate and renurture ourselves because it keeps our belief in ourselves going.

So we don't have to accept a mono way of viewing the world or narrow, cognitively dissonant discourses of indigenous people as slaves. Nor do we have to accept narrow curricula, and here's where I've been working for quite some time, that's disconnected from our kids and our communities, so whether they're living tribally or otherwise, more importantly we don't have to accept that Te reo Māori doesn't have a place in the core curriculum. Now we talk about this, and a lot of the time it's our own people that say, "No, there's no place for Te Reo Māori in the curriculum." As long as Te Reo has been accepted into municipal law, I'm not really sure of the legal terminology there. To us, the Treaty hasn't been fully incorporated into municipal law and Moana, you can talk about that. Te reo Māori has an Act but it's not given the same status, so that's something that we've got to work on in terms of how it fits into the curriculum and in schools. I'm not just talking about our kura, I'm talking about the wider curriculum because as Willy Jackson said recently, "Well, of course, this has got to be part of the core, compulsory curriculum because if it's not, it's going to be dead. Our language, our beautiful language, is going to be dead within 25 years." Once it becomes embedded within the curriculum, then it's simple. Government prioritised and put their resources there. Simple as that.

Where do we sit on that continuum? So discourses based on a colonial view that Ani put up here are only harmful, destructive, and destabilising. Totally negative. So our counter colonial discourses are celebrations of who we are. Our reo, our tikanga, our whakapapa, our mātauranga continuum. The unmasking of anti-Māori racism, a struggle for power and the re-territorialisation, through Māori language regeneration and its official introduction into to all facets of life, especially education, is important. And we know Kōhanga Reo hit its hayday in 1993, when there were 847 Kōhanga, and it's now in decline. Since 1993 Kōhanga Reo has been in decline. So that's an issue for us. We need to get in there and do much more about that. But the discourse analysis journey that we were taken on this morning, it's an effective tool because it provides the opportunity to push back against the insidiousness of internalised colonial thought. If we think about language as a taonga and a valued resource, in the growth of our children able to speak and live and think and believe as Māori will greatly enhance the nations mana and wealth in a system in which both languages are officially recognised and spoken. If we don't – this is my big thing – if we don't, we fail to link that place of Te Reo Māori in the mātauranga Māori continuum; we fail to make those connections. We're actually walking along a dotted line, a jagged line instead of a fluid line, that it enables us to do what Mason talked about, to transition comfortably and competently between our systems, our knowledge bases. If we don't, if we fail to make those links to Te Reo Māori and the place of mātauranga, the mātauranga Māori continuum, then we pass up the most vitally significant way of reclaiming ourselves and even unravelling and understanding the dominant discourses and the myth making. We can't unpack the discourses and just create a whole lot of gaps; they go hand in hand, and then we've got to simultaneously fill ourselves with our knowledge on that journey otherwise we have no way of inversion or transforming the system that was so eloquently spoken about this morning. So I'm with you, Pakake, when you said 'I'm a believer'; you know, that pedagogy of belief and hope is critically important and it's the reversal of what Ani talked about, the suspension of disbelief is about a pedagogy of belief and hope in the future, so, and our reo is going to be that vehicle that's going to help us go back in the layers of our own minds and thinking and able to understand the system that our ancestors put in place for us. But there's been that hiccup along the way, so that was my little addition, or unpacking, or extra bit of discourse added on to the wonderful keynote addresses that we've been very privileged to listen to while we've been here in Raukawa.

**Maraea Hunia**  
**Victoria University of Wellington**  
*Ngāti Awa*



*Maraea Hunia has devoted her life to Māori education, to te reo, particularly to Kōhanga Reo and Kura Kaupapa Māori. She's been a teacher in Kura Kaupapa Māori, a teacher in Kōhanga Reo, and an education researcher. She has completed a Masters degree at The University of Waikato and is currently engaged in PhD study at Victoria University of Wellington.*

Tēnei te mihi ki a koutou katoa e huihui mai nei. He hōnore ki te tū i mua i a koutou. Well, there's a little bit more to last night's conversation than Mere let on. So we went home last night after that fabulous meal, right down to the cheese board. And we went home to prepare for discussion this morning over a glass or two of grape juice, and instead of doing that, we ended up having a rip-roaring humdinger of a conversation with one of those goddamned free-thinking tamariki, for whom we have provided a space where excellence can flourish – my daughter. So I'm really interested in, I like Ani's description of the cumulative and intergenerational knowledge that we are part of and that we have, that we receive, and we are a vehicle for passing on, and I'm interested in the interface between tikanga and free thinking.

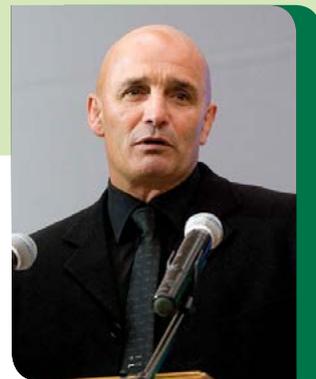
Those of you who know me will already be aware of that, so I'd like to talk about the child who, back in the day, back in the old days, or the children who were told, "Don't swim in that part of the river because there's a taniwhā." And of course they did it anyway; actually different children did different things, so some of them didn't because they followed the rules. Some of them did and didn't surface because they were eaten by the taniwhā, and then there were the ones who did it and weren't eaten by the taniwhā and came out the other side. And those children, those children gained mana from having fought the taniwhā and come out of it. And this is the same situation that we are facing here, you know, we have tikanga and I think it's realistic to say that there are overlaps between our tikanga Māori and tikanga Pākehā. You know, there are those bloody free-thinking children again, we teach them that they have the space to say what they feel, to argue, to find rationale, to find the reasons for doing things. But, at the same time, we really want them to tidy the damn house how we want them to tidy it. And why? Because I said so. So this may or may not have anything to do with my research, which is linguistics. I'm a linguist and an applied linguist, and I'm looking at the acquisition and language socialisation of two children from birth.

And my primary case-study participant is a mokopuna of, I'd just jotted down her iwi here, Ngāti Raukawa, Ngāti Manu, Te Arawa, Tuhourangi, Ngāti Pīkiao Mataatua, Tuhoe, Ngāti Awa, Te Atiawa, Te Aupouri, Ngāti Maniapoto. Have I missed anyone? So that's all of our mokopuna. And I've been following her. Initially I wanted to look at her language acquisition: which structures of te Reo Māori, which words, what sort of words – you know, are they verbs? Are they nouns? – appear first, which structures, how does she begin to put structures together, two-word structures, then three-word structures and beyond. But, of course, because we know that language and culture is inextricably linked, we can't pull it away. What I then had to look at was how we were socialising her into that. How does a four-month-old baby know when you take it to a bit of clay on the wall, that looks like a whakairo and you say to that child, "Hongi," at the age of four months, and she does it, how does she know, how does she know how to do that? And, of course, because she's seen it and she's heard it a hundred times, and that for me impresses upon me. Yet again, we know this; this is nothing new, but it impresses upon me how important it is for us to display our excellence. This model of excellence to our babies from the very beginning. Because they remember everything, you know, they remember by seeing, by hearing it, and their bodies remember because they are carried around that pōhiri, they're carried around everywhere.

So I've kind of tied myself in a knot with all these papers here. It's got nothing to do with what I've actually said to you, nā reira kia ora tātou.

## Matawaha Durie

*Ngāti Raukawa, Ngāti Kauwhata, Rangitāne*



*Ko Ngāti Raukawa, Ngāti Kauwhata me  
Rangitāne oku iwi  
I kuraina au i te kura o Tipene  
Kātahi ki Massey University, Auckland Teachers  
College, Victoria University of Wellington me  
Te Wānanga o Raukawa  
Heoi, ka tika ka hoki au ki te kāinga, kia pūrea e  
ngā hau i reira.  
Ko Tahuriwakanui te hapū  
Ko Maniaihu te whare  
Ko Aorangi te marae.*

Kia ora tātou and mōrena. I really just wanted to start with a few things; these people are amazing, how they can put a speech together in a night. I've written mine while we've been sitting over there actually, but I was also clever enough to know to put a Powerpoint on because it distracts you from the kōrero, that's important. Ani, just to pick up on a few things that you spoke about, firstly I want to thank you because I was pretty nervous arriving here today, thinking, "Gee, I've got to stand up here and speak in front of people like this, Ngā uri o motiti, koutou mā te hunga pakeke. Kua whakakikokiko tā tātau hui. But you gave me liberty to stand here today because you said we shouldn't just rely on experts, that there's a space for the non-experts as well, so He mihi tēnei ki a koe. I also wished that you'd been my school teacher actually, because my school teachers had a really good way of getting revenge on me for my behaviour through the year by writing statements that were black and white in my report cards, and your mention today about the shades of grey etc. would've been a far more pleasant way to appease my mother when I had to return home on a train each holiday after the school term. So again, I want to acknowledge you for the parts that you've put in there today. You mentioned about 'As' not necessarily being good enough: I got my first A when I came to Te Wānanga o Raukawa, but I was highly disappointed because at Te Wānanga o Raukawa, it stood for anō. Geez, they told me these places talked about things like manaakitanga and kaitiakitanga, geez. Heoi ka tika ka tuku mihi ki te wānanga nei. I te wa i tae mai au ki konei, i te ora rawa ērā taniwha āwangawanga. Until I got out of the car in the carpark out there, it was quite different then, I didn't know that it was even that sealed. Ah, it was last century, of course, but the very first thing that happened was Huia met me, he came over, ko tana mihi mai ki au. 'Tēnā koe Matawaha, nau mai haere mai.' Very few people knew my Māori name, in fact I used to spend a lot of my time, as we did as



young adults, trying to put that stuff to the side. But he referred to my Māori name, kua āhua tau haere ērā taniwhā. Then I walked into the room and Petina met us with a 'Kia ora,' full of smiles, that allowed us to go, 'Whew! They're not all taniwhās here either.' So, he mihi ki a rāua.

Then I think I learned my first lessons I suppose because we'd been to university. You know, this was one of the first universities that I've been to, I think, and therefore you think you'd acclaimed a little bit of knowledge. Well, my mother would continue to deny that, so I've always been reasonably humble around that aspect of things, but I arrived at my first session. I arrived early because my tutor, or the person addressing us that day, was Whatarangi. So I was kind of inspired by this lesson, but I learned something before I walked in the door: I bent down to take my shoes off – I'm glad they've changed some of those tikanga here because gee, some of us didn't have flash socks – but I bent down to take my shoes off, and Whatarangi came to the door, picked up my box, took it inside. I hadn't met a tumuaki like that before. Most of them were kind of telling us to get out of an office and all of those sorts of things, so he mihi anō tēnei ki a koe e te pāpā.

I was a young boy, sitting in my Grandfather's house, when this notion had come back from Canada about starting a Māori university and I always remember my Dad's comments, he's the one who didn't go to varsity and all those other things like others. But he has these wise comments; they usually get him into trouble a bit actually. He made a comment to me, "Well, one thing about having a Māori university shouldn't be too hard." I thought, "Gee, he's visionary." He said, "No, it won't be very hard because not many Māori go to university." About 20 years later maybe, he came to my graduation – it's actually the only graduation that I bothered to attend and his comment, again equally kind of dismissive in his own way was to say, "Gee, I never realised there are so many Māori people graduating from universities." He mihi tēnei ki koe anō Whatarangi i whakatū tēnei kaupapa mā tātau. I taua tau i mate tētahi o o ōku koroua te mea miharo ki au, nā te mahi a te wānanga nei ka mārama au ki te nuinga o ngā kōrero i whārikitia ki runga i taku koroua. He mihi tēnei ki a koutou o te wānanga nei. I better not leave Pakake out, because he might growl. But Pakake also taught me something when I arrived at one of his classes, and that was about, even though we were talking about things that were very hohonu at least for me, I'm pretty green and ignorant about those sorts of things, that the ability to do it with laughter was another thing that I learnt at Te Wānanga o Raukawa. I got a tohu at the end of the year that said something else about bilingual teaching etc. But actually, it was the work that people did, the work that people did, Koutou i whakatangata i tēnei kaupapa mā tatau tenei te tu ake i tenei ra ki te mihi atu ki a koutou. This is a good way to fill up my time, but sorry, I thought I'd just start out by saying, well, Mereana's covered it for me, that Ngati Raukawa are here, so apparently we can do what we like. I'm not so sure. Wally, I wanted to acknowledge you, and along with all the other things, you were one of the people I read about when I was at university, so I was a little bit timid coming here today, thinking I've got to stand on or sit at a table with you, but really really honoured I suppose, but mostly I want to thank you for the statement you made this morning because now you've legitimised my excuse not to do a PhD. I've been arguing with my mother about that for a long time now, so tēnei te mihi atu ki a koe.

You talked about the notion that first we need to participate in order to contribute, and I guess that's something really real. The notion that people like Whatarangi and many others travel the world in order to understand fully, sometimes, what's important for us back here in Aotearoa. Mere, you know, you talked around the notion of 'it's important for us to participate, it's important for us to participate in those things, and the key I suppose is not losing ourselves in that whole equation,' and your key words like me today, that you stole from Pakake, were around things like belief and hope. When we started a programme over here, actually the biggest skill we had, the biggest asset we had, was naivety because had we known what we know now, we probably would never have started. So, the notion of belief and hope, and Maraea, you talked about taniwhā and those people that come out the other end, we refer to those people as Mothers. The first words that we learned were nothing flash at all, but they were a universal language and I suppose it gave us that ability to think it's important for us to be universal, global citizens, because the first word we learned doesn't belong to any language. It was "Shhhhh!"

So I want to acknowledge those people who have spoken to us today for providing some opportunities for us to come and share. I'm going to speak really briefly about Tū Toa. He manako noa tēnei. He wawata mā tātau mai i te puna hōhā ka tika. Engari ka tāpiri atu ētahi o ō mātau wawata ki etahi o nga tohunga pera i tomu matua keke, i a Tamati Reedy mā ki te whakariterite i tētahi kaupapa mō ā tātau tamariki.

We started with an idea, basically, and I think we were really really fortunate that we had people like Mason to kind of manage and push us along. He started by saying this, 'Don't talk to me about the Treaty, don't talk to me about the problems. Tell me what you want.' And out of that, after about two hours of discussion, he wrote a sentence that I've kind of kept and it's about this notion of excellence, excellence within a Māori context regardless of what it is we might pursue, ensuring that we have a Māori context around that, that the notion of excellence we didn't actually know what that meant. And that's probably a good point because we'd never set a ceiling, I suppose. Mason spoke about this, so one of the vehicles for us was around sport, and that was really about fulfilling our own unrecognised potential or desires as kids ourselves until we decided we'd thrash these other people and get some success out of them. But it is a vehicle, it has the potential in a sense to provide an opportunity for us to express ourselves. But if we only express ourselves as athletes, well, we miss a really crucial opportunity. So, you know, over the years we've managed to produce lots of kids on today's New Zealand netball website; of the 12 students selected to play for New Zealand in the netball, three will come out of our programme. Why? i te mea ka taea. Kei a rātau te whakapapa, kei a rātau ērā pūkenga that allow them to excel in these areas.

One of the things that people have talked about in education, and I suppose when we started, one of the biggest challenges we thought was about how do you get NCEA results that stack up? If we'd probably set a benchmark to say this is what we believe would be excellence, we might've stopped a while ago. I think the challenge always is to continue to evolve and look at different ways, so what I like about this fact is that these are kids now making the statements about having the audacity to achieve at the highest level. Our school now rates amongst the best kids, amongst the best schools, including Chinese and Indian kids who are seemingly able to do it. These are Māori kids, our own – well, there's the odd Durie that brings the tone down a bit occasionally. But apart from those ones, the rest of them are doing really, really good. I think the biggest thing really isn't about getting sporting success, I don't think it is about getting NCEA results, they are simply products along the way. The biggest part really is about how you create cultural success, how do you create a culture of success where it becomes normalised, where it becomes expected. Mason spoke around the notion of bullying people; it doesn't sound very Mason-like actually, but I guess in a way that's the expectation – to put back on young people a sense of responsibility for all of those people that brought them to this kaupapa. They came hoping, believing, that this place might offer them something. So, understand that responsibility kids do.

At 13 and 14, they can far more eloquently akin themselves to maunga, to awa, to whakapapa, to marae if we hook that stuff in, they have a sense of responsibility. Many of them would give up if they had to stand up on their own, so the collectives that people have spoken about this week rather allow us to establish a culture of success. So those are some of the things that we have been doing. I wanted to put something else out because we'd been going for nine years now, and it's important that we move again. The reality for us is that that has become normalised, so it's important now to shift.

So one of the things that we've been tutuing with over the time is trying to get an education programme. Mason spoke the other day about the fact that, for the first five or six years, we ran this thing off our own steam with no funding and whilst there was some real anxiety around that, it wasn't around anxiety to pay bills because you know how to go and get money elsewhere. You can get a job at night, you can do all sorts of other things. The anxiety really was about sustaining something. Otherwise you create hope and you let people down. So, along the way, the anxiety was probably balanced by the fact that it allowed us lots and lots of liberty. We were technically operating illegally, apparently – we found that out after about year number four – but we were achieving so people closed their eyes to it. I think, as well, we had some people lined up behind us that allowed them to kind of keep their mouths a bit quieter and keep letting us do things that's important, that's strategic. But as well, what we quickly realised is that we couldn't deliver

everything. I had only just worked out that Physics didn't have an 'x' on the end of it, so to be the person that was going to be teaching Physics would have been disastrous. But then, how do we go out and find those people who can deliver the curriculum so that we don't deny our people opportunities, He wero tēnei ki ō tātau wharekura ki ō tātau kura kaupapa hoki. How do we go out and find these things? And so, the liberty that we had was that it was just us. We realised, 'Heck, we haven't got half the skills that are required, but we've got some energy to go out and find it.' After eight years, I guess, we now think we are in an ideal position and so I'm putting these forward as proposals really. It's the first time they've been aired publicly, really to say that we think we are in a position now to become the designers of our own curriculum, our own resources, that allow our kids independent learning and to be able to tailor programmes for everybody.

Why? Because there are already lots of resources out there and because it's necessary. So that's one of the things that we wanted to do. So the idea of partnering with design specialists *etc.* so that we provide opportunities that allow our kids to have a Māori flavour, but ensure that they have opportunity is one of the things that we are looking to put forward, so that we tailor learning for everybody in the class. The other part is about engagement; that we learn how to find a way to engage. This year, we were unable to cater for a huge amount of demand that came our way, and it was a little bit embarrassing to be honest. So the next part of this pilot really is about how we take this programme out into other kaupapa and look to support the learning for people so that they can tailor programmes, so that they can work independently. Because of the growth in our school this year, which isn't a huge school and that's important, it's forced us to become too much like a school and it concerns me. Because in your Level 3 English class, you've got three levels of kids, and more sometimes. How do you engage those kids? That's about having resources that allow it. We think we've got some answers around that stuff and that's the part that we're going to put out as part of our next movement going forward, so that our kids, when they become independent, aren't aren't harnessed by the fact that we've got to wait for the rest of the class. Or, I did that yesterday, how do I move on to allow me to continue to move in the directions that I want to? They're kids that were far different from me at education, so one of the things that we do just to give a little bit of background is this notion of providing student managers, now we'll come up with a better name than that. Whatarangi and people like you who are experts in te reo *etc.* might come up with something that allows us. But effectively, it's about putting people in class that have the relationship, that understand these people, that are able to broker the deals that allow our kids to do whatever they damn want to do at the speed they want to do it at. That's not about 'Oh well, Māori time, we're going to be late,' actually, it's about 'faster!' I loved Hilda's comment the other day, 'Our kids fall out of school early, so let's graduate them quickly.'



Don't wait just because there's a rule that says we haven't. I spoke to the people here in terms of some of the ITOs the other day, and we broke the rule this year because apparently you're not supposed to do some of the Gateway Star programme until you get to Year 12 or 13. Who says? Because I've got a 14-year-old, just turned 15-year-old boy who's just become a Dad who is in a hurry to get out there and get a job. So we just put Year 13 on his sheet, put it in, and he's away. Don't let rules and regulations stop you. This is also not about designing resources to replace teachers because you can't replace good teachers. This is about finding curriculum specialists who can specialise in delivering our outcomes for our kids, because what you'll find is that they deliver for anyone, so we are fortunate. They don't always have to be face to face, in fact sometimes that's better, but the external reach as well allows us then not only to meet with people, but high-performance kids, kids who are on the road, people who travel the world. Now, a young boy from Whanganui who is a part of our programme for two years now can't fit into our programme. Why? Because he travels the world. He's ranked number five in the world at the moment; it's the highest ranking a New Zealand tennis player has ever had and he's a 14-year-old, just turned 15-year-old Māori boy from Whanganui. Ka taea! So we need to be able to engage with those sorts of kids as well to provide opportunities for them. So our coaches aren't just the people that pick up our kids on a Saturday, win, but don't know them for the rest of the week. Our coaches are the people that are in the class, understanding them as athletes, understanding them as people.

Another part that is really important so that you link all those aspects together. So the second part around this, I suppose, and maybe Ōtaki is a good place to base this, this is my next proposal for Whatarangi: I'm glad that Meihana has paved the way for us with this purpose built facility for Tū Toa version two. This is about designing a high-performance centre that allows Māori athletes to succeed, not just as athletes. There's lots of opportunities already out there for that, Moumou taima ki te kore rātau e hoki mai ki te hau kāinga. So how do we grab those people who are massive inspirations for lots of rangatahi especially those of us who are still dreaming? How do we capture those people so that they can provide stimulation and inspiration *etc.* by example, and that's about ensuring before they go into the big, wide world that they've participated in a system that allows them to connect to Māoritanga. That it has also ensured that they have an academic background; it doesn't mean that they go onto university and become doctors necessarily, but it's not a bad starting place, and they have that aspect of academia in their repertoire that says it's important. So that in years to come, when they are talking to their kids with a cigarette hanging out of their mouth and a big puku and the rest of it going, 'Now don't smoke, kids,' – waste of time. You know, how do we exemplify the stuff that's important for them? So the next part of our proposal really is to create an environment where excellence is allowed to flourish, where it's normalised, where it's normal to be Māori, Pērā i te wānanga nei. So around that, we have a large number of students now – in fact, at Massey University, we have the largest number of Māori students attending Massey University from any school in the country. It's a race you win by default.

What those students are saying to us is that they want to continue on with the mentoring, they want to continue on with the conditioning, although sometimes not on a Monday. They want to continue on with the coaching, the environment, the culture that's being provided for them, that there's a linkage between all of the things that our programme aspired to from the outset. They are not done in isolation.

With this notion of developing champions, the people who get out and walk the talk, I want to finish with a whakataukī that I have adopted from my father. He's got some famous brothers and we are really, really grateful for them, because the Duries get this kind of accolade that we are kind of academic and all the rest of it. Actually, two of them have made it, the rest of us are just hanging off their coat tails. But my father who stayed at home and looked after – and now they have terms like ko ia te ahikā because he's the one who stayed and looked after the farm – he said, 'That's a flash way of calling me a shearer.' But one of the things he would tell you about, one of the things that is clearly a characteristic, something that my dad has always talked about, "Nā te ringa raupā ka eke." Nā reira e hoa mā he mihi tēnei ki a koutou.

## Mana Elizabeth Hunkin

Principal, Te Kura Motuhake o Te Ataarangi Inc

*Ngāti Kahungunu/ Ngāti Whare/ Ngāti Kōhatu-taka/  
Te Whānau ā-Tūwhakairiora*



Kia ora tātou katoa. I will go into what we do in our kura. I love Nathan's kōrero about not being too big. We are a small PTE, I was asked how many students we have, probably about, with our Level 1 to 4 who come every day ki te ako i te reo Māori and it's a Te Ataarangi driven kura, so lots of ngākau māhaki lots of awhiawhi, and all of these things that are so important for our students to succeed. So I suppose in all Mondays and Tuesdays, our kura can be quite full. Wednesdays also, because the Level 6s come in. On Thursdays, some come in because we're going to have waiata that afternoon, so we have a mixture. We have a lot of our ex-students coming back as well because they love to come to the waiata session that we have. So we are very whānau-driven, we are, it's like a, even if it's not whakapapa-driven, it's whānau-driven. Because once you become part of our Ataarangi you are whānau, you are whakapapa, you belong, we belong together. So I love that not too big, I think not too big is good. And I think it's sustaining, again these are Nathan's, ah, Matawha's lovely words, that I wrote down quickly because I think they're important.

Once you do start something like, when I was asked in 1995 – , there was a PTE for Kōhanga Reo in Te Wairoa. At first, they asked if I would run it because they could see that they were going to dissolve it, otherwise. I said, 'Well, really, I would like to get the parents of the tamariki at Kōhanga Reo on board. If I go to one Kōhanga Reo I can't touch other parents and it's the parents that I think we have to pull into our kura, to all our kura.' Once the parents can kōrero, the whare begins to kōrero. Kāore e mōhio ngā mātua, kāore e kōrerongia te reo ki te kāinga. Even our children who are at kura kaupapa or wharekura coming home, they would speak English because they know their parents aren't speakers. So our focus is on the parents. I know Kairangi is there with NCEA, but our teaching is unit standard based so we don't have kairangi (excellence) or kaiaka (merit) in our kura. We can concentrate on making, getting, helping them to be successful. I really like this because you can fit their unit standards into what you are doing. With our ones we work along with them. We wait until, we don't give them the assessment or one day or whatever, they work through it until they are ready, then we know then that they will succeed. We know then that they are not going to be resubmitted because we know that they will succeed. I think that is something that came from your kōrero this morning, Ani? Thank you, that was a beautiful kōrero. So we wait until they are ready and we work alongside them, very like having their mentors, having their managers as Matawha has just told us, so we have, we work alongside them all the time. In fact, Olly, one of my main tutors here will tell you they are like little babies, actually these are adults and they become your tamariki if you like, because they see you as being the guiding light. I don't think you can get away from it. You are their teacher, you are their guiding light; therefore, guide them, guide them well. Working together, I think, is one of the best things that we can do to actually get to this kairangi.

Another thing I liked was working together, and I'd just like to share with you something that is happening in Wairoa right at this moment. We have come together for Reo Rua 2040, and that's what the programme has been called. I tried to get something off the ground but it didn't initially get off the ground and what I was trying to do was get te reo in the homes. Kia rere te reo i te kāinga, engari kāore i rere. Hei aha, fortunately along came the Human Rights Commission. Bill Hamilton came to Wairoa, and our kura kaupapa Māori is the only kura that has become a Human Rights kura and so we've had lots of interaction with human rights. Now they've set up this programme called Reo Rua Rua Mano Whā Tekau and what we are heading for and why I'm talking about 'let's work together', it's Kōhanga Reo, Kura Kaupapa Māori, Wharekura, Te Ataarangi, in fact all of us who are in this te reo space, we all want to promote te reo. We are actually going to get our hapori being a hapori reo Māori

by the year 2040. That doesn't mean that everybody will be able to speak Māori, kāore. But what it does mean is that you could go down the street in Wairoa and somebody will say 'Kia ora...kei te pēhea koe?' So, the thing is to make Te Reo Māori the norm, not just something that might happen in a kura. I think, Mere, it's really good for us to say, put the Reo into the kura. But kei hea ngā kaiwhakaako that's the biggest thing. Ngā kaiwhakaako i te Reo hei whakaako i te reo. That's what we're short of. We're short of good te reo Māori teachers. So this way we're going to awaken the whole hāpori of Wairoa. The district council has come on board. We're going to have a billboard; before you go into Wairoa, there'll be a billboard.

At the moment it says, 'Have a hummer of a summer', and it's got all the activities that happened in Wairoa over Christmas. Excellent, because you look at it, you know, and you think 'Hummer.' So the next time you come to Wairoa, we're going to have "anei te kupu mō tēnei wiki" in te reo Māori on these boards, you know. And we're going to have flags on our bridge at Matariki so we'll have a Matariki flag and then we'll have a reo rua flaghe whakataukī pea, he aha kē rānei? But what we're going to do in our community is to awaken our community to te ātaahua o tō tātau reo Māori. It's already in our Right Price supermarket, we've already been there and put up all our signs on the ngā kai i roto i te whare. I've still yet got to hit the New World, that's the other toa rahi kei tō mātau takiwa. Why is this important whānau? Our tamariki need to know that we love this reo. If it's not out there – I mean, I had one of the teachers from the kura kaupapa saying their tamariki thought that Reo Māori stopped at three o'clock. Because when they went home, there was no reo Māori. We have to stop that, we have to make te reo Māori the norm! and I think this is something we've got to get through to our parents. If they're not learning te reo, if they're not showing that te reo means something to them, how can we possibly get the tamariki to feel this pride that we feel? So I thought that I would share that with you, I don't know if it's got anything to do with kairangi but it should.

Every week, I've got a piece in the *Wairoa Star* [newspaper], called Ruruia. This has been running now for nearly two years. In Te Wiki o te reo Māori asked for a little segment, and then I got cheeky enough to say 'Oh, can I put another one in next week and the week after?' So, yes, be brave, I think was what Ani told us, 'Be brave, be cheeky', because this is something that we are all very passionate about. And I think all these things together showing yes, this reo is important! I think that Wairoa will be in the news because of how our hāpori is actually picking this up as, because you need to go together. We need to go together.

'We can't do it on our own.' We've got to do it together. And so, whānau, I'd just like to finish by saying I hope I've given you something to think about. Ko tā mātau whakataukī o Te Atarangi, "kia kore koe e ngaro taku reo rangatira". Kia ora tātau katoa.



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