

MĀORI SUCCESS AND TERTIARY EDUCATION:
TOWARDS A COMPREHENSIVE VISION



MANU KŌKIRI

Taumata Aronui

2022

VISION

TRANSFORMATION

CHANGE

- Contents -

HE MIHI	4
ASPIRATIONS	6
EXECUTIVE SUMMARY	8
RECOMMENDATIONS	10
1.0 INTRODUCTION	14
1.1 <i>This Paper</i>	17
1.2 <i>Authorship</i>	21
1.3 <i>Terminology used in this Paper</i>	21
1.4 <i>Acknowledgements</i>	21
2.0 DESCRIBING ‘MĀORI SUCCESS IN THE TERTIARY EDUCATION SECTOR’	24
2.1 <i>Student/Learner Success</i>	24
2.2 <i>Staff Success</i>	26
2.3 <i>Labour Market and Employment</i>	28
2.4 <i>Individual and Collective Mana, Health and Wellbeing</i>	31
3.0 A SUCCESSFUL TERTIARY EDUCATION SECTOR: A MĀORI VIEW	36
3.1 <i>Māori to lead the design and achievement of ‘Māori Success’</i>	37
3.2 <i>The Treaty of Waitangi/Te Tiriti-o-Waitangi</i>	38
3.3 <i>Mātauranga Māori</i>	43
3.4 <i>The ‘Māori Economy’</i>	48
3.5 <i>Tertiary Education as a Right and a Vehicle for Public Good</i>	53
4.0 ACHIEVING ‘MĀORI SUCCESS’ IN TERTIARY EDUCATION	60
4.1 <i>Overview</i>	61
4.2 <i>A Resourced, Sustained Dynamic Māori Leadership is necessary</i>	63
4.3 <i>Achieving Māori Student/Learner Success</i>	63
4.4 <i>Achieving Māori Tertiary Education Staff Success</i>	69
4.5 <i>Nurturing Individual and Collective Mana, Health and Wellbeing</i>	71
4.6 <i>Achieving ‘Treaty of Waitangi Success’ in Tertiary Education</i>	72
4.7 <i>Achieving ‘Mātauranga Māori Success’</i>	74
4.8 <i>Achieving ‘Māori Economy Success’</i>	76
4.9 <i>Achieving Success with Respect to Rights and Public Good</i>	79
5.0 CONCLUSION AND SUMMARY	82
APPENDICES	86
APPENDIX ONE: TAUMATA ARONUI	86
APPENDIX TWO: MEMBERS OF TAUMATA ARONUI	87
APPENDIX THREE: THE TREATY OF WAITANGI/TE TIRITI-O-WAITANGI: THE TEXTS	89
APPENDIX FOUR: MĀORI TERTIARY EDUCATION FRAMEWORK 2003	91
APPENDIX FIVE: KŌRERO MĀTAURANGA/EDUCATION CONVERSATION 2018	93

*A ‘Think Piece’ by Taumata Aronui
for the Minister of Education and the
Minister for Māori Crown Relations - Te Arawhiti*

Not Government Policy

Written by Dr Te Ahukaramū Charles Royal for Taumata Aronui, December 2021

'Manu Kōkiri' symbolises three ideas - (1) of looking out, and beyond, to the horizon, of looking to the future, (2) of making use of the winds and the elements to gain and sustain flight, and (3) of causing things to happen, of making change.

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HE MIHI

Tēnei te aro, tēnei te ara

Ko te ara ki hea?

Ko te ara ki tua

I te pae o te rangi

Ki taumatanui

Ki taumataroa

Ki taumatakura

Hui te mārama

Hui te ora

Hui e! taiki e!¹



|| Tēnā koutou katoa e te hunga e whai ana i te mātauranga, i te māramatanga hei oranga mō koutou me ā tātou tamariki. Tēnei rā mātou o Taumata Aronui e mihi atu ana, i te tuatahi, ki te wāhi ngaro, ki te wāhi kāore nei e taea e te whāwhātanga o te kikokiko; hei ahakoa, ko te pūtaketanga tēnei o te Ao, o te māramatanga, o te ora. Ka mihi, ka tangi atu ki te wāhi ngaro, ki te arohanui, māna tātou e manaaki, e tiaki, e whāngai hoki e ora ai tātou i te mata o te whenua, ā, ka eke hoki te kupu e mea ana:

E kore ahau e ngaro, he kākano i ruia mai i Rangiatea.

Ka mutu, ka tahuri ki te hunga kua whetūrangitia; ki ngā kāwai, ki ngā kāhui e moe ana i te pō. Me i kore rātou, ka kore hoki tātou i te rangi nei, ā rātou uri te hunga e kapi nei i ngā whakatupuranga o mua. E ngā tūpuna, e ngā mate, haere atu koutou; haere ki te poutūtanga o Pipiri, kia okioki mai rā koutou i te urunga-tē-taka, i te moenga-tē-whakaarahia. Ka apiti hono, tātai hono, te hunga mate ki te hunga mate; ka apiti hono, tātai hono, te hunga ora ki te hunga ora.

Kāti.

Ka tahuri ki a tātou o te hunga ora, kia tau rā ngā manaakitanga ki a tātou katoa, tātou e kimi nei, e wawata nei ki te ora - wairua, hinengaro, kikokiko. Ko Taumata Aronui tēnei e whakatakoto nei i ētahi whakaaro e pā ana ki te whakaako i te tangata, ki te whāngai i te tangata ki te mātauranga, ki te māramatanga. Kua mōhio noa atu tātou, mā te whai i te mātauranga, i te māramatanga e ora ai tātou, e puāwai ai hoki ngā kākano me ngā tupu o te ora kua oti e te wāhi ngaro te rui ki roto i a tātou. Kia kaha rā tātou ki te whakairo, ki te whakatinana i ngā whakahaere e tupu ai taua ora ki roto i a tātou katoa.

Heoi, kei tēnei pepa ka puta ētahi whakaaro kia whitingia e te rā, kia puhipuhia e te hau. Tirohia, tangohia tā koutou e pai ai. Ko ā mātou ēnei i kite ai, i manawapā ai mō te kaupapa nei o te mātauranga. Mehemea he āwhina kei roto, ko te painga atu tērā.

Taumata Aronui

¹ He mea tito tēnei nā Wayne Ngata.

ASPIRATIONS

“

... the best indigenously inspired tertiary education system in the world - one where incredible success is experienced by indigenous people (this is normalised and expected) and where indigenous knowledge and experience influences the sector positively and becomes the inspiration for the success of all. This is an internationally lauded, distinctive Aotearoa-New Zealand tertiary education system where all succeed.”

Māori people enjoy significant tertiary education success.

- Māori people are achieving their potential in tertiary education study and Māori success is normalised. Māori no longer experience inequitable tertiary education outcomes.
- Tertiary education providers actively support Māori in their journey in their Māori identity; and those Māori who wish to gain expertise and mastery in a particular area or application of mātauranga Māori are able to do so. Achieving tertiary education success for Māori no longer comes at the expense of their identity as Māori.
- Māori graduates, creatives and thinkers are candidates for national and international awards and recognition - including bespoke mātauranga Māori/Māori awards - in their respective areas of study and expertise.

Māori people enjoy increasing levels of health and wellbeing, including cultural health and wellbeing, through tertiary education including through designing and delivering tertiary education study themselves.

- Tertiary education study contributes significantly to individual and collective Māori health and wellbeing. This includes healing intergenerational trauma at individual and collective levels and the revitalisation of Māori language and culture for Māori individually and collectively.
- The health and wellbeing of iwi/Māori communities is nurtured through, among other things, the design of higher education by those communities in those communities: they possess meaningful and empowered opportunities to implement those plans including the creation of their own tertiary education providers should they wish to do so.
- A culture of education continues to be nurtured in iwi/Māori communities. Iwi/Māori communities have an increased understanding and appreciation of tertiary education study.
- Aotearoa-New Zealand maintains the most significant, internationally recognised, indigenously led, ‘indigenous centre of higher learning and research’ in the world (the ‘Oxford’ or ‘Harvard’ of indigenous higher education).

Māori people enjoy increasing levels of economic prosperity including significant and meaningful employment success, entrepreneurial and business success through the growth of the ‘Māori economy’.

- Linkages and bridges between tertiary education study and meaningful work are excellent leading to increasing levels of employment among Māori people and in diverse areas of the labour market. Historical labour market patterns, where Māori are ‘trapped’ in lower income/lower skilled jobs, are broken.
- A significant number of Māori people are employed in diverse areas across the tertiary education sector, are enjoying success in that sector and an ongoing, empowered and dynamic Māori academic leadership exists across the sector.
- A significant number of Māori graduates are equipped with knowledge and training to establish businesses of their own and by which, in time, they too become employers.
- Entrepreneurship, business creation and innovation is thriving within iwi/Māori communities where Māori people and organisations are active business and asset owners creating wealth at individual and collective levels.
- Linkages and bridges between the tertiary education sector and the Māori economy are secured and maintained including the delivery of curriculum relevant to this economy, the creation of graduates in relevant areas of study and through research activity.

The Tertiary Education Sector is positively transformed through the application of the Treaty of Waitangi and a positive engagement with the Māori Treaty partner.

- Iwi/Māori communities enjoy excellent relationships with tertiary education providers (other than their own providers) and they are properly recognised and engaged with as a Treaty partner. This contributes to, among other things, greater levels of Māori learner/student success, greater levels of Māori employment success in the tertiary education sector, the positive transformation of the tertiary education culture, expanded teaching and research offerings.
- The tertiary education sector is increasingly open to diverse ways by which tertiary education can be conceived and delivered.
- The conduct, character and spirit of tertiary education study in Aotearoa-New Zealand - the day-to-day culture of tertiary education organisations - has moved positively to reflect the bicultural foundations of the nation. The use of Te Reo Māori is normalised, the

rituals of tertiary education study (including initiation, testing and graduation) make great use of tikanga Māori adapted in meaningful ways, means of conducting discourse and debate are positively influenced by tikanga Māori, and much more.

- Crown institutions of the tertiary education sector are addressing their obligations under the Treaty of Waitangi - including removing inequities preventing Māori from succeeding in tertiary education and contributing to contemporary Māori language and cultural revitalisation.
- Significant, resourced and independent ‘spaces of integrity’ for mātauranga Māori exist. These spaces are led and managed by experts in mātauranga Māori, they allow deep and overdue investigations in mātauranga Māori in ways that are meaningful to mātauranga Māori and they enable a new mātauranga Māori leadership, authority and excellence to emerge.
- Mātauranga Māori centred and dedicated tertiary education providers are thriving, are contributing significantly to Māori success in tertiary education and are offering distinctive and meaningful pathways in higher education for students of diverse backgrounds (not just Māori).

Aotearoa-New Zealand is transformed positively through a tertiary education sector which has embraced the Treaty of Waitangi and the Māori Treaty partner.

- The national narrative about ‘Māori’ has moved away from failure toward success.
- New Zealanders undertaking tertiary education study are enriched through knowledge and understanding about New Zealand history, Te Reo Māori and Māori experience which nurtures ‘intercultural understanding’, society cohesion and unity.
- Through the tertiary education sector, Aotearoa-New Zealand has ‘unlocked’ Māori innovation and creativity powerfully and in ways that are meaningful and empowering to Māori people, and which provide benefits and value of which the nation is proud.
- The standard of living and the health and wellbeing of Māori people is generally lifted as more Māori people achieve higher levels of educational achievement and employment success.
- The Māori economy is growing significantly and in ways suggested by its potential and in overcoming historical inequalities in Aotearoa-New Zealand.
- Racism and discrimination of all kinds is no longer present in the education system and in New Zealand as a whole.

EXECUTIVE SUMMARY

- This paper presents views concerning ‘Māori Success and Tertiary Education’ developed by Taumata Aronui, a group convened by the Minister of Education as a ‘Māori Voice to help shape tertiary education’. The paper represents some ‘thinking out loud’, an articulation of ideas held by Taumata Aronui members, and was written during the Covid-19 lockdowns of 2020 and 2021. It is not based upon specific research conducted for this purpose. Rather, the paper presents views about Māori success and tertiary education held by Taumata Aronui members for consideration by the Minister of Education and the Minister for Māori Crown Relations – Te Arawhiti.
- The paper was written out of a recognition by Taumata Aronui members that ‘transformational change’ in tertiary education as this relates to Māori success is justified and in a number of areas including:
 - a need for a fundamental ‘step up’ and increase in the success and achievement of Māori people in tertiary education including Māori students and staff members,
 - a need for a fundamental, resourced and committed investigation into the actual and potential application and expression of mātauranga Māori (including Tikanga Māori and Te Reo Māori) in the tertiary education system,
 - a need for much better alignment between the success of Māori students in tertiary education and their success in securing meaningful and fulfilling employment in the future labour market,
 - a need for better alignment between tertiary education and the burgeoning ‘Māori economy’,
 - a need to prepare students/learners and their communities for the kind of economy (including digital economy), labour market and socio-cultural circumstances of the future, and
 - a need to ensure that education is fundamentally and ultimately about health and wellbeing at individual and collective levels.
- The writing of this paper was also motivated by a desire of Taumata Aronui members to articulate a comprehensive and ambitious vision for ‘Māori success’ and ways of achieving that success. The paper seeks to be aspirational and challenging by addressing assumptions - such as the view that ‘Māori success’ is only concerned with the success of Māori people - and by articulating nothing but the highest aspirations for Māori people - Māori graduates becoming leaders in New Zealand and around the world.

- The paper is divided into three parts as follows:

- *Māori Success in Tertiary Education* - including Māori student/learner success, Māori staff success and labour market and employment success. Success, ultimately, in the form of individual and collective mana, health and wellbeing.
- *A Successful Tertiary Education Sector: A Māori perspective* - addressing, among other things, the Treaty of Waitangi, mātauranga Māori, the Māori economy and education as a right and a vehicle to serve the public good.
- *Achieving Māori Success in Tertiary Education* - addressing the means by which the success of Māori people in tertiary education and a tertiary education sector from a Māori point of view can be achieved.

- The paper concludes with a set of recommendations for consideration by the Ministers of Education and for Māori Crown Relations – Te Arawhiti.
- Regarding ‘Māori Success in Tertiary Education’, the paper presents views of success from the following perspectives:
 - *Māori Student/Learner Success* - Māori undertaking tertiary study are successful in completing their studies, the number of Māori undertaking tertiary study is increasing, the number of Māori undertaking tertiary study who also enjoy positive growth in their Māori identity and who have gained an expertise in an area of mātauranga Māori is increasing.
 - *Māori Staff Success* - Māori individuals working in the tertiary sector are increasing in number and are enjoying success. They too have enjoyed positive growth in their Māori identity and a significant

- number have gained an expertise in an area or application of mātauranga Māori. Finally, significant Māori leadership exists throughout the sector.
- *Labour Market and Employment* - ensuring that historic patterns where Māori are trapped in lower income jobs and in certain sectors of the labour market only are broken; where Māori capacity and capability to become business owners and employers is increased; and where Māori are prepared well for the labour market of the future.
- *Individual and Collective Mana, Health and Wellbeing* - ensuring that finally the mana, health and wellbeing of people, individually and collectively, is being uplifted and nurtured through tertiary education.
- Regarding a ‘Successful Tertiary Education Sector: A Māori Perspective’, the paper addresses the following:
 - The Treaty of Waitangi/Te Tiriti-o-Waitangi, including the right of the Treaty partners to develop and implement their own tertiary education systems, an interpretation based upon the articles of the Treaty and a discussion of the principles of the Treaty as considered by the Waitangi Tribunal in 1999.
 - The need for a fundamental, committed and long-term engagement with mātauranga Māori for a variety of reasons, including supporting Māori success in tertiary education, the positive contribution of mātauranga Māori to wider society and the economy and realising the ability of mātauranga Māori to influence positively the conduct and character of tertiary education overall (including philosophy and practice).
 - The need for better alignment between the Māori economy and the tertiary education sector so that it may attract talent and grow and wealth generation becomes a feature of iwi/Māori communities.
 - The need to respect the right of the individual to education and the need for the tertiary education sector to continuously serve the public good, including addressing inequities in society, racism, sexism and other forms of discrimination and to combat the ‘age of disinformation’.
- Section 4.0 of the paper presents ideas and suggestions regarding how each kind of success called for might be achieved.
- The paper concludes with a series of recommendations for consideration by the Ministers of Education and for Māori Crown Relations – Te Arawhiti, including three specific proposals as follows:
 - An intensified and renewed cross-sector effort regarding *Equity and the Elimination of Discrimination*.
 - Establishment of a new initiative for *Excellence and Leadership in Mātauranga Māori*.
 - A new cross-sector initiative designed to *nurture the Mana, Health and Wellbeing of Iwi/Māori Communities through tertiary education*.

RECOMMENDATIONS

1.

That the Treaty of Waitangi/Te Tiriti-o-Waitangi be deeply embedded, committed to and acted upon by creating a new cross-sector Treaty of Waitangi/Te Tiriti-o-Waitangi framework for implementation across the tertiary education sector.

That this framework include cross-sector plans for:

- Achieving Māori student/learner success in tertiary education,
- Achieving Māori staff success, including creating and maintaining a dynamic and influential Māori academic leadership,
- Achieving Māori success in the labour market and employment as a consequence of undertaking tertiary education study and
- Nurturing the mana, health and wellbeing of people, individually and collectively.

That this framework:

- Includes an acknowledgement and enables compensation for historical wrongdoing concerning Māori rights to education under the Treaty of Waitangi. This compensation is to include contributions to Māori language and cultural revitalisation and ongoing support for the modern whare wānanga and for those iwi/Māori communities who wish to design and implement their own tertiary education providers and plans.
- Includes an acknowledgement of and a yielding of the opportunities represented by the Treaty of Waitangi/Te Tiriti-o-Waitangi. This particularly concerns opportunities represented by mātauranga Māori and positive, mutually enhancing relationships with iwi/Māori communities.
- Enables and resources a deep, long term and committed investigation of mātauranga Māori (including Te Reo Māori and Tikanga Māori) and its positive and practical

application in tertiary education philosophy and practice (including governance, management, policy and academic matters).

- Enables tertiary education sector support for the growth of the Māori economy, including supporting entrepreneurship in iwi/Māori communities, preparation for the economy of the future and growing the talent pool.

That the responsibility to design and implement this Treaty framework falls upon the sector as a whole. While Māori leadership will have a significant role to play, it is vital the leadership of the sector overall takes responsibility for the Treaty of Waitangi and unreasonable burdens are not placed upon Māori leadership, capacity and capability in the sector.

2.

That the Government invest in three new initiatives:

- A new, intensified and cross-sector initiative regarding **Equity and the Elimination of Discrimination** to elevate these issues so that they receive the full attention of the tertiary education sector, and so that an ongoing consistency of effort and performance across the sector in addressing them is achieved.
- A new national initiative for **Excellence, Authority and Leadership in Mātauranga Māori** so that deep investigations into this ‘national taonga’ can take place leading to positive mātauranga Māori contributions in and across the tertiary education sector and beyond. Such a centre would represent a ‘creative engine room’ for mātauranga Māori and its potential applications in the education sector and in other sectors and areas of the economy. It would also operate autonomously and be led by mātauranga Māori experts drawn from iwi/hapū/whānau communities.

- A new, intensified and cross-sector initiative to **nurture the Mana, Health and Wellbeing of Iwi/Māori Communities through tertiary education** including through the design and delivery of tertiary education offerings by those communities; so that relationships between iwi/Māori communities and the tertiary education sector improves and favourable circumstances exist to achieve the kinds of success described in this paper.

3.

We also recommend the following:

- Ministers harmonise policy settings across the education sector as a whole, so that there is a consistency of approach, at a policy level, with respect to all levels of education: primary, secondary, tertiary. This ought to be a principle in education generally, however it is of particular relevance to the Māori Treaty partner who seeks integrated, cohesive and comprehensive interventions across multiple spaces. Iwi/Māori communities consider the whole continuum of education in their communities: pre-school, primary, secondary and tertiary in their education planning.
- Ministers consider an expanded version of Taumata Aronui to include significant Māori leadership from within the tertiary education sector. Current members are conscious that they are largely drawn from outside the sector. Further, a similar group representing the Crown might be formed who, in time, partners with Taumata Aronui to become a Treaty/Tiriti forum for the tertiary education sector and to oversee the design and implementation of the Treaty/Tiriti framework recommended above.



“

It is impossible to overstate the profound significance, impact and meaning of the journey an individual undertakes from childhood to adulthood. It is a journey which leaves deep marks - both positive and negative - that remain for the rest of a person's life.

1.0 INTRODUCTION

It is impossible to overstate the profound significance, impact and meaning of the journey an individual undertakes from childhood to adulthood. It is a journey which leaves deep marks - both positive and negative - that remain for the rest of a person's life. When positive, the journey turns a dependent and vulnerable child into an independent and warm adult who forms caring relationships with others and is a positive contributor to life around them. When bad things happen, as is too often the case, a person can experience traumas and interrupted growth leaving impacts and creating suffering felt deep into adulthood. The individual possesses a negative self-image, has trouble forming positive relationships with others and is unable to make worthwhile contributions to the world around them. These negative consequences not only affect the individual but also the people and circumstances around them, sometimes leading to extraordinary costs to families and society at large.

Consequently, it is fundamentally important to 'get this journey right', that society takes every possible step to ensure the journey for a young person toward adulthood is as positive as possible. As we know, a loving family and an uplifting educational environment are the best ways to ensure the journey is as positive as possible. Unfortunately, however, for too many young people their life experience does not contain these positive elements.

Tertiary education is usually undertaken on the cusp of adulthood. It is when the individual experiences life away from their family for the first time and they obtain their first and 'real' experiences of life and of themselves. They have to learn to interpret the world and themselves on their own. For most this is a positive and empowering experience, something that good tertiary education providers are conscious of and support.

Tertiary education, when conducted well and experienced positively, can be a tremendously empowering time for an individual as they gain a better understanding of themselves, their skills and talents, their 'creative potential' and their place in the world. They are better equipped to navigate the future and better prepared to address the opportunities

and challenges of the days ahead. The flow-on effects of this positive educational journey into families and communities can be significant indeed.

Successful tertiary education contains many elements, not just an individual's success in a field of study or discipline. For example, education is also about a journey into identity, about enabling a person to experience a progressively deeper and nourishing sense of who they are - at a level deeper than skills and talents - so that they are able to form a positive, beneficial and informed self-image. For some, this journey requires an amount of direct and indirect healing. Some argue, therefore, that a good education is *all about identity* because the nature and character of a person's self-image is fundamental to everything in a person's life including how they think, behave and interact with others.

Education is also about nurturing ethics and values so that the individual is able to contribute positively to the world around them and maintain caring relationships with others. A well rounded education ensures a person is able to apply their expertise and knowledge in an ethical way; and that they are able to navigate and resolve conflict successfully. A good education prepares a person for interactions and relationships with others and for conflicts that will inevitably arise as a person proceeds through life.

A good education, therefore, nurtures the 'whole person': their skills and talents transformed into an expertise of some kind, the ethical framework in which they apply their expertise and live their life, and the continuously unfolding depth of identity, the 'inner person', that underpins everything in their life experience. A good education instils in a person excellent ways of interpreting and responding to their experiences, opportunities and challenges and prepares them for the future, for the world that they will inhabit. Just as it is impossible to overstate the significance of the journey a young person takes to adulthood, it is impossible to overstate just how profoundly important a good education is to the health and wellbeing of an individual and the community around them.

Unfortunately, for too many Māori, this positive journey toward maturity and adulthood is only partially achieved. While being careful not to over generalise, it is important to acknowledge that many Māori do not achieve a positive self-image in their growing years, they do not enjoy a positive growth and maturation during their childhood years and at the 'cusp of adulthood'. There are many and complex reasons for this including those relating to poverty, intergenerational trauma, a conflicted family environment plus lack of access to cultural knowledge and identity.

For some Māori, tertiary education - which could be positive for them - is not a reality or an option. It is not that they consciously reject tertiary education but rather because it is absent from their social and cultural environment and because they do not know about it, it is therefore not a choice for them. Subsequently, many Māori do not enter tertiary education and others, while they are aware of tertiary education, are turned off by barriers such as cost, distance, cultural differences and lack of role models and examples.

Those Māori who do enter into tertiary education are often greeted by an environment that is negative toward their Māori identity and experience. Some suffer direct racism while others endure the inference drawn from the environment that 'being Māori is not welcome here'. The educational environment does not reflect who they are, what their experiences have been, what their needs are, what their dreams, aspirations and hopes are. On the whole, the Māori experience of state education since the 19th century has been poor and, in some instances, disastrous.

Consequently, in the first instance, 'Māori Success and Tertiary Education' is about 'getting education right for Māori'. It is about ensuring tertiary education is a viable option for as many Māori as possible, that favourable circumstances for their success do exist while they undertake their studies and that, on the whole, their tertiary education experience is as positive and empowering as possible.

Importantly, however, 'getting education right for Māori' concerns much more than achieving individual Māori success in the existing system. Merely altering existing educational offerings so that they become more favourable or comfortable for more individual Māori is not enough.

While the success of individual Māori in the conventional tertiary education system is to be supported, this kind of success is just one part of a much larger vision of Māori success that has been unfolding in Māori tertiary education for some years now. This is because Māori seek collective transformation and growth through education, as much as success at the individual level. Further, Māori seek to:

- Design and deliver education in their own communities because this is a critically important way to uplift health and wellbeing of those communities and
- Influence the design and delivery of education in general tertiary education providers (universities, Te Pūkenga) because this:
 - Improves the chances of Māori success in those institutions,
 - Assists those institutions in meeting their obligations under the Treaty of Waitangi - including enabling the success of Māori people in those institutions and contributing to the revitalisation of Māori language and culture, and
 - Assists those institutions to yield opportunities represented by the Treaty of Waitangi such as that represented by the evolution of biculturalism and intercultural capability in those institutions.

Māori education seeks multiple outcomes including the preparation of Māori people for their own communities, for the nation and the wider world. In her review of our paper, Professor Linda Smith writes the following:

Māori have a global outlook and a curiosity about the wider world and tertiary education can help them contribute to the world. I believe our knowledge, our philosophies and insights can help the world solve significant global issues. The tertiary system can prepare Māori as Mason Durie said to be citizens of the world; I think we can be world leaders in some areas. We already are in some cases such as language revitalisation, and our educational initiatives.

'Getting education right for Māori' entails many things adding up to nothing less than the transformation of education itself, not just for the benefit of Māori but for the benefit of all.

During the last four decades and more, Māori have brought a host of opportunities and challenges to tertiary education including alternative ways by which tertiary education can be designed and delivered through to different perspectives regarding the purpose of education and its role in individual and collective health and wellbeing. Much effort has been exerted, at times against significant resistance, to put in place educational pathways and journeys that do provide the kind of empowerment that Māori people not only seek but need. This is a tertiary education system that takes into account aspects of Māori experience such as the widespread diminution and/or destruction of language and culture, the movement, through colonisation, of so many Māori into poverty, and much more - because ignoring the realities of Māori experience while designing education for Māori will only lead to failure.

The efforts of the past 40 years have borne fruit and this is to be acknowledged and celebrated: more Māori than ever before are entering and succeeding in tertiary education study, some historical employment and labour patterns for Māori are being broken because of tertiary education and more Māori are becoming business owners. A significant development is the establishment of Māori controlled providers of tertiary education (whare wānanga), the growth of Māori education leadership across the sector and some interest in the application of mātauranga Māori in the Crown's tertiary education providers. This represents the beginnings of a kind of tertiary education system envisaged by the Treaty of Waitangi.

It is equally important, too, to acknowledge that the achievements of the past 40 years were secured through the commitment, drive and determination of Māori leaders rather than by the Crown/Government and often in the face of considerable resistance, doubt and mistrust. Professor Smith makes the following comment:

It is really important to acknowledge the work that has gone into creating the successes that have already occurred in the system because those successes did not come easily, did not come without Māori people having to agitate for them and then carry the burden of proving that these initiatives could succeed, and there are lessons to learn from the struggles taken to create space for Māori.

It is sobering to be reminded of how much of a struggle it has been and, as Prof Smith further points out, how these gains and successes continue to exist in a fragile state:

There has been a growth of Māori capacity across numerous subjects/fields/professions/disciplines. At face value it can look impressive...Dig deeper and

examine recent research which shows the significant barriers to Māori staff success (especially in universities and polytechnics) and the disconnect between institutional marketing messages and the health and well-being of Māori staff.

Consequently, we honour and celebrate the efforts made by Māori leaders (and their non-Māori supporters) to achieve these gains in the past 40 years or so in Māori tertiary education. Many of those leaders remain in the 'system' and they need to be acknowledged appropriately, celebrated liberally and enabled to continue with their programmes and plans in the decades to come.

We also acknowledge that Māori capacity and capability across the sector remains in a fragile state. This capacity and capability needs to be protected and strengthened, not endangered. It needs to be embraced and uplifted, not weakened through having to bear unreasonable burdens or through an atmosphere of doubt and low levels of trust. We hope that this paper will contribute toward strengthening Māori capacity, capability, and leadership across the tertiary education sector.

The Māori world brings so much to tertiary education - such as an emphasis on the relationship between education and health and wellbeing, the view that education has to involve the individual and the collective, the need to nurture the whole person and not just their skills and talents to increase their employability, the idea that education can be designed and delivered by communities (it can be done on the marae floor), the importance of maintaining excellent connections between the tertiary education sector and the wider world, including better connections with schooling, the importance of the community, including elders, in a person's education, and so much more. It is clear these developments were and are tremendously valuable, not just for Māori but for the whole nation. They have enabled a much greater level of success for Māori in tertiary study and an enrichment and expansion of educational philosophy and practice in New Zealand's tertiary education system.

While we acknowledge and celebrate the gains of the past 40 years, we acknowledge, too, much remains to be done before a truly equitable, socially just, culturally rich, diverse, inclusive and empowering tertiary education sector, inspired by the Treaty of Waitangi, comes into existence. This is a system which is concerned to 'get education right for everyone' utilising the unique resources, knowledge, assets and capabilities of Aotearoa-New Zealand's own indigenous people together with that of the Crown.

1.1 THIS PAPER

This paper offers some 'thinking out loud' regarding 'Māori Success and Tertiary Education'. It is deliberately sub-entitled 'towards a comprehensive vision' for the paper does not exhaust all possible questions and issues concerning Māori and tertiary education and does not represent the views held by the tertiary education sector itself. We hope that nonetheless the paper makes a useful contribution to what a 'comprehensive vision' might finally look like for this area of educational endeavour.

It is also important to note that the paper does not report on research conducted for this purpose nor does it communicate decisions made by any parties regarding Māori and tertiary education. Rather, this paper presents a number of views and ideas held by a group of individuals who are collectively entitled 'Taumata Aronui' and who have an interest in Māori tertiary education. In presenting these views, we declare from the outset that the members of Taumata Aronui are drawn largely from outside the tertiary education sector and are generally, not experts in the field of Māori tertiary education (one member, however, is the CEO of a whare wānanga).

During early Taumata Aronui meetings, members expressed a desire to be ambitious and to create significant impact, if possible, through their work. Taumata Aronui members asserted that 'transformational change' in tertiary education as this relates to Māori success is justified and in a number of areas:

- A need for a fundamental 'step up' and increase in the success and achievement of Māori people in tertiary education including Māori students and staff members *so that the significant success of Māori people as students and staff in New Zealand's tertiary education sector is achieved, normalised and expected.*
- A need for a fundamental, resourced and committed investigation into the actual and potential application and expression of mātauranga Māori (including Tikanga Māori and Te Reo Māori) in the tertiary education system so that the potential of mātauranga Māori *(including Te Reo Māori and Tikanga Māori) to positively contribute to the tertiary education sector and in numerous and diverse ways is truly understood and achieved; so that the contribution of the tertiary education sector to Māori language and cultural revitalisation is secured.*
- A need for much better alignment between the success of Māori students in tertiary education and their success in securing meaningful and fulfilling employment in the labour market of the future *so that historic patterns of Māori people remaining in lower income jobs only and in limited areas of the labour market are broken and*

Māori people are being prepared meaningfully for and will prosper in the labour market in years to come.

- The need for better alignment between tertiary education and the burgeoning 'Māori economy' where teaching and research activities support and help to grow this economy. This includes the ability of iwi/Māori communities to design and sustain tertiary education providers of their own *so that the Māori economy is supported by tertiary education and that Māori enjoy a significant and sustained opportunity over generations to influence and prosper in the Māori economy specifically and the New Zealand economy generally.*
- The need to prepare students/learners and their communities for the kind of economy (including digital economy) labour market and socio-cultural circumstances of the future *so that Māori people are adequately equipped to not only cope but also thrive in the future as a consequence of a high quality education programme that was made available to them and in which they succeeded in large numbers.*
- The need to ensure that education is fundamentally and ultimately about health and wellbeing. Above all other considerations - including employment and participating successfully in the economy - education is finally about health and wellbeing, about nurturing people at individual and collective levels through liberating them, their skills, talents and capabilities *so that Māori, individually and collectively (and everybody too) enjoy high levels of health and wellbeing through tertiary education.*

Members also voiced the Māori expectation that the tertiary education sector thoroughly investigates and understands the significance of the Treaty of Waitangi to it. This means that the sector understands both its responsibilities under the Treaty such as ensuring equitable outcomes are achieved and contributions to Māori language and cultural revitalisation are secured, and yielding the opportunities that the Treaty represents, such as the use of mātauranga Māori to inspire and evolve educational vision, philosophy and practice.

This paper therefore discusses many of these themes and is divided into the following three overlapping topics:

- Section 2.0: Māori Success in Tertiary Education
- Section 3.0: A Successful Tertiary Education Sector: A Māori View
- Section 4.0: Achieving Māori Success and Tertiary Education

2.0
Māori Success in
Tertiary Education

3.0
A Successful Tertiary
Education Sector:
A Māori View

4.0
Achieving Māori
Success and Tertiary
Education

**Māori Success and Tertiary Education
Towards a Comprehensive Vision**

Section 2.0 of the paper discusses the success of Māori people as a result of undertaking tertiary education study or being involved in it in some way. We ask, 'how are and could the lives of Māori people, individually and collectively, be improved through tertiary education?' We therefore discuss the following:

Section 2.0: Māori Success in Tertiary Education

- Māori *student/learner* success: Māori individuals succeeding in their tertiary studies
- Māori *staff* success: Māori individuals succeeding as staff members of tertiary education providers and in the tertiary education sector
- Success in the *labour market* and employment today and into the future and as this relates to tertiary education
- Success in the form of individual and collective *mana, health and wellbeing*

This section commences with the theme of the success of Māori students and learners undertaking tertiary education study and their ability to gain meaningful employment, including employment in the tertiary education sector. The discussion then broadens into the theme of mana, health and wellbeing for, as one of our reviewers reminded us, the purpose of education concerns so much more than merely preparing a person for the labour market. As important as employment success is, it is just one reason why people undertake tertiary education study. There is much to say about the broader purposes of education; however, we would like to highlight the following two themes:

- Success in the form of individual mana, health and wellbeing achieved through the education of the 'whole person' and
- Success in the form of collective mana, health and wellbeing achieved through a number of avenues including iwi/Māori community designed and delivered education programmes.

We feel it important to broaden the discussion as to what constitutes success for Māori people undertaking tertiary education for not doing so runs the risk of presenting an unjustifiably narrow view of 'Māori success'. It is also contrary to ideas and perspectives long articulated and expressed by Māori education leaders regarding the place of mana and identity, for example, in the education journey.

Section 3.0 turns to the question, 'what does a successful tertiary education system look like from a Māori perspective?' Once again we acknowledge that this section does not exhaust all possible issues, questions and

perspectives. Rather, we highlight a number of matters that we feel are important and which contribute to positive evolution and transformation of the tertiary education sector. These perspectives include:

- Māori expect that the tertiary education sector will meet obligations and responsibilities and yield opportunities represented by:
 - Te Tiriti-o-Waitangi/The Treaty of Waitangi
 - Mātauranga Māori
 - The Māori Economy
- Māori also expect that tertiary education will uphold people's rights to education and act as a vehicle for public good.

Consequently, 'Māori Success and Tertiary Education' is also about expressing and applying Māori ideas and perspectives about tertiary education to enable the success of all who enter into that system, including Māori. This section, therefore, discusses the following:

Section 3.0: A Successful Tertiary Education System: A Māori View

- A view of success drawn from an analysis of the *Treaty of Waitangi/Te Tiriti-o-Waitangi*.
- Success in the form of the positive application and expression of *mātauranga Māori* in tertiary education and the contribution that providers can make to Māori language and cultural revitalisation.
- Māori Success in tertiary education from the perspective of '*the Māori Economy*'.
- A successful tertiary education sector recognises education as a right and a vehicle for public good.

Section 4.0: Achieving Māori Success and Tertiary Education

In Section 4.0, we discuss ways of achieving the success described in Sections 2.0 and 3.0. For example, it proposes ongoing study of the factors and considerations that lead a Māori individual (and his/her whānau) to choose to undertake tertiary education study (or not, as the case may be). It also proposes a study of the actual experience of Māori students and learners while undertaking study so that 'best practices' regarding the care and support of Māori students can be developed and implemented.

Section 4.0 begins, however, with a number of comments regarding the tertiary education sector overall and how the kinds of success described in this paper may be achieved. These points are as follows:

- Māori success in tertiary education is the responsibility of the entire sector; and these responsibilities ought not fall upon just a few people, or upon Māori people working in the system, as is so often the case. We are alarmed by the stresses and strains - the ‘unreasonable burdens’ - that Māori leadership in the tertiary education sector has been experiencing. Every part of the sector, every part of the system has to contribute to this vitally important dimension of tertiary education and act accordingly.
- There is little doubt appropriate capabilities need to be built across the sector and at scale to achieve the successes described in this paper. This not only means strengthening and expanding existing Māori leadership, capacity and capability, but also increasing the capacity and capability of tertiary education leadership generally so the tertiary education sector as a whole can meet its responsibilities.
- This capacity and capability building in the general tertiary education sector needs, among other things, to increase the knowledge and understanding of teachers, administrators, researchers, managers and more regarding pre-European iwi history and the history of colonisation and its effects both in history and today. Further, it needs to increase understanding regarding how indigenous Māori approaches to education can and do lead to educational success.
- The whare wānanga community contributes enormously to achieving the educational success of Māori people (individually and collectively), to language and cultural revitalisation, to the mana, health and wellbeing of iwi/Māori communities, to national life and culture and so much more. Whare wānanga are a taonga of which the nation can be proud. They are to be supported and strengthened.
- Education is not just about preparing people for the labour market and their usefulness to society. A successful tertiary education system and its institutions is ‘people centred’ and is equally concerned with health and wellbeing as much as producing people of value to an economic system.
- One of our reviewers alerted us to the idea of ‘soulful institutions’, that they ought to be concerned with their moral character, with their spirit and ethos, with their concern for the quality of human experience as people move through them.

- The tertiary education sector of the future need not be trapped in the designs and orthodoxy of the tertiary education sector of the past. Everything should be up for discussion and debate: policy, pedagogy, curriculum, philosophy and even the types of institutions and organisations that deliver tertiary education.
- Māori people seek fair and reasonable opportunities to imagine, design and deliver well resourced tertiary education offerings that work for them. This has not been the case in the past but it has been changing, and the pace of change in this direction needs to increase.

The paper concludes with a series of recommendations for consideration by the Minister of Education and the Minister for Māori Crown Relations – Te Arawhiti. All these recommendations are oriented toward ‘transformative change’ in tertiary education in Aotearoa-New Zealand.

The paper responds to the desire of Taumata Aronui members to articulate an expansive, comprehensive and ambitious vision for ‘Māori success’ and for ways that success might be achieved. Taumata Aronui members wish to ‘set our sights high’, articulating nothing but the highest aspirations for ‘Māori success in tertiary education’. We wish to bring to an end the ongoing and comprehensive association of ‘Māori’ with failure. We wish to highlight existing examples of ‘Māori success’ at individual and collective levels and identify new horizons and possibilities. We also wish to mature our understanding and approach to failure, for failure inevitably happens from time to time, where it is utilised as part of the journey toward success and is no longer used as an indictment against Māori as a whole.

We also wish to challenge assumptions about Māori involvement in tertiary education, such as the view that Māori are only concerned with the success of Māori people or that Māori are only interested in those parts of the system they control or have high involvement. Māori aspirations and views of tertiary education reach far beyond that concerning immediate benefit to Māori to include the tertiary education system as a whole. This includes the bicultural evolution of Aotearoa-New Zealand educational philosophy and practice and the role that tertiary education plays in wider society.

‘Māori success in tertiary education’ is dynamic, complex and multi-dimensional. Among other things, we wish to create generations of Māori succeeding in tertiary education study, build and sustain dynamic, energetic and empowered Māori tertiary education leadership, and enable flexible and tailored approaches to tertiary education delivery including iwi/hapū/whānau/marae lead approaches and local/regional solutions. We seek tertiary education contributions to Māori language and cultural revitalisation, better

linkages between tertiary education and meaningful work and ongoing support for the burgeoning Māori economy. Ultimately, we seek to uplift Māori health and wellbeing through tertiary education. We wish to ensure that iwi/Māori communities and Māori students/learners enjoy good levels of health and wellbeing and are powerfully equipped to meet the challenges and yield the opportunities of the future, of the days to come.

1.2 AUTHORSHIP

This paper was written by Dr Te Ahukaramū Charles Royal with support and contributions from members of Taumata Aronui. (Thanks particularly to Brendon Green for his contribution to the section concerning the Māori Economy.)

This paper presents views held by members of Taumata Aronui, an advisory committee formed at the invitation of the Ministers of Education and for Māori Crown Relations – Te Arawhiti. Except where otherwise noted, the views presented in this paper are those held by Taumata Aronui members and cannot be construed as Government policy or views held by the tertiary education sector.

This paper was written during Covid-19 lockdowns in 2020 and 2021. It represents a presentation of ideas and perspectives concerning tertiary education drawn from the experiences and views of Taumata Aronui members. The paper was not written following or based upon specific and dedicated research. Rather, the paper is a ‘think piece’, a presentation of ideas held by Taumata Aronui members for consideration by relevant Government Ministers.

1.3 TERMINOLOGY USED IN THIS PAPER

Please note the following when reading this paper:

- Where the terms ‘mātauranga Māori’ appear, this also includes Te Reo Māori and Tikanga Māori.
- ‘Tertiary education providers’ refers to universities, Te Pūkenga New Zealand Institute of Skills and Technology, whare wānanga and private training establishments - those institutions and organisations which typically deliver education at the tertiary level in New Zealand.
- ‘Tertiary Education Sector’ refers to all the entities that are relevant to tertiary education in New Zealand including tertiary education providers, Government agencies (including the Tertiary Education Commission, the New Zealand Qualifications Authority and the Ministry of Education) and other entities such as the unions, student associations and the New Zealand Council for Educational Research.
- Where the ‘Treaty of Waitangi’ appears, this also includes Te Tiriti-o-Waitangi (and vice versa) except where otherwise explained.
- ‘Iwi/Māori communities’ is used to refer to the variety of communities located in ‘Te Ao Māori’ or the ‘Māori world’.

1.4 ACKNOWLEDGEMENTS

We would like to thank officials of the Ministry of Education, the Tertiary Education Commission and the New Zealand Qualifications Authority for their support of Taumata Aronui since late 2019.

We would also like to thank and acknowledge Prof Linda Smith (previously of Waikato University, now Te Whare Wānanga-o-Awanuiārangi) and Prof Jacinta Ruru (University of Otago) for their reviews of our paper. We also thank Te Tauihu-o-ngā-Wānanga, the wānanga association, for their views.



“

Getting education right for Māori’ entails many things adding up to nothing less than the transformation of education itself, not just for the benefit of Māori but for the benefit of all.

2.0 DESCRIBING ‘MĀORI SUCCESS IN THE TERTIARY EDUCATION SECTOR’

Education is about people - their potentialities and possibilities - and so we begin by discussing the success of Māori people in tertiary education. This includes the success of Māori people:

- in tertiary education study,
- working in the tertiary education system, and
- as a consequence of undertaking tertiary education study.

This section discusses these kinds of success and includes notes and ideas about how much of each kind of success is required for determining the scale of each kind of success is as important as discussing the nature of the success. Both are required to create a unified picture and understanding of success.

We then expand this view by discussing the linkages between tertiary education and mana, health and wellbeing at individual and collective levels. As noted earlier, education is not just about preparing people for employment. Among other things, it is also about nurturing the ‘whole person’ and the health and wellbeing of families and communities.

2.1 STUDENT/LEARNER SUCCESS

In the first instance, ‘Māori success in the tertiary education sector’ means Māori people succeeding in tertiary education and training. They are able to pursue tertiary study (they can access higher education and are not being inequitably prevented from doing so) and they are able to achieve success in their chosen field of study (without experiencing undue, inequitable and unusual barriers and difficulties including compromising their Māori identity).

We argue the question of Māori identity is critical and fundamental to educational success at this level. Māori should no longer have to suppress, hide or set aside their Māori identity while undertaking study anywhere in the New Zealand education system. In fact the converse should be the case, Māori should be able to undertake study in an environment that is positive toward their identity and consequently are able to grow in their identity. Further, for those Māori who wish, real opportunities exist for them to gain expertise and mastery in an area of mātauranga Māori.

Māori students succeeding in tertiary education and who have increased chances of gaining meaningful employment include those for whom tertiary education has had a positive impact upon their identity as a Māori person, and those for whom tertiary education has enabled them to achieve a level of proficiency and expertise in a field and/or application of mātauranga Māori.

Student/Learner success

A successful individual

A Māori individual succeeds in their tertiary study and has an increased chance of gaining meaningful and fulfilling employment.

Examples:

A Māori individual graduates in the sciences and is a contender for a researcher role in one of NZ’s Science Challenges.

A Māori individual graduates in drama and theatre and secures employment in television.

A Māori individual graduates in game design and starts a new business using their education and training.

A Māori individual graduates in communications and secures employment in television.

A Māori individual graduates in law and is attractive to prospective employers.

A Māori individual succeeds in a trades apprenticeship, wins an apprenticeship award, and starts his/her own business.

A successful individual with a positive Māori identity

A Māori individual succeeds in their tertiary study through undertaking their study in an environment that enabled them to grow in their Māori identity and culture and in a way that did not conflict with their overall academic progress and success. The student emerges with a settled and positive Māori identity and possesses an increased chance of gaining meaningful and fulfilling employment.

Example:

A Māori individual graduates in law, has a positive and confident sense of Māori identity, and is attractive to prospective employers, not just because of their successful legal training but also because of the confidence with which they are able to interact with the Māori world.

A Māori individual graduates in business disciplines, has a positive and confident sense of Māori identity and is employed in a significant iwi owned business.

A successful individual with a positive Māori identity and expertise in a particular area of mātauranga Māori

A Māori individual succeeds in their tertiary study, has increased chances of gaining meaningful employment, has enjoyed positive experiences of growth in their Māori identity and has gained a skill, ability or expertise in a particular area of mātauranga Māori.

Examples:

A Māori individual graduates in mātauranga Māori specialising in language and literature and becomes employed in his/her iwi PSGE leading the language and cultural revitalisation programme for their iwi.

A Māori individual graduates in Māori performing arts and establishes a tourism enterprise utilising Māori storytelling and entertainment.

A Māori individual undertakes post-graduate health study which enables them to undertake intensive research into rongoā which they are then able to use in their iwi health provider

How much of this kind of success?

When determining how much of this kind of success is required, finding an answer begins by considering how many Māori would be undertaking and succeeding in tertiary education if all unusual and inequitable barriers were removed.

- Of the Māori population, how many people are there for whom tertiary study would be a meaningful option? (Understanding the number of Māori for whom tertiary education study would be a meaningful option if they were aware of it, study options were attractive and all unusual and inequitable barriers were removed.)
- Of those people for whom tertiary study is a meaningful option, how many would actually undertake tertiary study? (Understanding the number of Māori who would actually undertake tertiary study if all unusual and inequitable barriers are removed. For those Māori who choose to undertake tertiary study, they are not prevented from doing so for inequitable and unusual reasons. The barriers to entry are not unusual and where there are barriers, real and genuine initiatives exist to mitigate and overcome those barriers.)
- Of those Māori who are undertaking tertiary study, how many are succeeding? (For those Māori who are undertaking tertiary study, they are not being prevented or inhibited from succeeding for unusual and/or inequitable reasons, and where there are barriers, real and genuine initiatives exist to mitigate and overcome those barriers.)
- Of those Māori who are in tertiary study, how many are also enjoying positive reinforcement and growth in their Māori identity and culture? (Understanding the number of Māori students whose academic success would be supported and enhanced if this was accompanied by growth in their Māori identity and culture.)
- Of those Māori who are in tertiary study, how many are gaining a skill or expertise in an area of mātauranga Māori? (Understanding the number of Māori students for whom academic success means growth in Māori identity and culture and acquisition of a specific skill or expertise in an area of mātauranga Māori.)

2.2 STAFF SUCCESS (TEACHING, RESEARCH, ADMINISTRATION, MANAGEMENT, GOVERNANCE)

Māori people in the tertiary education sector also includes staff members who work in a variety of teaching, research, management and administrative roles. They also work in a range of institutions and organisations relevant to tertiary education such as government agencies (Tertiary Education Commission, New Zealand Qualifications Authority, Ministry of Education), unions and the New Zealand Council for Educational Research (not exhaustive). 'Māori success' also includes success for those Māori individuals working in the tertiary education sector.

Māori staff members enjoy career growth and success in tertiary education employment including those who enjoy positive experiences with respect to their Māori identity while working for a tertiary education provider, and those who through working for a tertiary education provider are able to achieve a level of proficiency and expertise in a field and/or application of mātauranga Māori/Māori culture.

Staff success

A successful individual

A Māori individual succeeds as a staff member in the tertiary education system. They enjoy career growth.

Example:

A Māori individual grows as a teacher and researcher in the sciences, humanities or arts and, in time, is promoted through the various academic levels (lecturer, senior lecturer, associate professor, professor). They are successful in securing research and teaching grants and attract awards and accolades from external parties such as the Royal Society, Nobel Prize Foundation etc.

A Māori individual grows as an academic manager and is eventually appointed as the manager of the commercial arm of a university, or the Head of a Faculty, or a University Vice-Chancellor or CEO of a whare wānanga or polytechnic.

Māori staff members are attractive to academic institutions in other countries. International appointments are therefore, also, a possibility

A Māori individual grows in stature and enjoys success in public policy and as a public intellectual.

A successful individual with a positive Māori identity

A Māori individual succeeds as a staff member, enjoys career growth and their identity as a Māori person is valued. They enjoy important learning and growth experiences in their Māori identity and in their culture.

Example:

A Māori individual grows as a teacher and researcher in the sciences, humanities or arts and, in time, is promoted through the various academic levels (lecturer, senior lecturer, associate professor, professor). They are successful in securing research and teaching grants and attract awards and accolades from external parties such the Royal Society, Nobel Prize Foundation etc.

A Māori individual grows as an academic manager and is eventually appointed as the manager of the commercial arm of a university, or the Head of a Faculty, or a University Vice-Chancellor or CEO of a whare wānanga or polytechnic.

International appointments are also a possibility.

A successful individual with a positive Māori identity and expertise in a particular area of mātauranga Māori

A Māori individual succeeds as a staff member, enjoys career growth, their identity as Māori is reinforced and they have gained a significant level of expertise in a particular field or application of mātauranga Māori.

Example:

A Māori individual achieves significant expertise in Te Tātai Arorangi and the Maramataka and, in time, is promoted through the various academic levels (lecturer, senior lecturer, associate professor, professor, kaiwhakaako, kaihautū, tohunga, ahorangi.) They are successful in securing research and teaching grants and attract awards and accolades from external parties such the Royal Society, Nobel Prize Foundation etc.

A Māori individual grows as an academic manager and is eventually appointed as the manager of the commercial arm of a university, or the Head of a Faculty, or a University Vice-Chancellor or CEO of a whare wānanga or polytechnic.

International appointments are also a possibility.

How much of this kind of success?

The presence of Māori staff members in the tertiary education sector is vital for several reasons, including:

- Assisting the process of normalising tertiary education study within iwi/Māori communities and families so that Māori individuals enter tertiary education,
- Building positive relationships between tertiary education and iwi/Māori communities so that positive collaborations between these communities and tertiary education institutions and organisations are achieved,
- Providing cultural support and contributing to a positive Māori environment within tertiary education providers,
- Providing particular mātauranga Māori/Māori cultural expertise within the organisation,
- Demonstrating evidence of overall Māori upward mobility in the labour market, and
- Building Māori leadership, including academic leadership, across the tertiary education sector.

Therefore, when considering how many Māori staff members there should be in the tertiary education sector, this would be based upon the plans that exist in any given provider to deliver certain ends. Overall, it is important to say that there ought to be significant Māori presence in the tertiary education workforce; however, precisely where and how many Māori individuals ought to be deployed is based upon planning and where Māori staff members are critical to the implementation of those plans.

Building and Sustaining Māori Academic Leadership

A particular goal within 'Māori Staff Success' concerns the need for a dynamic and impactful Māori Academic Leadership across the tertiary education sector. The purpose of Māori Academic Leadership is multi-faceted and includes the following (not exhaustive):

- To help normalise tertiary education study for iwi/Māori communities and build good relationships with those communities,
- To provide support and care for Māori students while undertaking study,
- To build good relationships between tertiary education study and the labour market (so that students may achieve meaningful work),
- To be teachers, guides and mentors for Māori students (and other students too),

- To assist the evolution of Aotearoa-New Zealand education theory and practice through the positive influence of mātauranga Māori and tikanga Māori,
- To be leaders in various fields and applications of mātauranga Māori and to build mana and authority within this body of knowledge and its relationship with other bodies of knowledge,
- To assist tertiary education institutions in their bicultural evolution,
- To assist tertiary education while contributing to Māori language and cultural revitalisation,
- To assist tertiary education institutions and organisation meet their obligations under the Treaty of Waitangi,
- To lead the tertiary education sector, and
- To model being a Māori public intellectual and critical thinker.

The presence of dynamic and empowered Māori leadership across the tertiary education sector is an example of both the kind of success desired and the vehicle by which that success is achieved. As we have seen in the past 40 years, it is highly unlikely that the successes planned for the next 40 years will be achieved without the presence of dynamic Māori leadership across the sector. The issue of Māori leadership in the sector is discussed further in Section 4.0.

2.3 LABOUR MARKET AND EMPLOYMENT

A further and significant dimension of 'Māori success in tertiary education' concerns the relationship between Māori individuals succeeding in their studies and the transition into employment. While gaining employment may be just one of a number of reasons individuals pursue tertiary study, it is nonetheless an important reason, so much so that successive governments have continuously advocated for alignment between tertiary education and the labour market. Given the historical location of Māori in lower income jobs, and the underperformance of Māori achievement in tertiary education that this reflects, consideration of 'Māori success' as this relates to employment is justified.

The goal is that Māori graduates are able to gain meaningful and fulfilling employment as a consequence of undertaking tertiary study (including employment in the tertiary education sector itself). This is the goal for any tertiary student. However, there are dimensions and issues that are particular to Māori experience that warrant attention, including:

- The need to break historical patterns whereby Māori have become stalled in lower income jobs and employment. Tertiary education ought to lead to positive social mobility across the labour market and into higher income employment.
- The need to create better connections and relationships between the various sections of the labour market and Māori graduates so that opportunities for Māori graduates are not lost, and Māori are present throughout the labour market of the future, not located in one part or some parts only. (This also concerns the ability of prospective employers to find employable staff and where those individuals might be Māori.)
- Māori are training in a range of subjects which lead to a greater variety of employment options.
- The need to equip Māori graduates appropriately for self-employment and the creation of business enterprises where this is a possibility for those graduates.
- The need to ensure that Māori students are prepared well for the labour market and employment circumstances of the future; that their study choices are wise, position them well for the labour market and they have some knowledge that enables career growth and success.

With respect to Māori being 'trapped' in certain parts of the labour market: Māori men as labourers, Māori women as cooks and cleaners, this is not just an historical phenomenon. Here is a chart taken from a recent study of Māori employment patterns in the period 2013-2018.

It shows there has been an increase in certain parts of the labour market but this is not accompanied by an increase in the number of Māori employed in those parts of the labour market.

Māori graduates secure meaningful and fulfilling employment as a consequence of their tertiary education study. They are informed of the variety of opportunities that exist, are equipped to sustain their careers and enjoy career growth. Māori graduates are able to secure higher income jobs and, over time, historic patterns where Māori remain in lower income jobs are broken.

Outcomes sought	Example activities undertaken by Tertiary Education Providers
Māori graduates are aware of the variety of opportunities available to them in the labour market and, over time, Māori are present throughout the labour market.	Tertiary education providers ensure meaningful information about the diversity of the labour market is available to Māori learners and students. Tertiary education providers offer advice and guidance to learners and students regarding study options as they relate to future employment options
Māori who graduate in a relevant field are also equipped with knowledge and confidence to create their own business enterprises.	Tertiary education providers offer opportunities to relevant Māori students to learn about starting and operating businesses. They gain knowledge and understanding about running businesses to supplement their knowledge in a particular discipline or area of study.
Māori graduates are prepared well for success in the future labour market	Tertiary education providers introduce Māori students to career planning. This includes discussions regarding the nature of the labour market of the future. Issues include greater levels of mobility in the labour market (compared to previous generations), the need to be agile to cope with unexpected changes, challenges and shifts eg Covid-19.

How much of this kind of success?

Determining the amount of this kind of success relates to the number of Māori graduates who, within a certain period of time, are successful in securing meaningful and fulfilling employment. In the first instance, this is a simple measurement.

However, other measurements will need to relate to the number of Māori graduates securing higher income employment when compared to historic patterns. Another measurement relates to the location of Māori graduates within the labour market, again when compared to historic patterns.

- The number of Māori graduates securing meaningful and fulfilling employment.
- The number of Māori graduates securing higher income employment, compared to historic patterns.
- The number of Māori graduates who are employed in locations throughout the labour market (and not just in one or some parts of the labour market) compared to historic patterns.

2.4 INDIVIDUAL AND COLLECTIVE MANA, HEALTH AND WELLBEING

The success of Māori individuals in tertiary education and preparing them for employment is but one aspect, an important aspect, of Māori success in tertiary education. There are other aspects too and we would like to highlight two themes:

- Success in the form of individual mana, health and wellbeing achieved through the education of the ‘whole person’ and
- Success in the form of collective mana, health and wellbeing achieved through iwi/Māori community designed and delivered education programmes.

Although preparation for employment is a legitimate goal of educational success planning, it has its faults including the following:

- It can reduce people to a functionary role in society and this can negatively affect self-esteem and self-worth (the assumption that a person’s value can only be derived from the paid work that they undertake in society),
- It tells education systems that they need only be concerned with producing certain kinds of graduates (the ones who will ‘fit into’ the labour market),
- It tells designers of education and teachers that they only need to consider where a ‘learner is at’ for their potential to succeed in a particular field of study or discipline rather than seeking to understand the natural creativity of a person and building from there (learner centred education), and
- It ‘educates’ only certain aspects of a person, their expertise, and not the ‘whole person’.

In this section we wish to broaden the view of Māori success in tertiary education presented in Sections 2.1 and 2.2 by:

- Building on our ideas regarding identity and mātauranga Māori to create linkages to individual mana, health and well-being and
- Discussing collective mana, health and well-being achieved through tertiary education.

Individual Health and Wellbeing, the Mana of the Individual

As noted in the introduction, a good education involves a host of matters including identity, ethics and values. We do not have the space here to address all questions and matters regarding what a ‘good education’, however, we do wish to make a number of points. Recognising, too, that we are not experts in the field, we nonetheless suggest that a

good tertiary education nurtures the ‘whole person’; and in addition to fostering expertise in a given field of study or discipline, it also includes the following elements:

- The formation of a positive identity and self-image,
- An understanding of and experience with ethics, values and principles,
- The unlocking and nurturing of the creativity of the person, which can lead to a love of learning, the love of an area of study and endeavour, and
- Knowledge of and experience with navigating conflict, with conflict resolution and building resilience to cope with challenging times and experiences.

We stress there is much more to be said about educating ‘the whole person’ and no doubt there are gaps in our analysis. However, for now, we wish to initiate a conversation about the broader outcomes sought for the individual while undertaking tertiary education study.

In the vision of success outlined in Sections 2.1 and 2.2, we placed an emphasis upon the Māori individual being nurtured in their Māori identity and gaining expertise in an application or area of mātauranga Māori. This was included for two reasons:

- In the past, Māori have gained an education at the expense of their Māori identity. Consequently, we are clear that this should no longer be the case and the converse should be the goal. Hence, the presence of Māori identity as a feature of the success model presented here.
- Because Mātauranga Māori was so endangered, damaged and compromised in the past, and because there is such a need to nurture mātauranga Māori as a critical component of contemporary iwi/Māori development (indeed national development), an explicit emphasis upon mātauranga Māori in tertiary education is justified.

For these reasons we add that nurturing Māori in their identity and their understanding of mātauranga Māori is critical in forming a positive self-image and an ethical orientation to the world. The journey into identity enables the Māori individual to form a deeper and nourishing self-image; and an investigation of mātauranga Māori means that a person not only gains expertise in an area of mātauranga Māori (should they wish to) but also the worldview that lies within this body of knowledge, for just as it is too narrow to reduce the purpose of tertiary education to the prospect of employment success only, it is too narrow to reduce mātauranga Māori to skills, expertise and talents at the individual level.

The journey into mātauranga Māori entails many things including being nourished in a worldview, values and cultural behaviours that grew through centuries of living in Aotearoa and Te Wai Pounamu. It is this worldview, briefly summarised as the tangata whenua worldview, or indigeneity, that represents a rich source of wisdom and knowledge that can greatly assist the Māori individual in the formation of a positive identity and a set of personal ethics and values.

Among other things, mātauranga Māori places an emphasis upon the discovery and the nurturing of the creative centre or mana of the person. A mātauranga Māori approach to education begins by understanding the creativity lying at the core of the person and aligning an educational pathway to that creative core. The wisdom of this approach is that it strengthens the person in the ‘sweet spot’ of their identity, their personal power and sovereignty. This approach can be described as ‘learner centred education’, a style of education that arises out of the natural talents, skills and creativity, that is the mana of the person, and seeks to strengthen it. This is in contrast to an education system which is built around a desired outcome (employability, for example) rather than the creativity that lies at the heart or core of a person.

The link between the mana of the individual and of the collective is one of the critical aspects of a ‘mana inspired approach’. A key principle is the idea that the mana of a person is measured and felt in the minds and hearts of others. In a Māori cultural setting, there is an intimate connection between individual and the collective mana where the collective speaks for the mana of the individual. Indeed, it is poor etiquette, from a tikanga Māori point of view, for a person to speak about their own mana. There are innumerable proverbs, aphorisms and expressions which communicate this point, such as:

- Waiho mā te iwi koe e kōrero (Let others speak of your prowess),
- Ehara taku toa i te toa takitahi, engari, he toa takitini (My prowess does not come from me but from others), and
- E kore te kūmara e kōrero mō tōna māngaro (The sweet potato does not discuss its own sweetness).

In addition to the obvious encouragement toward humility, the wisdom that lies at the heart of this approach concerns the interplay between individual and collective mana. A mana inspired approach encourages a mutually enhancing relationship between the individual and his/her community where one is reliant upon the other.

Consequently, we assert that tertiary education (and education generally) should ultimately be about nurturing the ‘whole person’. It should not just concern skills, talents and expertise but also a positive self-image and an ethical orientation to the world. It should unlock and nurture the inherent creativity of a person so that they feel most empowered and inspired in their life journey. It should encourage mutually enhancing, life affirming relationships with others, equip them with the tools to negotiate and resolve conflict and prepare them for life overall.

Success Statement - the mana, health and wellbeing of the individual

The Māori graduate emerges as a ‘whole person’ from tertiary education study: they have a settled and positive Māori identity and self-image, their skills and talents have been nurtured and they have gained an expertise of some kind (including, where appropriate, in an area of mātauranga Māori), they possess an ethical framework by which to apply their expertise, skills and talents and are able to form positive relationships with others (including mātauranga Māori derived ethics and values), they have discovered their ‘creative centre’ and they are able to navigate and resolve conflict effectively, and build resilience in challenging times.

Collective Health and Wellbeing, the Mana of a People

A second and critically important matter concerns collective mana, health and wellbeing. Māori naturally ask how tertiary education can assist the mana, health and wellbeing at collective levels or as one Taumata Aronui member put it, “how can tertiary education assist the mana motuhake of my people?”

For some decades now, the reorganisation and the redevelopment of iwi/Māori communities has been underway. This has meant many things such as the advancement and settlement of Treaty claims, the revitalisation of language and culture, the redevelopment of marae and other organisations of iwi/Māori communities, the establishment of new enterprises and so much more. All of this has taken place inspired by a responsibility to the past and by a belief that iwi/Māori communities ought to exist into the future and play a tremendous role in the future of this nation. Given the level and depth of commitment on the part of iwi/Māori to undertake this journey of redevelopment, they naturally pose the question about the contribution of tertiary education.

There are a number of ways by which collective mana, health and wellbeing can be supported through tertiary education and we highlight three:

- The preparation of Māori people, students and learners for participation and contribution in their own communities; the retention of Māori intellectual and creative talent to serve and support iwi/Māori communities.
- Enabling and empowering iwi/Māori communities to plan, design and deliver tertiary education to their members and in their own communities. This includes teaching, research and advocacy on issues and matters of importance to those communities.
- Iwi/Māori communities partnering with non-Māori institutions (universities, Te Pūkenga, PTEs) to undertake teaching, research and advocacy activities on issues of importance to those communities.

Regarding the preparation of Māori people, students and learners for participation and contribution to their communities, we also see this as part of ‘Māori success’, the ability of Māori people to be successful in the Māori world as much as in the wider world. We propose tertiary education planning ought to include opportunities for Māori graduates to be prepared for the return to their home communities. In addition to their topics of study, they also need to understand and have knowledge of their communities so that they can work effectively within them:

- They need to know who their community is (which whānau, hapū and iwi do they belong to).
- They need to know what is going on in their communities. What are their plans? What are their aspirations?
- They need to draw connections between their individual expertise and the way they may be able to contribute to their community.
- They need to be equipped with knowledge and experience concerning how to participate in their communities including the style of language used and tikanga that might be applicable.

There are many more needs, however, this list offers a glimpse of the kinds of things Māori graduates will need in order to transition successfully into their communities.

Regarding the opportunity for iwi/Māori communities to be able to design and deliver their own tertiary education services into their communities, this is a critically important feature of the sector today and it will continue to grow. Whare wānanga and PTEs, for example, already perform a vital role in the communities that established them and this is discussed further in Sections 3.0 and 4.0. A key point to make here is that the ability and opportunity of iwi/hapū/whānau/Māori communities to design and deliver their own tertiary education programmes is a critical way to uplift the collective mana, health and wellbeing of those communities.

Finally, it is also important that a portion of the resources available in the universities, Te Pūkenga and non-Māori PTEs be oriented to assist the contemporary redevelopment of iwi/Māori communities. These institutions contain a huge array of resources, capacities and capabilities able to assist iwi/Māori communities but are not available to them in those communities. It is important that the potential contribution of the universities, Te Pūkenga and PTEs is yielded to assist with uplifting the mana, health and wellbeing of iwi/Māori communities.

Success Statement - the mana, health and wellbeing of the iwi/Māori communities is uplifted

The mana, health and wellbeing of iwi/hapū/whānau/marae/Māori communities is uplifted through tertiary education including the preparation of Māori graduates for roles in iwi/Māori communities, through iwi/Māori communities designing and delivering education programmes for their members and in their communities, through iwi/Māori communities partnering with non-Māori institutions to undertake teaching, research and advocacy on matters and issues of importance to iwi/Māori communities.



“

Taumata Aronui members wish to ‘set our sights high’, articulating nothing but the highest aspirations for ‘Māori success in tertiary education’. We wish to bring to an end the ongoing and comprehensive association of ‘Māori’ with failure. We wish to highlight existing examples of ‘Māori success’ at individual and collective levels and identify new horizons and possibilities. We also wish to mature our understanding and approach to failure, for failure inevitably happens from time to time, where it is utilised as part of the journey toward success and is no longer used as an indictment against Māori as a whole.

3.0 A SUCCESSFUL TERTIARY EDUCATION SECTOR: A MĀORI VIEW

Māori views of success in tertiary education are not just concerned with the success of Māori people in tertiary education, as important as this is. Rather, Māori communities also hold expectations and views concerning a 'successful tertiary education sector'. For iwi/Māori communities, the Treaty of Waitangi/Te Tiriti-o-Waitangi remains deeply relevant and central to their appraisal of the conduct of tertiary education. They expect the tertiary education sector (and education overall) to comply with the treaty. Similarly, iwi/Māori communities believe that tertiary education has a critical role to play with respect to mātauranga Māori including meeting certain responsibilities and obligations, and they want to ensure the tertiary education sector undertakes this role accordingly. Iwi/Māori communities are also committed to advancing 'the Māori economy' and they seek meaningful and significant support from the tertiary education sector as this economy grows.

Finally, like so many communities, iwi/Māori communities believe that tertiary education (like education generally) is a right and a public good. Therefore, they expect the tertiary education sector to enable their members to exercise this right (and in the way that best suits them) and also expect the sector to be contributing to the public good in an ongoing way. This includes being the 'conscience of society' addressing issues such as racism, sexism (discrimination of all kinds), rising disparities in society and more. All these expectations fall within the definition of 'Māori Success and Tertiary Education' and can be briefly summarised as follows:

- Iwi/Māori communities seek a fundamental, deep and ongoing engagement and application by the tertiary education sector of the *Treaty of Waitangi*. Elements of this engagement include:
 - Embracing and yielding opportunities represented by the Treaty of Waitangi to create and advance an 'indigenously inspired tertiary education system'.
 - Meeting obligations and responsibilities to ensure

Māori success in tertiary education study and employment including overcoming inequities, inequalities and racism directed toward or affecting the Māori treaty partner.

- Supporting the Māori treaty partner in its aspirations for tertiary education including creating their own providers.
- Iwi/Māori communities seek a long term and deep commitment by the tertiary education sector to *mātauranga Māori* including:
 - A thorough investigation and active and ongoing application and expression of mātauranga Māori in the sector leading to the maturation of bicultural Aotearoa-New Zealand tertiary education providers (and the nation overall).
 - Contributing to the revitalisation of Māori language and culture leading to the perpetuation of the mātauranga Māori language and cultural legacy in Aotearoa-New Zealand and into the future, particularly, but not solely, in the form of mātauranga Māori tertiary education providers.
- A fundamental engagement with and support for the *Māori Economy* which is generally concerned with building the wealth and prosperity enjoyed by iwi/Māori communities (as a contribution to national wealth and prosperity). Activities include teaching and research which helps to:
 - Increase iwi/Māori participation and ownership in the general economy, and
 - Grow distinctive economic activity arising from and which makes use of the unique assets, resources and opportunities present in iwi/Māori communities.

- Embracing its role as the *conscience of society* which preserves the right of iwi/Māori (and all people) to education and acts as a vehicle to serve the public good. This means advocating for and supporting a fair and just society, and addressing key issues such as racism, sexism and other kinds of discrimination particularly in the context of our contemporary world.

There is much more that can be said to be important for a successful tertiary education sector. However, these are the matters that remain significant and important for Māori and they wish to advocate for when thinking about the design and implementation of tertiary education in Aotearoa-New Zealand.

3.1 MĀORI TO LEAD THE DESIGN AND ACHIEVEMENT OF 'MĀORI SUCCESS'

In developing a view of 'Māori success', one principle we advance from the outset is the need to ensure that Māori are leading and are centrally involved in:

- articulating a view of Māori success, and
- designing and implementing ways by which this success is achieved.

As noted previously, the gains of the past 40 years or so were led by Māori and this will be the case in future. There is a need to protect these gains and use them as the basis upon which further developments can be made. Indeed, it would be tragic and disrespectful if they were to be 'unwound' and allowed to 'wither on the vine'. No vision of success and an achievement plan for Māori educational success in the 21st century can hope to be successful if Māori are not leading it. This is not to say that there is no place for others, for indeed there is. However, at a fundamental level, it needs to be led by Māori.

Among other things, Māori seek real and empowered opportunities to design and deliver tertiary education for

Māori people as it matters who gets to decide what makes for education, who decides what being educated actually means, who designs the education systems and for what purposes.

Therefore, Taumata Aronui asserts that a vision and achievement plan for 'Māori success in tertiary education' needs to be led by Māori and in positive collaboration with others.

It is possible for a view of Māori success to be created by those who are not Māori. Indeed, this has taken place in the history of New Zealand education since the 19th century. However, the insistence on Māori leadership for Māori educational success arises from Māori experience in education since the 19th century which saw continuously poor outcomes for Māori people. It is now inarguable that Māori people need to be involved in designing and implementing education for Māori, for when Māori are *not involved*:

- Poor outcomes for Māori tend to be the result, including low participation and limited success.
- The vision and aspirations for Māori tend to be limited, impoverished and disappointing. Historically, Māori have not been associated with 'success' but rather with failure (which becomes a kind of 'self fulfilling prophecy').
- There is a tendency for Māori to become invisible within the 'system' for it generally implements a 'one size fits all' approach which renders Māori as an ethnic minority (and the consequent denigration of the status of the Māori treaty partner this approach represents).
- Where failure occurs, this is usually attributed to the individual rather than to the 'system'.
- There is no consideration of Māori experience and realities as this may relate both to the experience of the Māori student while undertaking study and to how tertiary education itself may be conducted.

These aspects are accompanied by an inability:

- To conceive of Māori success (and success generally) through the lens of Māori experience, identity and history; and
- To understand and appreciate how the involvement of mātauranga Māori (including Te Reo Māori and Tikanga Māori) could improve tertiary education for all and particularly for Māori.
- What is also different now is the move away from using the Treaty as an instrument for the alleviation of grievance only to enabling a positive and creative encounter between kāwanatanga and tino rangatiratanga. Here the focus is upon the possibilities that might exist when these two identities and traditions are brought together positively (rather than an encounter which is dominated by a sense of grievance one might have toward the other). Such a creative encounter is motivated by a desire to discover meaningful and valuable responses to the realities, challenges and needs of life. Our advocacy for the Treaty is not about advancing Māori interests above all other concerns, above all other people. It is about advancing a vision for a way Aotearoa New Zealand could be as an open, democratic society which its indigenous dimensions enhance, strengthen and make distinctive.

The establishment of Taumata Aronui by the Minister of Education is a positive response to this principle of the need for Māori involvement in determining success. However, it is one voice among many. Currently Taumata Aronui has an opportunity to advocate for and advance certain ideas and we should make use of this opportunity. However, other voices will need to be heard too. For example, some iwi are developing educational plans for their people and they wish to articulate particular views of success and ways of achieving success appropriate to their circumstances.

3.2 THE TREATY OF WAITANGI/ TE TIRITI-O-WAITANGI

No view of 'Māori success in tertiary education' would be complete without an analysis and a view derived from the Treaty of Waitangi/Te Tiriti-o-Waitangi. This is for two reasons: iwi/Māori continue to appeal to the treaty as the basis of various rights and responsibilities; and there is a growing interest in New Zealand society generally with respect to the potential role the treaty might play in the future of the nation including in tertiary education.

The idea of a 'Treaty of Waitangi inspired Aotearoa-New Zealand' is growing as the country comes to see the treaty represents significant opportunities as much as obligations. Although resistance to the growing influence of the treaty is still significant in many quarters, Māori are not deterred for resistance to the treaty has been a feature of New Zealand mainstream culture for a long time. The Māori treaty partner continues to advance the cause of the treaty. What might be different now is the increasing number of non-Māori who see the treaty in a more positive light than in previous generations and who might see the Māori treaty partner (and the treaty overall) as a 'net national opportunity' rather than a 'net national burden'.²

In this section, we discuss a treaty derived view of tertiary education in Aotearoa-New Zealand. The purpose of this section is to create a set of treaty derived principles that, Taumata Aronui asserts, ought to be actively applied across the tertiary education sector and continuously so. Ways of applying these principles are discussed in Section 4.0. We begin by discussing the primary principle suggested by the treaty/tiriti with respect to tertiary education, that is the right of each partner to design and implement tertiary education as they see fit. Please note that in this section and in this document overall, where the title 'Treaty of Waitangi' is used on its own, this also means and implies Te Tiriti-o-Waitangi.

The Māori treaty partner has a right to design and implement its own tertiary education sector

A treaty analysis of tertiary education commences with the idea that, in theory, the treaty provides both partners, including the Māori treaty partner, the right to design and implement its own tertiary education system or sector. Just as the treaty affords this right to *kāwanatanga* so it affords this to *tino rangatiratanga* too. This would have meant the continuation of the centuries old *whare wānanga* tradition and its variants with origins reaching deep into the Pacific. Similarly, the Crown treaty partner would have gone on to establish what eventually became the university and polytechnic system derived primarily from British origins. Article 3 of the Treaty also affords Māori rights as members of the 'British Empire', and therefore, the right to be educated in the Crown's education system.

Treaty Articles

Article One: The creation and maintenance of Kāwanatanga

Article Two: The Perpetuation of Tino Rangatiratanga

Article Three: Māori as members of the 'British Empire'

Tertiary Education

The Crown/Government designs and implements a tertiary education system based upon philosophies and practices drawn from 'western' (particularly British/European) derived culture and worldview to benefit all.

Iwi/Māori treaty partner designs and implements a tertiary education system based upon philosophies and practices derived from 'indigenous' (particularly Polynesian/Pacific) culture and worldview to benefit all.

Māori enjoy all rights and privileges of being a member of the 'British Empire' including the right to access and be involved in tertiary education created and implemented by the Crown/Government.

Therefore, this first principle of a Treaty of Waitangi view of success for tertiary education overall would read as follows:

Both the Crown treaty partner and the Māori treaty partner enjoy the opportunity to design, establish and maintain a tertiary education system as they see fit.

If history had unfolded in this way, it would have been likely that some kind of meaningful and empowered collaboration between the two would have eventuated. Or at the very least, it is important to recognise this possibility. Therefore, this first principle might be elaborated further, as follows:

Both the Crown treaty partner and the Māori treaty partner enjoy the opportunity to design, establish and maintain a tertiary education system as they see fit. Each would be independent of the other and both would be free to positively collaborate with the other particularly as this may further the Treaty of Waitangi in Aotearoa-New Zealand society.

It is important to keep this principle in mind when considering a Treaty of Waitangi derived view of Māori tertiary education success today. This is because so much of treaty derived analysis today understandably represents a response to the experiences of history since the 19th century rather than what the treaty itself might suggest. An example

of this issue is the commonly held view that 'equity' is a treaty issue, or a response to the treaty. This may well be the case, however, it is an issue that responds to the history of the denial of access to and lack of success by Māori in tertiary education not because of the treaty itself. If tertiary education had unfolded in the manner described above, would equity be the issue that it is today?³

Particularly noticeable in the treaty principle described above is its concern with who gets to create a tertiary education system and the fact that two systems, in the first instance, could have existed (a continuation of one and the creation of another). This view of success is not yet concerned with who might benefit from such a system and what student success might look like except to say that Māori have a right of equal access to the Crown's system (Article 3). It does not assume that only Māori would attend and benefit from the Māori treaty partner's system and only Pākehā would attend and benefit from the Crown's system. (That is an assumption that too many make.) Rather, this initial principle simply states that the Māori treaty partner has as much right as the Crown treaty partner to design and implement tertiary education.

² The phrase 'Māori as a net national opportunity not a net national burden' was coined during the development in the period 2003-2005 of the Vote RS&T policy entitled 'Vision Mātauranga'. See here: <https://www.mbie.govt.nz/science-and-technology/science-and-innovation/agencies-policies-and-budget-initiatives/vision-matauranga-policy/>

³ It is also possible to suggest that our entire preoccupation with 'Māori success' is a reaction to the historical experience of Māori in education since the 19th century rather than the treaty. It has become a 'treaty issue' because the underachievement of Māori in the Crown's education system and the denigration of the Māori treaty partner's right to create its own education system are breaches to the treaty.

Treaty principles and the experience of the modern whare wānanga

Unfortunately, such a vision was not to be realised. Since the 19th century, the Crown treaty partner has enjoyed an almost exclusive opportunity to design and implement a tertiary education system, largely unfettered by considerations of responsibilities and obligations to the treaty and the Māori treaty partner. Iwi communities did convene formal whare wānanga and traditional wānanga activities till the 1970s. However, these were all unsupported by the Crown and were voluntary.

This began to change in the 1980s when the Māori treaty partner began to assert its right to create tertiary education providers and try to ‘right the balance’ as it were with respect to the rights to create tertiary education providers suggested by the treaty. This took the form of some private training establishments and, particularly, with the modern whare wānanga, the three most well known being:

- Te Wānanga-o-Aotearoa
- Te Whare Wānanga-o-Awanuiārangi
- Te Wānanga-o-Raukawa

It is important to acknowledge that whare wānanga education pathways have played and continue to play a significant role in Māori learner and staff success in the tertiary sector. Whare wānanga education serves the diverse needs of Māori learners that have been overlooked by other institutions. This is why many Māori students/learners choose whare wānanga as their preferred tertiary education provider as they offer curriculum that reflects and nurtures Māori identity, experience and mātauranga Māori and they deliver education underpinned by tikanga Māori and, once again, nurturing and honouring of Māori identity and experience. In a letter sent from Te Tauihu o Ngā Wānanga, the Wānanga Association, they make this point:

Like wharekura and kura kaupapa, wānanga are playing a key role in ameliorating the deleterious impacts of educational underachievement by Māori and have made significant contributions to transformational change for whānau, hapū and iwi over the last three decades. This is despite the cultural, structural and political factors that continue to marginalise and undermine how and what we do, and our ways of knowing and being. Māori education (kōhanga, kura kaupapa, wharekura and wānanga) as we know it today, was born out of the historical resistance and struggle for the revival of our language and culture. Wānanga therefore know intimately about the issues of inequity and discrimination highlighted.... The wānanga sector, and

its ongoing struggle to be equally valued alongside other providers/institutions, therefore should not be conflated with any assertions of inequity and discrimination within the current and past tertiary education sector.

Unfortunately, whare wānanga were met by resistance and barriers from the outset. The establishment and the first years of these institutions, however, were conducted without Crown support. With the inclusion of wānanga in the Education Amendment Act of 1989, and the subsequent recognition by the Crown, the three wānanga were able to attract Crown funding from the early 1990s onwards. This funding, however, represented operational costs only and was not directed toward capital expenditure (to build buildings and facilities). The three whare wānanga, together with their association Te Tauihu o Ngā Wānanga, argued that the Crown’s position in not allowing capital expenditure in the three wānanga (when universities and polytechnics could attract Crown capital expenditure) amounted to a breach of the Treaty of Waitangi. They subsequently brought a claim before the Waitangi Tribunal in 1998 and the Tribunal released its report on the claim in 1999.

The Waitangi Tribunal report, entitled *The Wananga Capital Establishment Report*⁴, provides a useful analysis and discussion of tertiary education (in the form of whare wānanga) from a treaty perspective. Recognising that the claim responds to the Crown’s failure to support the three wānanga, the Tribunal advances the following principles (quoted below from their report):

The Principle of Partnership

Read as a whole, the Treaty of Waitangi created a partnership between the Crown and Maori. This partnership was a compact between two distinct peoples with their own culture, language, values, treasures, forms of property, and so forth. The Crown now acknowledges the concept that New Zealand is a bicultural polity and society. Biculturalism is an integral part of the overall treaty partnership. It involves both cultures existing side by side in New Zealand, each enriching and informing the other. Under this overarching treaty principle, therefore, the Crown’s obligation to foster and support wananga is a clear and powerful one.

The Principle of Rangatiratanga

Rangatiratanga involves, at the very least, a concept of Maori self-management. This can be seen in many of the tribunal’s previous reports. The wananga that have been recognised as TEIs⁵ have all developed out of the efforts of Maori iwi groups to provide tertiary education to, in the first instance, their own people; in the second instance, Maori students; and, in the third instance, anyone who wishes to embrace this particular form of education. As such, the efforts of these tribal groups to create and sustain TEIs

are a vital exercise of rangatiratanga. The establishment of wananga as TEIs recognised by the State represents an attempt to engage actively with the Crown in the exercise of rangatiratanga in the management of new forms of tribal and Maori education. The Crown’s treaty obligation is to foster, support, and assist these efforts. In doing so, the Crown needs to ensure that wananga are able to remain accountable to, and involved in, the communities that created them.

The Principle of Active Protection

In assuming the right to govern, the Crown took upon itself the duty to actively protect Maori interests. It is clear that te reo and matauranga Maori are taonga. It is also clear that the three wananga are playing an important role in studying, transmitting, and preserving these taonga. To meet its treaty obligation to protect these taonga, the Crown should provide wananga with adequate support and resources in an appropriate manner.⁶

In addition to these three principles, the tribunal also addressed the question whether a whare wānanga is a taonga within the meaning of the word ‘taonga’ used in the treaty. The tribunal writes:

Wananga is an ancient process of learning that encompasses te reo and matauranga Maori. Wananga embodies a set of standards and values. As a verb, ‘to wananga’ is to make use of matauranga Maori in all its forms in order to teach and learn. It is clear that te reo Maori and matauranga Maori are taonga. Wananga is given life by these taonga, and in the reciprocal nature of the Maori world, wananga also serves to give life to te reo and matauranga. Each is dependent on the others to nurture, sustain, and develop. Wananga as a system of learning, and a repository of matauranga Maori, is a taonga in its own right, but it does not exist in isolation from te reo and matauranga Maori.⁷

The thrust of these comments can be summarised as follows:

- The two treaty partners each have a *right to establish their own tertiary education providers*, existing ‘side by side... each enriching and informing the other.’
- The Māori treaty partner has the *right to self-management* (at the very least), to establish tertiary education providers which they design and control and which benefit their own people and anyone who elects to be educated in those settings.

- The Crown/Government is obliged to actively protect *Te Reo Māori, mātauranga Māori and other taonga* including wānanga itself, ‘an ancient process of learning that encompasses te reo and mātauranga Māori.’

Given these views, it is obvious that the Crown/Government must continue to support the modern whare wānanga (and potentially enable the establishment of more whare wānanga). We note Te Wānanga-o-Raukawa brought a further claim to the Waitangi Tribunal in 2017. Among other things, this claim concerns research funding and argues that the whare wānanga are unfairly treated in the Performance Based Research Fund (PBRF), the mechanism utilised in the tertiary education system to judge research performance (at individual and collective levels) and apportion research funding accordingly.

At our meeting on 30 September 2020, members received a presentation from staff of the Ministry of Education concerning an initiative entitled ‘Te Hono Wānanga’. This is a joint initiative involving the three wānanga and the ministry and was created (partially) in response to this latest claim. Te Hono Wānanga is designed to address the following three areas:

- An updated definition of wānanga which better describes the role and function of wānanga,
- Funding and investment, including an update of policies to better reflect the unique role and function of wānanga, and
- Quality assurance, to develop a way of addressing and monitoring quality that better reflects mātauranga Māori and the role and function of wānanga.

Other matters that will be addressed include the need to incorporate new understandings about Māori Crown relationships and alignment with the Review of Vocational Education.

We applaud the ministry in advancing this initiative and seeking new ways to support wānanga. We particularly support the move to enable wānanga to gain a better sense of autonomy and greater levels of support in the tertiary education landscape and find their own ways of achieving quality and excellence, particularly as this relates to mātauranga Māori and community impact.

⁴ Wai 718, Waitangi Tribunal 1999 https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_68595986/Wai718.pdf

⁵ Tertiary Education Institutes

⁶ Ibid, pp xi, xii

⁷ Ibid, p.48

The Treaty of Waitangi and the general tertiary education sector - Obligations

Many of the views expressed by the Waitangi Tribunal in their 1999 report are relevant to the tertiary education sector overall. Chief among these views is the understanding that throughout the 19th and much of the 20th centuries, the Māori treaty partner was actively denied the opportunity to design and implement tertiary education provision in a manner it sees fit. Further, when a number of iwi did begin to establish their own providers (whare wānanga in the 1980s/90s), they were not supported by the Crown (and to the level suggested by the treaty) until considerable protest was voiced by them including advancing a claim before the Waitangi Tribunal. Consequently, in the first instance, iwi/Māori communities seek a recognition of this historical lack of support by the Crown treaty partner for the Māori treaty partner's aspirations to design and implement tertiary education in a manner it sees fit.

Unfortunately, the Crown/Government's breaches to the treaty in this arena were not limited merely to the denial of opportunity to the Māori treaty partner to establish tertiary education providers. These breaches were intensified through the active diminishment and, in some instances, destruction of iwi/Māori knowledge, histories, language, identity and experience. When we consider the removal of the opportunity to create and sustain their own education providers together with the entry of Māori individuals into schooling and education providers created by the Crown, this represents an active and conscious plan to remove the influence and impact of traditional knowledge, language, identity and culture upon those Māori individuals and their communities. It means that iwi/Māori individuals and communities became less and less 'Māori' and more and more something else, denuded as they were of their own and independent imagination, explanation and experience of life. The devastating effect this process had on the soul and confidence of a people cannot be underestimated.

Colonisation is at its most devastating when the loss of the physical assets and estates of a people (forest, fisheries, lands, waterways) is accompanied by the removal of their intangible culture: language, identity, histories, cultural norms and behaviours. Colonisation is destructive enough at the point where people lose their homes, their livelihoods, their homelands. It becomes comprehensively so when their cultural memory and identity as a people is destroyed and is replaced by a new story which sees them as a failure and a burden, if they feature at all.

When this happens, Māori no longer exist as a people. They can no longer access their own way of explaining their experiences, they have to rely on others. Consequently,

they can no longer access their own self-constructed, self-nourishing identity which provides the internal spiritual, emotional and intellectual resources to be, exist and act as 'the Māori treaty partner', a vital, distinctive and dynamic presence in the world. They physically exist, but they do not exist as an identity, as a people.

Consequently, when thinking about the Treaty of Waitangi and the tertiary education sector today, it is impossible to overlook this history of denial and the active diminishment of Māori treaty rights as this relates to tertiary education. Iwi/Māori communities, therefore, expect in the first instance that, through the tertiary education sector, the Crown/Government:

- Acknowledges this history of the denial of treaty rights as it pertains to tertiary education and the deleterious effects this has caused including the historical underachievement of Māori in tertiary education study,
- Compensates the Māori treaty partner for this historical wrongdoing as this relates to tertiary education,
- Actively and enthusiastically supports the Māori treaty partner in its contemporary plans to design and implement tertiary education delivery in ways that its see fit and appropriate, and
- Actively supports efforts to revitalise Te Reo Māori, Tikanga Māori and mātauranga Māori through tertiary education, recognising too that these are taonga under the Treaty.

Iwi/Māori communities also expect the Crown/Government to:

- Recognise 'Māori' as a treaty partner and cease interacting with and perceiving the Māori treaty partner as an ethnic minority,
- Understand the similarities and differences between the Treaty of Waitangi and Te Tiriti-o-Waitangi, and how these differences produce some of the most profound questions of the treaty/tiriti (eg: the question of sovereignty); and
- Understand that the Māori treaty partner seeks to be influential and show leadership across the tertiary education sector (in addition to its own education providers) and seeks the support of the Crown/Government to achieve this.

Overall, engaging with the treaty means engaging with a process, a key outcome being nothing less than the restoration of the mana of the Māori treaty partner (and people) through education.

The Treaty of Waitangi and the general tertiary education sector - Opportunities

Iwi/Māori communities are not only concerned with obligations under the Treaty that they feel to be the responsibility of the Crown/Government to meet. They have long understood the treaty also represents significant opportunities chiefly represented by the creation of value that could arise from a positive relationship between the two treaty partners (rather than a negative one such as we have seen). Iwi/Māori communities know they are capable of creating and sustaining enterprises of benefit to their own communities. They also know new and valuable possibilities could be created if a positive interaction between the two treaty partners is able to take place.

Therefore, the opportunities represented in the treaty include the following:

- Iwi/Māori owned, designed and controlled initiatives which, although initially conceived as creating value for Māori, are of interest and value to others as well (eg the modern whare wānanga); and
- The creation of new and hitherto unknown possibilities and value arising from positive interactions between the cultures of the two treaty partners (eg bicultural educational philosophy and practice in tertiary education providers).

Iwi/Māori designed and owned education initiatives represent an enrichment and a distinctive dimension within tertiary education. The bicultural journey of New Zealand's education providers is a further enrichment leading to a maturation of our institutions and organisations. This concerns the positive use and application of mātauranga Māori in the transformation of tertiary education itself including tertiary education philosophy and practice, and tertiary education governance and management. Aspects of this bicultural journey include the potential application and use of mātauranga Māori (including tikanga Māori and te reo Māori) in:

- the day-to-day life and culture of tertiary education providers,
- ways of forming and sustaining relationships with key stakeholders,
- ways of conceptualising and presenting the 'public face' and identity of a provider,
- approaches to teaching and research (theory and practice), and
- providing support and to students and their families.

The Māori expectation is that the tertiary education sector thoroughly investigates and understands the significance of the Treaty of Waitangi to it. This means that the sector understands both its responsibilities under the treaty such as ensuring equitable outcomes are achieved and contributions to Māori language and cultural revitalisation are secured, and yielding the opportunities that the treaty represents such as the use of mātauranga Māori to inspire and evolve educational vision, philosophy and practice.

In conclusion, we note the passing of the Education and Training Act 2020⁸ which includes a significant section entitled 'Te Tiriti o Waitangi' (Section 9). This section summarises tiriti provisions located throughout the Act and also explains (via Section 4) that:

The purpose of this Act is to establish and regulate an education system that:

- provides New Zealanders and those studying in New Zealand with the skills, knowledge, and capabilities that they need to fully participate in the labour market, society, and their communities; and
- supports their health, safety, and well-being; and
- assures the quality of the education provided and the institutions and educators that provide and support it, and
- honours Te Tiriti o Waitangi and supports Māori Crown relationships.

We applaud the Government for taking this step and look forward to a sustained commitment on the part of the tertiary education sector to implement these provisions.

3.3 MĀTAURANGA MĀORI

Another matter of great importance to iwi/Māori communities is mātauranga Māori. It is one of the most underutilised and untapped resources of knowledge available to our country. Despite its current fragmented state, it retains much 'creative potential' and value of significance to Māori and to the nation. It is the key to unlocking both Māori innovation and creativity and also Aotearoa-New Zealand's bicultural and treaty inspired future. Consequently, iwi/Māori communities expect the tertiary education sector to embrace and support mātauranga Māori just as it has embraced and supported the western tradition of knowledge for more than a century.

⁸ <http://www.legislation.govt.nz/act/public/2020/0038/latest/LMS170676.html#LMS170680>

‘Māori success’ is not just concerned with the success of Māori people in the tertiary education sector. It is also concerned with knowledge and culture: the degree to which Te Reo Māori, Tikanga Māori and mātauranga Māori finds meaningful support, expression and application in and through the culture, work, research, curriculum and pedagogy of tertiary education providers.

One of the primary motivations for an interest in the revitalisation of mātauranga Māori within Māori people concerns the restoration of identity and cultural memory. This means the restoration of confidence and capability of Māori people to be Māori and to interpret the world accordingly. This is one of the fundamental reasons why the contemporary revitalisation of mātauranga Māori among Māori people is so important as it concerns nothing less than the restoration of identity and the nurturing of the soul of a people.

But advancing mātauranga Māori is not just about creating benefits for Māori. It is also about the ‘creative potential’ of mātauranga Māori to positively transform the education system (and New Zealand as a whole) to benefit everyone. Aspirations for mātauranga Māori in tertiary education reach far beyond the superficial enrichment of a tertiary education provider. Rather, our aspirations concern no less than investigating and applying a mātauranga Māori inspired vision, philosophy and practice of education: the curriculum it imparts to students, the pedagogy it employs, its notions of what it is to be ‘educated’ and ‘to know’, its perspectives on the purpose of education and its role in society, the way it conducts relationships and with who, the language that is employed as the language of tuition and discourse and much more.

Mātauranga Māori advocates are encouraged in this ambition because mātauranga Māori is able to offer radically different ideas and perspectives on education and life itself. When this ‘radical difference’ is connected with contemporary realities, circumstances, needs and opportunities in a committed and resourced investigation with integrity, potentially valuable outcomes can be achieved. They also seek ‘spaces of autonomy and integrity’ that are resourced and committed to this pursuit.

For those providers where mātauranga Māori is not their central concern (such as universities and polytechnics), if mātauranga Māori is engaged, it is usually for some or all of the following reasons:

- To support and enable Māori student and staff success, and
- To enrich and improve the work and the day-to-day culture and environment of the organisation, and

- As a topic or dimension of some teaching and research programmes and projects, and
- As a way of addressing the Treaty of Waitangi.

For those providers where mātauranga Māori *is at the centre* of their concerns, such as whare wānanga and some PTEs, then mātauranga Māori is engaged with for the reasons cited above as well as in a more fundamental way: the development and application of a mātauranga Māori inspired education vision, philosophy and practice. These providers are conscious of and are inspired to contribute to, and perpetuate in some way, a mātauranga Māori cultural and knowledge legacy (including an investigation of mātauranga Māori inspired responses to contemporary and future opportunities and challenges). This is about creating and perpetuating ‘critical thinking’ (wānanga itself) in the mātauranga Māori tradition.

The modern whare wānanga has a particular role to play in this arena, for they are defined in Section 162 of the Education Amendment Act 1989 as follows (macrons added):

A wānanga is characterised by teaching and research that maintains, advances, and disseminates knowledge and develops intellectual independence, and assists the application of knowledge regarding āhuatanga Māori (Māori tradition) according to tikanga Māori (Māori custom).⁹

Overall, mātauranga Māori advocates and leaders wish to see a long term and deep commitment by the tertiary education sector to:

- A thorough investigation and an active and ongoing application and expression of mātauranga Māori in the sector leading to the maturation of bicultural Aotearoa-New Zealand tertiary education providers (and the nation overall).
- The revitalisation of Māori language and culture leading to the perpetuation of the mātauranga Māori language and cultural legacy in Aotearoa-New Zealand and into the future, particularly in the form of mātauranga Māori tertiary education providers.

This expectation and desire is based upon:

- An understanding that *mātauranga Māori* can and does make tangible and positive contributions to tertiary education. It is able to support and enable Māori student and staff success and it is able to enrich and improve the culture and work of the organisation overall.

- An interpretation of the Treaty of Waitangi which asserts the tertiary education sector has *responsibilities under the Treaty* including ensuring equity and contributing to contemporary Māori language and culture revitalisation, and that *the Treaty also represents opportunities* including the use of mātauranga Māori in educational theory and practice and the maturation of tertiary education providers as bicultural Aotearoa-New Zealand institutions and organisations.
- An understanding that the tertiary education sector *is the place to conduct fundamental research in New Zealand* and to share knowledge on matters of significance and importance to the nation. The tertiary education sector (particularly whare wānanga) is well positioned to conduct fundamental research and to share knowledge about mātauranga Māori. It is also the place where the encounter between mātauranga Māori and other bodies of knowledge (eg science, humanities, arts) is and ought to be enabled and studied.
- An understanding of the *growing influence and expression of mātauranga Māori in general New Zealand society*, culture and economy (including the ‘Māori economy’). An increasing number of sectors of the economy and national life and culture generally are engaging with mātauranga Māori. The tertiary education sector needs to support these developments.
- The view that mātauranga Māori may well turn out to be the inspiration and catalyst for transformative change that we seek including the value it could bring to the success of all New Zealanders engaged in the tertiary education sector. This is particularly so when we understand the ‘radical difference’¹⁰ that mātauranga Māori is able to add to discourse, debates and discussions.

It is not expected that all tertiary education providers will be mātauranga Māori experts but rather that there is a serious engagement of mātauranga Māori in ways that are appropriate to any given provider. Some providers have mātauranga Māori at the centre of their concerns and some do not. Contributions overall and across multiple providers provide a picture of ‘Māori success’ in the form of the expression and application of mātauranga Māori (including Te Reo Māori and Tikanga Māori) within and across the tertiary education sector.

Mātauranga Māori/Science Controversy 2021

Taumata Aronui members are aware of the controversy that arose in 2021 regarding mātauranga Māori and science. Unfortunately, we do not have space to respond fully to this controversy here, however, we wish to make the following interim comments:

- It is regrettable and unfortunate that the discussion concerning the differences, similarities and relationships between mātauranga Māori and science has been framed in such an antagonistic way.
- While there is much in mātauranga Māori that is not science, we reject the assertion that a kind of science (at least) was not conducted in mātauranga Māori in history, if not science itself. We also reject the suggestion that mātauranga Māori experts of the past were not concerned with objective reality.
- The relationship between mātauranga Māori and science is, therefore, nuanced and mātauranga Māori cannot be reduced (and dismissed) to mythology alone as some commentators suggest.
- An enormous imbalance of power exists between mātauranga Māori and science which significantly hampers the quality of this debate. There is no comparison between the resources available to mātauranga Māori to articulate and defend itself compared to those available to science.
- The debate, therefore, will not reach a satisfactory conclusion until deep, committed investigations into mātauranga Māori led by experts in mātauranga Māori are able to take place. (Hence, our proposal for investment in this area.)
- Until such time as this has been achieved, ‘pronouncements’ and judgements about the value and utility of mātauranga Māori cannot be made, particularly in the context of this debate, except by the relatively few mātauranga Māori experts that exist today.
- We have made assertions about the value and possibilities of mātauranga Māori in this document. We feel confident to do so because of our experience and expertise in mātauranga Māori. Further, our advocacy concerns the creative possibilities that an engagement with this body of knowledge enables not just the preservation of pre-existing knowledge as important and valid as this might be.
- We do not advocate ‘going backwards’ to reclaim a world that no longer exists. Rather, our concern is to equip our communities with the very best knowledge possible to engage pragmatically with the world as it actually is - both its opportunities and its challenges. Mātauranga Māori has a role to play, a contribution to make, in that pragmatic engagement with the world.

⁹<http://www.legislation.govt.nz/act/public/1989/0080/latest/DLM183668.html>

¹⁰ What is meant here is that mātauranga Māori can, at times, offer some radically different ideas and perspectives about phenomena to those present in so-called ‘mainstream’ or Western knowledge and worldview. And it is this ‘radical difference’ that can be the inspiration for entirely new lines of inquiry and potential understanding.

Success in the form of the Application and Expression of MĀTAURANGA MĀORI in Tertiary Education Providers where MĀTAURANGA MĀORI *is not* their Central Concern.

Outcomes sought	Examples
Supporting Māori staff and student success	<ul style="list-style-type: none"> Māori students are welcomed into the provider, enjoy pastoral care and mentoring and their success is celebrated in tikanga Māori ways by the organisation. Māori staff are welcomed into the provider, enjoy pastoral care and mentoring and their success is celebrated in tikanga Māori ways by the organisation.
Informing and influencing educational vision, philosophy and practice	<ul style="list-style-type: none"> Opportunities to improve ‘mainstream’ educational philosophy and practice through an engagement of mātauranga Māori are actively sought: themes such as the role of community and elders in education of the young, the importance of memory to cognition, the importance of kōrero to articulation, the natural world as a classroom and more, are explored.
Enriching and enhancing organisational culture and day-to-day work environment	<ul style="list-style-type: none"> Significant events in the life of the provider are marked utilising tikanga Māori. Meeting etiquette is influenced by tikanga Māori including introducing meeting purpose and participants by use of mihi. Ways of communicating and by whom to whom are influenced by tikanga Māori, including the importance of kanohi-ki-te-kanohi protocols.
Conducting research on aspects of mātauranga Māori or mātauranga Māori is a dimension of research	<ul style="list-style-type: none"> The provider studies the growth and impact of mātauranga Māori in society. The provider conducts research concerning the use of mātauranga Māori in ‘mainstream’ education.
Contributing to Māori language and cultural revitalisation	<ul style="list-style-type: none"> Courses and programmes in Te Reo Māori and culture are available. Staff are incentivised and supported to learn Te Reo Māori and Tikanga Māori.

Mātauranga Māori and non-Mātauranga Māori providers (eg universities, polytechnics)

The potential of mātauranga Māori (including Te Reo Māori and Tikanga Māori) to positively contribute to tertiary education is realised in a number of ways and for a number of purposes including supporting Māori student and staff success, informing educational philosophy and practice, enriching organisational culture, conducting research and contributing to Māori language and cultural revitalisation.

Success in the form of the Application and Expression of MĀTAURANGA MĀORI in Tertiary Education Providers where MĀTAURANGA MĀORI *is* their Central Concern

Outcomes sought	Examples
Supporting Māori staff and student success	<ul style="list-style-type: none"> Māori students are welcomed into the provider, enjoy pastoral care and mentoring and their success is celebrated in tikanga Māori ways by the organisation. This includes welcoming the whānau, hapū, iwi of the student as their tuarā (lit. ‘backbone’, supporting group). Māori staff are welcomed into the provider, enjoy pastoral care and mentoring and their success is celebrated in tikanga Māori ways by the organisation. This includes welcoming the whānau, hapū, iwi of the staff member as their tuarā.
Evolving educational vision, philosophy and practice	<ul style="list-style-type: none"> The provider conceptualises and communicates itself as a ‘mātauranga Māori provider’ of tertiary education. Significant research into pre-European ‘higher learning’ and knowledge creation in Aotearoa is undertaken. Significant research into iwi located knowledge creation and higher learning in the 19th century and prior to 1950 is undertaken.
Enriching and enhancing organisational culture and day-to-day work environment	<ul style="list-style-type: none"> Meeting etiquette is influenced by tikanga Māori. Ways of communicating and by whom to whom are influenced.
Conducting research on aspects of mātauranga Māori	<ul style="list-style-type: none"> Significant research is undertaken into various applications and expressions of mātauranga Māori.
Contributing to Te Reo Māori, Tikanga Māori and Mātauranga Māori cultural legacy	<ul style="list-style-type: none"> Courses and programmes in Te Reo Māori and culture are available. Staff are incentivised to learn Te Reo Māori.

Mātauranga Māori and Mātauranga Māori providers (eg whare wānanga, some PTEs)

The potential of mātauranga Māori (including Te Reo Māori and Tikanga Māori) to positively contribute to tertiary education is realised in a number of ways and for a number of purposes including supporting Māori student and staff success, evolving educational philosophy and practice (including curriculum and pedagogy) and contributing to a mātauranga Māori cultural legacy.

How much of this kind of success?

The overall sector goal is described as:

The potential of mātauranga Māori (including Te Reo Māori and Tikanga Māori) to positively contribute to tertiary education is realised in a number of ways and for a number of purposes.

This is achieved by:

- A long term and deep commitment by the tertiary education sector to a thorough investigation and active and ongoing application and expression of mātauranga Māori in the sector.
- A long term and deep contribution by the tertiary education sector to the revitalisation of Māori language and culture leading to the perpetuation of the mātauranga Māori language and cultural legacy in Aotearoa-New Zealand.

Judgements as to how much of this activity is required ought to be based on:

- How far into the journey of becoming a bicultural organisation an education provider is,
- The presence of significant efforts to investigate and apply mātauranga Māori, and
- The presence and sustainability of mātauranga Māori tertiary education providers (where mātauranga Māori is at the centre of their concerns).

3.4 THE 'MĀORI ECONOMY'

The 'Māori Economy' has existed in Aotearoa-New Zealand for centuries. It was during the early 2000s that a number of groups began to study the phenomenon and named it 'the Māori economy'. The first to do so was the New Zealand Institute of Economic Research who used the term in a 2003 report entitled 'Māori Economic Development Report'.¹¹ This report was pivotal in moving the Māori economy onto the 'national table' for discussion and one of its most important conclusions was the finding that Māori represented a net contributor to New Zealand's economy. This was a major breakthrough as, to that point, the prevailing view was that 'Māori' represented a net cost to the nation. The report states:

Three broad conclusions emerge from this high-level overview. The first is the striking conclusion that the Māori economy has a higher savings rate than the New Zealand economy. In fact, Māori are net lenders to the

rest of New Zealand. This net lending is greater than the net fiscal inflows from the rest of the New Zealand economy...The second, perhaps unexpected, result is that, in aggregate, the Māori economy appears to be more profitable than the New Zealand economy...The third conclusion challenges the view that Māori are a burden on New Zealand's taxpayers. While Māori households indeed receive \$2.3 billion (see Table 3) in fiscal transfers, this is offset by a tax contribution of \$2.4 billion from the Māori economy.¹²

The report continues:

Māori are frequently presented as a drag on the New Zealand economy. Our review of the state of the Māori economy paints a very different picture. While still small, the emerging Māori economy is robust. It has enjoyed strong growth in the 1990s, and is poised for continued expansion.¹³

While recognising the difficulty with defining the Māori economy ('because Māori interests are not separate from the national economy'), the report includes the following description:

The Māori economy can be defined as the assets owned and income earned by Māori — including collectively-owned trusts and incorporations, Māori-owned businesses (eg tourism, broadcasting, and the self-employed), service providers (especially in health and education), and the housing owned by Māori. The wages and salaries earned by Māori workers are also part of this definition.¹⁴

The report discusses 'three waves' by which Māori entered the modern market economy:

- In the first wave, from the early days of colonisation, *Māori sold their produce, and to some extent labour*, into the market. This wave continues to gather momentum even today. Wages and salaries earned from the *participation of Māori individuals in the wider New Zealand economy* will continue to be the mainstay of *Māori incomes and employment*. In this context, greatly increased Māori participation in tertiary education provides a basis for increasing entry into better paying jobs and careers.
- In the second wave, *collectively-owned Māori assets acquired increasing market presence*. Tribal trading activity thrived during the early years of colonisation. Sustained and largely effective efforts at breaking the power of Māori collective commercial enterprise in

the mid-1800s through the individualisation of title to Māori land, the 'Land Wars', and disenfranchisement of tribes themselves, signalled the end of a brief but successful Māori involvement in the non-Māori cash economy. The initial revival came in the 1930s, as Māori-owned land-based businesses became incorporated under special acts of parliament. This *second wave was dramatically strengthened by recent Treaty of Waitangi settlements*. These businesses are sizable (earning at least \$1.9 billion annually in revenue) and are often highly profitable. They earn substantial export revenue. Recent trends include the *acquisition of major interests in the fisheries sector and growing diversification of land use*.

- In the third and most recent wave, *Māori entered the 'knowledge economy'*. The last ten years have seen the *rapid growth of Māori service industries, building on cultural knowledge as well as rapid improvements in the skills of the Māori population*. These businesses serve Māori needs or provide access to authentic Māori culture and experience.

Since that time, numerous studies have been conducted and much work has been done to foster and grow the 'Māori economy', so much so that the question as to whether it exists is no longer posed. Other studies include *The Context for Māori Economic Development (2005)*¹⁵ by John Whitehead and Barbara Annesley and more recent studies include those by Business and Economic Research Ltd (BERL) such as *the Māori Economy Report (2013)*¹⁶ and *Māori Economy in the Waikato Region (2014)*.¹⁷

A Brief Picture of the Māori Economy today

In recent years, the Māori economy has been estimated to be valued at approximately \$50 billion.¹⁸ While a key contributor to the Māori economy are treaty settlements and associated entities, a much larger component is made up of Māori incorporations and land trusts who have developed their resources through their own custodianship. Collectively these represent an estimated 30% of the Māori economy with the balance comprising of Māori owned (25%) and self-employed (15%) businesses.

Māori investments are located across many sectors and include partnerships (and joint ventures) with a breadth of corporations, both large and small.

In the Tāmaki-Makaurau and Hamilton areas, both Ngāti Whātua and Waikato-Tainui have significant investments

in commercial property. In the central North Island, investments into energy and forestry figure high for Māori entities; and in the South Island, Wakatū and Ngāi Tahu have invested in the aquaculture and food sectors with Ngāi Tahu also having a significant stake in the tourism and freight sectors.

Across the country, primary sectors, such as farming, are prevalent, and coastal iwi have a natural presence in seafood investments to combine with their quotas. In Taranaki PKW (Parinihihi ki Waitōtara) is the largest dairy farm owner in the province and has investments in seafood. More recently PKW is working with the energy sector providing sites for thermal generation with Todd Energy and at the other end of the spectrum is working with Hiringa & Balance concerning hydrogen as the fuel for the future.

In the Coromandel, Tikapa Moana was established by 11 marae who put their money into setting up what now owns over 40% of the mussel farm space in the rohe. Whakatōhea is leading a mussel development off the Ōpōtiki coast which will be a key contributor to the sector's growth earmarked to grow five-fold to \$3 billion in the decade. Māori also have a key presence in geothermal energy where the majority of the resources sit under Māori land.

Tūaropaki have invested significantly in their lands located at Mōkai which are rich in geothermal resources. Today their asset base includes a geothermal power station, the Miraka dairy factory, greenhouses, a drilling company and recently they announced an intention to develop hydrogen for export to offshore markets.

Not far from Mōkai, the Tauhara North Number 2 Trust have partnered with Mercury Energy to develop their geothermal resources and today they are partners in three power stations that collectively provide significant value for both TN2T and Mercury Energy. In Kawerau, Ngāti Tūwharetoa ki Kawerau and Ngāti Awa also have a significant presence in the geothermal assets operating over the Kawerau field.

In the area of minerals, Tahāroa C acquired back from BlueScope the minerals operations on their land and in recent years they have expanded their operation. Other Māori entities have commenced investigations of their mineral resources and are navigating this space to ensure the wellbeing of their land and their people should a development proceed.

¹¹ See https://nzier.org.nz/static/media/filer_public/de/31/de315bcb-3188-4760-b21d-348382149aa0/Maori_economic_development.pdf

¹² 'Māori Economic Development: Te Ōhanga Whakawhanaketanga Māori', by the New Zealand Institute of Economic Research, 2003, pp11-13

¹³ Ibid, p. 33

¹⁴ Ibid, p. 7

¹⁵ <https://treasury.govt.nz/publications/tp/context-m%C4%81ori-economic-development>

¹⁶ <https://www.tpk.govt.nz/en/a-matou-mohiotanga/business-and-economics/Maori-economy-report-2013>

¹⁷ <https://www.tpk.govt.nz/en/a-matou-mohiotanga/business-and-economics/Maori-economy-in-the-waikato-region>

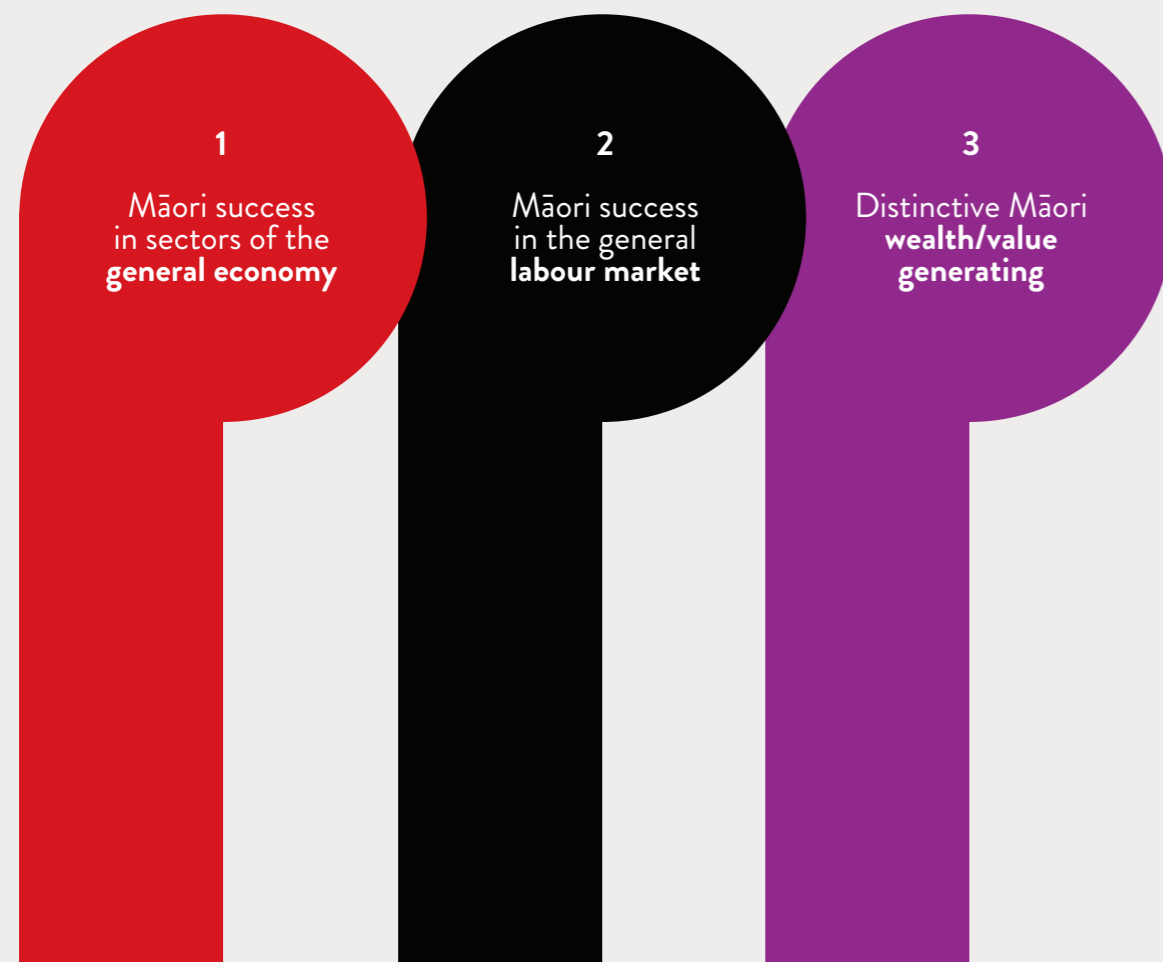
¹⁸ See Stuff article 2017

Three Broad Areas of the Māori Economy

The Māori economy now operates in a range of overlapping sectors and areas of the economy. Māori aspirations are not just concerned with an increased participation and success by Māori in New Zealand's general economy, as important as this is. Rather, *Māori aspirations also concern the distinctive and unique opportunities for wealth and value creation that exist utilising the distinctive assets, resources and organisations of iwi/Māori communities.* These are opportunities for wealth and value creation that do not exist in any other part of the New Zealand economy because they involve assets and resources unique to the Māori world. These assets and resources include:

- Intergenerational, collectively owned land, and resources associated with that land including water;
- Knowledge and intangible cultural assets including the Māori language and mātauranga Māori, and
- Particular organisations and institutions unique to iwi/Māori such as marae, rūnanga, Māori medium education providers (kōhanga reo, kura kaupapa, wharekura, whare wānanga), the Kingitanga, Rātana Church, Ringatū Church and more.

3 Distinctive Māori Value/Wealth Generating Enterprises



All these assets and resources represent unique wealth and value generating opportunities. Together with Māori participation in the general labour market and Māori participation in various sectors of the general economy (agriculture, horticulture, forestry, fishing etc), this represents a large amount of significant economic activity relevant to Māori people and communities.

Therefore, the 'Māori economy' can be divided into three broad and overlapping areas:

- Māori success in the general labour market (discussed in Section 2.4 above)
- Māori success in sectors of the general economy, and
 - eg, iwi/Māori ownership of businesses and assets in agriculture, horticulture, viticulture, fishing, forestry and more; and
 - Distinctive wealth/value generating enterprises utilising unique assets of iwi/Māori communities
 - eg iwi/Māori owned tourism ventures using iwi/Māori owned land, knowledge and people.

In all these areas, entrepreneurship, business creation and innovation is critically important so Māori people and organisations are active business and asset owners creating value and wealth at individual and collective levels.

For the purposes of this paper, we draw attention to the following questions:

- How can tertiary education support and grow Māori participation and success in the conventional sectors of New Zealand's economy where iwi/Māori are the owners of assets, organisations and business enterprises?
- How can tertiary education assist in unlocking and growing the distinctive economic development opportunities that exist in iwi/Māori communities utilising assets, resources and organisations that are unique to those communities?
- How can tertiary education assist in growing Māori labour market success? (Discussed in Section 2.4).

Given these three broad themes, we therefore pose the following questions. How can the tertiary education sector:

- Assist with building the entrepreneurial and business creation capacities and capabilities of iwi/Māori communities overall whereby the experience of self-sustaining wealth and value generation is achieved by those communities?
- Equip and prepare iwi/Māori communities for the economy of the future, including the digital economy?
- Assist with increasing the talent pool available for governance and management roles in iwi/Māori owned organisations and enterprises?¹⁹
- Support research and development activities critical for the growth and maturation of the Māori economy?

- Assist with planning issues facing the Māori economy such as:
 - the nature of the economy of the future,
 - addressing climate change and sustainability questions, and
 - interfacing with the wider New Zealand economy: the desire by various public and private entities to now partner with iwi/Māori owned organisations and asset holders. This includes public entities (such as local and regional councils and their entities) who are required to connect and partner with iwi/Māori communities.
 - the need to positively influence procurement policy and procedures of public entities and to build the capacity and capability of iwi/Māori organisations to succeed in public entity procurement processes.

Building the Māori economy is good for Aotearoa-New Zealand. It generates and distributes wealth between and within communities who, historically, did not enjoy prosperity to the degree that other communities in New Zealand did. Building wealth and value in this way increases a sense of confidence within iwi/Māori communities and they become more self-sustaining, independent and less reliant upon external actors (namely the Government) for sustenance and wellbeing. With Government support (including advocacy for positive Māori outcomes), the education system can contribute much to enable this positive direction to be followed. As the Māori economy grows, so other players in industry and economic sectors will partner with iwi/Māori entities too to achieve certain positive outcomes of which the nation can be proud.

We conclude with the following tables:

¹⁹ Unlike traditional corporations who appoint governors from the New Zealand pool of talent, the governance of Māori entities is drawn largely from within their own people. Environmental and multi-generational stewardship lies at the heart of Māori entities who look at both now and (more increasingly) at the future for the decisions they make. The challenge facing many Māori entities is their leadership where tikanga in combination with industry experience are both needed to ensure the organisations develop in step with industry trends as well as upholding who they are and where they want to be. Māori entities do bring in outside expertise to assist in this regard and an aspiration for many is to ultimately have their own who can speak fluently in the Māori and industry worlds. The 'holy grail' for many Māori entities has four features:

- Leadership by their own people, and
- Using their lands and resources to feed their people, by way of financial distributions and employment, and
- Partnering by way of whakapapa & whanaungatanga with other Māori entities that takes kōrero from the marae into the current (and future) economy, and
- Partnering with industry (NZ based and, in some cases, offshore) to provide opportunities within their lands and wider afield, sharing expertise & capability to find the optimal risk reward profile.

²⁰ Over the next 10 years the Government and Council entities will spend in the region of \$20 billion in infrastructure and much, much more in the health sector. If we assume the aggregate spend of Government and Crown entities was \$50 billion over this period and if we apply 5% of this to be undertaken by Māori entities then this would add \$2.5 billion to the Māori economy. If we apply 16.5% being the 2018 population of Māori in NZ then this would yield \$8 billion to the Māori Economy. Whether we take the small size (\$2.5 billion) or the equitable size (\$8 billion), the government can play a big role in bridging the gap that exists for Māori settlement groups who have had to swallow the pill that their settlement reflects 3% of what was taken.

**Preparing Students for ‘The Māori Economy’
Supporting Students and Graduates**

Category	Description
Preparing students for ‘Māori success in the general economy’	Graduates are able to secure meaningful employment in iwi/Māori businesses that operate in the conventional sectors of the economy (eg, fishing, forestry, agriculture, horticulture etc).
Preparing students for success in ‘distinctive iwi/Māori wealth/value generating enterprises’	Graduates can secure meaningful employment within iwi/Māori value/wealth generating enterprises using the distinctive assets, resources and organisations of iwi/Māori communities.

**Supporting iwi/Māori institutions and organisations
(building capacity and capability)**

Category	Description
Increased scale and success in conventional economic sectors	Conducting research and teaching activities which support Māori success in the conventional economic sectors.
Creating and sustaining wealth and value generating enterprises (businesses) including those opportunities unique to those communities.	Conducting research and teaching activities which support the development of unique wealth/value generating enterprises.
Supporting iwi/Māori tertiary education providers who are also ‘agents’ of the Māori economy (eg whare wānanga).	Aotearoa-New Zealand maintains the most significant internationally recognised centres of indigenous higher learning and research.

3.5 TERTIARY EDUCATION AS A RIGHT AND A VEHICLE FOR PUBLIC GOOD

Finally, iwi/Māori believe that education is a right (people have a right to be educated, to gain access to educational opportunities) and also believe publicly funded institutions exist to serve the public good. Consequently, they expect the tertiary education sector will respect this right by enabling ongoing access by Māori to success in tertiary education. They also expect the tertiary education sector will work in the public good, including as this relates to iwi/Māori. Iwi/Māori would further assert they have a right to an equal opportunity alongside their fellow New Zealanders to define what they regard ‘public good’ to be.

With respect to rights, the *United Nations Declaration on the Rights of Indigenous People*²¹ makes the right to education for indigenous peoples explicit:

Article 14.2
Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.

With respect to the ways by which indigenous peoples may exercise this right to education, the Declaration makes provision for access to education provided by the state as well as the right to create their own ‘educational systems’.

Article 14.1
Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning

This right to ‘establish and control their educational systems and institutions’ is supported by other articles in the *Declaration*, such as:

Article 5
Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

And:

Article 13.1
Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

As we have seen, the denial of access to Māori and the limited success of Māori in education has been a feature of New Zealand tertiary education for a long time. We have also seen the struggles and conflicts that iwi/Māori had to endure when time came (in the 1980s/90s) to establish their own tertiary education providers. It is therefore possible to assert that the tertiary education sector has not respected this right to education. The fact that equity remains an issue in the sector suggests that access (to entry and success) and the respecting of this ‘educational right’ continues to be problematic.

With respect to public good, there are a number of matters concerning public good that iwi/Māori expect the tertiary education sector to address. We would like to highlight three:

- Ongoing disparities and inequalities that exist in society where Māori are disproportionately affected (including inequitable access to educational success).
- Racism, sexism and other forms of discrimination that exist in society and which particularly affect Māori (and as this occurs within the tertiary education sector).
- The erosion of trust in traditional institutions and sources of information and knowledge and the rise of the ‘age of misinformation’.

Given the history of the Māori experience of education, it is clear that education, generally, has not served the public good as Māori would consider it. Too often the education system has been complicit in undermining this good and producing poor outcomes for Māori people. Consequently, iwi/Māori today require a renewed commitment on the part of tertiary education, and education overall, to investigate iwi/Māori views of public good and implement strategies designed to achieve and contribute to this good.

²¹ https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf

Ongoing Disparities and Inequalities

Unfortunately, iwi/Māori continue to be disproportionately affected in a range of ways including (not exhaustive):

- health inequalities,
- imprisonment rates,
- educational underachievement,
- involvement in the justice system, and
- children taken into state care.

Iwi/Māori expect the tertiary education sector to address these issues in an ongoing way in an effort to overcome them. Inequitable outcomes are not justifiable in a nation such as Aotearoa-New Zealand: that they exist in our society is an indictment upon us. We ought to feel motivated and committed to do something about them. We know that the tertiary education sector will not be able to address these issues on its own and that the issues and problems can indeed be difficult. However, the tertiary education sector has a major role to play to help solve these problems and iwi/Māori expect the sector to do this.

Racism, sexism and other forms of discrimination

A public good issue, and one which iwi/Māori have long been conscious of and continue to be concerned about, is racism, sexism and other forms of discrimination in society. Unfortunately, the scourge of racism remains with us and there is evidence that it is taking new and insidious forms. Although the racism represented by the 2019 Christchurch Mosque shootings was not directed toward Māori, it is still of enormous concern to Māori that that kind of racism exists in Aotearoa-New Zealand today.

At its heart, racism remains the same as it has always been. Today, however, it is finding new ways to propagate itself, communicate its intents and build community to its ideas. The scale of its ambition is increasing as well. With the rise of the internet and the enormous increase in the movement of people across the world, racism (and other kinds of discrimination and inequality) has been able to grow significantly. This has taken place through (among other things):

- the ability of racists and terrorists (and other people with evil intent) to collectivise and communicate in new ways,
- an erosion in trust in our traditional institutions (including those of tertiary education), and

- the proliferation of untested opinion and ideology, including ‘conspiracy theories’, in the public domain, some of the most heinous kind.

Again iwi/Māori expect the tertiary education sector to address any kind of discrimination that exists within its own institutions and organisations and in society at large. Unfortunately, ‘hate speech’ has appeared at some universities, for example, and the phenomenon of everyday and casual racism and misogyny in society is, unfortunately, too familiar.

Erosion of trust in public institutions (including educational institutions), the ‘age of misinformation’

A critical public good issue of these times is the current assault on truth, evidence and fact and the rise of ‘the age of misinformation’. This is an extraordinarily significant contemporary issue for just as the internet provides amazing opportunities and value, it has also enabled a proliferation of multiple voices leading to a ‘muddying’ of the public square. People are confused as to who to turn to with respect to the ‘truth’. Where does one go to get the best and informed advice about the issues that face us? This is a challenge for Māori leadership and mātauranga Māori as much as it is for general society.

The experience of Covid-19 in 2020 has highlighted this phenomenon considerably. It has shown the value of trusted leadership, one which is, in turn, guided by an authoritative and evidence-based understanding of phenomenon and a commitment to create as much good as possible for as many as possible. On the other hand, the Covid-19 experience has also inspired a proliferation of opinion and assertion which is not committed to evidence and fact nor, necessarily, to achieving as much public good as possible. We have seen an enormous rise in unqualified (and unrestrained) rhetoric, and sometimes from the most surprising quarters, which have led to dangerous outcomes in society.²² It is vitally important that tertiary education renews its reputation and standing, in the eyes of the general public and in response to the ‘age of misinformation’, as the creator of high-quality information and knowledge which serves the public good. This challenge is relevant to whare wānanga and iwi/Māori education providers just as it is relevant to universities, Te Pūkenga and the like.

Concerning iwi/Māori trust in public institutions (including tertiary education providers), of course, this view of trust has to be seen in light of the historical experience of Māori and public institutions. The relationship has been poor and in many instances this remains the case. Consequently, the

tertiary education sector needs to commit itself to fostering trust in the mind of the Māori treaty partner by being a good treaty partner itself, by supporting the aspirations of the Māori treaty partner and by nurturing high quality information and knowledge to assist the Māori treaty partner. The tertiary education sector (including whare wānanga and other Māori providers) has an enormous trust challenge to address to continue (and in some instances re-establish itself) as a reliable, reputable and trustworthy source of high quality knowledge contributing to public good.

Ultimately, iwi/Māori have an expectation that tertiary education embraces its role as the ‘conscience of society’ and constantly works to respect the rights of iwi/Māori people to education and serve the public good, particularly as this relates to iwi/Māori individually and collectively. Particular issues include:

- The need to continuously work to support iwi/Māori collectively and individually as they exercise their right to education, including the opportunity to design and implement their own tertiary education provision; and also to protect and further their traditional knowledge, culture, language and identity.
- The need to address and ‘speak back’ to racism, sexism, misogyny and discrimination of all kinds wherever it can be found.
- The need to strengthen its role (in the eyes of the public) as the creator of quality, reliable and authoritative knowledge leading to better and more informed interactions in the ‘public sphere’. This includes the need to build authority, mana and leadership in mātauranga Māori.

Ultimately, Māori seek the ongoing transformation of the tertiary education system from being a vehicle of colonisation and domination (as all New Zealand education was in the 19th and 20th centuries) to a vehicle for the emancipation and empowerment of Māori and of all people.

Events at the University of Waikato in 2020: Accusations of systemic racism

We conclude this section by noting a number of events that took place at Waikato University in 2020 and which go to the heart of the Māori experience of the tertiary education sector. These events touch on many of the issues Māori maintain in this arena:

- the success of Māori students/learners in tertiary education and their right to education,
- the success of Māori staff members in tertiary education including Māori academic and general leadership in the institution,
- the university as a reliable and trustworthy treaty partner,
- the degree to which mātauranga Māori finds expression within the culture and procedures of institution (leading to a bicultural institution), and
- casual and systemic racism and discrimination.

In 2020, a number of Māori academics at Waikato University accused the university of systemic and casual racism.²³ This accusation contained a number of dimensions and was subsequently supported by an extraordinary number of professors and academics both in New Zealand and abroad.²⁴ In response, the university commissioned Sir Harawira Gardiner and Hon. Hēkia Parata to conduct a review. Their report, while it rejects ‘specific claims against the University, Vice Chancellor and management...’ nonetheless states ‘That there is a case for structural, systemic, and casual discrimination at the University.’²⁵ They comment as follows:

- That public institutions in our country are founded in our settlement history, including our universities and education system, which also embody and adhere to western university tradition and culture;
- That these institutions therefore, are structurally, systemically, and casually discriminatory;
- That this discrimination works to the advantage of those for whom these arrangements and practices are their norm or who can and will adapt, while at the same time discriminating against those for whom they are not;
- That references to the Treaty of Waitangi, commitments to a Te Ao Māori view, and the good intent of individuals and groups are insufficient to redress this situation; and
- That today, in 2020, in this post-settlement world, it is not acceptable for places of teaching and learning, of research, scholarship and debate, of nation building, to continue this selectively accommodating patronage, of Māori, tāngata whenua, their mana, tikanga and mātauranga.

²² See, for example, a number of people in the United States who were hospitalised for ingesting bleach and disinfectant as a way of combating Covid-19. This followed the suggestion by President Donald Trump that ingesting bleach might be a way to overcome the virus. https://www.nzherald.co.nz/world/news/article.cfm?c_id=2&objectid=12328699

²³ <https://www.rnz.co.nz/news/te-manu-korihi/425110/academics-demand-racism-within-university-of-waikato-be-dealt-with>

²⁴ <https://e-tangata.co.nz/comment-and-analysis/open-letter-to-the-university-of-waikato-council/>

²⁵ Report by Sir Harawira Gardiner and Hon. Hēkia Parata for Rt. Hon. Anand Satyanand, Chancellor University of Waikato, 19 September 2020

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Given the history of the Māori experience of education, it is clear that education, generally, has not served the public good as Māori would consider it. Too often the education system has been complicit in undermining this good and producing poor outcomes for Māori people

On the specific question of structural and systemic racism, the report states:

- The issues we have identified that underpin this claim are longstanding and pervasive. While we have considered the claims made in the protected disclosure and found them to be wanting in their specific detail, nevertheless they are in our view, representative of institutional flaws and symptomatic of the wider debate that divisionalisation, and the stance taken by the Faculty of Māori and Indigenous Studies opened, and needs to occur.
- Many of the submitters reported long standing relationships with the university, some multi-generational, others of more recent times; most expressed a deep commitment to the university, along with hurt and anger. This, in our view, arises out of a dissonant identity, on the one hand, the University markets itself and is perceived as having and practicing a deep commitment to Māori; while on the other, its structures, operations, world view and knowledge base arise out of our settlement history, and embody or adhere to western university culture and tradition.

These comments are deeply relevant to matters raised in this paper. We note that Gardiner and Parata appear to agree that structural, systemic and casual racism does exist at the University of Waikato. Further, that:

- this racism is based upon ‘settlement history’ and ‘western university tradition and culture’,
- discrimination arises because the ‘system’ works for those created it and consequently discriminates against those people who didn’t,
- issues pertaining to racism have been accumulating over a long period of time, and
- current measures to address racism and discrimination are insufficient to address or halt racism particularly if it means ‘selectively accommodating patronage’, ‘references’ and ‘good intentions’.

Finally, we repeat the striking comment made in the report concerning ‘dissonant identity’:

...on the one hand, the university markets itself and is perceived as having and practicing a deep commitment to Māori; while on the other, its structures, operations, world view and knowledge base arise out of our settlement history, and embody or adhere to western university culture and tradition.

We suggest that this ‘dissonant identity’ concept and experience requires deep investigation and not just for the benefit of the University of Waikato but for the wider tertiary education sector. We pose the following questions:

- What is the nature and scale of a university’s activities which will genuinely deliver on its ‘deep commitment’ to Māori?
 - What is the nature of this commitment?
 - How can this commitment be genuinely addressed in the context of a university?
- If a university, for example, is based upon settlement history and its structures, operations, world view and knowledge base arise out of that history:
 - To what degree can mātauranga Māori find expression in that university and at a fundamental level; that is to say, to what degree could that institution become ‘bicultural’? Is it possible to decolonise a university?
 - How can the tertiary education sector assist iwi/ Māori communities to create tertiary education providers where their ‘structures, operations, world view and knowledge base’ arise out of the history of those communities?



“

We honour and celebrate the efforts made by Māori leaders (and their non-Māori supporters) to achieve these gains in the past 40 years or so in Māori tertiary education. Many of those leaders remain in the 'system' and they need to be acknowledged appropriately, celebrated liberally and enabled to continue with their programmes and plans in the decades to come.

4.0 ACHIEVING 'MĀORI SUCCESS' IN TERTIARY EDUCATION

“

*I am really interested in a positive transformation of the tertiary sector, where it looks and feels different. One that is entirely comfortable in being bicultural and bilingual, recognising the special status of our whare wānanga. A system where there is as much recognition that our mātauranga can provide solutions to complex societal problems as can Western science.*²⁶

Professor Jacinta Ruru, University of Otago

In this final section, we explore ways and present proposals regarding the means by which 'Māori success' described in Sections 2.0 and 3.0 can be achieved. This view of success firstly concerns the success of Māori people:

- in tertiary education study,
- working in the tertiary education system,
- in the labour market as a consequence of undertaking tertiary education study, and
- as it relates to individual and collective mana, health and wellbeing.

It is expanded by exploring Māori expectations and aspirations for a 'successful tertiary education sector' centring on the need:

- For a committed, genuine and long-term investigation and application of the Treaty of Waitangi in the sector and its many activities,

- For a committed, genuine and long-term engagement with mātauranga Māori (including Te Reo Māori and Tikanga Māori) and its contributions to tertiary education,
- To create better alignment between the tertiary education sector and the needs and opportunities of the 'Māori economy', including the Māori digital economy; and
- To continuously protect the right of citizens to education and an ongoing commitment by tertiary education to serve the public good.

Ultimately, the ideas presented in this chapter concern an envisaged tertiary education sector of the future. Some of the elements proposed in this section are already in existence and others will need to be built 'from scratch'.

In doing so, we are also mindful that the whole purpose of education is to prepare people for the world and the reality that they will experience; that is to say, education is about preparing people for the future. Consequently, this chapter is presented with the future in mind.

²⁶ Taken from Prof Ruru's review of our paper, 'Māori Success and Tertiary Education: Towards a Comprehensive Vision', version 8, November 2020.

4.1 OVERVIEW

In offering ideas regarding ways by which success might be achieved, we wish to make a number of introductory comments, as follows:

- Māori success in tertiary education is the responsibility of the entire sector; and these responsibilities ought not to fall upon just a few people, or upon Māori people working in the system, as is so often the case. We are alarmed by the stresses and strains, the 'unreasonable burdens', that Māori leadership in the tertiary education sector has been experiencing. Every part of the sector, every part of the system must find its relationship to this vitally important dimension of tertiary education and act accordingly.
- There is little doubt that appropriate capabilities need to be built across the sector and at scale to achieve the successes described in this paper. This not only means strengthening and expanding existing Māori leadership, capacity and capability, but also increasing the capacity and capability of tertiary education leadership generally so that the tertiary education sector as a whole can meet its responsibilities.
- This capacity and capability building in the general tertiary education sector needs, among other things, to increase the knowledge and understanding of teachers, administrators, researchers, managers and more regarding pre-European iwi history and the history of colonisation and its effects both in history and today. Further, it needs to increase understanding regarding how indigenous Māori approaches to education can lead to educational success.
- The whare wānanga community contributes enormously to achieving the educational success of Māori people, individually and collectively, to language and cultural revitalisation, to the mana, health and wellbeing of iwi/Māori communities, to national life and culture and so much more. Whare wānanga are a taonga of which the nation can be proud. They are to be supported and strengthened.
- At the risk of repeating ourselves, education is not just about preparing people for the labour market and their usefulness to society. A successful tertiary education system and its institutions is 'people centred' and is equally concerned with health and wellbeing as much as producing people of value to an economic system.

- One of our reviewers alerted us to the idea of 'soulful institutions', that they ought to be concerned with their moral character, with their spirit and ethos, with their concern for the quality of human experience as people move through them.
- The tertiary education sector of the future need not be trapped in the designs and orthodoxy of the tertiary education sector of the past. Everything should be up for discussion and debate: policy, pedagogy, curriculum, philosophy and even the types of institutions and organisations that deliver tertiary education.
- Māori people seek fair and reasonable opportunities to imagine, design and deliver well-resourced tertiary education offerings that work for them. This has not been the case in the past but it has been changing, and the pace of change in this direction needs to increase.

In her review of our paper, Prof Linda Smith offers a sobering assessment of the current state of Māori capacity and capability in the tertiary education sector. She is concerned it has reached a plateau or level where it may be prevented from going further through an:

...unvoiced but often palpable fear amongst some colleagues and elements of wider society of the implications of Māori success, Māori succeeding as Māori and Māori being successful across multiple dimensions.

She believes, and she is in a good position to make this assessment, unfair burdens are placed upon Māori in the system. She writes:

I am reminded of quotes by Justice Ruth Ginsburg referring to women, "I ask no favour for my sex, all I ask of our brethren is that they take their feet off our necks" and or from Gloria Anzaldua and Cherie Moraga "This bridge called my back...."²⁷

Finally, she states:

...do not under-estimate the resistance that exists to Māori having a greater influence over what happens for example in the universities.

²⁷ From Prof Linda Smith's review of 'Māori Success and Tertiary Education: Towards a Comprehensive View' Draft VIII, November 2020. Sources for the quotes are as follows: "But I ask no favors for my sex. I surrender not our claim to equality. All I ask of our brethren is, that they will take their feet from off our necks and permit us to stand upright ..." is by Sarah Grimke, a member of a southern slaveholding family who rejected slavery and spoke against it. See *The Public Years of Sarah and Angelina Grimke* by Sarah and Angelina Grimke, edited by Larry Ceplair, Columbia University Press, 1991, p. 208. The quote was used by Justice Ruth Ginsburg (of the US Supreme Court) and it appears in the 2018 documentary on her life entitled *RGB: This bridge called my back* is from "This bridge called my back: Writings by Radical Women of Color" edited by Cherie Moraga and Gloria E. Anzaldua, Kitchen Table Women of Color Press, 1983.

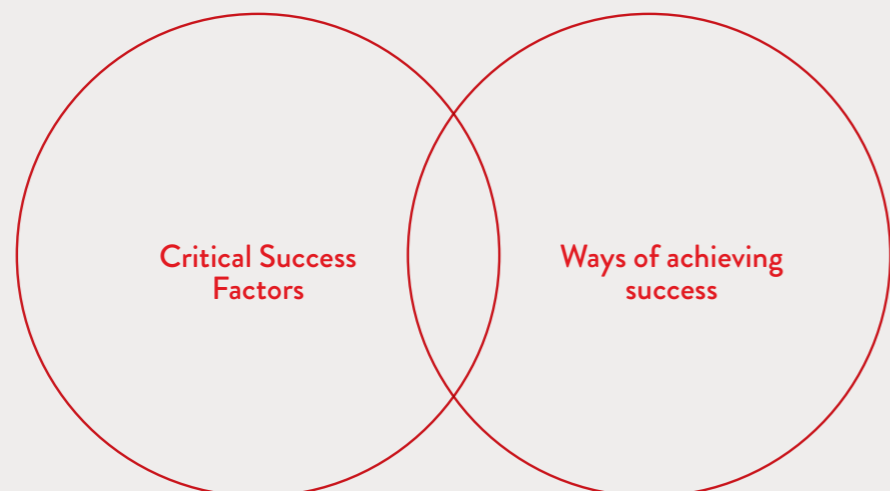
These comments are echoed by Prof Jacinta Ruru who writes in her review of our paper:

...the sparse Māori tertiary workforce is under immense pressure with many calling out systemic and personal racism. There has been the Waikato University review, the call by 50 Māori professors for a te Tiriti o Waitangi review, an internationally prominent signed petition by many and research such as “Why Isn’t My Professor Māori”; “Glass Ceilings in New Zealand Universities”, “Read our Words”, and new research out last week “He Aronga Takirua: Cultural Double Shifting of Māori Scientists”. From a Māori academic point of view, the tertiary sector is in trouble.

Regarding ways of achieving success and the success itself, we recognise ‘transformative change’ can arise from both *the definition of success* and the *multiple ways by which that success may be achieved*. An imaginative and expansive vision for Māori success, for example, may challenge prevailing views of what a ‘system’ should look like. Similarly, innovative and novel approaches to tertiary education delivery may also result in new and desirable kinds of success.

It is important to recognise, therefore, that a ‘critical success factor’ can be both success itself and the means by which that success is achieved. For example, the presence of vibrant and influential Māori academic leadership across the tertiary sector can be seen as both ‘Māori success’ and the means by which that, and other kinds of success, is achieved. Similarly, the creative and impactful expression of mātauranga Māori across the tertiary education sector is also both evidence of success and the means by which it is achieved. Therefore, ‘success’ and ‘ways of achieving success’ are overlapping arenas and both are to be considered in an overall and unified view of ‘Māori success in tertiary education’.²⁸

Success



²⁸ We are particularly motivated to make this point because, in the past, there has been resistance to support Māori people in their education journey and for a host of reasons, including the belief that to do so amounts to ‘ethnically targeted’ funding. We would point out that it is impossible to achieve significant Māori success without Māori leadership therefore support for individual Māori with the appropriate capabilities at certain points is warranted.

4.2 A RESOURCED, SUSTAINED DYNAMIC MĀORI LEADERSHIP IS NECESSARY

Before we move onto discussing ways of achieving the kinds of success articulated in Sections 2.0 and 3.0, we wish to again state the following:

The kinds of success outlined in this plan cannot be achieved without the presence of dynamic, sustained, well organised and well-resourced Māori leadership across the sector. This means strengthening, deepening and expanding current capacities and capabilities within the universities, Te Pūkenga, relevant private training establishments and industry training organisations; as well as strengthening the existing whare wānanga as dynamic leaders of mātauranga Māori education particularly within iwi/Māori communities.

We also repeat that the gains made in Māori tertiary education in the past 40 years are to be protected not endangered. One of our reviewers has pointed out that Māori capacity and capability across the sector remains in a fragile state because unfair burdens are placed upon Māori leaders. She also urged us not to underestimate the resistance (sometimes an ‘unspoken fear’) that exists in the sector regarding the advancement of Māori issues and approaches. She wonders whether Māori capability has reached some kind of plateau as voices and forces gather to halt progress with Māori aspirations and plans. (The recent controversial letter signed by seven professors of the University of Auckland complaining that ‘indigenous knowledge is not science’ is an indicator of this.) Consequently, we assert again the need for the Crown/Government to protect existing Māori capacity, capability and leadership and to strengthen and grow it because endangering it will only lead to failure. Finally, we also wish to restate the importance of the whare wānanga community. They have introduced important innovations in tertiary education generating important value and success previously unattainable by the tertiary education sector.

4.3 ACHIEVING MĀORI STUDENT/LEARNER SUCCESS

In Section 2.0, various kinds of success for Māori students and learners were discussed. The intent of the discussion was to generally call for an increase in Māori people entering into and succeeding in tertiary education study. Additionally, it called for a style of education that supported Māori people in their journey in their Māori identity and, where appropriate, gain expertise in an area or application of mātauranga Māori.

It called for a steady increase in understanding and belief in iwi/Māori communities that tertiary education is a desirable and viable option, that tertiary education study is normalised in iwi/Māori communities. It also includes an increased awareness of the diverse ways by which one may undertake tertiary study which is no longer delivered by universities only (located away from ‘home’) but rather it has diversified significantly to include the delivery of some aspects of tertiary education by and within iwi/Māori communities.

We present again the table found in Section 2.1 regarding ‘Māori Student/Learner Success’:

Student/Learner success		
A successful individual	A successful individual with a positive Māori identity	A successful individual with a positive Māori identity and expertise in a particular area of Mātauranga Māori
<p>A Māori individual succeeds in their tertiary study and has an increased chance of gaining meaningful and fulfilling employment.</p> <p><i>Examples:</i></p> <p>A Māori individual graduates in the sciences and is a contender for a researcher role in one of NZ's Science Challenges.</p> <p>A Māori individual graduates in drama and theatre and secures employment in television.</p> <p>A Māori individual graduates in game design and starts a new business using their education and training.</p> <p>A Māori individual graduates in communications and secures employment in television.</p> <p>A Māori individual graduates in law and is attractive to prospective employers.</p> <p>A Māori individual succeeds in a trades apprenticeship, wins an apprenticeship award, and starts his/her own business.</p>	<p>A Māori individual succeeds in their tertiary study through undertaking their study in an environment that enabled them to grow in their Māori identity and culture and in a way that did not conflict with their overall academic progress and success. The student emerges with a settled and positive Māori identity and possesses an increased chance of gaining meaningful and fulfilling employment.</p> <p><i>Example:</i></p> <p>A Māori individual graduates in law, has a positive and confident sense of Māori identity, and is attractive to prospective employers, not just because of their successful legal training but also because of the confidence with which they are able to interact with the Māori world.</p> <p>A Māori individual graduates in business disciplines, has a positive and confident sense of Māori identity and is employed in a significant iwi owned business.</p>	<p>A Māori individual succeeds in their tertiary study, has increased chances of gaining meaningful employment, has enjoyed positive experiences of growth in their Māori identity and has gained a skill, ability or expertise in a particular area of mātauranga Māori.</p> <p><i>Examples:</i></p> <p>A Māori individual graduates in mātauranga Māori specialising in language and literature and becomes employed in his/her iwi PSGE leading the language and cultural revitalisation programme for their iwi.</p> <p>A Māori individual graduates in Māori performing arts and establishes a tourism enterprise utilising Māori storytelling and entertainment.</p> <p>A Māori individual undertakes post-graduate health study which enables them to undertake intensive research into rongoā which they are then able to use in their iwi health provider</p>

Proposal

In order for this kind of success to be achieved, attention needs to be paid to:

- the transition from schooling into tertiary education,
- the journey while in tertiary education study, and
- the transition from tertiary education into meaningful employment.

Attention also needs to be paid to the provision of opportunities where Māori students undertaking study are able to be strengthened in their Māori identity and are able to gain expertise in an area of mātauranga Māori should it

be their wish to do so. Therefore, a cross-sector plan for the success of Māori people in tertiary education study in the manner described ought to be developed and implemented. We suggest the Tertiary Education Commission be tasked to develop and implement this plan and monitor progress over time.

A number of initiatives in this regard already exist in the sector. However, our proposal is to develop a cross-sector plan which nurtures a broad understanding of 'Māori student/learner success' and the means by which this is achieved. Given the establishment of the New Zealand Skills and Training Institute, the ongoing development of iwi/Māori education providers and changes in the universities, a

cross sector plan is warranted to create an intensified focus upon Māori student/learner success. Finally, it is critical that Māori students are centrally involved in a plan of this kind for it is their success that we are seeking. They will have important ideas and perspectives about what success means for them and how that success may be achieved. Elements of this new cross-sector plan are discussed below.

The Transition from Schooling (and elsewhere) into Tertiary Education Study

The table below includes suggestions and ideas regarding ways of improving access by Māori people into tertiary education study. It considers issues such as:

- How many Māori would enter tertiary education if all barriers were removed?

- What kinds of topics and courses of study are attractive to them?
- What considerations are in the mind of the potential Māori learner/student and their whānau which contributes to their decision?
- What style of education and what circumstances would best suit them?
- What barriers to entry and access do exist, what is the nature of those barriers and how can they be overcome?

These questions prompt a consideration of a host of matters including pedagogy, curriculum, the type of institution involved and much more. Again, it is important that flexibility exists in the design and delivery of education to meet the diverse Māori learners and students.

Goal	Suggested Methods to Address/Achieve (Not Exhaustive)
To understand how many Māori ought to be entering into tertiary education if all inequitable and unusual barriers to do so are removed.	Develop a methodology to address this question; develop an annual figure which the tertiary education sector can be measured against.
To understand the topics of tertiary education study that appeal to Māori students including: <ul style="list-style-type: none"> • mātauranga Māori topics where a student aspires to gain expertise • those topics that they may not have considered but may be attractive 	<p>Conduct a regular survey to create recommendations for implementation by tertiary education providers.</p> <p>Develop a coordinated cross-sector view of topics and courses of study of interest to Māori and plan for enrolments and success in those topics.</p>
To understand the various elements and considerations that contribute to a Māori person's (and their whānau) decision to undertake tertiary education study, or not.	<p>Conduct a regular survey to create recommendations for implementation by appropriate parties.</p> <p>Build pathways and relationships between homes/kāinga, neighbourhoods, marae, whānau and tertiary education.</p> <p>Foster a culture of education and study within iwi/Māori communities by:</p> <ul style="list-style-type: none"> • Supporting whānau and neighbourhood study groups where information and discussion about further study can be conducted • Partnering with the organisations of those communities (eg: marae, sports clubs, church groups, rūnanga and iwi organisations and more) to take the message of tertiary education to them

To understand the kinds of circumstances, style and culture of tertiary education that would appeal to Māori students.	Conduct a regular survey to create recommendations for implementation by tertiary education providers concerning the day-to-day culture of organisations and the experience of those studying in those organisations.
To understand and remove any barriers and inequities that may exist preventing Māori from entering tertiary education study. These barriers could include: <ul style="list-style-type: none"> • economic barriers (tertiary education study is beyond the means of Māori students and their families) • social barriers (tertiary education providers are located away from home areas and usual/family support systems) • cultural barriers (the day-to-day culture of the tertiary education provider is very different to that previously known and understood by the Māori student) • knowledge and information barriers (potential Māori students are unaware of study options, schooling has not prepared Māori students adequately for tertiary education study and the variety of options that are available to them are not known to them) 	<p>Conduct a regular survey to create recommendations for implementation by appropriate parties.</p> <p>Conduct a survey of scholarships and other awards available to Māori students to enable them to undertake tertiary education study.</p> <p>Fund more scholarships and awards for Māori students by creating dollar-for-dollar investments with iwi and other parties.</p> <p>Support where possible the provision of tertiary education 'close to home'.</p> <p>Fund school campaigns aimed at Māori school leavers regarding tertiary education study.</p>

Consequently, a plan which addresses these questions and provides ways by which barriers to tertiary education for Māori people ought to be developed and implemented. This plan should include initiatives:

- which genuinely reach Māori people and shares with them critical information (and encouragement) about tertiary education study options,
- enable and envisage tertiary education delivery by iwi/Māori providers, and
- which 'bring to light' and address any barriers that might exist preventing access to tertiary education study.

The Actual Experience of Māori Student/Learners while undertaking Tertiary Education Study: Ensuring Success

It is vitally important attention is paid to the actual experience of Māori students/learners as they undertake tertiary study for the goal is not just to increase the number of Māori entering into study but also those succeeding in their study. Consequently, there needs to be some kind of cross-sector mechanism for understanding this experience, noting barriers to success and developing interventions accordingly. The goal is:

To understand the actual experience of Māori students/learners leading to success in their chosen field of study: to understand the barriers, remove inequities and to identify and strengthen positive aspects.

A particularly relevant issue at this time concerns student experiences in the time of Covid-19. It is well known that lock downs have caused particular challenges to individual and collective mental health and wellbeing. Social distancing has intensified mental health challenges often exacerbated by the excesses of social media and the internet. Consequently, new strategies will be required to address mental health challenges that befall students and learners.

Prof Jacinta Ruru, in her review of our paper, also stated that Māori students/learners:

- ought to be taught by a highly trained decolonised workforce,
- exposed to indigenous scholarship throughout the entire tertiary curriculum across all subjects, and
- taught by a multitude of staff including Māori staff in any of their chosen subjects.

Suggested actions are as follows:

Goal	Proposed Methods to Address/Achieve
<p>To understand what barriers exist preventing Māori student success while undertaking study. These barriers could include:</p> <ul style="list-style-type: none"> • Financial concerns, student debt and the like • Social isolation and loneliness • Mental health concerns • Culture shock • Lifestyle questions • Lack of mentoring, pastoral care and positive relationships with teachers and other authority figures 	<p>Conduct ongoing studies of Māori student experience both within individual education providers and across the sector as a whole.</p> <p>Develop measures and indicators of progress and success concerning Māori student progress and apply them to create a picture of performance across the sector.</p> <p>Undertake a comprehensive analysis and review of Māori student/learner care as occurs within individual providers and across the sector.</p> <p>Develop and apply 'best practice' models regarding Māori student/learner care across the sector.</p>
<p>To understand the elements of 'favourable circumstances enabling success' for Māori students and learners including an understanding of mātauranga Māori topics and courses of study that Māori students may wish to gain expertise.</p>	<p>Conduct regular surveys of Māori students regarding their experiences and to seek their ideas and feedback about the continuous improvement of services and circumstances to enable Māori student success.</p> <p>Foster a culture of inclusion, support and cohesion in tertiary education providers through the use of tikanga Māori and high quality relationships and collaborations with iwi/Māori communities.</p> <p>Develop and implement a cross-sector plan for mātauranga Māori topics and courses of study.</p> <p>Develop successful and empowering mental health strategies for Māori students/learners that are particularly responsive and mindful of contemporary challenges eg Covid-19, the excesses of social media.</p>

A critically important proposal concerns the development of 'best practice' models of care for Māori students as they undertake their studies. Unfortunately, retention and completion rates for Māori students are still not where they ought to be as the following table shows.

The Transition from Tertiary Education into the Labour Market and Meaningful Employment

The final area of interest relating to Māori success in tertiary education concerns life for the Māori student/learner once

they have completed their studies. Do they successfully transition into the labour market? Do they gain meaningful employment and how much did their tertiary education study assist them in gaining this employment? These are critical questions that require focus and attention. Given historical issues concerning limited Māori participation in tertiary education and rates of Māori unemployment, it is vitally important attention is paid to the transition out of tertiary education and into meaningful work.

Key questions include:

- How many Māori graduates gain employment as a consequence of their studies?
 - How attractive are these graduates to prospective employers?
 - Does employment exist for all Māori graduates or only for some?
 - How do Māori graduates find out about employment options? Is the information adequate? How well are Māori students prepared for their careers? Do they know about and undertake career planning?
- What is the rate of Māori graduates gaining meaningful employment as a result of their studies over time?
- How many Māori graduates are able to establish their own business enterprises and engage in entrepreneurship?
 - Were Māori students/learners exposed to and trained in business creation and management?
 - How many Māori students/learners studied entrepreneurship?
- How do we improve the pathways for Māori from tertiary education and into meaningful employment?
- What does meaningful employment look like for Māori students and learners?

Outcomes Sought	Example Activities Undertaken by Tertiary Education Providers
Māori graduates are aware of the variety of opportunities available to them in the labour market and, over time.	Tertiary education providers ensure meaningful information about the diversity of the labour market is available to Māori learners and students. Tertiary education providers offer advice and guidance to learners and students regarding study options as they relate to future employment options.
Māori who graduate in a relevant field are also equipped with knowledge and confidence to create their own business enterprises.	Tertiary education providers offer opportunities to relevant Māori students to learn about starting and operating businesses. They gain knowledge and understanding about running businesses to supplement their knowledge in a particular discipline or area of study.
Māori graduates are prepared well for success in the future labour market.	Tertiary education providers introduce Māori students to career planning. This includes discussions regarding the nature of the labour market of the future. Issues include greater levels of mobility in the labour market (compared to previous generations), the need to be agile to cope with unexpected changes, challenges and shifts eg: Covid-19.
Māori are present throughout the labour market and historical patterns where Māori are trapped in low-income, low mobility jobs are broken.	Tertiary education providers are knowledgeable and aware of these historical patterns and help guide Māori students/learners in their study choices to break these patterns. This includes understanding the future labour market and advising Māori students/learners to plan for this future.

4.4 ACHIEVING MĀORI TERTIARY EDUCATION STAFF SUCCESS

Māori success in tertiary education is also about the success of Māori people working in the tertiary education sector. Māori people can be found throughout the sector working in all levels including teaching, research, administration, management and governance. They also work in Government agencies, unions and other entities relevant to tertiary education. We present again the table from Section 2.2:

Staff success		
A successful individual	A successful individual with a positive Māori identity	A successful individual with a positive Māori identity and expertise in a particular area of Mātauranga Māori
<p>A Māori individual succeeds as a staff member in the tertiary education system. They enjoy career growth.</p> <p><i>Example:</i> A Māori individual grows as a teacher and researcher in the sciences, humanities or arts and, in time, is promoted through the various academic levels (lecturer, senior lecturer, associate professor, professor). They are successful in securing research and teaching grants and attract awards and accolades from external parties such as the Royal Society, Nobel Prize Foundation etc.</p> <p>A Māori individual grows as an academic manager and is eventually appointed as the manager of the commercial arm of a university, or the Head of a Faculty, or a University Vice-Chancellor or CEO of a whare wānanga or polytechnic.</p> <p>Māori staff members are attractive to academic institutions in other countries. International appointments are therefore, also, a possibility</p> <p>A Māori individual grows in stature and enjoys success in public policy and as a public intellectual.</p>	<p>A Māori individual succeeds as a staff member, enjoys career growth and their identity as a Māori person is valued. They enjoy important learning and growth experiences in their Māori identity and in their culture.</p> <p><i>Example:</i> A Māori individual grows as a teacher and researcher in the sciences, humanities or arts and, in time, is promoted through the various academic levels (lecturer, senior lecturer, associate professor, professor). They are successful in securing research and teaching grants and attract awards and accolades from external parties such the Royal Society, Nobel Prize Foundation etc.</p> <p>A Māori individual grows as an academic manager and is eventually appointed as the manager of the commercial arm of a university, or the Head of a Faculty, or a University Vice-Chancellor or CEO of a whare wānanga or polytechnic.</p> <p>International appointments are also a possibility.</p>	<p>A Māori individual succeeds as a staff member, enjoys career growth, their identity as Māori is reinforced and they have gained a significant level of expertise in a particular field or application of mātauranga Māori.</p> <p><i>Example:</i> A Māori individual achieves significant expertise in Te Tātai Arorangi and the Maramataka and, in time, is promoted through the various academic levels (lecturer, senior lecturer, associate professor, professor, kaiwhakaako, kaihautū, tohunga, ahorangi.) They are successful in securing research and teaching grants and attract awards and accolades from external parties such the Royal Society, Nobel Prize Foundation etc.</p> <p>A Māori individual grows as an academic manager and is eventually appointed as the manager of the commercial arm of a university, or the Head of a Faculty, or a University Vice-Chancellor or CEO of a whare wānanga or polytechnic.</p> <p>International appointments are also a possibility.</p>

In order for this kind of success to be achieved, some specific matters need to be put in place, including a cross-sector study of Māori who are employed in the tertiary education sector which address, among other things, the following questions:

- How many Māori are employed in the sector?
- Where are these Māori staff members employed and in what proportion? (teaching, research, administration, governance, management)
- What is the ideal number of Māori employed in the sector and where?
- Are these Māori staff members working in areas relevant to 'Māori Success and Tertiary Education' or are they tasked in general areas of the sector?
- What initiatives exist to assist these Māori staff members as they build their careers in the sector?

A significant goal within the theme of 'Māori Tertiary Education Staff Success' concerns the creation and the maintenance of Māori leadership across the tertiary education sector. This is leadership in the six areas of:

- Teaching
- Research
- Administration
- Management
- Governance
- Policy

Proposal

Consequently, it is proposed that similar to student success, a cross sector plan for Māori staff success in tertiary education be developed and implemented. Such a plan would lead to a general increase in the number of Māori people being employed across all areas within the sector. Secondly, such a plan would also include active planning for the development of Māori academic leadership across the sector. A cross-sector plan for Māori leadership is required as is a mechanism to implement that plan and to monitor progress. It should address the following questions:

- How many Māori individuals are employed in the tertiary education sector?
- In what kinds of roles and positions are these individuals employed?
- Where, geographically, are these individuals located?
- To what degree are these individuals contributing toward and/or relevant to a positive environment for Māori students/learners while undertaking their studies?
- Are there any ideal targets for the number of Māori individuals employed in various areas of the sector? (eg: Māori representation on governance bodies, Māori individuals in senior management, Māori individuals as teachers etc).

Regarding the fostering of Māori academic leadership, further questions are as follows:

- What is the definition and purpose of 'Māori academic leadership'?
 - Is it to collectivise academics who are Māori and make them more visible?
 - Is it to advance a certain body of knowledge and inquiry concerning mātauranga Māori and/or the experience of Māori communities?
- What ought the scale of this kind of leadership be in any given provider?
- How might Māori academic leaders collectivise and collaborate across the sector?
- How might Māori academic leaders collaborate with others?
- What ought the relationship between this Māori leadership and general leadership across the sector look like?

Goals	Proposed Actions
To understand Māori participation as staff in the tertiary education sector.	Undertake a study of Māori staff working in the tertiary sector to determine number, geographic location, types of roles and more.
To propose targets for levels of participation and presence of Māori people as staff across various parts of the sector.	Develop and apply a methodology to determine targets for Māori participation and employment across the sector. Set these targets and implement strategies to achieve them.
To foster and build Māori leadership across the tertiary education sector including Māori academic leadership.	Determine the nature and role of Māori leadership (including types of leadership) in the tertiary education sector. Provide incentives to tertiary education providers to employ staff in Māori leadership roles. Create and implement a cross-sector plan for Māori academic leadership across the tertiary education sector.

4.5 NURTURING INDIVIDUAL AND COLLECTIVE MANA, HEALTH AND WELLBEING

With respect to nurturing individual and collective mana, health and wellbeing through tertiary education we have, thus far, made the following points:

- The need to design and implement educational pathways which nurture and educate the 'whole person'. This means teachers, curriculum and pedagogy: the entire educational environment is not just concerned with the course of study that a person is pursuing but also with nurturing the person in their mana, their humanity. Success is about uplifting a person in their entirety.
- The need to pay attention to the actual circumstances, the actual lived realities of students and learners while undertaking their studies ensuring that they do succeed. This includes understanding those times when challenges arise such as during the Covid-19 pandemic, and being able to respond appropriately, to take care of students and learners as they proceed through their studies.
- The need to build mutually enhancing relationships between individual students and their communities. This is so a Māori individual may deepen their understanding of their identity and the community they belong to, that the student might find support from

their community as they go about their studies and, in time, a Māori student is prepared for participation and contribution in their own communities, ie for success in 'Te Ao Māori'.

- The need to provide nourishing and satisfying opportunities where Māori learners and students may express their creativity, and not just for the purposes of gaining a qualification. Rather, the view of their creativity is broadened and opportunities for the expression of this creativity are achieved leading to deeper and broader experiences of mana, health and wellbeing.

Regarding ways of nurturing collective (iwi, hapū, whānau) mana, health and wellbeing through tertiary education, there are a number of ways this can be achieved:

- By assisting iwi/hapū/whānau communities to plan, design and deliver education offerings for their members.
- By ensuring these education plans and programme include substantial efforts to repatriate and revitalise mātauranga Māori within those communities by those communities.
- By supporting and strengthening the whare wānanga community who maintain significant relationships with iwi/hapū/whānau communities.

- By enabling resources, capacities and capabilities available within ‘mainstream’ providers to be applied for the benefit of iwi/Māori communities. This could include, among other things, significant research projects and programmes designed to address issues, opportunities and challenges facing iwi/Māori communities (confer, Ngā Pae o te Māramatanga).

4.6 ACHIEVING ‘TREATY OF WAITANGI SUCCESS’ IN TERTIARY EDUCATION

In Section 3.2, we discussed the Treaty of Waitangi and its implications for tertiary education. We discussed both obligations and opportunities represented by the treaty. Regarding obligations, we listed and described several, and we now present a number of suggested ways these may be addressed:

Proposal concerning addressing obligations under the Treaty of Waitangi

The Māori expectation is that the tertiary education sector thoroughly investigates and understands the significance of the Treaty of Waitangi. This means the sector understands both its responsibilities under the Treaty, such as ensuring equitable outcomes are achieved and contributions to Māori language and cultural revitalisation are secured, and yielding the opportunities that the treaty represents, such as the use of mātauranga Māori to inspire and evolve educational vision, philosophy and practice.

Obligations	Proposed Actions
<p><i>Acknowledge</i> the historical denial of treaty rights as it pertains to tertiary education and the deleterious effects this has caused including the diminution and undermining of the Māori treaty partner’s ability to:</p> <ul style="list-style-type: none"> • Design and implement tertiary education as it sees fit • Perpetuate mātauranga Māori • Achieve success as students/learners and staff within the tertiary education sector created by the Crown 	<p>An active effort to upskill and raise the understanding of the leadership of the tertiary education sector concerning the Treaty of Waitangi and the matters raised in the paper is undertaken.</p> <p>Actively and enthusiastically support the Māori treaty partner in its contemporary plans to design and implement tertiary education delivery in ways that it sees fit and appropriate.</p> <p>Actively support efforts to revitalise Te Reo Māori, Tikanga Māori and mātauranga Māori through tertiary education.</p> <p>Recognise ‘Māori’ as a treaty partner and cease interacting with and perceiving the Māori treaty partner as an ethnic minority.</p> <p>Understand the similarities and differences between the Treaty of Waitangi and Te Tiriti-o-Waitangi, and how these differences produce some of the most profound questions of the treaty/tiriti (eg, the question of sovereignty).</p> <p>Understand the Māori treaty partner seeks to be influential and show leadership across the tertiary education sector (in addition to its own education providers) and seeks the support of the Crown/ Government to achieve this.</p>

<p><i>Compensate</i> the Māori treaty partner for this historical wrongdoing as this relates to tertiary education.</p>	<p>Crown tertiary education providers should assess and address whether they were advantaged through particular breaches to the Treaty of Waitangi. (eg, the University of Waikato was advantaged through the raupatu/ confiscation of Waikato lands.)</p> <p>Compensation should also be sought where it can be shown traditional whare wānanga were directly affected through breaches to the Treaty of Waitangi (eg, the destruction of the Hui-te-rangiora whare wānanga in Kihikihi following the 1863 invasion of Waikato.)</p> <p>Continue support for the three modern whare wānanga and seek to resolve outstanding issues with them, particularly as they relate to the Treaty.</p>
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Proposals concerning addressing obligations under the Treaty of Waitangi

The Māori expectation is the tertiary education sector thoroughly investigates and understands the significance of the Treaty of Waitangi. This means the sector understands

both its responsibilities under the Treaty such as ensuring equitable outcomes are achieved and contributions to Māori language and cultural revitalisation are secured, and yielding the opportunities that the treaty represents such as the use of mātauranga Māori to inspire and evolve educational vision, philosophy and practice.

Opportunities	Proposed Actions
<p>Iwi/Māori designed and owned education initiatives and providers represent an enrichment and a distinctive dimension within tertiary education overall. Iwi/Māori owned, designed and controlled initiatives which, although initially conceived as creating value for Māori, are of interest and value to others as well (eg, the modern whare wānanga)</p>	<p>The tertiary education sector continues to support the existing whare wānanga, particularly with respect to developing and applying educational philosophy and practice based upon mātauranga Māori and the history/ culture of iwi/Māori communities and which lead to student/learner success.</p>
<p>The creation of new and hitherto unknown possibilities and value arising from positive interactions between the cultures of the two treaty partners (eg, bicultural educational philosophy and practice in tertiary education providers). The bicultural journey of New Zealand’s education providers is a further enrichment leading to a maturation of our institutions and organisations.</p>	<p>This concerns the positive use and application of mātauranga Māori in the transformation of tertiary education itself including tertiary education philosophy and practice, and tertiary education governance and management. Aspects of this bicultural journey include the potential application and use of mātauranga Māori (including tikanga Māori and te reo Māori) in:</p> <ul style="list-style-type: none"> • the day-to-day life and culture of tertiary education providers, • ways of forming and sustaining relationships with key stakeholders, • ways of conceptualising and presenting the ‘public face’ and identity of a provider, • approaches to teaching and research (theory and practice), and • providing support to students and their families.

4.7 ACHIEVING ‘MĀTAURANGA MĀORI SUCCESS’

In Section 3.2 we discussed mātauranga Māori and its presence in the tertiary education sector. We noted that iwi/Māori communities expect the tertiary education sector will engage with and investigate mātauranga Māori deeply and for a variety of reasons. We presented two tables concerning providers for whom mātauranga Māori is not at the centre of their concerns and those providers for whom mātauranga Māori is of fundamental importance, as follows:

Success in the form of the application and expression of Mātauranga Māori in tertiary education providers where Mātauranga Māori *is not* their central concern.

Outcomes sought	Examples
Supporting Māori staff and student success	<ul style="list-style-type: none"> Māori students are welcomed into the provider, enjoy pastoral care and mentoring and their success is celebrated in tikanga Māori ways by the organisation. Māori staff are welcomed into the provider, enjoy pastoral care and mentoring and their success is celebrated in tikanga Māori ways by the organisation.
Informing and influencing educational vision, philosophy and practice	<ul style="list-style-type: none"> Opportunities to improve ‘mainstream’ educational philosophy and practice through an engagement of mātauranga Māori are actively sought. Themes such as the role of community and elders in education of the young, the importance of memory to cognition, the importance of kōrero to articulation, the natural world as a classroom and much more, are explored.
Enriching and enhancing organisational culture and day-to-day work environment	<ul style="list-style-type: none"> Significant events in the life of the provider are marked utilising tikanga Māori. Meeting etiquette is influenced by tikanga Māori including introducing meeting purpose and participants by use of mihi. Ways of communicating and by whom to whom are influenced by tikanga Māori, including the importance of kanohi-ki-te-kanohi protocols.
Conducting research on aspects of mātauranga Māori or mātauranga Māori is a dimension of research	<ul style="list-style-type: none"> The provider studies the growth and impact of mātauranga Māori in society. The provider conducts research concerning the use of mātauranga Māori in ‘mainstream’ education.
Contributing to Māori language and cultural revitalisation	<ul style="list-style-type: none"> Courses and programmes in Te Reo Māori and culture are available. Staff are incentivised and supported to learn Te Reo Māori and Tikanga Māori.

Mātauranga Māori and non-Mātauranga Māori providers (eg universities, polytechnics)

The potential of mātauranga Māori (including Te Reo Māori and Tikanga Māori) to positively contribute to tertiary education is realised in a number of ways and for a number of purposes including supporting Māori student and staff success, informing educational philosophy and practice, enriching organisational culture, conducting research and contributing to Māori language and cultural revitalisation.

Mātauranga Māori and Mātauranga Māori providers (eg whare wānanga, some PTEs)

The potential of mātauranga Māori (including Te Reo Māori and Tikanga Māori) to positively contribute to

tertiary education is realised in a number of ways and for a number of purposes including supporting Māori student and staff success, evolving educational philosophy and practice (including curriculum and pedagogy) and contributing to a mātauranga Māori cultural legacy.

Success in the form of the application and expression of Mātauranga Māori in tertiary education providers where Mātauranga Māori *is* their central concern.

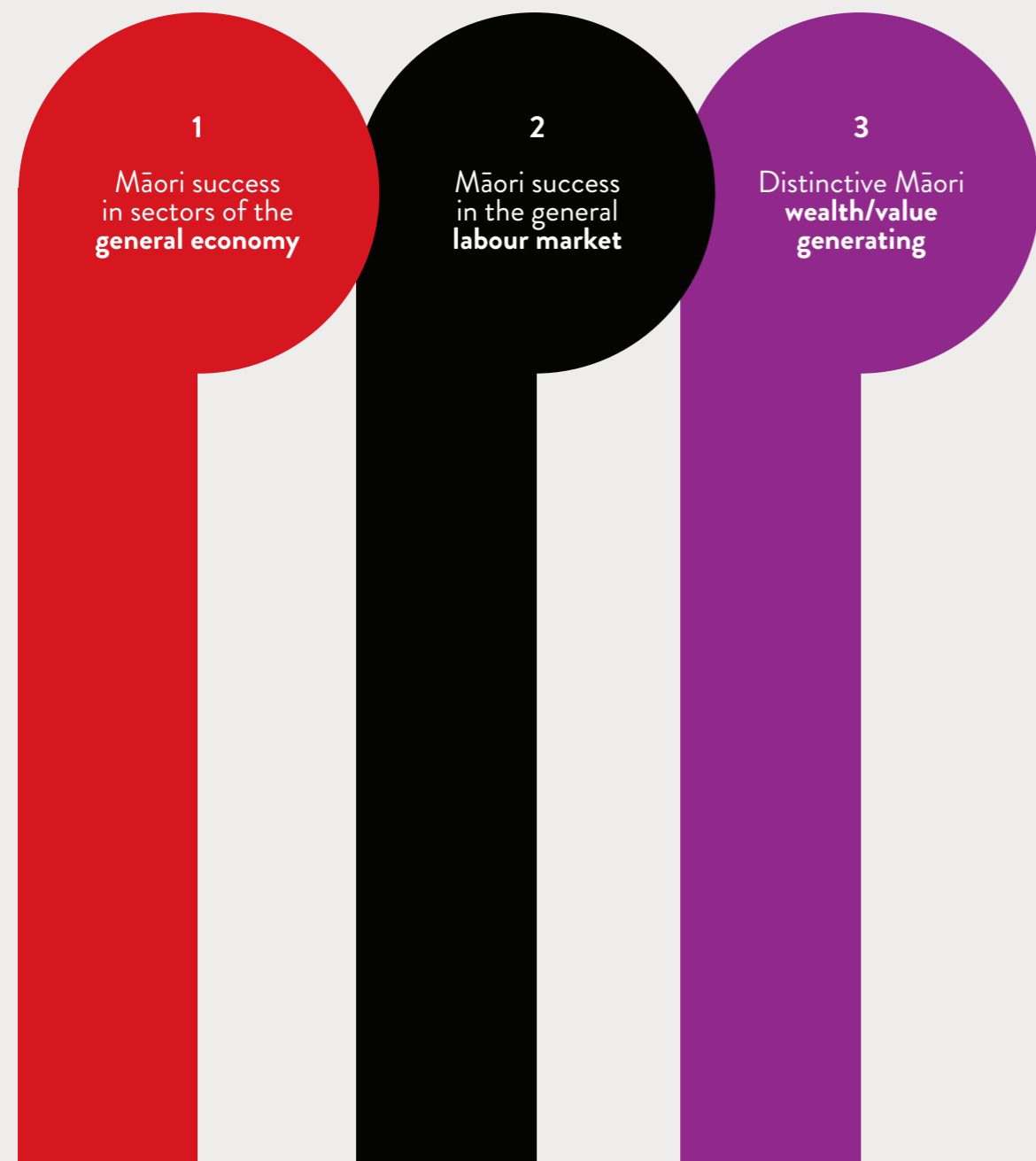
Outcomes sought through application of mātauranga Māori including Te Reo Māori and Mātauranga Māori	Examples
Supporting Māori staff and student success	<ul style="list-style-type: none"> Māori students are welcomed into the provider, enjoy pastoral care and mentoring and their success is celebrated in tikanga Māori ways by the organisation. This includes welcoming the whānau, hapū, iwi of the student as their tuarā (lit; ‘backbone’, supporting group). Māori staff are welcomed into the provider, enjoy pastoral care and mentoring and their success is celebrated in tikanga Māori ways by the organisation. This includes welcoming the whānau, hapū, iwi of the staff member as their tuarā.
Evolving educational vision, philosophy and practice	<ul style="list-style-type: none"> The provider conceptualises and communicates itself as a ‘mātauranga Māori provider’ of tertiary education. Significant research into pre-European ‘higher learning’ and knowledge creation in Aotearoa is undertaken. Significant research into iwi located knowledge creation and higher learning in the 19th century and prior to 1950 is undertaken.
Enriching and enhancing organisational culture and day-to-day work environment	<ul style="list-style-type: none"> Meeting etiquette is influenced by tikanga Māori. Ways of communicating and by whom to whom are influenced.
Conducting research on aspects of mātauranga Māori or mātauranga Māori is a dimension of research	<ul style="list-style-type: none"> Significant research is undertaken into various applications and expressions of mātauranga Māori.
Contributing to Te Reo Māori, Tikanga Māori and Mātauranga Māori cultural legacy	<ul style="list-style-type: none"> Courses and programmes in Te Reo Māori and culture are available. Staff are incentivised to learn Te Reo Māori.

4.8 ACHIEVING ‘MĀORI ECONOMY SUCCESS’

In Section 3.4, ‘Māori Economy’ was discussed, and we identified three broad areas of activity:

- Māori success in the general labour market (discussed in Section 2.3),
- Māori success in sectors of the general economy,
- Distinctive wealth/value generating enterprises utilising unique assets of iwi/Māori communities
- Eg iwi/Māori ownership of businesses and assets in agriculture, horticulture, viticulture, fishing, forestry and more; and
- eg iwi/Māori owned tourism ventures using iwi/Māori owned land, knowledge and people.

3 Distinctive Māori Value/Wealth Generating Enterprises



We also posed the following questions:

- How can tertiary education support and grow Māori participation and success in the conventional sectors of New Zealand’s economy where iwi/Māori are the owners of assets, organisations and business enterprises?
- How can tertiary education assist in unlocking and growing the distinctive economic development opportunities that exist in iwi/Māori communities utilising assets, resources and organisations that are unique to those communities?
- How can tertiary education assist in growing Māori labour market success? (Discussed in Section 2.4).

We then identified the following questions:

How can the tertiary education sector:

- Assist with building the entrepreneurial and business creation capacities and capabilities of iwi/Māori communities overall where the experience of self-sustaining wealth and value generation is achieved by those communities?
- Equip and prepare iwi/Māori communities for the economy of the future, including the digital economy?

- Assist with increasing the talent pool available for governance and management roles in iwi/Māori owned organisations and enterprises?
- Support research and development activities critical for the growth and maturation of the Māori economy?
- Assist with planning issues facing the Māori economy such as:
 - the nature of the economy of the future,
 - addressing climate change and sustainability questions,
 - interfacing with the wider New Zealand economy: the desire by various public and private entities to now partner with iwi/Māori owned organisations and asset holders. This includes public entities (such as local and regional councils and their entities) who are required to connect and partner with iwi/Māori communities, and
 - the need to positively influence procurement policy and procedures of public entities and to build the capacity and capability of iwi/Māori organisations to succeed in public entity procurement processes.

Given these questions, we offer the following ideas regarding the achievement of ‘Māori economy success’ for the tertiary education sector:

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‘This is one of the fundamental reasons why the contemporary revitalisation of mātauranga Māori among Māori people is so important as it concerns nothing less than the restoration of identity and the nurturing of the soul of a people.’

Theme/Outcome Area	Suggested Actions
Build the entrepreneurial and business creation capacities and capabilities of iwi/Māori communities	Design and implement education and training programmes in entrepreneurship and business creation suited to iwi/Māori communities.
Equip and prepare iwi/Māori communities for the economy of the future, including the digital economy.	Encourage Māori students/learners to study the STEM subjects including digital technologies.
Support research and development activities critical for the growth and maturation of the Māori economy.	<p>Research and study the unique cultural and social circumstances of iwi/Māori community governance and management roles to determine those aspects that are particular or unique to those communities (eg: relationship building, conflict resolution).</p> <p>Build new knowledge tools which are about how to create better performance and productivity from iwi/Māori community governance and management roles.</p>
Increase the talent pool available for governance and management roles in iwi/Māori owned organisations and enterprises.	<p>Teach and impart knowledge about the nature of successful governance and management in the Māori economy.</p> <p>Partner with iwi/Māori communities in the identification and growth of talent.</p>
<p>Assist with planning issues facing the Māori economy such as:</p> <ul style="list-style-type: none"> the nature of the economy of the future, addressing climate change and sustainability questions, interfacing with the wider New Zealand economy: the desire by various public and private entities to now partner with iwi/Māori owned organisations and asset holders. This includes public entities (such as local and regional councils and their entities) who are required to connect and partner with iwi/Māori communities, and the need to positively influence procurement policy and procedures of public entities and to build the capacity and capability of iwi/Māori organisations to succeed in public entity procurement processes 	Support the development of a plan for the <i>Māori economy</i> to be led and implemented by appropriate authorities within the Māori economy.

4.9 ACHIEVING SUCCESS WITH RESPECT TO RIGHTS AND PUBLIC GOOD

In Section 3.5, we discussed the notions that education is a right and that public education exists to serve the public good. We also noted that, in history at least, it appears the New Zealand education system did not respect the Māori right to education and did not work to contribute to public good as Māori would consider it. This is because, historically, limited numbers of Māori succeeded in tertiary education and racist attitudes in society found their way into tertiary education institutions (the institutions of society generally reflect the worldview, values and mores of that society). That equity and participation remains an issue today, suggests that issues of rights and public good, as Māori would have it, remains an issue too.

In Section 3.5, we identified three particular issues as follows:

- Ongoing disparities and inequalities that exist in society where Māori are disproportionately affected (including inequitable access to educational success),
- Racism, sexism and other forms of discrimination that exist in society and which particularly affect Māori (and as this occurs within the tertiary education sector), and
- The erosion of trust in traditional institutions and sources of information and knowledge and the rise of the ‘age of misinformation’.

Consequently, we offer the following ideas:

Theme/Outcome Area	Proposed Actions
Addressing disparities and inequalities in society, including inequitable access to educational success.	<p>Upscale equity programmes across the tertiary education sector.</p> <p>Conduct research into the disparities and inequalities in society and the economy and enable this research to inform public policy.</p> <p>Support Māori aspirations for Māori led and designed education initiatives and organisations.</p>
Addressing and overcoming racism, sexism and other forms of discrimination as this occurs in the tertiary education sector.	<p>Develop and implement a significant cross-sector plan to address discrimination.</p> <p>Conduct research concerning racism and discrimination in society and how it expresses itself in tertiary education institutions.</p> <p>Increase understanding within institutions regarding how systemic racism operates and how it can be addressed.</p> <p>Create incentives for institutions to address discrimination.</p> <p>Develop measures and apply those measures regarding increases in equity and decreases in discrimination.</p>
Restoration of trust in public institutions, including tertiary education institutions	<p>Create reliable and meaningful knowledge, particularly knowledge of importance to iwi/Māori communities.</p> <p>Foster cooperation across the tertiary sector to communicate what is meant by reliable knowledge and trust in the public square.</p>



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Importantly, however, ‘getting education right for Māori’ concerns much more than achieving individual Māori success in the existing system. Merely altering existing educational offerings so that they become more favourable or comfortable for more individual Māori is not enough.

5.0 CONCLUSION AND SUMMARY

We conclude by restating the point that this paper by no means exhausts all possible questions and issues pertaining to 'Māori Success and Tertiary Education'. No doubt there are gaps in our discussion and problems with our analyses: we readily acknowledge that we are not experts in the field of Māori tertiary education. We hope, however, that where we can be clear, such as asserting that tertiary education should no longer come at the expense of Māori identity, we have been so. Further, we suggest that our paper brings together many if not all the critical issues that relate to this topic. It may not answer them all, or address them comprehensively, but it is hoped that it provides the beginnings of a framework or platform by which the myriad issues facing Māori tertiary education from a policy point of view can be addressed.

We are proud of the efforts Māori leaders have put in to achieve the gains of the past 30-40 years and we are also hopeful about the future of Māori tertiary education. We are convinced the benefits and value of 'Māori success' will flow far beyond Māori communities to become an enrichment to the wider community and the nation as a whole.

In this final section, we summarise the recommendations made in this paper. As some recommendations and ideas overlap, it makes sense they be brought together into one overall plan. In presenting this overall plan, we wish to make the following comments:

- We have yet to discuss who might be responsible for developing, implementing, and monitoring such a plan. The ideas presented in this paper are relevant to many players in the tertiary education sector and the question of roles and responsibilities will need to be discussed in some detail.
- Some investigation of a joint Māori Crown 'authority' of some kind to design and implement this plan might be warranted.
- It is our view that while certain actions and initiatives can be advanced by individual tertiary education providers (and they ought to), it seems apparent that many of the matters raised in our paper require a cross-sector approach. This is so that a concentration and consistency of understanding, effort and performance can be achieved across the sector (on an issue such as equity, for example).
- We suggest much of this framework could be designed and implemented utilising existing resources. Consequently, much of what is proposed here could be achieved through reprioritisation. However, there are some particular matters that will require new investment (we suggest) on the part of the government and we have outlined these below.

Development and Implementation of a Cross-Sector Treaty of Waitangi Framework

We propose that a new Treaty of Waitangi/Te Tiriti-o-Waitangi 'framework' be designed and implemented across the sector. We suggest this framework ought to contain all the elements discussed in this paper including:

- Processes, procedures and approaches designed to enable and achieve the success of *Māori students/learners in tertiary education* as described in Sections 2.1 and 4.2.
- Processes, procedures and approaches designed to enable and achieve the success of *Māori people employed in the tertiary education sector*, as described in Section 2.2 and 4.3.
 - Processes, procedures and approaches designed to enable and achieve a dynamic, viable and ongoing Māori tertiary education leadership across the sector as described in Sections 2.2, 3.1 and 4.1.
- Processes, procedures and approaches designed to *nurture individual and collective mana, health and wellbeing* through tertiary education.

- An acknowledgement and compensation for historical wrongdoing under the Treaty of Waitangi as discussed in Sections 3.2 and 4.5.
- A commitment to investigate, understand and implement opportunities represented by the *Treaty of Waitangi*, as discussed in Sections 3.2 and 4.5.
 - Significant engagement with and deep commitment to mātauranga Māori, tikanga Māori and Te Reo Māori across the sector, as discussed in Sections 3.3 and 4.6.
 - The positive transformation of the culture, practices, delivery, philosophy and practice of tertiary education through engagement with mātauranga Māori and iwi/Māori communities, as discussed in Sections 3.3 and 4.6.
 - Supporting iwi/Māori communities as they design and implement their own tertiary education plans including the creation of their own tertiary education providers, as discussed in Sections 3.2 and 4.1.
- Processes, procedures and approaches designed to achieve the contribution and support of the tertiary education sector to the growth and maturation of the Māori economy, as discussed in Sections 3.3 and 4.7.
- The transformation of the day-to-day culture of the organisations and removal of systemic racism and other barriers to educational success within the tertiary education sector, as discussed in Sections 3.5 and 4.8.

We suggest a cross-sector framework of this kind is warranted as, currently, there is a tendency toward piecemeal efforts and fragmented approaches across the sector in regard to many of the issues raised here. This leads to patchy performance, vague accountabilities and sometimes great variations in understanding pertaining to key issues.

We also suggest while Māori leadership will have a role to play to design and implement this treaty framework, fundamentally the responsibility for this framework should fall upon the sector as a whole and not just one part of it. It is the responsibility of the sector overall to respond to the Treaty of Waitangi.

We also suggest that these and other elements ought to comprise the government's approach to the treaty in the tertiary education sector. We note the health sector has been the subject of a significant claim brought before the Waitangi Tribunal and suggest such an initiative is possible with respect to tertiary education and education generally. Therefore, we suggest the Government 'goes on the front foot' to develop such a treaty framework and we also note

Section 9 of the Education and Act 2020 provides ample scope to design and implement such a framework.

Ultimately, it is for the Māori treaty partner (for whom we do not speak) to decide whether these measures are a satisfactory response to the treaty on the part of the Crown; however, we suggest this would make a very good start and would be pleased to discuss this further.

Finally, we have three particular proposals that we wish to present to you. As noted above, we think that much of the framework proposed above could be achieved through existing resources and with limited new investment. However, there are three particular proposals that we wish to present which we suggest requires new investment. They are as follows:

- A new, intensified and cross-sector initiative regarding *Equity and the Elimination of Discrimination* to elevate these issues so that they receive the full attention of the tertiary education sector, and so an ongoing consistency of effort and performance across the sector in addressing them is achieved.
- A new initiative for *Excellence and Leadership in Mātauranga Māori* so deep investigations of this 'national taonga' can take place leading to positive mātauranga Māori contributions in and across the tertiary education sector. Such a centre would operate as a 'creative engine room' for mātauranga Māori and its potential applications in the education sector and in other sectors and areas of the economy.
- A new initiative to *nurture the Mana, Health and Wellbeing of Iwi/Māori Communities through tertiary education*. This initiative is about assisting these communities to design their own tertiary education plans, to implement those plans through a variety of means (by themselves and/or in partnership with others) and with repatriating and strengthening mātauranga Māori within those communities.

Brief descriptions of each proposal follow:

A new, intensified and cross-sector initiative regarding Equity and the Elimination of Discrimination

We suggest that equity and the elimination of discrimination, as an issue, is reaching a new level and character today. Numerous equity measures have been in place in recent decades, however, many appear to be disconnected. Other problems are as follows:

Problem Definition Notes

- Lack of a widely held understanding of equity (often confused with equality),
- Lack of a sector wide plan for the achievement of equity and the elimination of discrimination across the sector,
- Current initiatives lack coordination and are disconnected,
- Performance is therefore patchy. Some good examples exist, however, their potential as a model for others is not being realised.
- No agreed cross sector measures (and, hence, analysis of performance against those measures) concerning the number of Māori:
 - Entering tertiary education study,
 - Remaining in and succeeding in tertiary education study, and
 - Successfully transitioning into meaningful employment including those undertaking business start-ups.

Consequently, we feel there are grounds for a specific initiative in the arena and we request the opportunity to explore this further.

A new initiative for Excellence, Authority and Leadership in Mātauranga Māori

Interest in mātauranga Māori has grown enormously in recent years and ministers will note the strong presence of mātauranga Māori in this paper. We suggest such is the level of interest (in education and in other sectors such as health, the environment, tourism, broadcasting and more) that some kind of dedicated 'space' for mātauranga Māori is required. Such a space ought not duplicate what might be already taking place in the sector; rather, this space ought to be a kind of 'teaching the teachers' initiative which is focused on excellence and leadership in mātauranga Māori. There is a clear need to build capacity and capability concerning mātauranga Māori within the sector. Some of the activities this centre could undertake include:

- Conducting, writing and publishing important research about mātauranga Māori,
- Assisting and supporting existing post-graduate qualifications in mātauranga Māori,
- Assisting with monitoring accrediting undergraduate mātauranga Māori programmes,
- Training teachers who are already working in mātauranga Māori, increasing their abilities and experience, and

- Providing policy advice at local and central levels, regarding mātauranga Māori.

Problem Definition Notes

- Lack of shared and understood standards and quality in mātauranga Māori. Lack of understanding regarding how those standards and indicators could be created and applied today and into the future.
- Significant issues pertaining to mana, authority and standing in mātauranga Māori today. Where are the reputable sources of mātauranga Māori? Who are the reputable authorities? How are these reputable sources and authorities created?
- Lack of a culture and practice of 'mana enhancing critique' of mātauranga Māori.
- The number of teaching and research staff able to deliver high quality work in mātauranga Māori is very low, despite the increasing interest in mātauranga Māori.
- Very few resources exist to assist tertiary education providers (particularly universities and polytechnics) in their use of mātauranga Māori in helping to shape their culture and activities.
- The 'creative potential' of mātauranga Māori to positively contribute to tertiary education and to Aotearoa-New Zealand overall is not being realised.

A new initiative to nurture the Mana, Health and Wellbeing of Iwi/Māori Communities through tertiary education.

Finally, we also suggest a new initiative which is concerned to nurture collective mana, health and wellbeing (that of iwi, hapū, whānau and/or marae communities) through tertiary education. We suggest that this initiative focuses on the following:

- Assisting iwi/Māori communities to create their own tertiary education plans articulating tertiary education aspirations for their members,
- Assisting iwi/Māori communities to create ways those tertiary education plans may be implemented and their goals may be achieved including the following:
 - building pathways between those communities and existing tertiary education providers (universities, Te Pūkenga, whare wānanga, PTEs etc), and
 - the creation of their own tertiary education providers, and

Problem Definition Notes

- Universities and polytechnics continue to struggle with creating and sustaining effective and meaningful relationships with iwi/Māori communities (and with implementing the Treaty of Waitangi).
- Coordination and connection between the offerings of tertiary education providers and the organisations/institutions of the Māori economy remains limited.
- Except in whare wānanga, iwi/Māori communities have limited input and influence upon the design of tertiary education offerings across the sector.
- The potential role and contribution the tertiary education sector may make to iwi educational goals is not being achieved.

- Assisting iwi/Māori communities in the design and delivery of tertiary education programmes concerned to repatriate, revitalise and strengthen mātauranga Māori in iwi/hapū/whānau/marae communities as a means of nurturing the mana, health and wellbeing of those communities.

We see this as critical to the success of the implementation of a Treaty of Waitangi framework in the sector, as called for above. We also see this as generally in keeping with the government's desire to improve its performance as a treaty partner, signalled by the establishment of Te Arawhiti Māori Crown Relations. It is clear some tertiary education providers have much to do to improve their relationships with iwi/Māori communities. The Gardiner Parata report discussed earlier calls for the renewal of the relationship between Waikato-Tainui and the University of Waikato, suggesting the state of the relationship today is indicative of the wide set of challenges facing the university. One way this can be achieved is by assisting iwi, hapū, whānau and marae communities to design and deliver their own tertiary education plans.

One point we make is the Covid-19 pandemic has meant gatherings of a large number of people in one place may well be problematic in the future and alternative ways of delivering education in times of social distancing will become a reality. Empowering iwi/hapū/whānau to design and deliver education offerings may be of great help to tertiary education delivery in the future as it represents a more distributed model of delivery not requiring the delivery of education in large gatherings. It could also lower costs as with more people now working from home, this could be the reality for future tertiary education.

APPENDICES

APPENDIX ONE: TAUMATA ARONU

Taumata Aronui was established in late 2019 by the Minister for Education as a 'Māori Voice to help shape tertiary education'.²⁹ When establishing the group, the minister made the following comments:

Te Taumata Aronui will help develop our tertiary education system, including through the Reform of Vocational Education, so that it better supports the aspirations, and reflects the needs, of Māori learners, communities and employers...Māori are significant employers with social and economic goals, with an estimated national Māori asset base valued at over \$50 billion. This is particularly important for regional New Zealand, and for primary and export sectors....The Group will provide independent recommendations and advice to ministers and work with officials on how tertiary education can better respond to the needs of Māori learners, communities and employers and help improve learner and community outcomes.³⁰

The role of Taumata Aronui, therefore, is to provide independent advice to the Minister of Education (and other ministers as appropriate) regarding how the tertiary education system can better serve Māori needs and achieve 'Māori success'.

The writing of this paper was prompted, first, by the need to formulate a process by which Taumata Aronui could develop meaningful responses to the numerous requests for advice

regarding issues facing tertiary education. During early Taumata Aronui meetings, members were asked for their views before they had had an opportunity to develop a shared set of ideas about 'Māori Success and Tertiary Education'. What does Taumata Aronui, as a group rather than a collection of individuals, believe 'Māori Success and Tertiary Education' looks like? Without forming this collective view, the advice represented ideas and perspectives held by individuals involved rather than that of the group which defeated the purpose of establishing Taumata Aronui. Further, there had not been an opportunity to test the ideas held by individual group members and to gather more information to strengthen these ideas and perspectives. Consequently, this paper was written as a process by which Taumata Aronui could form a shared understanding of 'Māori Success and Tertiary Education' and be utilised as the basis upon which informed advice could be offered.

As it turned out, the writing of this paper also coincided with the arrival of Covid-19. The pandemic 'put the world on hold', as it were, and provided us with an unplanned opportunity to reassess and have a deep 're-think' about a wide range of issues and questions facing tertiary education. Consequently, the paper was written during the lockdowns of 2020-21 and enabled Taumata Aronui to explore a host of questions such as, what does success actually look like? How is it actually achieved? What are the actual circumstances, experiences and lived realities of Māori students and learners today? What

are Māori really looking for in education? What will the future look like? What are the deep lessons from the Covid-19 experience?

In presenting this paper, Taumata Aronui makes the following points:

- The paper represents a distillation and expression of views and ideas held by Taumata Aronui members regarding Māori success in tertiary education. It is an attempt to answer the question "what is our view or understanding of Māori success and tertiary education?"
- The paper does not report on research commissioned for this purpose and is, therefore, not a research report.
- Except for one person, no Taumata Aronui members are currently employed in the tertiary education sector. Consequently, the views contained in this report cannot be construed as views held by the tertiary education sector. Rather, the views presented here are those held individually and collectively by Taumata Aronui.
- We fully expect the Minister(s) will seek advice from tertiary education leaders to supplement the views presented in this paper, as well as from other parties such as industry leaders, unions, iwi leadership and more.
- The paper does not exhaust all possible issues and questions concerning 'Māori Success and Tertiary Education'. We are acutely aware the paper does not represent the views, particularly, of Māori leadership working in the sector. Therefore, the paper cannot purport to be comprehensive in the sense that it represents the views of Māori leaders in the sector and/or includes all possible views and perspectives held by Māori regarding the sector. (For this reason, the paper is subtitled 'Towards a Comprehensive Vision'.)

The paper presents some 'thinking out loud' on the part of Taumata Aronui members as a contribution to the discussion regarding 'Māori Success and Tertiary Education'. We hope the

paper makes a useful contribution to what a 'comprehensive vision' might finally look like for this area of educational endeavour.

APPENDIX TWO: MEMBERS OF TAUMATA ARONU

Dr Wayne Ngata, Chair (Ngāti Ira, Ngāti Porou, Te Aitanga a Hauiti)

Wayne is a Te Reo Māori and Māori medium education advocate, and an active researcher and supporter of indigenous art and re-emerging Pacific bodies of knowledge. He is interested in exploring the application of Māori atua pedagogy in today's world and holds a doctorate from Massey University. He currently serves as a Commissioner for the Tertiary Education Commission.

Prof Wiremu Doherty (Ngāi Tūhoe)

Wiremu is Chief Executive Officer of Te Whare Wānanga-o-Awanuiārangi based in Whakatāne. He is a long-time researcher and advocate for mātauranga Māori particularly in iwi, hapū and whānau contexts. Wiremu trained as a secondary school teacher, and has taught in mainstream secondary schooling, Māori boarding schools, and held school leadership roles as Assistant Principal at St Stephens and Principal at Hoani Waititi, West Auckland. He has authored of school certificate textbooks, then NCEA level 1 and level 2 work books published annually for ESA Publications. He completed a PhD in Education from the University of Auckland in 2009 and has chaired Ngā Kaitūhono for the New Zealand Qualifications Authority since its inception.

Brendon Green (Ngāti Hikairo, Ngāpuhi, Waikato-Tainui)

Brendon holds an honours degree in Chemical and Process Engineering from University of Canterbury and a Post Graduate Diploma in Dairy Science and Technology. Following graduation, he worked with the New Zealand Dairy Board and then in the Generation Development team at Contact Energy (when Contact was established). Later, Brendan

²⁹ <https://www.beehive.govt.nz/release/Māori-voice-help-shape-tertiary-education>

³⁰ Ibid

worked in investment banking in Mexico and took a leadership role in General Electric (power plant development) in Mexico and the US. For the last 15 years, Brendon has worked in power plant development for Mercury. He also formed an infrastructure-resource development advisory firm (Kaitiaki Advisory) and is a Director of Watercare, Hiringa Energy and Tainui Kāwhia Incorporation. He is also a member of Te Whakakitenga o Waikato, of the Rūnanga - Manukau Institute of Technology and Waikato District Council's Infrastructure Committee.

Raewyn Mahara (Waikato, Ngāti Awa, Taranaki)

Raewyn has over two decades of experience in the education sector. In 2017, Raewyn was appointed as the General Manager, Education and Pathways for Waikato-Tainui. Raewyn is an advocate for the importance of education which enables better life outcomes for tribal members. She has worked both in the primary and secondary teaching sectors which informs the work of her and her teams. Raewyn leads the Te Mātauranga (Education and Career Pathways) team who are responsible for driving key educational and career pathway initiatives for tribal members and marae of Waikato-Tainui.

Mamaeroa Merito (Ngāti Pikiao, Ngāti Whakaue, Ngāti Awa)

Mamaeroa Merito is an advocate for Māori Tertiary Students, a former Tumuaki o Ngā Tauira Māori (Co-President of The University of Auckland Māori Tertiary Students' Association) and the current Tumuaki Takirua o Te Mana Ākonga (Co-President of the National Māori Tertiary Students' Association). Mamaeroa represents and advocates for Māori learners in tertiary education at a local and national level. Mamaeroa is also a Kia Piki te Ora Coordinator for Te Rūnanga o Ngāti Pikiao, a role focused on Māori Suicide Prevention within her Iwi.

Maru Nihoniho MNZM (Ngāti Porou, Te Whānau-a-Apanui, Ngāi Tahu)

As a games designer, Maru's focus is on Māori storytelling as culture-based games are hugely influential and are a powerful outlet for engagement and learning. Being a member of Taumata Aronui has enabled Maru to share her experiences as a Māori from within the technology industry. She has enjoyed being part of the kōrero to make a significant change for Māori in the education sector.

Mereraina Piripi (Te Rarawa)

Mereraina is a chartered accountant whose previous roles involved business advisory and management accounting. She specialises in business performance and improvement, data analysis and reporting frameworks. Her current role concerns programme design for Te Hiku Crown Joint Work Programme – Te Hiku Social Accord. She is responsible for oversight of design, development and implementation of local solutions to system issues, for economic and social development of Te Hiku whānau.

Dr Eruera Prendergast-Tarena (Ngāi Tahu, Ngāti Porou, Te Whānau-a-Apanui)

Eruera is the Kaihautū/Executive Director for Tokona te Raki: Māori Futures Collective, a centre for indigenous social innovation based under the mana of Ngāi Tahu. His work involves translating insights (big data & whānau voice) for whānau/hapu/iwi and equipping rangatahi/whānau with the tools, strategies and insights to lead change. Eruera has a research interest in mātauranga Māori-based approaches to innovation, systems change and transformative futures. Much of his work is around Māori futures (eg future of learning/work) and the opportunities for whānau transformation. He hopes his involvement in Taumata Aronui is an opportunity to contribute to building a transformational platform for Māori to shape the future.

Dr Te Ahukaramū Charles Royal (Marutūahua, Ngāti Raukawa, Ngā Puhī)

Charles is a long-time researcher of mātauranga Māori and a composer of music and stories. He has written extensively on mātauranga Māori and is the leader of the modern whare tapere - iwi based 'houses' of storytelling, music, dance, puppetry, instruments and games. Previously he was Director of Graduate Studies and Research at Te Wānanga-o-Raukawa, Ōtaki (1995-2002), Professor of Indigenous Development and Director of Ngā Pae o te Māramatanga, University of Auckland (2009-2014) and Director of Ngā Manu Atarau (Communities, Repatriation, Sector Development) at Te Papa Tongarewa Museum of New Zealand (2016-2019). He holds a doctorate from Victoria University of Wellington (1998) and now works as an independent researcher, composer and advisor.

APPENDIX THREE: THE TREATY OF WAITANGI/TE TIRITI-O-WAITANGI: THE TEXTS

English Text

HER MAJESTY VICTORIA Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favour the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorized to treat with the Aborigines of New Zealand for the recognition of Her Majesty's Sovereign authority over the whole or any part of those islands – Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to

authorize me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant-Governor of such parts of New Zealand as may be or hereafter shall be ceded to her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions

Article the first [Article 1]

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole sovereigns thereof.

Article the second [Article 2]

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

Article the third [Article 3]

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.

(signed) William Hobson,
Lieutenant-Governor.

Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof in witness of which we have attached our signatures or marks at the places and the dates respectively specified. Done at Waitangi this Sixth day of February in the year of Our Lord one thousand eight hundred and forty.

Māori Text

KO WIKITORIA te Kuini o Ingarani i tana mahara atawai ki nga Rangatira me nga Hapu o Nu Tirani i tana hiahia hoki kia tohungia ki a ratou o ratou rangatiratanga me to ratou wenua, a kia mau tonu hoki te Rongo ki a ratou me te Atanoho hoki kua wakaaro ia he mea tika kia tukua mai tetahi Rangatira – hei kai wakarite ki nga Tangata Māori o Nu Tirani – kia wakaetia e nga Rangatira Māori te Kawanatanga o te Kuini ki nga wahikatoa o te wenua nei me nga motu – na te mea hoki he tokomaha ke nga tangata o tona Iwi Kua noho ki tenei wenua, a e haere mai nei.

Na ko te Kuini e hiahia ana kia wakaritea te Kawanatanga kia kua ai nga kino e puta mai ki te tangata Māori ki te Pakeha e noho ture kore ana.

Na kua pai te Kuini kia tukua a hau a Wiremu Hopihona he Kapitana i te Roiara Nawi hei Kawana mo nga wahi katoa o Nu Tirani e tukua aiane amua atu ki te Kuini, e mea atu ana ia ki nga Rangatira o te wakaminenga o nga hapu o Nu Tirani me era Rangatira atu enei ture ka korerotia nei.

Ko te tuatahi

Ko nga Rangatira o te wakaminenga me nga Rangatira katoa hoki ki hai i uru ki taua wakaminenga ka tukua rawa atu ki te Kuini o

Ingarani ake tonu atu – te Kawanatanga katoa o o ratou wenua.

Ko te tuarua

Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangatira ki nga hapu – ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te Wenua – ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

Ko te tuatoru

Hei wakaritenga mai hoki tenei mo te wakaetanga ki te Kawanatanga o te Kuini – Ka tiakina e te Kuini o Ingarani nga tangata Māori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani.

(signed) William Hobson, Consul and Lieutenant-Governor.

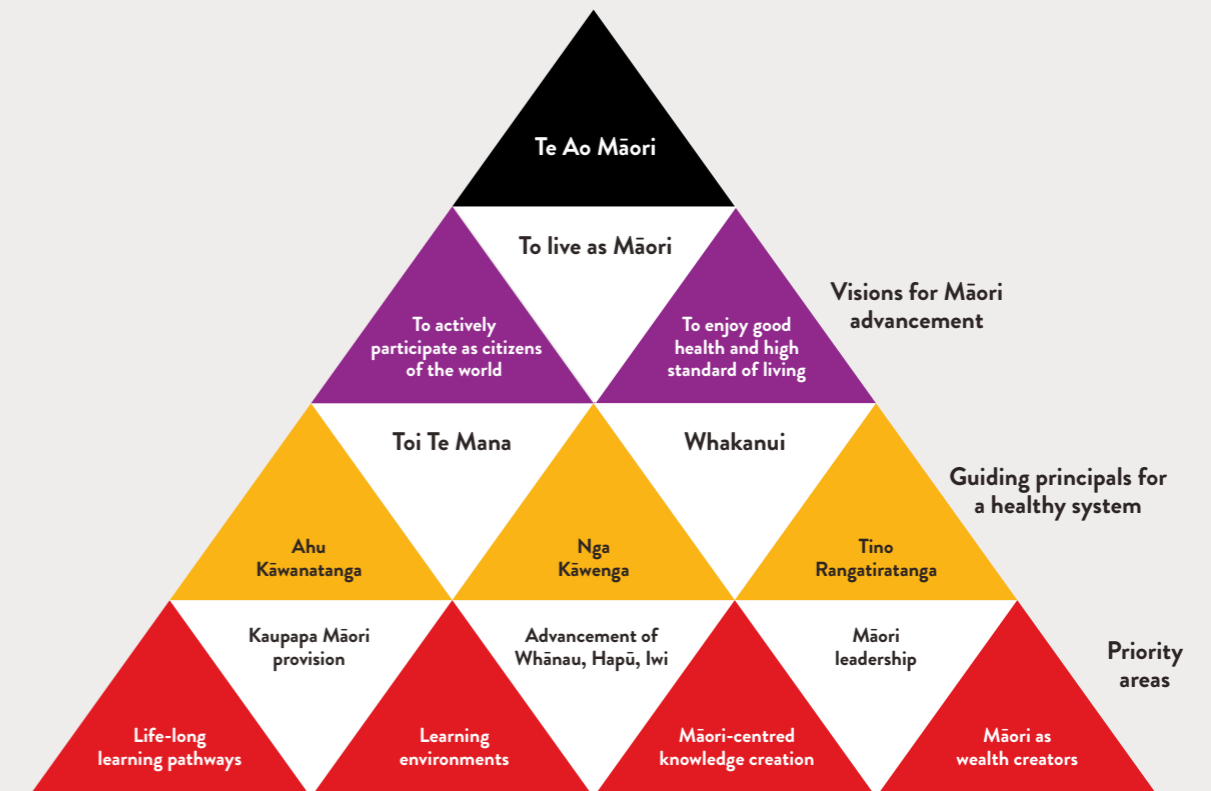
Na ko matou ko nga Rangatira o te Wakaminenga o nga hapu o Nu Tirani ka huihui nei ki Waitangi ko matou hoki ko nga Rangatira o Nu Tirani ka kite nei i te ritenga o enei kupu, ka tangohia ka wakaetia katoatia e matou, koia ka tohungia ai o matou ingoa o matou tohu.

Ka meatia tenei ki Waitangi i te ono o nga ra o Pepueri i te tau kotahi mano, e waru rau e wa te kau o to tatou Ariki.

APPENDIX FOUR: MĀORI TERTIARY EDUCATION FRAMEWORK 2003

The Māori Tertiary Education Framework of 2003, was written by a Māori tertiary reference group led by significant leaders in Māori education. The thrust of the framework was to advance:

- Three Visions for Māori Advancement
- Five Guiding Principles for a Healthy System
- Seven Priority Areas



Visions for Māori Advancement

Visions for Māori Advancement

The three guiding visions were developed by Prof Mason Durie and are as follows:

- To live as Māori,
- To actively participate as citizens of the world, and
- To enjoy a high standard of living and good health.

Guiding Principles for a Healthy System

These visions are supported by the following principles:

- Ngā Kawenga: Responsibilities
 - The first principle - 'ngā kawenga' - means a system accountable to Māori and reflecting Māori goals and aspirations for advancement. An ongoing cycle of evaluation and improvement is vital here.
- Tino Rangatiratanga Authority / Self determination
 - Principle two - 'tino rangatiratanga' - means supporting aspirations for Māori self-determination, enabling provision by Māori and enshrining Māori ownership in and authority over tertiary education.
- Toi Te Mana Influence / Empowerment
 - The third principle - 'toi te mana' - means empowering Māori to influence the tertiary system at all levels.

- Mana Tiriti /Ahu Kāwanatanga Contribution/Partnership
 - Principle four - 'mana tiriti / ahu kāwanatanga' - means achieving shared visions and understandings within a partnership built on shared responsibility, contribution and accountability to all Māori.
- Whakanui Respect / Inclusiveness
 - The fifth principle - 'whakanui' – means accommodating different Māori realities. Māori contributions and innovations need to be included and respected as a natural part of the system.

Priority Areas

Finally, the framework proposes the following priority areas:

- Lifelong learning pathways,
- Kaupapa Māori provision,
- Learning environment,
- Advancement of whānau, hapū and iwi,
- Māori centred knowledge creation,
- Māori leadership, and
- Māori as sustainable wealth creators.

<https://www.beehive.govt.nz/sites/default/files/Māori%20Tertiary%20Education%20Framework.pdf>

APPENDIX FIVE: KŌRERO MĀTAURANGA/EDUCATION CONVERSATION 2018

The Ministry of Education has convened an 'Education Conversation/Kōrero Mātauranga', a process by which diverse voices are able to express views about education and have those views considered within the Ministry's policy processes. In 2018, the Ministry released the following summary of views and issues concerning Māori education:

1. Māori people want to exercise tino rangatiratanga – agency and authority – over the education of Māori learners. This means there needs to be a genuine partnership approach across the education system, with leaders who believe in Māori and understand te ao Māori. This is vital to Māori education success. This will look different in different settings, but the underlying aim of Māori agency and authority is constant.
2. Racism and bias continue to impact Māori learner confidence, achievement, and outcomes. Efforts to recognise Māori can feel tokenistic sometimes.
3. Teaching and learning should be culturally responsive, individualised, localised, relevant, flexible and future-focused. Māori seek to develop skills, knowledge and experience to support their participation in te ao Māori and New Zealand society.
4. Sense of belonging is crucial for Māori to succeed as Māori. The education system needs to better reflect and foster Māori identity, culture and values in all their diversity.
5. Places of education need to be welcoming to and supportive of whānau and operate as community hubs. Communities should be empowered to lead local responses and shape local curricula. We need to understand and engage Māori learners in the context of their whānau.
6. We need to work towards a bilingual New Zealand. This requires the revitalisation and normalisation of te reo Māori. Te reo Māori provision needs to be a priority across the education system. Education on and in local dialects should also be accessible.
7. Education settings should support the holistic wellbeing of Māori learners and their whānau by providing physically, culturally, emotionally, and spiritually safe learning environments and spaces.
8. Māori thrive in Māori Medium Education settings. Access to Māori medium pathways across sectors needs to be improved with equitable investment, support and resources.
9. The education workforce needs to be representative of and responsive to Māori. Māori staff need to be better supported and recognised for their work. More Māori teachers and more quality professionals are also required, particularly in the areas of te reo Māori provision, learning support and social services.
10. More support, information and choice is needed for pathways and transitions. These need to be seamless between education levels and language settings.
11. Access to services, opportunities and resources is a big issue in some of New Zealand's rural and remote communities. This limits the potential of students.
12. Action is needed now to future proof the education system and ensure that it can adjust to the changing way of the world. Māori whānau and communities have invested a lot in sharing their kōrero and want to see change.

www.https://conversation.education.govt.nz/

Written by Dr Te Ahukaramū Charles Royal for Taumata Aronui, December 2021



MANU KŌKIRI

2022