Tumatanui

The experience of a whanau group at Te Waananga-O-Aotearoa
(A bicultural research project)

The Open Polytechnic of New Zealand Monographs in Maori Business:
Breaking the Boundaries No. 2.

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Te patae o ta matou puka puka — nga Piripi Paea o Ngati Porou I whakatakatō — I roto I ona ringa ringa — te kaupapa nei. He tangata rongonui mai. Poi Hakena (Australia) me Aotearoa, mo ana mahi whakaatu, me ona whakaaro hoki, he tohunga mahi tonu. Tana nei kaupapa.

Tumatanui — He whaka tau-aki, kia mataara kaua e hunangia te kaupapa nei. Tonu waiwata mo te Maori, mai e tona whangutanga = kia tipu, kia rea, tua-uri tuatea aro nui — hei pou mo te tangata I runga. Ona hikoi, I tona waka, hapu, whanau. I te ao Wairua.

Artwork on the cover by Phillip J Paea of Ngati Porou, a Graphic Artist/Illustrator for most of his working life for reputable organisations in New Zealand and for a number of years in Brisbane, Australia. He is self-employed and is a very busy person.

Tumatanui (‘open, public, without disguise’) explains our research. The Maori motif is the ‘tree of life’ which allows us to be born, to grow, and develop from the baskets of knowledge, (nga kete o te matauranga), which helps us to make a choice of the direction that we desire to travel on our waka, whether it be sacred, ancestral or life’s knowledge.

_Whaia te ara tiki mau ake_

_Follow the path that is right for you_
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A Dedication: Rongo Wetere (ONZM) — A Man of Vision

Founding Director, Aotearoa Institute
Tumuaki, Te Waananga-O-Aotearoa

E te iwi, ngaa hapuu maha i te waka
Nei o Tainui a Maniapoto
Teena koutou, teena koutou,
Teena koutou katoa

Rongo is a strong, friendly, humble, Maaori leader with the vision and clear foundation of passion and commitment for education for everyone. This dedication outlines the story of Rongo’s greatest achievement, Te Waananga-O-Aotearoa.
Lift the aspirations of Maaori ...

In 1983, Rongo Wetere, a new member of the Te Awamutu College Board of Governors, promoted the idea of a marae at the college. The college would improve community awareness of things Maaori and lift the aspirations of Maaori students to stand tall and proud. This proposal was hotly debated in Te Awamutu, dividing both the college and the community. Fortunately, the College Board supported the concept and a beautifully carved marae was created by unemployed past students of the college, under the direction of Dr Pakariki Harrison. Mrs Hinemoa Harrison was the tutor in charge of weaving tukutuku and whariki. This was really the start of Te Waananga-O-Aotearoa.

Open to all, geared to excellence with respect and support for one another ...

Rongo’s one project provided the opportunity for a group of young people, both Maaori and Pakeha, to show what they could really do when given the chance. It took 12 months to conceptualise and complete the Otaawhao Marae. The kaupapa of Te Waananga, a philosophy of ‘manakitanga’ was born then. This was an organisation open to all, geared to excellence, with respect for each other and support for one another.

Setting up the Training Centre, like the marae, was a hugely contentious issue. Several sites were chosen to build on but were always foiled by objections from Te Awamutu residents.

Built on the rubbish tip ...

Whilst it seemed no one wanted to know, Rongo sought assistance from the College Board and gained agreement to build on the college rubbish tip. He received a Kookiri Centre grant for $80,000 from Maori Affairs and secured the right to demolish a large dairy factory building. Sixty 12-metre piles and a concrete floor were put down for the proposed kookiri at a cost of $65,000. This left only $15,000 for the building, which of necessity ended up as a large tin shed made of demolition materials. No bank would lend the centre any money. Rongo went to a finance house and arranged an $80,000 short-term loan at 27.5% interest. Once this was spent, the trustees had to give personal guarantees and raise further funds from a bank that could see they were a determined group of individuals.
Far from failing, the Waipa Kookiri Centre became well known throughout New Zealand. It was the thought of failure which spurred everyone on — including the young trainees.

Some of the best employment outcomes ...

In their wisdom, Rongo and his management team broadened the curriculum, as well as including Māori Art and Language. They developed basic trades such as carpentry, joinery, engineering, plumbing and drainlaying. The waananga constantly had some of the best employment outcomes in the country. In the cafeteria, there was a record of students successfully placed in work. Over 3 years, the cafeteria wall was covered from ceiling to floor with names.

From quality outcomes ...

In 1987 the main source of funds for the centre was The Rural Education Activities Programme (REAP), who believed the waananga placed too much emphasis on Māori students. Rongo provided a computer list of trainees, showing that at the Te Awamutu Campus in 12 months between 1996 and 1997, the waananga had 86 pakeha students and 126 Māori!

The waananga believed growth would only come from quality outcomes. In 1987 Rongo developed a plan to strive for full tertiary status, to provide the best education for their growing clientele. Planning and expansion became the order of the day. The waananga’s carpentry and engineering students and tutors were responsible for building over 100,000 sq. ft. of building in the community. The plumbers and drainlayers lost count of the toilet blocks that they built.

Transferred the company to the employees ...

The waananga’s carving and weaving module completed work on over 50 marae in New Zealand. It set up a demolition team that pulled down about 200,000 sq. ft. of buildings and the materials were recycled for the building projects. It then moved out of Te Awamutu to open other training centres as a prerequisite to pursuing tertiary status. The waananga set up a waka-building
module in Manukau, and aluminium boat building in Te Awamutu. This module completed over 200 boats and transferred the company to the employees. The same process was followed with Aotearoa Demolition.

**The first private training establishment ...**

By 1989, it seemed strange to be operating in Auckland and Hamilton with a name like Waipa Kookiri. Thus came the new name, Aotearoa Institute. It then seemed natural to expand wherever a demand for the Waananga’s services were required. It did not take the Aotearoa Institute long to achieve the same national recognition the old Waipa Kookiri had. The Aotearoa Institute was the first of 800 private training establishments registered in New Zealand under the 1989 Education Act. It was also the first to achieve New Zealand Qualifications Authority (NZQA) accreditation for 12 courses, and the first to achieve Waananga status in New Zealand. It might sound easy, but it wasn’t. From a dump to a lecture theatre, Rongo and his team have had to turn every training dollar into two.

**Buildings no one wanted ...**

Rongo’s team had purchased buildings no one wanted and turned them into campuses at about 10% replacement cost. Students take pride in these buildings because they have been either built or decorated by the students of Te Waananga-O-Aotearoa. The students and staff know only too well how the waananga has struggled for success.

**Spiritual and inspirational base**

All campuses of Te Waananga-O-Aotearoa start each morning with karakia, himene, mihi and korero at 8.30 a.m., setting the spiritual and inspirational base for the day’s activities. Everyone takes part in the protocols of powhiri, whaikorero, karanga and waiata. It is an expression in tikanga and ahuatanga Maaori. Te Waananga-O-Aotearoa is committed to making a significant and lasting contribution to tertiary education in Aotearoa (New Zealand) by providing access to those who have few, if any, formal educational qualifications.
No reira e raurangatira ma, ma te atua. Tatou hei manaaki hei tautoko i roto i enei ahautanga Mana hoki hei whakakaha ano matou ki ona titiro Tena koutou, tena koutou — tena tatou katoa. Paimarie.

Therefore, to all esteemed guests, may the blessings of the almighty be with us during this moment and always. May he strengthen us to practice his works throughout our lives. Greetings to you, greetings to you, greetings to us all. May peace reign.

Marie Panapa

Ki aa koe e te tumuaki e Rongo me te poari kaitiaki o Te Waananga-O-Aotearoa, aku mihi mutunga kore ki aa koutou. Teena ra taatou katou.

Therefore, may I extend my eternal gratitude to our CEO, Rongo Wetere, and the Governing Council of Te Waananga-O-Aotearoa.

Arana Collett
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Without the active support and encouragement of these people, and many others too numerous to name, the research project would not have been possible.

Maori All Black captain and prominent All Black of the 1930s, Tori Reid, emphasised the contributions of others to a team leader’s achievements:

\[
\begin{align*}
E \ hara \ tako \ tho & \quad \text{It is not of my own} \\
Ite \ tako \ tikitahi & \quad \text{But the greatness} \\
Engari \ tako \ tho & \quad \text{Of those who} \\
He \ tao \ tikitini & \quad \text{Have supported us}
\end{align*}
\]

Note: The interviews with the whanau group have been recorded with the double vowels that are tikanga o Tainui — for example, ‘waananga’. Other parts of this document use single vowels.
Te Mihi

Tena koutou tena koutou a tena koutou katoa

He rangahau a kaupapa tenei o te Maori tertiary sector, e hangai ana i Te Waananga-O-Aotearoa, te waananga tino nui i Aotearoa.

Ko ‘Breaking Boundaries’ te tino whakaaro i tenei rangahau, e whakaurua ana hoki he kitenga whakamoemiti ki nga roopu whakahaere Maaori e haere tonu ai ki te whakatutuki te taumatai i a e mahi ana i te ao umanga kahore kau ana he tikanga.

E ti tino whakamaooha ana matou ki nga waananga no roto i tene mea e kiia nei ko te ‘Tumatanui’, he kitenga ki roto i te waananga.

E kimihia ana matou mo te wairua o te me nga rereketanga. Na enei rereketanga, ne taea ai mo te waananga heiangaatu.

Noreira, ka nui nga mini ki nga kaikawea o te moohiotanga kua homaingia a raatou koorero he tino whakamaramatanga ki a taatou katoa.

He whakawhetai hoki ki a raatou mo a raatou haapai, tautoko, me a raatou puku whakaaro ki Te Waananga-O-Aotearoa me te tokomaha o nga momo tauira.

Ko te Ako te ara
Ko te moohiotanga te rama
Greetings, greetings, greetings

This research is a case study of Maori tertiary education sector. It focuses on Te Waananga-O-Aotearoa, the largest Maori waananga in New Zealand.

Our research philosophy, ‘Breaking Boundaries’ involves an appreciative inquiry of Maori organisations that continue to break boundaries while operating in a culturally deficient business environment.

We are looking, in an appreciative way, at a waananga from within, giving what we called in ‘Tumatanui’ the inside view of a waananga.

We are looking for the spirit of the place, the things that make it different and successful.

For this we are eternally grateful to our knowledge carriers who came forth with their stories which you will find enlightening. We are also grateful for their support and dedication to the waananga and its students of many cultures.

Learning is the path
Knowledge is the light

Ethical statement

The protocol used in this research project aims to protect the moral rights of the Maori knowledge carriers. In accordance with this protocol, no material from the following stories should be used in any form without the prior approval of the Maori researcher(s).
Nga mihi a na etita: statement from the facilitators/editors

It has been said that courage and strength to face the future can be found in the knowledge and security of one’s past.

We aim to seek and gain valuable Maori knowledge from our recognised knowledge carriers and identify and pay tribute to all of them. Their contributions are unmeasurable, their commitment unqualified, their loyalty often unrewarded.

This toanga is to be gifted to our mokopuna (children) of all cultures of the world in the new millennium.

Wayne Taurima and Michael Cash
In remembrance of Dr Buck Nin

When she contributed her story to the Waananga Maaori Education Funding claim at Raukawa Marae in Otaki in 1998, Marie Panapa began by dedicating her presentation to the late Doctor Buck Nin, former Academic Director to Waananga-O-Aotearoa, whose expertise, skills, abilities and overwhelming contribution to the organisation were greatly appreciated.

This appreciation has been echoed by Rongo Wetere, CEO of Waananga-O-Aotearoa, who considered Dr Buck Nin to be a very good friend, colleague, intellectual and a man with great vision. Buck will always be remembered as deeply religious and ambitious, but also presenting to the world a jovial-humorous front. I can only agree. I was also one of those fortunate people who knew Buck well. We both enjoyed a good hearty meal at the Blue Grotto in Frankton!

Dr Buck Nin graduated from the University of Canterbury School of Fine Arts, in 1965. In the late 1970s he received a masters degree in education from the University of Hawaii and a doctorate in fine arts administration from Texas Tech University.
Much of Buck’s energy and success was directed into raising the profile and standard of contemporary Maori art within Maori society. He sought recognition for such art by exhibiting as a Maori artist both in the Pakeha art world and within cultural contexts. He also represented New Zealand on many occasions, including the Te Waka Toi exhibition that toured the United States of America.

When Dr Buck Nin died in August 1996, aged 54, Aotearoa lost a remarkably energetic and powerful advocate for contemporary Maori art.

Wayne Taurima
The Inquiry Story (Part A): The Methodologies

What makes a waananga, a waananga?

For some years, as bicultural or kaupapa Maori researchers, we have been asking what makes Maori business, ‘Maori’. After consultation with our mentors we decided, in this phase of our inquiry, to focus on a Maori tertiary education institution, or waananga. The question then becomes: What makes a waananga, a ‘waananga’? What is the purpose, the strategic intent of a waananga? What are the norms? We see this as the ‘inside story’, the story from within, and we are convinced that no amount of externally focused ‘research’ will give this inner story. As with our earlier monograph (Tumatanui1), which gave the ‘inside story’ of a group of Maori funeral directors, we used a form of ‘narrative inquiry’ to give the story of a whanau group from Te Waananga-O-Aotearoa, the largest and longest established waananga, whose central campus is in Te Awamutu. As well as telling the stories of our knowledge carriers, we sought to explore the critical basis of these stories and, by implication, of the waananga itself. To do this, we used two methodologies, one European and the other Maori.

Why use two methodologies?

The European methodology has been developed by the Swiss systems thinker, Werner Ulrich. It is called ‘Critical Systems Heuristics’. Our earlier inquiry had revealed that, for Maori entrepreneurs operating in a monocultural business environment, the business problem is essentially an ethical one. They simply were forced to operate in an ethically incompetent world. Ulrich’s methodology promised to explore this seldom visited dimension. To audit this inquiry process we looked to a kaupapa Maori researcher, Russell Bishop, and his ‘Model of Critical and Cultural Consciousness’. We saw the dual
methodological process as a form of cultural triangulation, enabling us to determine more accurately the bicultural position of the waananga (at least as perceived by our knowledge carriers).

At the same time, we wanted to explore a possible generic model for bicultural inquiry. In this model, European and Maori methodologies are used to cross-check each other (one to investigate, the other to audit), to prove that an ethical basis for dialogue exists. In this model it does not matter which methodology is used to investigate and which to audit. The process itself ensures that each methodology is given equal status, since each ‘interrogates the other’.

A cultural triangulation model for bicultural inquiry

The use of the two methodologies echoes the ‘eyeball to eyeball’ or ‘hongi’ model that we used to explain the purpose of our bicultural inquiry process: to move from ‘talking past each other’ to ‘talking to each other’.

Why use critical systems heuristics?

Werner Ulrich’s Critical Systems Heuristics facilitates an exploration of the underlying purpose and intent of an organisation or business (in this case, a waananga). The term heuristic implies a ‘discovery’ or ‘finding out’ approach (Greek: heurísko, to find). The classical sense of critical is to see if one case differs from an accepted norm. However, Ulrich uses ‘critical’ in the modern sense of questioning or reflecting on those norms. Critical reflection is the process by which we determine the norms that guide us in our thinking and action. To be critical is to be aware of the (cultural) assumptions that underlie our norms. One cannot, therefore, be critical and dominating.
One reason for using this methodology is that it is a European methodology which is fully critical — non-dominating, non-colonialist. It is not the use of European models, we suggest, that is inappropriate in a bicultural inquiry process. Rather, it is the use of exclusive, single-perspective, one-dimensional models that must be avoided because they are unaware of the cultural assumptions on which they are based (they are uncritical). By using Ulrich’s approach, we aimed to break through the boundaries of such models and so open up a dialogue of and with witnesses.

**Who are the witnesses?**

The term ‘dialogue with witnesses’ describes the interactions between the system’s owners and designers (the involved) and those witnesses who have been left out of the picture but who are forced to live out the consequences of that design (the affected). The ‘affected’ affected but not involved. Although it is clear that the experts (those defined as inside and involved in the design of the system or process) can also be affected, they are affected in a different way. They are affected by a system in the design of which they have had and have a say. They are morally and ethically committed to this system through this involvement. Whatever minor quarrels they may have with it, it is their system. In designing a social system (such as a tertiary educational system or institution) some judgement must be made about what is ‘in’ and what is ‘out’ (the environment). These boundary judgements define what the system is about and who are the ‘players’. They decide the normative content that governs every aspect of that system. The total system is governed by the norms of the involved alone. The norms of the affected play no part in this system. ‘They do not contribute resources or expertise, nor do their purposes motivate the planning effort.’

In every practical sense the affected are out in the cold. The aim of this inquiry, is to bring them in from the cold. The inquiry’s tone is, therefore, emancipatory. It aims to involve the affected through dialogue.

This dialogue exists at two levels. The first level is a dialogue of witnesses and the second is a dialogue with witnesses. The dialogue of witnesses (affected but not involved) aims to raise the awareness of witnesses who can exist in a kind of paralysing double bind, blaming themselves for being outsiders. The second level is the more difficult and emancipatory level of raising the awareness of the involved by opening up a searching, and often painful, dialogue with witnesses. This monograph aims to open up both levels of dialogue.
Why break boundaries?

How do judgements about boundaries (what’s ‘in’, what’s ‘out’) contribute to our understanding of the problems of Maori entrepreneurs in the business environment? Consider the following model of boundary judgements:

**The two basic kinds of boundary judgements**

Boundary I defines the total system in the environment. The affected are within the total system but not within the ownership-designership-expertship circle (the involved). These people have to live in a system that they have had no share in shaping, and to which they have made no useful contribution. They are the ones who miss out. Boundary II (the inside curve) recognises the important distinction which creates the boundary that the affected will always meet. Our assumption is that it is the boundary recognised in our sub-title, ‘Breaking the Boundaries’. Boundary II represents graphically the boundary that outsiders (such as Maori entrepreneurs) must go over, around, behind or through, in order to play an active part on their own terms (that is, as involved) in their own industry.

Witnesses, while seemingly passive in their role, are nevertheless important actors in the total system. By accepting the overall design of the system, they provide legitimation for the involved, otherwise the whole system would contain only the involved. The experts (involved) need witnesses to claim legitimate power. An important corollary follows. The witnesses need to become involved in a process of ‘emancipatory self-reflection’ to free themselves from this power. This action has been described by Maori social planners as tino rangatiratanga (self-determination).
What are the critical sources of the waananga?

Ulrich’s methodology explores four critical sources underlying an organisational (business) enterprise:

1. Why do it? (source of motivation)
2. Who does it? (source of control)
3. Who plans it? (source of expertise)
4. Who is left out of it? (source of legitimation)

The methodology gives a comprehensive and rigorously critical tool for examining the gap between what people actually do in this enterprise and what they say they are doing, or would like to do, or believe they ought to do. The critical gap is between the actual and the ideal, between the practice and intent, between the acceptable and the ethical. It opens this gap by asking the twelve critical questions (each of these sources having an additional two sub-questions) in both the is and the ought mode.

These twelve questions were put to the knowledge carriers after they had completed their stories. This enabled them to construct their own ‘theories’ within this critical framework. The sometimes surprising results are best understood in the light of their stories, since their theories are based on their unique representation of the world of the waananga. Let us, therefore, listen to the waananga stories.
Marie Panapa’s Story  
(Longest serving tutor at Te Waananga-O-Aotearoa)

Marie Panapa gives 200% and more to her students

Just worried how they were going to get on handling me …

I answered an advertisement many years ago in 1985, Waipa Kookiri Arts Centre requires two learning assistants/tutors. At that time I was involved with the kohanga reo at Kihikihi, the kohanga reo that I had instigated in 1982. I answered this advertisement and I came here and had an interview with Rongo Wetere and also with the then Manager, Mac Bell. They were a bit short on questions to ask me and so they said how did I think I would get on managing students. I told them I wasn’t sure, but I was just worried how they were going to get on handling me. In front of me was a plan where we now have the gallery and it had little offices to the side and I waited for a question to come and it was a long time in coming so I then asked the panel, which one of these rooms is going to be my office. I knew I was going to get this job. Anyway I went home and when I arrived in my driveway I could hear the telephone ringing and it was the Waipa Kookiri Arts Centre requesting could I start on the following Monday (this was the Friday afternoon). So I was absolutely thrilled about that. I had no idea what a learning assistant did and nor did Rongo Wetere but it was an offer and I learned very quickly about a number of things.
Literacy and numeracy was a big problem not only here at the Kookiri but also in our community. Two years later I became foundation member of the Waikato Literacy and Numeracy Society.

But to just go back before then and give a bit of background about myself. I grew up in Taranaki, my mother died not long after I was born and I was reared by my maternal grandmother alongside my aunt and uncle. Māori only was spoken in our home and I noticed when I was at primary school my aunt and uncle were attending night classes and they were also attending elocution lessons. I didn’t realise until later of the importance of language and articulation that was necessary to get really good employment for themselves. So I grew up with this, I grew up influenced by music — bagpipes and piano.

I became New Zealand’s first Māori bank officer …

I left school with School Certificate and I had numerous opportunities to pursue but I suppose I was looking for things that were a little more challenging than others and I realised in my little town of Waitara there wasn’t one Māori employed in a bank. So at the age of 16 I wrote a letter to the General Manager of a bank in Wellington and asked for an interview. I caught the railcar from New Plymouth and during the interview I asked why Māori people weren’t employed in banks. At that time he told me that was bank policy, that people who worked in banks were selected for their strengths. To cut a long story short, I asked for an opportunity to prove that I could be a fine employee in that big institution. So I became New Zealand’s first Māori bank officer and I was very proud of that. I mean the rest is history now as we just take it for granted when we go into banks and see a melting pot of cultures in varying roles and responsibilities.

My family didn’t really notice that there was a difference between normal and not normal people …

I married a little later and moved up here into Maniapoto, Waikato, with my husband who was then a student at Tokanui Hospital. While I was raising our children he was studying and I became very involved with the little community of Tokanui Hospital and our children were raised alongside the people who attended that hospital for their disorders and disabilities. So my family didn’t really notice that there was a difference between normal and not normal people and they were very accepting of the patients in that hospital at that time.
Easy for me to be a teacher, a Mum teacher …

Our family went to school locally in Kihikihi and Te Awamutu Intermediate and then onto Te Awamutu College where they achieved well. Both my husband and I were very much involved in the education of our three daughters. Then in 1981, after many years since our last baby was born, we were expecting another baby and he came 18 years after his sisters and it was at that time I resigned from Tokanui Hospital my place of study and work. I devoted a lot of my time raising our son while my husband pursued further qualifications at Waikato Hospital.

Now it was easy for me to be a teacher, a Mum teacher. So in the process of our young son’s development he attended both kohanga reo and kindergarten. He went on to school when he was 5, that was when I answered the advertisement in our local paper for the learner assistant vacancy that was here in the Waipa Kookiri Arts Centre. Around that time, too, after working for many years prior to the birth of our son, I realised just how uninteresting life can be if you sit around doing very little with your strengths. This is how I found life to be for me when I finished work.

It was all right when our son came along, particularly my involvement with the kohanga reo and the kindergarten, so I continued taking an active interest in my local community and then, by 1982, I became one of the few young people to be sworn in as a Justice of the Peace and I was very proud of that too.

We would’ve had a timebomb in this town …

Those attributes became very important not only to me but the people I was involved with here at the Waipa Kookiri Arts Centre, because coming on board in 1985 we had a lot of short-term courses such as carving, taha Maaori and weaving and it seemed to be the ideal thing that our Waipa Kookiri Arts Centre was a great place for people to attend. It was doing our community a favour really and I believe also that if we didn’t have Waipa Kookiri Arts Centre we would’ve had a timebomb in this town because it was around that time that we had large numbers of young people who were either suspended or expelled from the local college and had nowhere to go and nothing to do and many of them came here.

From the Waipa Kookiri Arts Centre we moved into a private training establishment and became the Aotearoa Institute where the dynamics of the tutor was changing. The type of person employed by the Institute was usually
someone who had good academic skills, and people who had graduated from university came on board to develop new policies and we could see a change in the face for Maaoritanga.

**This patronising and condescending attitude in our community …**

You see there were many in our local community who said, Oh well, these fellas have been unemployed for such a long time, I mean who else is going to give them a job and it is a good place for them. And in my case, you are only a Maaori woman, so it is really nice that you should be there helping your people. So there was this patronising and condescending attitude in our community.

**We are builders, we really are …**

I believe because of those comments Arana and I have become very, very strong in the sense that we don’t get off on those comments and attack but we use our own energy to build and strengthen individuals who seek tertiary education here. We recognise that they have their differences and they have different cultural backgrounds and they have their own levels of learning that are very different perhaps from people in the mainstream and we work on that. We are builders and we really are. And I believe I am a builder. That is how I operate as a tutor in Te Waananga Aotearoa.

**A taste of the two cultures Pakeha/Maaori …**

Now this little baby I had in 1981, he held my hand and both of us walked through the kohanga reo system. It was a transfer from the home to a school kohanga situation. Then in the afternoon there was kindergarten. So there was a taste of the two cultures Pakeha/Maaori going on, these influences were to be vital in his future. So when he turned 5 and off to school, he had a little backpack on his back and his father took a photo of him. And if you can imagine the following being told to a 5 year old: ‘From this day on you will work harder, you will strive higher than anybody else, son, because you are Maaori’ and off he went to school, and to this very day he is still at school and he is a 7th former but he never ever forgot what I said.
I added: ‘Now here when things became a little difficult in terms of when you get to college there will be bigger things, more teachers, more pupils, and you want to get the very best from your education you will have to decide whether or not you kiss the cheek of your teacher, to get the best for you’. Fortunately he has never had to do that because there has been recognition of his strengths. From primary school he received the general excellence trophy and he went into a special class at intermediate of achievers and in the 6th form last year he got the general excellence trophy plus more trophies for his other class subjects, as well as music and performance. And that is wonderful and I am very proud. But you see I am just as proud, just as passionate for everyone who comes here and I give them the same of myself to these students as I do to my family.

My son is one of three Maaori out of 50 members in a New Zealand Secondary Students Choir and we are all proud. Arana is proud, Te Waananga-O-Aotearoa and the community is thrilled because he is Maaori. It was his voice and performance in music that did it, but he knew he had the support of his whanau in Kihikihi and Te Awamutu and nationwide and the waananga that he has called whanau ever since he was a little boy. For all those small steps, I have endeavoured to work hard alongside our CEO and members of the Board. I am on the Academic Board appointed by Rongo Wetere and my involvement throughout the waananga has not only been as a tutor but as a mentor for other tutors and for administration staff and for students.

*Interesting journey being involved in Te Waananga-O-Aotearoa …*

It has been an extremely interesting journey being involved in Te Waananga-O-Aotearoa. It has certainly been fraught with lots of difficulties. My husband is still a member of the Board and the Council. Up until recently when he resigned at the Waikato Polytechnic and took up the appointment as Manager of the Maniapoto Campus in Te Kuiti, he chaired the Board and he also chaired the Tertiary Council for waananga. As he said, it is one thing to sit there and hear the problems, it is another thing to step out of that chair and offer in some way resolutions to those problems. So his involvement is still very passionate and very strong.

Going back to 1990. Arana was telling you about our involvement with David Lewis, the Welshman and the Akowhakatere programme and putting together the methodology for accelerative learning techniques. I was employed by Te Awamutu Intermediate School from 1991–1993 inclusive. It was at that time that I could see excitement and the desire of young Maaori pupils, and non-Maaori pupils, to learn Maaori called Akowhakatere but just to learn full stop.
When I came back here after those lessons to Te Waananga Aotearoa I was troubled by the numbers of secondary school students who have slipped the net and were wanting to come on to programmes here, but they were far too young. So what was happening between intermediate and the 5th form — something isn’t going right here? More and more of these young people were coming across because they were not doing well at all at school.

When you have 6th formers who apply for enrolment on a programme who can barely write their own name and address, it makes me wonder how on earth they became a 6th former. So I look at both sides of the fence and there are great positive things that are going on in mainstream and other things that aren’t going well at all.

We are also teaching as much as we can about life skills …

Recently on television there was this big spiel about the poor health of Maaori, Polynesian, people in the Pacific. How in South Auckland it is so bad? I say poor health comes about from ignorance, badly educated people. Why are they not being informed, maybe they don’t want to be informed, maybe it is the way that they are being informed and they don’t want to listen. There is a rise in whooping cough, so what are we doing? What about the health statistics of our people here in Waikato and Maniapoto? It is not too bad. And why isn’t it too bad? Because in 1983 to 1985 and to present day we are doing our utmost not only to teach a programme that might be titled Maaori Art and Design but we are also teaching as much as we can about life skills. We are actually informing all our students, and we are even trying to provide them with good role models so that they have good parenting skills. This is not written into the programmes, this is what we are building. We like to think that we are going to build a good foundation again into the person, help them, fix up that foundation that went a weeny bit wobbly.

Go home and be educators …

But on the whole I look back, I reflect on the different methods we have used over the years to pass on to people necessary information. I like to think that when I have a group of faces in front of me, rather than continue to say you are students, I say at the end of this day you will go home and be educators and you will share with your families the things that you have learned here today.
They become educators and I really do think that is all important, the sharing of the good things as well as the sharing of the not so good things. Because somebody gets into trouble or maybe you know a student falls through a net or fails to achieve, it is really important for all us as whanau of Te Waananga-O-Aotearoa to rally around in some way, and uplift his or her positive wellbeing rather than saying, ah well too bad never mind. There is a very human side to being a tutor at Te Waananga-O-Aotearoa. It is a side that I really appreciate the challenges that I face here, I really, really do. I mean they are no different really from the challenges one would usually face at home. They are only on a different scale, a much larger scale. Something is not going right — fix it up quickly.

Yesterday I was having a little korero with my manager ...

Yesterday I was having a little korero with my manager and I said to him do you realise that 90% of the students for this year in my class have come through Workbridge, with all sorts of disabilities. I have students who have extreme intellectual challenges and physical challenges. Yet, sadly, the criteria under Skills New Zealand has been set up in such a way that I have to meet the employment outcomes. I have to meet the tertiary achievement outcome and it is just very, very difficult. For them to be taught those basic work habits, that you know you and I go through every day, is a big thing for these students. And they are not just Maaori. So for me, these are my challenges, to bring their educative achievements up to match those students who are perhaps intellectually more independent.

But every tutor faces his or her challenges in his or her own way. Every campus has its own personality and every campus is run in a way that suits them best. But still at the end of the day whether or not you have a disability, you are the most important person to us.
An ‘achieved’ and ‘yet to achieve’ system …

I often look out with pride to our wider community at the number of young people who in many instances, were wandering around aimlessly 4 or 5 years ago and who have now graduated from the Big House known as Waikato University waananga, students going through Victoria University who never forget waananga. They just never ever forget. So there are great strides in moving towards giving back, giving back to lots of young people. We have an ‘achieved’ and ‘yet to achieve’ system within our organisation in contrast to mainstream where they have the ‘pass/fail’ system for many people you receive your paper back and you have got an F there for your effort. Now if you have been very sincere about it and you did work very hard, that is a horrible, horrible feeling in the pit of your stomach. I haven’t worked hard enough, and I haven’t tried hard enough, and it really throws a lot of people out.

For Maaori it is a real big thing because a lot of that has happened for many years for them. We have ‘achieved’ and ‘yet to achieve’. If an assignment is set and the student hasn’t quite managed to fulfil all the criteria that was requested for that assignment he receives a ‘yet to achieve’. The door is wide open. You haven’t quite got there, and with a little more effort, you can. Achievements come that way, which is wonderful for their confidence and for their intelligence. They are intelligent people, some of them have just forgotten how to focus and use it. On the whole life in general for me as a Maaori woman with waananga is extremely satisfying.

The Maori/Pakeha aspect really spins its thread in a lovely way …

Now like Arana I have been involved in the community. Now this is where the Maori/Pakeha aspect really spins its thread in a lovely way, I believe. Where one can’t open the door wide enough to get into an organisation, or even to change the attitude of an organisation, then the other one follows in and shifts thought. We use every available method that we can and I think that is really important you know because I often find that when we are discussing an aspect or a karakia, the tikanga of karakia when it was introduced to Te Waananga-O-Aotearoa in our daily pattern of living so to speak. Every programme had it written in, karakia, the taonga of karakia. There were lots and lots of students and some tutors who because of their own lack of knowledge, didn’t want to attend, didn’t want to participate. You would see them wandering down after the karakia starts, Arana and I had a korero about it. What I find is so refreshing is that if there are things Maaori that are really irritating other Maaori he talks
to me about it and about the irritating, frustrating things of the ‘blimmin’ Maaori people’. I likewise, can turn around and say the same thing, like, ‘Oh I wish those Pakeha up town would realise or open their eyes and see us.’ Even though we have been in the face of the wider community for 6 years having tertiary status, not many people in our own community accept it. We are still the little Maaori place down behind Te Awamutu College, we still are. We used to be in the mid-80s the Maaori place where the carvings were done, that’s how we were regarded.

Now I always believe that if you want to make a change, anywhere, first you must change. So if that meant that I needed to be a little more forgiving, then I could be in there and make the change in the nicest possible way then I would. And Arana would do likewise. This is why he and I became involved in the local college marae committee. Now here was the plan. They needed people to strengthen that committee, and we were both quite happy to be involved (even though we were both very busy in our own personal lives). Arana became the chairman and I became an active member on the committee, and then they invited him to be on the BOT and involved in the school. Now this is the same school that appears to be sending young people over here because they are falling through the net.

**You might as well say you don’t need a whare, we have got the town hall …**

On the whole with careful and sensitive use of our skills we are able to make change in our own community. You get an organisation, doesn’t matter who they are, who say, what do Maaori want to do, what do they need a school for. They say, but we are already funding institutions, we don’t need another institution. You might as well say you don’t need a whare, we have got the town hall. And so I find that in our development and in our progress our waananga will achieve much, it already has. Sure there was material and paint, and so on and nails brought from my home. As recently as the beginning of last year, I had to turn a big rubbish shed into an art studio. Waananga had no money for paint and timber and so on. So we cleaned it up and we brought materials from home again, to turn a disused shed into a reasonably attractive art studio, where people can share and learn and be happy. And those are the features that I have think have been the pattern of waananga’s development, ‘of making do’. Purchasing some old building and demolishing it and selling off the materials so that we could get a few dollars to buy a book or two.
My vision for Te Waananga …

My vision for Te Waananga is just one of wonderful academic growth for its people. Its purpose is to provide access for our iwi, especially to take on board new skills, to be able to make choices in what they would like for themselves, to be able to pursue a career path, be that by way of a higher academic qualification, or just to get new skills on how to unblock a drain. For every skill is worth the effort. I could say a host of things about Te Waananga-O-Aotearoa and how it has affected me but the outcome is going to be the same. For all the walks of Te Waananga-O-Aotearoa we will face the millennium with strength, with total cooperation from iwi and certainly with the solidarity of the staff whether they be administrative or tutorial.

May the road rise to meet you
May the wind be always at your back
The sunshine warm upon your face
The rain fall soft upon your fields
May god hold you in the hollow of his hand
Amen
Marie’s critical questions

The aim of these questions was to elicit comment on what might be called critical differences between Te Waananga-O-Aotearoa and other ‘mainstream’ tertiary institutions. It was thought that these critical differences (where they arise) might help define the basic structural elements of the waananga. These questions are based on those developed by Werner Ulrich for his systems methodology ‘Critical Systems Heuristics’.

Q. Who was it set up for?

Waananga was set up to benefit all people …

Waananga was set up to benefit all people. The initial thought behind waananga was for iwi, but waananga was set up for all people. For some time waananga has been especially helpful to those falling through the cracks. I’ll answer the mainstream question in two parts. A number of years ago I would have said mainstream was set up for everybody, for all people — however, then in the last 20 years or so I’d say mainstream was set up for achievers only, on the whole.

Q. What did you mean by falling through the cracks?

Now I wonder why this was happening …

Falling through the cracks, well just looking at it in our own district, here we have some wonderful primary schools. They often get together every couple of years or so and have mass singing and the sporting days, and it’s really wonderful to see young children and families all being involved, and particularly Maori families being involved at primary school level. Now as these children progress on through to intermediate, we only had one intermediate school, as such, we do have one or two other schools that go right up to standard six.

There is still the involvement of the community with the school but to a lesser degree with Maori, Maori parents.

By the time those same children get to secondary school, something is not going quite right. About a decade ago we used to have social workers who came to us via the local college and probation officers who have got these young 14 and 15 year olds who had become a weeny glitch on society. In the community they were into breaking and entering, and wagging school. The truancy rate was increasing. Now I wonder why this was happening. I was annoyed at the fact that Te Waananga Aotearoa or the old Te Waananga Institute or Waipa Kookiri Arts Centre as it was back then, was being used as a dumping ground and a fix-up place, bring them down here. That was not the answer.
The answer needed to be to sort of retract, look at two aspects here. One being school and one being home. The inability of a lot of kids when they did enrol, to read and write, when they were old enough to enrol over here, their standard of writing, spelling, reading and numbers, basic numbers, was very, very poor. Really poor. Who do you blame? I mean the kid wasn’t dumb, they weren’t dumb. There were more and more of these young people appearing. They were turning up here then and now. They are turning up at WINZ hoping to get a special benefit but they are far too young. So I looked at the whanau group systems that have been set up in the schools locally and they really aren’t successful. I think there is a lot of internal politicking, two families saying I know more than you know about my child and so the dialogue goes on between parents, whanau groups, committees and schools. Many times the question has been asked: ‘Well Marie what is the answer?’

The only time you really do see Maaori parents involved in the college is either sports day, the swimming champs, or a big gala day and the occasional kapa haka performance. But I do feel that the priority of things Maaori are never actually highlighted at school. Particularly secondary school. So the kids lose their way.

Q. And they turn up here?

**If young people could be at school ...**

Well I am glad they are turning up here because they could be turning up elsewhere. That place may not be as understanding, in regards to their predicament. You know, ideally, it would be great **if young people could be at school** and get as much as they possibly can from it and then make a decision as to whether they want to come over to the Te Waananga Aotearoa and beyond.

Q. How many are unemployed?

**A lot of people prefer the comfort of the couch ...**

It’s not all that great of a percentage, simply because there is a high percentage of Maaori and non-Maaori who are unemployed in our town who don’t want to get off their butt and come and have a look at what is offering. And this is the other downfall too, about open days. There is a part of the community who still regard us as the Maaori place that does the carving. So when we have an open day to promote our programmes, our tertiary programmes, people won’t come. They won’t come because it means you have got to get up in the morning and you have got to stay all day and then go home in the afternoon if you want to opt to become a learner here. The other thing is well why bother going down to
Te Waananga-O-Aotearoa when there is Waikato Polytechnic over there in Hamilton. So there is all sorts of arguments going on here, but on the whole a lot of people prefer the comfort of the couch. So too is the reluctance of other organisations waananga has supported to come and share open days.

Q. You didn’t start with a lot of unemployment programmes?

*If you were Maaori, female, long-term unemployed you fit the criteria …*

Aye, yes, well the criteria at that time was a little different too. The government weren’t handing out large amounts of money for people to stay at home but there was a lot of encouragement for Maaori people to come onto programmes. I mean the criteria were a little more tentative. Now I don’t like the word ‘disadvantaged’ but I meant *if you were Maaori, female, long-term unemployed you fit the criteria* of being disadvantaged so you could get onto a programme, or a course as they were called then.

Q. What do you regard as the purpose of Te Waananga and also of the mainstream?

*Waananga opens the door to an alternative educational system …*

*Waananga opens the door to an alternative educational system* that provides knowledge and information to people, Maaori and non-Maaori, in a cultural environment. Waananga was set up to provide opportunities to develop skills, to enhance employment options and waananga gives people the right to an education.

Q. And mainstream …

*I can’t answer that …*

Mainstream, *I can’t answer that* honestly, I just hope that mainstream will be sensitive to my son when he applies.

Q. How do each recognise success and know they have improved?

*Want a better education and higher learning …*

Success can be measured by the number of people who become employed, remain employed, who progress from one job into a better situation. Success is measured by the ability of that student, if that student is a parent, say 30 or 40 years old, to better enhance their own relationships with their whanau. Success is indicated by iwi/hapu involvement from students that have been here. Success is also measured by the numbers who are receiving higher learning and
are successful in there and achieving that. Whether it is by written report or word of mouth the reports always come back to us of where and what people are doing.

Success is also measured by the numbers of people who are enrolling now who were referred here by former students and want a better education and higher learning.

Q. Who is the ultimate decision maker for each?

I see decision making in three levels …

I see decision making in three levels. There is a collective decision making by tutorial staff and that usually takes place with the manager and on certain levels that affect us as tutors. Then there is the management level where they make their own decisions and that hui usually has the CEO sitting in. Then there is the government tertiary level where other decisions and policies are either okayed or declined at that level.

Q. What resources and constraints can decision makers control?

Governing body, umbrella, always looking and watching over our daily tasks …

If we go back to tutorial level, the manager actually sends out directives regarding programmes and reporting and recording to maintain our accountability. The delivery of the programmes, or the autonomy of the delivery, has been the tutors, so there is freedom and flexibility at that level where it comes to programme delivery. As far as I know in terms of management the CEO in many instances works closely with the financial department, who actually have a lot of constraints on all of us, and in terms of budgets and how each campus has to look after its own budgets and a lot of that responsibility falls on campus managers and so in terms of the practical side of waananga, we are fortunate that we have managers that are rather flexible.

The other thing is the council, the council actually has a lot of say, on how and where we use things in terms of the bricks and mortar of the buildings, how buildings are to be best utilised so that waananga can give good returns to keep it afloat. I mean there is no point in council and the board saying we are going to buy this run-down old building and when it falls down you know that it is going to be at your expense in the long run. So there is always that governing body, umbrella, always looking and watching over our daily tasks.
Q. Just going back to the last question, ‘Do you think it is any different in the mainstream?’

*First of all we are accountable to iwi …*

I suppose it has its similarities except on a larger scale. I mean the people who look after at the tutorial staff level, it would be wonderful if someone gave me a pin number and a card and I could go and use a photocopier at work. I think the circumstances are very, very different but I can’t really honestly make a true comparison.

*First of all we are accountable* to iwi so if we wish to go outside and beyond we have to make sure that everything we do is within the approval of all iwi, because it was the iwi who supported the application for tertiary status. If we get blocked and we cannot have a classroom then there are people, identities within the waananga, either on the board or the staff, who are more than willing because of their belief in the waananga to lend personal buildings of their own as security so that the waananga can continue to exist. We also have the environment of the bush. We have that as a resource, that is a classroom. Those things out there. We use those as natural resources for us. As long as we interact properly with our hapu, our iwi and so on, we can make do by looking at other alternatives.

Q. Who is involved?

*We are all involved in the support of everybody …*

Within Te Waananga-O-Aotearoa I believe that we are all involved in the support of everybody. No matter what department you happen to be working in, or what faculty you are working in, we are all involved with students.

We encourage and support students who show initiative to find employment for themselves either out in the community or within the waananga itself. We work very closely and we are building that up with the community so that even though they are affected by our existence and they may not even be involved, their attitude towards the way we are structured is a little more accepting to our students. You see the student is the most important person in Te Waananga-O-Aotearoa.
Q. What is the world view of the waananga?

_We have … to weave a web of spiritual understanding throughout the world …_

Well I believe that because we have a Maaori kaupapa, a Maaori foundation, we have a very enjoyable view on how we exist. There is more to our education and more to our existence than just a programme and its curriculum. We believe that we have one supreme being. That is a wonderful aspect you know to have within an organisation such as ours, to bring a reality of that spiritual world that is very much Maaori into play to interact with the content of the curriculum. It is wonderful. I have seen Te Waananga Aotearoa touching base now with many other indigenous nations and sharing and supporting them in their endeavour to establish fine learning places, like we have, for themselves, and _to weave a web of spiritual understanding throughout the world._

Q. I believe you had a surprise Marie?

_All they had to do was to say I want …_

Oh quite a surprise. I had mentioned earlier about students when they come to Te Waananga-O-Aotearoa we endeavour to set them on a career pathway that will hopefully will enhance their lives in many ways. And one of my responsibilities as a tutor is to foster higher learning by showing students that there were so many doors that could be opened to them, _all they had to do was to say I want._ Well students who were with me in 1994 turned up on Friday — it was a big surprise, many of them graduate next month and the rest of them graduate early next year at various universities around the country and they came back and touched base with their kaikako (teacher), with me. I was truly honoured that day.

They went so far as arranging a cake in the shape of a sunflower, they sung their hearts out for about 3 hours. It was a happy time, a wonderful time and it was wonderful for me to see them again. To know that they are really doing well, that they are up there on that long journey. For those very strong values, the value of manaketanga or aroha of tatau, those practices that we believe are very strong in te reo Maaori, is part of our culture, were shared that day.

They picked up on those things as students and they carried them this far and they will carry those with them for the rest of their lives. What a wonderful day, what an honour it was for me, it really, really was.
Q. When you are talking about your group that includes a number of disabled students, you talked about the exercise and you said you gave them exercise in other cultures. I just want to ask you the question why other cultures?

*Reach some understanding of those …*

Why not? Other cultures are very important that we go beyond the picture, that we look globally at those cultures that have similarities to our own. Those cultures that we referred to as waananga, that they have links to us through their own traditions, through their physical markings that are very important to them through the language of design, the language of dress, the language of colour and dance and so on. It was important to do that. And they saw it as also a reflection of their learning, their understanding of who they are as Maaori people. We can get into a rut and look only at ourselves and say this is us. Now if we have a parochial view on ourselves as a culture, we aren’t going to get very far in our own development of personal development out there in the world, we need to understand and recognise that other cultures have similarities to our own and with the difference, those cultures that have differences to ours, to be able to recognise what those differences are and *reach some understanding of those.*

Q. What can we do about cultural differences, to reach a better understanding?

*First understand the culture …*

It is important to have an acceptance. I don’t tell people that you have got to know the differences so well and be like that culture but to recognise what those differences are and merely expect them as a difference, that eases the relationship I believe. If an individual wants to know further about that culture, you must *first understand the culture.* It is different and you can still work alongside those individuals.

Q. Do you see cultures learning from one another?

*Always an element of learning …*

Oh definitely, there is *always an element of learning* no matter what the task is. If this country was totally Maaori and visitors came here and saw us, I would ask myself what do they want to come here for in the first place? And then the answer would probably be, to find out a bit more about me.

To find out a bit more about our culture. So already the acceptance is set. And then they want to come and to me that is really remarkable, and that is fine.
Q. When you say, ‘Find out more about me’ do you think they then find out more about themselves?

That I ought to be happy with my lot ...

Oh yes, certainly. I will just turn it around a little bit. When I travelled to Fiji as part of a group, 3 years ago, we walked many streets in the villages and never heard a word of English. I was so curious by this, no one spoke English unless you walked into a shop and they came in and asked if they could help you. It was a wonderful atmosphere, it was really quite extraordinary.

I was pressured by my own curiosity to find out a little bit more about those people. Now through others coming here to Aotearoa and wanting to know about Marie, I am sure that they would be humbled by what they discover. Because for me, when I was in Fiji, and even when I was in Woolongong in 1993 at the World Indigenous Peoples Conference on Education, I was humbled by the sharing of other cultures of things that were important in their lives. And in as much as we hear Māori in New Zealand have what appears to be a very good deal in education, health and welfare when I was in Australia and I knew the challenges that the Aborigines were facing it humbled me to recognise that I ought to be happy with my lot, the way it is at this time. I was the advantaged one.

Q. We were talking about the waananga and I have a two sets of three questions here which we didn’t quite cover. The first one is: Who designs waananga? Who are the experts who design it? And what expertise do they sweep in to keep this system alive and on track? Let’s start with the design.

Pressure to survive and pressure to succeed ...

Yes indeed it is. To plan the design, you first must have a thought, an idea and more often than not today, the design comes from pressure to survive and pressure to succeed. So with the involvement of education partners and managers who meet regularly, the planning for waananga extends into the future with the support of Tertiary Council and the Aotearoa Institute Board. Government has a lot to do in the success of the design. Iwi have a lot to do in whether the design should go ahead or not because it was with the blessing of iwi that Te Waananga-O-Aotearoa went ahead and applied for tertiary status.

So it has to be a marriage of a lot of organisations, a lot of powerful institutions for waananga to continue to design itself. It is like a little whirlwind that is ever-increasing and the whirlpool that is developing that I refer to as the design, continually changes. Society changes and so to must waananga — it must provide or continue to provide those types of programmes to reach out to that
catchment area called Aotearoa and beyond so that our people can be part of that development, be part of that learning institution that Te Waananga-O-Aotearoa is.

**Q. Who would be the sort of experts that would be brought in by the designers to say could you help us, give us some feedback and tell us of some expertise to help us shape this design?**

*There is a wide pool of experts …*

Well New Zealand has many councils and boards, for example Waikato has a collection of people from around the country who are experts in performing arts and the arts. Te Waananga-O-Aotearoa for instance wants to run a debriefing programme. It can’t just apply to Wellington for the programme, it needs to gain the support of experts to see if the programme is designed in such a way that it fulfills the criteria for a degree for a performing arts programme. So those people are brought in, including others who have established themselves well in this country, in Maaori performing arts or in some other field of the arts. They have expert knowledge in that particular field so those people are brought in.

It is set up to ensure that any programme that is designed for traditional Maaori carving is run properly, contains those aspects of traditional Maaori carving that are very, very important to that programme. So yes, *there is a wide pool of experts* in this country who are called upon to assist wherever they live.

**Q. Would that be understanding traditional Maaori art forms. What about computing?**

*Not only Maaori supports but in non-Maaori technological programmes as well …*

In the computing course there is also, if we move up from a computing programme, they have their moderations, and moderations are very important. There is a national group of people who have guidelines to ensure the running of these programmes and they are run at whatever level, for example 2, 3, 4, 5, 6. *Not only Maaori supports but in non-Maaori technological programmes as well.*
Q. What guarantee do you think that the design will be implemented?

You can’t afford not to be up to date and switched on …

Māori are the worst critics there are. There is not one Māori in this country that is going to sit back and say ‘I won’t criticise, or I won’t ask why things aren’t going right’. There is this continual focus on Te Wānanga-O-Aotearoa by iwi, by the staff who are employed in the organisation. There are staff within the organisation who have skills — very, very broad skills — and they are forever questioning the managers, wanting better resources and wanting to upgrade, upskill not only the programme but themselves. The wānanga is monitoring itself, other people are monitoring the Te Wānanga-O-Aotearoa and you can’t afford not to be up to date and switched on.

Q. Who represents the affected and how do they gain some representation, some way of being part of this process?

They had a finger in the pie ...

The students are affected — well up until this year there was an option as to whether we should have a student council or not.

So the student council was representative of all students and they had a finger in the pie and they could help make decisions for students or make submissions on behalf of students. There are community services who are affected by Wānanga because they are in one way or another involved with the students. For example, one of the greatest services involved with Te Wānanga-O-Aotearoa students is WINZ and social welfare. We would one day like to think that all students can be released from the dependency on social welfare. Then there are the schools, the schools are affected by Te Wānanga-O-Aotearoa and what it does. More so now than at any other time our local schools have become so involved in fact they have become a little too dependent on the Wānanga-O-Aotearoa to fix up their own problems within the school and our representative here at Wānanga-O-Aotearoa is Arana and he is finding that he may have to withdraw some of his time and effort from within the school so he can concentrate a little more on his responsibilities in wānanga. Then we have the police.

The police are affected by the wonderful positive aspects of Te Wānanga-O-Aotearoa and want to set up a liaison group in the region so that it can work in a positive way — recruitment, police recruitment, rather than the other way around. Other tertiary organisations are affected by Te Wānanga-O-Aotearoa. There is a rapid growth in Te Wānanga-O-Aotearoa, a rapid growth in student numbers and although that may not bother people like Waikato Polytechnic at this time, it does affect those smaller PTEs where larger numbers of young
people now are seeking programmes in Te Waananga-O-Aotearoa where formerly they would have gone to those training providers that were providing similar programmes who now are still offering similar programmes but are not getting the numbers as those individuals are coming here.

Our community is affected by Te Waananga-O-Aotearoa in so much as there are larger numbers now who are involved in community work from within Waananga. Te Waananga-O-Aotearoa has many students involved in helping organisations like Lions on their firewood drives, helping to deliver these things to the elderly, being involved in old people’s homes for entertainment so Te Waananga-O-Aotearoa, particularly in Te Awamutu, has a very positive impact not only on its students and its staff and others in its organisation but out there in the wider community.

Q. Your suggestion that the community networks are a way of getting the affected involved and a sort of cross-pollination back into the waananga?

It will grow even greater in strength ...

Yes it certainly is. Now see we have the Waipa Community Arts Council. It is involved in its own way with Te Waananga-O-Aotearoa. Te Waananga-O-Aotearoa is working very closely with the Community Arts Council to set up a greater network for the young artists in the diploma programmes and to stage exhibitions to provide opportunities for those art students to be able to work out numbers in the community, to offer sculptures for community projects. So it is a lovely networking and it will grow even greater in strength.
Arana Collett’s Story

Arana Collett has great ‘aroha’ for his students

Everything seemed to take a downhill slide ...

I was born in Auckland in 1953. My schooling in Glen Innes where I grew up was going pretty well until I arrived at Tamaki College. From day one, everything seemed to take a downhill slide. At the end of the 4th form, it was mutually decided by both the college administrators and my mother, that my educational input into the college was no longer required. End of schooling.

In those days (the mid to late 60s) it did not really matter as what age you entered the work force, because employment was so easy to obtain. My first job was pumping gas at the Glen Innes Service Station. This lasted probably 2
months at the most. I guess even then 37 cents per hour was not a lot of money. From there, because my father loved me, he had me sign up in the Merchant Navy, where I spent approximately 2 ½ years seeing the world. It was there that I was really introduced to the world of alcohol and smoking, and learned to excel in the consumption of both. Basically this is how the first 10 years of my working life developed with booze, smoking, and drifting aimlessly from job to job.

Now, I grew up in a hard knocks area which on reflection was a good thing because I was taught to look after myself reasonably well (when I was sober).

**We had both become unemployed with no money, and no place of our own ...**

In 1977 while again working in Auckland, I met a young woman who was later to become my wife. Her name was Taehuri Rangitutia. Taehuri had moved to Auckland from Rotorua. Although her family is originally from Wharepuuhunga, 25 miles from Te Awamutu, she was raised in Rotorua on a farm, where her father was head shepherd for around 22 years. Our romance blossomed, and we both decided to move to Rotorua and on 23 March 1978, we were married.

In the four months leading up to this move we had both become unemployed with no money, and no place of our own. This was very difficult for us. Her parents took us both in, and guided us through a difficult time until I got a job at the Waipa Sawmill treating timber. That job, her brother got for me. That job also did not last too long. I began working on Matawhaora, a Maori Affairs farm block at Rotorua, where my father-in-law worked. I had a group of PEP workers at the time.

In 1984, I wanted a change, so we moved to Te Awamutu where I obtained a job milking dairy cows. I had never done any dairy farming before, so this was a challenge. My boss was a Maaori from Opotiki and may I add he was a bloody hard man. So much so that after two seasons, I had had enough, so back on the dole it was. Unbeknown to me, when I asked my wife to go and find us a house to rent, she bought one instead, which I found strange because we had no money. In those days you could capitalise on family benefits to use for a deposit on a home. No job, no more family benefit, a mortgage and a wife with three children.
When we entered that classroom, our lives took a very different turn ...

One day at home in 1986, I was listening to the radio while Taehuri was in the bath. An announcement came over advertising training programmes at the Waipa Kookiri Arts Centre, which luckily for me was just across the road from my new home. One programme was called ‘Taha Māori’. I yelled out to her that I thought it would be a good idea for her to join that course and learn about her Māori heritage. Anyway Taehuri, because she was so shy would only go along if I accompanied her to the centre for a bit of moral support. This I did, and to my amazement we both were signed up. Here I was a full Pākehā signing up to learn the Māori language, and all aspects pertaining to Māoritanga. The next day, along we went, and as I guessed, I was the only Pākehā in a class of 15. When we entered that classroom our lives took a very different turn. You see, I was welcomed with opened arms, and it did not matter that I was a Pākehā. I, along with Taehuri, were just part of the whānau. Although these were only 10-week courses with the advent of Access-Maccess programmes, I was fortunate to stay on for almost 2 ½ years under the wonderful tuition of a real master called Tane Taylor. Tane taught me a tremendous amount about things Māori and, of course, the Māori language. At the same time, I had the benefit of my mother-in-law’s knowledge, and uncle Tame Pukerau Rangitutia (a paramount chief of Raukawa) also guiding and teaching me. There were times when my mother-in-law would visit us and speak nothing but Māori to me. Going back to Tane Taylor, he never stopped teaching me, is still doing so today.

In 1989, the CEO of what is now Te Waananga-O-Aotearoa approached me and asked what my thoughts were on setting up the first accelerated learning programme in Māori along with David Lewis, an expert on relaxation, Marie Panapa (JP) and Jack and Sue Tamaki, all well-respected members of Māoridom. This (a first in New Zealand) we did with considerable success. Using this relaxation method of delivering te reo Māori lessons, we had government departments, and other agencies keen to adopt this for all their staff, and it was not long before others entered the fray, and also delivered courses in this manner throughout New Zealand. That was to be my first tutorial position.
Walking into a room full of Maaori raised a few eyebrows ...

Into the 1990’s and the Waipa Kookiri Arts Centre became the Aotearoa Institute, (a stepping stone to tertiary status) and I was again employed to deliver lessons in te reotikanga Maaori. My walking into a room full of Maaori raised a few eyebrows, especially when I say I am their te reo tutor. During these times, I was also introduced to the paepae on marae, and the world of whaikorero. My first experience was at Aotearoa Marae in Wharepuuhunga. I had invited Maori Affairs officers to the marae to ask them for assistance in putting the centennial celebrations on, and Uncle Pukerau said to me ‘Well, you invite them e tu ki te koorero’. A very nerve-wracking time.

When in 1993–1994, the Aotearoa Institute was granted waananga status, and we became Te Waananga-O-Aotearoa, I was retained in my tutorial capacity. The CEO, Rongo Wetere, really looked after me during these years, and gave me a great direction. Fortunately I am still working here today. All the people on the different local marae know me now, so are not surprised when I get up to whaikorero, but when I go out of the area onto other marae and speak, sometimes the elders would say ‘Ko wai teeraa, he Maaori ia?’, to which some would reply ‘Kao, he Pakeha kee’. I find it difficult to express my gratitude to what is now Te Waananga-O-Aotearoa, because words cannot describe the wealth of feeling, knowledge and understanding that I have obtained as a full-blooded Pakeha being ‘adopted’, so to speak, by a Maaori education institution (and may I say the fastest growing tertiary institution in New Zealand).

My 13 years association with Te Waananga-O-Aotearoa has been a very busy and fulfilling one. I am probably one of only a few Pakeha in this country who has done so much among two cultures. Listed below are some of my involvements since coming to this organisation in 1986:

1986–1989   Student Taha Maaori, Waipa Kookiri Arts Centre, Te Awamutu

1981–1990   Assisted in setting up the first accelerated programme in te reo in New Zealand

Vice-Chairperson for Aotearoa Marae Committee for 10 years and my duties were to supervise and organise centennial celebrations for the meeting house, and construction of a new ablution block.

1991   Restoration of the meeting house
1994–1995 Raukawa representative on ‘Hui Toopu’

Over a 7-year period worked in koowhaiwhai for nine different marae.

Have full speaking rights on marae

For the past 10 years have worked at the koroneihana.

1998 Selected to represent waananga in making a personal submission to the Waitangi Tribunal.

For the past 10 years have been working for Te Waananga-O-Aotearoa.

1999 Current Chairman of the Otaawhao Marae Koomiti.

1999 Maaori representative on Te Awamutu College Board of Trustees.

1999 Waananga representative to the Policy Advisory Committee on Maaori issues.

1999 Work as community support along with the police and Childrens & Young Persons — dealing with young Maaori offenders.

1999 Staff representative of the Board of Trustees for Te Waananga-O-Aotearoa.

A tendency to be uncompromising partners due to lack of understanding and knowledge of our neighbour ...

As you can see on many occasions, I have sat on many committees being the only Pakeha. Whoever says to me that Maaori are unaccepting and unwilling to accommodate Pakeha in this country of Aotearoa, I say, ‘Rubbish, it is us who are or have a tendency to be uncompromising partners due to a lack of understanding and knowledge of our neighbour.’
We cater for all peoples and nationalities ...

What Te Waananga-O-Aotearoa has done for me, I believe has made me, (and I say this modestly) quite an authority on dual-cultural interface. For this I am grateful. Te Waananga -O-Aotearoa is the fastest growing tertiary institution in New Zealand, because of its unique nature. You see, as opposed to mainstream institutions, we place students on the top of our ‘whakapapa’ and endeavour to cater for the ‘individual’ student, and to his or her needs. Although we operate under kaupapa Maaori, meaning that te reo/tikanga Maaori is first and foremost, we cater for all peoples and nationalities. My fellow Pakeha who work with us, and those who study with us, all agree that even though governments of the past have denied us capital establishment funding, (reducing dramatically our resourcing capabilities) Te Waananga-O-Aotearoa comprising of the CEO Rongo Wetere, the Mana Whakahaere Council (of which I am a member of all staff and students past and present) make up one of the happiest and largest educational whanau in this country.

One of the things that I have always seen come through is the fact that our students like it here so much because it is our kaupapa, our whanau. We have students who want to come back for 5 years in a row and they want to sign up on every course we have got (can’t get rid of them). Our focus is that we want them to come here learn some skills and probably succeed and go on but some of them just want to keep coming back, they don’t want to go.

Q. Arana, when we were talking before we talked about aroha as being about the future and suggested that it was kind of the meaning of the word. Can you tell us a bit about that?

Love ... then we have charity ... then respect ...

I think if we take a literal English translation there are three meanings. One is the common one which is love, and then we have charity, and then respect but aroha has a deeper philosophical meaning and I think the word aroha (love) and the philosophies behind some of the words in Maaori are very important to understand but aroha is indicative of a direction or a time in the future in respect to the individual.

If you take the word aro, which is also short for aroaro meaning the face that is in front of you, aro means in front of you — you look at the face of the person. What is in front of the person. Now the thing is with aroha is that by bestowing love, charity and respect upon others in the future that is what you will get in return. How you treat people now determines what you receive in the future, what aroha comes your way but first you have to bestow that aroha on others. That is the true significance of the word, now that was told to me by a
kaumatua, a very old kaumatua, because I asked him. Some words we use in Maaori that we take for granted but there are deeper philosophical meanings. Now aroha is how you treat people, now is how you can expect to be treated in the future, if you bestow love, charity and respect upon others in the future that is what aroha is bestowed on you.

Q. Can you tell us about the face?

We have to venture past it ...

If you go around the shores of Lake Taupo and you see all these cliff faces, that is the aroha of the cliff, of the land. But we don’t really know what is beyond that because we can’t see but first of all we have to venture past it so it is only a time in the future when we get past that aroha when we really see what is behind it. But with the aroha we are referring to an emotional thing, a feeling thing and it is a physical act and spiritual really and so it is the same. There we can see the aroha but we don’t know what is beyond that until we have to venture past it.

Noreira
Ki aa koe e te tumuaki e Rongo
me te poari kaitiaki o
Te Waananga-O-Aotearoa,
aku mihi mutunga kore ki aa koutou.
Teenaar taatou katoa.

Therefore may I, extend my eternal gratitude to our CEO Rongo Wetere and governing council of Te Waananga-O-Aotearoa.
Thank you very much.
**Arana Collett's critical questions**

Dr Michael Cash (right) speaking to Arana about the critical questions

**Q. Who do you think tertiary institutions are set up to benefit?**

*The mainstream education system is set up for the top 5% ...*

The mainstream education system is set up for the top 5% and waananga has been set up for 100% of the people, and that is ridiculous. Waananga is there for everybody, everybody who comes here we want to see them succeed.

**Q. What do you think is the purpose of the tertiary institutions?**

*They have a family tree ... the board, the principal, the teachers, the children ...*

I honestly think that the mainstream education has lost its purpose. This year is our very first year we get our graduates from the University of Waikato and the Polytech who have come here with no qualifications at all. Now we would have around 35 throughout our campus graduating with BA degrees at Waananga Waikato that had no previous formal qualifications. So I think mainstream education has lost its purpose, it is in a muddle and it doesn’t know how to correct itself, unfortunately, it is sad. I also worked in that system and the focus is education. That is the group theory, get up there, write it on the blackboard, that’s it, get ready to go home. Here our focus is, hey if you don’t understand it come and talk to me, lets discuss this. I want to help you as an individual and I will take the time to do it. All our staff here care for each individual. I teach 120 people here each week and I don’t care about lunch times or morning tea times if one of my students is struggling. See in the mainstream system they have a family tree, or a genealogy: the board, the principal, the teachers, the children.
In waananga it is the opposite (it’s the students who are at the taumata). The students come at the top and the tutors come underneath them and the CEO is right at the bottom, and that is our philosophy, that is our focus. We never lose that focus so therefore we are going to win because at the top of our list is our students.

Q. How do you think the two systems recognise improvement?

They focus on the curriculum, not the student ...

We are improving every day but it is harder for us, so we have to work harder. It is harder for us because we don’t get any assistance, we don’t get the tools. The money is only the tool. We don’t care about the money, it is the tool aspect. We find it hard but what we have created within our organisation is a lot of staff who are really dedicated. Over there it has become a paper war with the Ministry. They worry about curriculum, that is all they focus on, the curriculum, not the student. Sometimes we will take our curriculum and just put it to the side, for the time being, and concentrate on the student. There is no leverage for that in mainstream education systems. We can be flexible.

I know things are getting better by my students being proud of themselves, walking with their heads up and not being afraid to apply for a job any more, feeling very confident about doing so. By getting up and being able to speak in Maaori at our karakia services in the mornings and actually conducting karakia services in the mornings. Just seeing them walking around and mixing with each other irrespective of their cultural identities, being part of a team effort, that is success.

Who do you understand to be the ultimate decision maker?

He has guided the ship from day one ...

I can answer for Waananga -O-Aotearoa. We have one ultimate decision maker. We have a board and we have a council and I also sit on that. The ultimate decision goes to the board but the day-to-day running is Mr Wetere, the CEO, and he has guided the ship from day one. So we have a council and we have Mr Wetere. Over there, it is not the principal or the school board directly, it is the Ministry of Education because the board and the principal don’t make any allowances in curriculum, they are not allowed to. But what our CEO does, he leaves it to our individual strengths and our talents to decide what we do in our classrooms and how we can best help that student achieve. Mainsteams are not like that. They don’t have the time, they are rushed. We take the time.
Q. What resources do they control?

*We use this as a stepping stone for the future* ...

Well I think our CEO and our board, they leave the educational side really to the Waananga Education Department, academic board and us as staff, so we have that flexibility. Our CEO controls the physical surrounding areas if you like, new ventures, joint ventures and all that sort of thing. I can’t speak for mainstream, I don’t know much about that but let me say that through that method of Te Waananga-O-Aoteroa we are showing great success through our first lot of university graduates coming out this year with bachelor degrees when they have had no formal educational background. *We use this as a stepping stone for the future.*

Q. What are the resources or constraints that are not controlled?

*The one thing that we have always lacked is resources* ...

This is a difficult one for us as waananga because the *one thing that we have always lacked is resources.* We have never had any. We have had to beg, steal and borrow and we have had to just make do. We have had to get along not by utilising resources, but by utilising initiative. The mainstream education system doesn’t have any of that. They have it there at their fingertips. We charge fees for our tertiary courses but that is all we get on the lowest end of the scale and we have to do that so we can have some resources to manage so that we can teach. I mean these tables here, I had to argue like hell to get these for my classroom because money was so short. That tukutuku panel was made in the ’80s by our weavers — it was going to be thrown out by a lady up the road. My weaving students gave me those, my students gave me all those photos and paintings on the walls, to help us out. So everything we have had here to manage, any resources have been self-made. We don’t have the luxury of getting them from outside.

Q. Who do you think designs each system?

*We decide together how we progress from here* ...

Well we are very fortunate at waananga as we design our system. We have that autonomy. The problem is not about politics, not about funding, but about people’s attitudes. It is people’s attitudes that causes world wars and discontent, not politics. Unfortunately for us the powers that be in their attitudes towards us, towards our waananga, have been detrimental to what we are trying to achieve. We have our own autonomy to set up our own kaupapa and we have our own autonomy to set up all those sorts of systems. But, across
the road in the mainstream system, the people within the school and even the board are acting like little puppets. Do this do that. They are being guided by people who know nothing about being inside a classroom except when they were at university or at college. That is unfortunate because it is a different situation today. Kids in the classroom today are a lot different to when we were in the classroom because they have grown up in a different environment, so therefore the philosophy from the Ministry should change.

Within our organisation we have a consensus. We decide together how we progress from here. It is a discussion thing, its not all just one man saying this is what we will do, we’ll do this and we’ll do that. We have a system in place where we talk with each other, a koorero-kanohi ki te kanohi and whakawhiti whakaaro. What we do is, we swap ideas, we have opportunity to talk to each other. Each individual campus runs its own way. We speak face to face.

What they do in Hamilton may be different from us but the benefits in the end are the same because our students have a whakapapa.

Q. Who are regarded as the experts when designing the system?

Collectively they make up a forum ...

We recognise the skills and strengths of each individual tutor here, and collectively they make up a forum if you like. With our education department, our campus managers and the staff they discuss it. So everybody has a little say and can offer an idea and a thought and at some point, quite often what happens is you might have a vote on it, do we go ahead with this, do we do this or do we do that. It is done by consensus through tutorial staff, the education department, and academic board.
Of course, we also invite student members to our staff meetings and we have student representatives on our council, what we have to remember is that our students’ short, sharp, intake is very important to us because they are our first concern. Our main focus is what can we do for our students, how can we best serve our students. Before we put involvement onto the student we must first try and nut it out for ourselves. Our students definitely will have a say, but what we don’t do is initially include our students until we can figure it out and we feel that we can offer suggestions and see what they say.

Q. Whether the designer is going to accept the fact, what guarantee or assurance we do have that the design will be implemented and will lead to increased benefits?

Because our students keep coming back to us ...

When a student leaves us, we have a monitoring system which plots how they progress after they leave us. In this way we keep an idea of how they are progressing, are we doing the right thing, have they left here and gone on to better things. We sit back and have a look and weigh it up. We can take it year by year because every year we have a different type of student that comes along and there are procedures in place for that. We are interested in our students — how we know there is a good success out there because our students keep coming back to us. They go on to university or polytech and they sit these degree papers but they come back to us to ask for our assistance with their assignments. Now that for us is a success, we are doing something right here. They know that they can quite safely come back and we will still help them even though they are not part of our system.

Number one is respect for each other as individuals. That will happen every day here.

Q. Who represents the concerns of the affected?

Students are involved through representation ...

If you have a look at our organisation, a lot of people who work for us are former students, now that is one of our main focuses. So a lot of our students, we are going to cover a whole cross-section. A lot of us including myself are affected and involved, and so are a lot of other staff members because they are former students, naturally the ones over here they are affected but not involved in the decision-making process of where the waananga is going and you will have someone here like the student council (Te Kawa council). We also have a student council right throughout the North Island at all our campuses, so students are involved through representation and they are also affected depending on the direction of the waananga, positively we hope.
Q. To what degree and in what way should the affected be involved in each system?

*All should be involved because we want to paddle our waka together* ...

You mean in the design? Involved means in any way, covers everything. It is very, very important that *all should be involved because we want to paddle our waka together* and that includes the students and staff, irrespective of who you are in the organisation. We have all got to move together. We can’t go one without the other, it is all very, very important part of the tikanga and progression.

Q. On what world view is each based?

*We hold that view, that the affected should be involved* ...

There is no world view, this is unique to Waananga. I don’t care where you go in the world you get the affected but you would never get the involved and that is the people you are trying to benefit. In this organisation and I speak for Te Waananga-O-Aotearoa *we hold that view, that the affected should be involved* and that is why we succeed. We disagree with the other world view. The world is welcome to come and have a look at us and we will be very happy to help.
**Taehuri Jocelyn Collett’s Story**

*My Maori side ...*

Being married with four children, there came a time in my life where I was ready to take on board finding the pathway to my Maori side. I had plenty of opportunities under my mother’s wing but you know there was always plenty to do.

*Taehuri Collett, BA from Waikato University*

When I first became a student here (at the waananga) I had very low esteem and had no confidence at speaking and was basically very shy. What this place did for me is that it brought the real me out. I came into a loving whanau environment. In 1986, Waipa Kookiri Arts Centre gave me the opportunity in joining up in a course titled ‘Taha Maori’. A course which consisted of what I
was searching for. My teachings were such that I had learnt to welcome people onto a marae, sing the songs of old Maaori values, Maaori art and design, which I had learnt to master and my husband and I were privileged to design art work for three marae, but the most important thing to me which was emerging quite fast was my language. The course then was being held at Otaawhao Marae.

The turning point of my life ...

In 1987 came the turning point of my life, when I and others stood for the first time to call the Right Honourable Koro Wetere and party on for the official opening of the ‘Waipa Kookiri Arts Centre’. From that big moment Waipa Kookiri Arts Centre was to become a big part of my life.

The Centre then became a focal point for tourism. Wood carving, bone carving, weaving, and a lot of other Maaori fine arts attracted tourists by the busloads. I was very fortunate in being one of the students that guided the tourists, and did public relations work for the Centre.

Seeing visitors come through the place was a big buzz for us as students, because it was a time for us to show people that we are worthy of what we do.

‘Te Tohu Maatauranga Year One’ ...

After 3 years with the organisation, feeling confident that what I had achieved, I left, and with the knowledge I had obtained, but with no qualifications, went to teach Maaori at the Te Awamutu Intermediate School. I then moved onto teach at Te Awamutu Primary School for 2 years, and became an active member on the Board of Trustees for 3 years. From 1989 to 1993 during my time in the teaching sector, I retained an interest in kookiri activities. With the population of students growing, the kookiri was becoming more well-known in the wider community. When the Aotearoa Institute was granted waananga status in 1993, I returned to the new Te Waananga-O-Aotearoa in 1995, and entered onto a tertiary course titled Te Tohu Maatauranga Year One under the guidance of Marie Panapa. Aunty Marie had a way of teaching you to think positive, and strive for the things that you would want in life. It is these values that she instilled in my learning.
Te Tohu Matauranga was to be a 2-year course, and within that time, I was privileged to travel to Fiji for a 3-week cultural study trip, which proved to be a real eye opener for all concerned.

In 1995, Te Waananga-O-Aotearoa formed a cultural group under the guidance of Shane Wakaira and Aunty Marie. I was fortunate to participate with the group, winning the choral section at the Tainui Regionals, followed on by winning the overall section at the Hauraki Regionals, followed by winning the Taumarunui Regionals.

**Graduation time** ...

**Graduation time.** Receiving my certificate that day was like winning gold. I had already moved through stage one of Te Tohu Matauranga.

In 1996, the next stage was up for challenge, this being Te Tohu Maatauranga Year Two. Tauri King as the tutor, teaching in total immersion. Tauri not only taught me well, but prepared me also for what lay ahead. He gave a different perspective because he came from university and his job was basically to prepare us for what lay ahead when we moved out to the university. The thing about the waananga is that it is a very whanau environment and it was quite scary actually thinking about going to university.

In the same year of 1996, I was chosen as female leader for the culture group. Being the proudest moment of my life, I was honoured to lead the group in retaining the trophy from the Taumarunui Regionals, and also winning the female leadership, and moving on to winning the choral section at the Tainui Regionals in 1997.

**The seeds of knowledge had been sown ...**

Graduation time in 1996 was to be my last with the waananga. It is supposed to be a joyous time for all, but for me it was not such fun as I wasn’t to be returning the following year. **The seeds of knowledge had been sown** within me, and now it was time for the seeds to blossom.
A big culture shock ...  

In 1997 I began studies with the University of Waikato, aspiring to a BA degree in Maaori, and Bachelors in Maaori Pacific Development which I will complete in the year 2000. I found that you are coming up against multitudes of people with different nationalities when I started at the University of Waikato. For me it was a big culture shock because I didn’t know anybody—it wasn’t like here, everybody would come up and greet you and introduce themselves and you became familiar with everything. But at university it was a totally different ball game. You are basically on your own, you are learning on your own. There was just nobody to be there to pick me up and you have to push yourself forward. The first year of university was the hardest for me but I was lucky that when I left the waananga they never closed the doors, I could come back if I needed help and it is still like that today, because I am still here. But the difference between the mainstream and waananga to me is the whanau environment with the waananga. When you move out to the mainstream you are all alone and you have to fight your own battles in the mainstream.

One man’s vision fulfilled ...  

In summary I would like to acknowledge a man who had a vision but turned it into a reality for me, Rongo Wetere. Te Waananga-O-Aotearoa had sown the seed and it was there for me to grab and I made it happen.

I would like to say that before my time with this organisation, my confidence level was nil but I was with people who cared, who took the time out to guide me on my path, otherwise I would not be where I am today.

I know Te Waananga-O-Aotearoa will see the end of the tunnel, and the one man’s vision fulfilled like it has mine.

For you the reality,  
for me only the shadow of desire.
**Taehuri’s critical questions**

**Q. Who is it set up to benefit?**

I have been with students now that aren’t really up to university standard. They got accepted into university but there is nobody there to really help them.

With the waananga I have been here for quite a few years and there has been quite a few students that come through that can’t read and write but the waananga is here to help them, the door is never closed on them.

Well some of these students don’t last very long. You start off on a Level 1 course. And Level 1 is like a Level 3 course. Some of the lecturers there they think they are teaching a Master’s degree when it comes to a Level 1 paper — they don’t know how to talk on our level. I still find problems with that today.

They need to come down to our level and speak on our terms.

**Q. Who do you think makes the decisions in the mainstream, waananga?**

CEOs, council, management teams. We know who’s at the top for the waananga. They have so many head of departments, you never get to the top.

**Q. If you were to redesign the mainstream institutions for people like yourself, people who have come from waananga, what sort of things would you like present so that students do not drop out within 12 months?**

When I started at university in 1997 under Te Tohu Paetahi that is a Maaori programme.

When you enter into that stream you have to speak their way and no other way. You are not allowed to speak your dialect within the classroom it has to be their dialect. That is something I would change because I think it should be flexible.

**Q. Overall what do you think is missing in the design of the university as a whole relative to the waananga?**

It is whanaungatanga. That is the number one, because there is nothing over there. Even in our department what we found there too (my friends and I) that having come from here and gone to there, what we found is they learn out of a book. Now you get them to explain something like ‘How come that word is put there’. They don’t know and I think the book system can be a disadvantage. The amount of learning you get within a year by the book is in a very short time.

Now in 1997 I went through four books, four levels in the one year in Maaori and that was the learning programme that we had to do. Of course we passed
it, but it was just so fast, I strongly believe that a lot of book systems are too fast. The thing is we are the ones that are teaching the tutors. That is what I think. We are the ones that are giving them the knowledge.

Q. What kind of knowledge are you giving them?

When they give us assignments and things like that it is adding to their kete (baskets of knowledge). This is what we found out. They learn from our assignments. So they take on our people’s thoughts. That is what I think.

How we know that is we have gone to different lectures and we hear the lecturer going blah, blah, and one of the student’s says ‘I wrote that’. And this is how we know.

Q. So what you are telling us is that you have got ‘hands on’ experience which you can explain to them whereas they have book knowledge.

Yes.

Q. Do you feel that the knowledge of the student is acceptable?

A lot of the student’s knowledge benefits the tutor or lecturer.

Q. How in that system would you guarantee that what you are doing is the right thing? Or guarantee when there is improvement going on?

Can I give you an example? Three weeks ago at university we sat an exam. Now there was a lot of suspicious activities going on, you could see it and the tutors, I feel, were aware of this. Now after that exam we went to our student representative and complained about our suspicions and about people being put at a disadvantage we thought. Somehow our student representative went to the lecturer and he said ‘Oh I know there was a lot of mischief regarding the examination but there is nothing I can do about it’.

Q. If you were to plan a mainstream system what things would you do in particular for people who have come from here?

In today’s environment I would like to see something set in place to ease the students in, instead of banging them straight in, make them feel comfortable with, a transition programme or suchlike. It is a pretty frightening thing. That is, I think, why a lot of our pupils don’t last very long because of academic protocol.
Q. Why is academia contradictory to your people or to people?

From my point of view, even though I had a whole year of total immersion in my first year I was in that whanau environment, and in 1998 when I was pushed into the mainstream, we were just like lost sheep. No direction, didn’t know what to do, we didn’t know how to fit.

The problem I had when I went out into the mainstream in 1998 was understanding what the tutor was talking about and it was a frightful thing to put up your hand and say ‘Excuse me, what are you talking about’. And I still do that today and I wonder ‘What is he talking about’. By the time you get the gist of the story he is just about finished and they talk so fast but it has been drummed into us that we have to carry an English dictionary. They tell us they can’t babysit us. If I don’t know what they are talking about I just get angry.

Q. So there is a failure to connect somehow is there?

Especially if you are doing a Level 1 course and you can handle that but they should be speaking on that level instead of speaking on a graduate level. That is a lot of the problems we have with a lot of our lecturers here. Some of them say well we just can’t help it. We are just so used to teaching postgraduates that we don’t stop and think of the ones that are still coming through. With the waananga I knew where I was. I had a full understanding of everything that went on around me, and when I went to university I was lost. It was scraping the barrel.

At the waananga everybody cared. At the university nobody did.

Q. So you would want to see, if you were redesigning you would like to see...

Have a closer kinship.

Q. Academics and tutors need to get a lot closer to their students?

I have got one and he just says, I only want to have people who want to pass come to my class (of course we all want to pass). But if you keep speaking way up there he is going to have a failure rate, as this is a Level 1 paper. But he knows we need this paper for our degree structure, so we have to really learn. You see every department has their own rules.

Q. At waananga did you ever feel doubt or that you were lost in any way?

No.
Q. What would happen to a student at waananga if they felt things weren’t going right? What would they do? If they felt like you feel and they were here, what could they do?

The kind of tutors we have here always have a listening ear. And I don’t think I have ever come across a student that has kept anything bottled up because there is always somebody there with a listening ear. Over there I have to go through so and so, to get to so and so or you have to make an appointment, but here the tutors are always on hand at the time.

Q. A different world view?

Totally different. You are just an individual, that’s all you are, whether you pass or not. If you fail you fail. If you don’t turn up to class, they are not worried because it is not them that are paying the money, but here the tutors get on top of their students. That is the difference between the two, as I said before, the people here care about their students. Over there you are just an individual.

Q. What do you think might or should happen in order to make either system better?

I would like to see ... it is hard to explain. I would like to see the mainstream have a kaupapa like the waananga. If that was to be, in my mind the two cultures would walk down the same pathway together.

... I just love talking about the waananga, my husband and my family, this is my second home. Even though I am at university, my heart is always here. And for anybody that is coming through the waananga it is a lovely experience and sometimes it is hard to leave and that is what I found in 1996 when I knew I had to leave to move on but the wonderful part about it is what I said before, I could come back to the waananga. There are actually nine of us out in mainstream.

Yes, you see they keep coming back too. The nine of us will be graduating soon.

*He waka eke noa.*

*A canoe on which everyone may embark.*
Murray Potaka Tuatini’s Story

As a young man I wasn’t aware of Maaori artwork ...

My first time here was in 1983, at the Waipa Kookiri Arts Centre, which it was known then before the change to Te Waananga-O-Aotearoa. I had just finished school at Te Awamutu College. I remember very well that day applying for the course of being a trainee in Maaori art work. As a young man I wasn’t aware of Maaori artwork, I mean I knew what the basic fundamentals were all about, but I wasn’t aware back then. I believe that strategy and patience and the supervision of a master carver, the tohunga, Whaka Harrison, with his wife, Hinemoa Harrison, have taught me good things. I have got to know what I really need to know on their strict programme that they had us do at the college marae. At that time we learnt about carving and weaving. We also learnt how to work together as a team with a bunch of young Maaori people who were at the age that I was at, about 16 or 17. That was when I first came here. I virtually
came in straight after school and when I applied for the course I was as nervous as any young man would be and I took it as a challenge. And today I feel rewarded that I took that challenge. A few years before that, from 1984 to 1990 I not only learnt about whakairo [carving], but I also studied the meaning of tukutuku [ornamental lattice-work between the upright slabs of the walls in a Maaori meeting house], how to set a tukutuku panel, how to draft a tukutuku panel, how to preserve a tukutuku panel to make it last. Not only that but also to learn the traditional patterns of tukutuku.

Murray Potaka Tuatini’s critical questions

Q. Te Waananga-O-Aotearoa, have you found it a good positive place of learning?

*It makes me feel Maaori* ...

Oh yes I have. *It makes me feel Maaori* and it makes me feel positive about it. One of the things that I have learnt about the place is that the whole of what this waananga has got, it has a strong hold of positiveness, which makes people in this environment who they are, and you very rarely get that feeling anywhere else.

Q. Are you comfortable here then, Murray?

*I am in my own environment* ...

Very much so, very comfortable here. The reason I am comfortable here is because *I am in my own environment* and I am in a place where people are moving forward and not backwards.

Q. As a student, do you feel involved in the place?

*Have given me guidance that has enriched me* ...

Yes, very much so. Part of the reason why I feel so much involved in the place is because I know a lot of the deep history of the place, from 1984 until today. I have not only come under the supervision of Waka Harrison but many others over a period of time that *have given me guidance that has enriched me*. Matt Bell, another well-known friend of mine called Tane Taylor, and various other people around who have had a strong influence over me and made me move forward.
Q. How important is the karakia to you in the morning?

Very important. One of the things why it is important for me is that it clears my mind as an individual, I know that I have somebody who is watching over me in a positive way. One of the things that I admire about karakia is that I know who I am talking to at karakia and know who I respect and that is God himself. As well as that, the other points of karakia, it binds people together from all walks of life.

Q. Can you explain aroha within this waananga?

*Through their love ... which is very unconditional ...*

Yes, aroha is there in all different ways. Not always one, not always in a way that people expect it, but there is aroha. And the aroha here is more than just unconditional. There is aroha through love and there is aroha through tangis. There is aroha through appreciation of work, there is aroha through the students, not only looking towards each other but through knowing each other. As well as that there is aroha within the tutors, the administration people and each group show aroha in a different way. Some may show it through their writing, some may show it through their computer works, but others show it *through their love* for each other *which is very unconditional*.

Q. Can you explain awhi [embrace] in this waananga?

*They are close to you ...*

In this establishment, yes there is. One of the things that I think shows about awhi is the strength of where, say somebody has passed on and they are close to you, it is our strength to walk beside them, and to be beside them, to grieve with them, to laugh with them and to cry with them.

Q. You have been here twice? You did some things in between. What sort of things were they?

*To gain an appreciation of other cultures ...*

I did a bit of home care, working with the elderly people and I did work outside the waananga to gain an appreciation of other cultures outside waananga.

Q. So when you went out working you worked in non-Maaori institutions?

Yes they were non-Maaori institutions.
Q. Could you talk about the difference between the world view of the waananga and what lies outside?

*For not only Maaori people but for non-Maaori people...*

Well probably one of the distinctive processes of what is outside the waananga is that there is positive feelings outside and also negative feelings. One of the positive feelings is that the waananga has been made *for not only Maaori people but for non-Maaori people* and I think that is a positive feeling. I have heard that a lot of non-Maaori do not appreciate that, and I have seen that too. This waananga allows us as Maaori people to move forward with confidence. The other positive thing that I have heard outside of the waananga is the ex-students like myself who have proclaimed waananga’s name outside in universities and polytechs as a good place to attend.

Family members and also good friends of mine who have been here as students proclaim and spread the message about the good things that they teach at the waananga. For example, we had here in 1984, an elderly lady who came from USA. Her name was Toby, and she was 74 years old at the time. She came over from the United States to see what she could learn about New Zealand. So she came over here to have a break from her family. She made a tukutuku panel and a carving under supervision from Waka Harrison. Since then she has spread word outside about the beautiful, positive and unique attitude she found at Waananga. I will never forget her to this day. She said to me that she still remembers the students who were 16 and 17 years old. So this is somebody from the States who at that time was 74 years old. Yes there has been positive feelings over that.

Q. You have talked about the past, you have talked about the present, what does the future hold for you now?

*I want to further my skills...*

*I want to further my skills* in art outside the waananga in places like the Waikato Polytechnic and the Waikato University. I have a vast range of opportunities of applying for schools such as the Waireki Polytechnic Diploma of Arts, and the Degree of Arts at Waikato University. That is for me, that is what I can see for me and myself in 3 or 4 years time. Now that I have gone this far I believe I can achieve that goal.
Q. Is that what you want to do, to put your whole life into your creative arts?

*Learning to put those two feet forward...*

Tane Taylor and Marie Panapa, in their own individual way they have influenced me to move forward and I really appreciate the loving support and advice. Marie said to me: ‘You have got two feet, use those two feet wisely’. To this day I am **learning to put those two feet forward**.

Q. Is there any final comment you might like to make about the waananga?

*I would recommend this place totally...*

Yes probably one of the final comments I want to make about the waananga is this that if there is anybody who wants to apply for these type of courses then the waananga is the place for them. The courses related to computers, visual arts and te reo Maaori. **I would recommend this place totally.**

Q. What would they get here on a computer course, that they wouldn’t get elsewhere?

*The attitude that they will achieve well is present here...*

I think that what they would get here is the achievement of goals, of setting the right goals. Learning to cope with pressure is taught here. **The attitude that they will achieve well is present here.** They have units to set and they will no doubt pass those units and that is one of the advantages to me at the waananga and its people that work here.

Q. So you think that setting goals is best done in a cultural context?

*I can adapt to both cultures...*

Yes if you are in that type of environment that you like the cultural environment then yes I see nothing wrong with a Maaori way. **I can adapt to both cultures,** for example I came through as a Maaori student here, but when I leave the place at the end of the day I return and live with my closest friends who are Pakeha people. So I can adapt and live on both terms that we understand.
Q. So you are truly bicultural?

*Being watchful and to be wise ...*

I don’t know about being bicultural, I just know how to adapt to the environment of both cultures. In some cases it is not easy. I could go on for a long while but one of the other things I have learnt about here at the waananga is observing and *being watchful and to be wise*. That is one of the other things that I have learnt about over the years I have been here at Te Waananga-O-Aotearoa. It has been a great influence on me.

*He kitenga kanohi, he hokinga whakaaro.*

*To see a face is to stir the memory.*

(People unfamiliar with Maaori custom wonder why tears are shed so openly when there appears to be no apparent reason for doing so. Two people, men or women, spend some time greeting each other and it is because both have memories of each other, or someone known to both, that they spend so long greeting each other.)
The Waananga: A Bicultural Dialogue

Marie Panapa is Māori; Arana Collett is Pakeha. Together they coordinate te reo at Waananga-O-Aotearoa. In the following bicultural dialogue they explore the issues of their waananga in the context of their experience and their unique bicultural relationship.

Dialogue between Marie and Arana

Q. Do Māori have different learning styles?

Marie

A Mary Poppins learning style ...

I draw on a workshop I attended twice, one up in Auckland and another in Hamilton, run by the same person. For this purpose, I will call her Mary Poppins, a Mary Poppins learning style. It was enjoyable and I learnt to do a
number of things, how to make things and how to look after my kinesthetic side. I receive information visually, and I heard lots of information and that was wonderful. But I got a weeny bit bored with some of the activities that we were doing but then I thought, that is just me, and there was lots to eat, lots of different foods, lots of nibbles and dried fruit platters etc. and this went on for 3 days. Then I returned again for another 3 days and then again for a further final workshop for another 3 days, and I came out with a certificate.

All the things that I learnt to do on that particular Mary Poppins workshop was to teach me to be a better kaiako [teacher] and to be aware that learners take in information in different ways. Now, I already knew that and a lot of money was paid out to send me on this course and although I enjoyed it I also stayed in a motel and I went out and had a nice meal. The presenter had learnt tai chi in Italy and her master actually gave her this inner strength because, she was only a small person, slightly built. She had also those wonderful skills of the yin and the yang and she knew all about those things and then she passed those onto us and this was going to make us wonderful and I was still yanging out for a cigarette, anyway that was that.

Marie

*In touch all the time with the natural spirituality that surrounds you ...*

I also went to another workshop that was set up by Te Waananga Aotearoa and it was really interesting. It was very much like many other workshops I had attended over the years. It started off with karakia and there was this wonderful informal mihi for everybody where there was a little bit of time taken to familiarise ourselves with the whakawhanaungatanga [relationship] of those people who had come to the hui. Then I was opened once again to the many things that we do naturally, so instead of just doing one task there was the interaction and the dialogue of another time of another people. There is a lot of key things that you even find in non-Maaori groups and non-Maaori workshops even that go on. But in a Maaori one you actually leave the room and you go outdoors and you go to the river or the sea or you pick up dirt, you touch the ground, you breathe the air. All these things mean you are in touch all the time with the natural spirituality that surrounds you. You look out the window now, there is movement, but you can’t see the cause but there is movement. In Wellington there was a southerly wind blowing down there, you are thinking, feeling, doing, sensing all the time. There is a wonderful way of being able to express your understanding, of making sure you understand what you have just been taught or what you have been shown. You have time to do that and the atmosphere changes with the implication of all these things.
You know, for a very deeply spiritual person I find it so hard to describe how I view a lot of things. If my head had a voice, apart from this one, it would be talking to you, talking to people about every moment of my life. I, like a lot of other people, didn’t like talking about spirituality much because that was a lot of mumbo jumbo. I was made to feel it was. Oh that spirituality, Marie are you talking about crystals and things like windchimes, and I would be so hoha [weary] that I would cease further discussion. I suppose I have conditioned myself for so long that I have difficulty with that when I need to talk about it.

In October 1989 in Waikato Hospital two specialists spoke to my husband and our three daughters, in front of me, and said that I ‘wouldn’t see Christmas’ and I ‘would be dead’. And that was shocking, shocking news to our family. The specialists went away and left me with my family and we were in tears and I felt helpless, I felt helpless when I looked at our daughters.

Marie

The five stages of grief in a moment ...

I went through the five stages of grief in a moment. Right through denial, anger and to resolutions in a moment and the following day there was some discussion about going down to the Waikato hospice. They took me down to have a look and said that I could stay there the night. I didn’t really want to but they said it would be better for me to become familiar with all the staff there. I stayed there the night and in the morning I was gone. I was gone from the hospital. Like I say, in a moment I had gone through the five stages of grief the night before. Well this particular night I practiced my anger — not on anybody — but just on myself and I got out of there and I made a promise that I am out. There is no way that this is going to destroy me, no way. I called on everything I could think of in my Maori spiritual inner self to raise me above all of that what lay before me and that has been the energy that has pumped me along. It really, has. It has been a vital part of me that has helped me in my work, that has help me encourage other people never to give up and people can do all the politicking they like, if the whariki [mat] isn’t smooth on the floor someone will trip up and the whole thing will topple. So 10 years down the track in October 1999 I am far from ever leaving this planet and going anywhere else. But a lot has to go back to attitude.

Arana

I remember that day like it was yesterday ...

I just want to mention that here in 1989 when we had a poroporoaki [celebration] for Marie. It was on the huge field and everybody took part. It was after she come out of hospital and I remember that day like it was yesterday, it
was a bloody sad moment for us and you are right if anybody was able to ask me about that day I wouldn’t be able to describe it. You had to be there.

**Q. How does the waananga nourish that ‘Māori spiritual self’?**

**Marie**

*A sanctuary, a spiritual educational sanctuary where learning can take place ...*

Here the most important part of the day is the karakia at 8.30 a.m. Arana and I can sit here and say, it is the most wonderful, wonderful time of the day, as we are all standing around and then the bell goes and we all get highly charged. If people don’t understand this thing called ‘karakia’ [public worship] they will avoid coming in at 8.30 a.m. and will wait until 9 a.m. and wander in the gate. It is really important to explain about karakia at the point of interview. Because everybody has to feel safe going anywhere whether they are coming into Te Waananga-O-Aotearoa or I am going into Victoria University. I need to feel safe, that my back is covered, that I have my support systems in place, that I am aware of what is there for me within that organisation and likewise when people come here. I think a lot of people confuse karakia with religion. They think karakia is religious. Often they won’t ask the tutor but they will go and ask other students, what sort of religion do they practice at Te Waananga Aotearoa. Once they have got over that and they are clear in their mind that this is a sanctuary, a spiritual educational sanctuary where learning can take place without fear of contradiction from any outside sources and they are ready to learn.

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*Karakia at 8.30 a.m. — a wonderful time of the day*
You know Arana and I have a mutual friend who was Arana’s tutor who made the statement: ‘We aren’t human beings on a spiritual journey, we are spiritual beings on a human journey’. Because when this life ends we move on and our spirit moves on to other dimensions, to do other things. This may help to connect how I feel during this very public karakia in Te Waananga Aotearoa every morning. If no one else has arrived at 8.30 a.m, Arana and I are there, or if he is a little late, I am there to carry it on or one of the other tutors carry it on. It does not wait for everybody to arrive, we arrive for it.

Arana

*Nothing is stronger than having a faith within yourself...*

One thing that we do is that we teach them the difference between what Maaori call the whakapono* me te haahi** and there are two different types of fact here. One is the whakapono is the first grace of Maaoridom, so it is faith, but so is the religious one. The big difference being is that the one Maaori practiced before we introduced the Bible which is internal. Nothing is stronger than having a faith within yourself and a faith in what you believe in and all those things. It is your philosophies that are determined by that faith

The religious one is really guided by someone else’s predetermined sets of philosophy which are written down, the reliance on the written word. Once we explain that, as Maaori, religion has got nothing to do with that concept of religion, we are talking about the whakapono and then they are all right with that.

Marie

*A positive step towards meeting the challenges of the day...*

There is just no other way of looking at the day or class ahead without an element of optimism. A positive step towards meeting the challenges of the day. It really, really is. It is really hard for me to dig inwards to describe what it does for me. Often you will find during that time, if you looked at my eyes would be closed but not because you are supposed to close your eyes but I draw on the energy that is around me. I really, really draw on that energy that is around me. And I take it deep inside me. I also feel that simultaneously I am giving out so much more in the same way. Arana may be able to describe this better than me but it is an important time for me. It is important time where I

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*whakapono: individual internal faith

**haahi: leans towards a religious philosophy i.e. faith in someone else’s predetermined sets of philosophy. Usually written.
establish my faith with my ‘Io’, with the supreme being I reaffirm all those things, I reaffirm the beliefs I have of myself and why I am here. Why I am here today. Now whatever lies ahead for me will be met hopefully in an intelligent way that I will be guided by my inner strength. That is what the session of karakia means to me in the morning and then somewhere in there because I am really sort of disconnected at that time.

*This almighty sound comes out* ...

I am irritated by people coming in late and there may be a squeaky door banging, I really am because it interferes with my concentration. But while all this is going on I can still hear what is going on outside of me externally. I can hear somebody announcing to tatou himene [our hymn] or to tatou waiata [our song] and then they will say the name of the waiata. And then there is this almighty sound comes out and often I start those waiata. Arana would say when you are not here Marie it is often quite sad. If I am away ill or I have gone over to the hospital, he will tell me but if he doesn’t tell me, tutors will tell me, students will tell me. I get back to them and I say, ‘Look, don’t depend on me to lead, you lead, you do the leading, you sing, you set the tone’. You see during that time of karakia I am being charged and when I give it back it comes back with a very thunderous charge.

*Throughout my day I am always reaffirming* ...

Eruption of sound and that is why they think, they want me to lead. I have never wanted to be a leader in anything. I am quite happy biding along like everyone else but that is very, very important, I need to reaffirm in a public way, because throughout my day I am always reaffirming, making an affirmation te ariki [Godlike] of who and what I am and thanking him for loving me because I am important. I am important and I have to know I am important and if my tumauki [leader] won’t give me any acknowledgment for some of the things that I have done well that is fine, I can give myself that and that helps me, I hope, be a damn good tutor and a friend to my colleagues. Furthermore, it helps me to have a damn good relationship with others in the wider community. So that time of karakia that is what it means to me. And more often than not my mate over here, he takes karakia, he is the one that stands up the front and lets the song out.

*Arana*

*It is the unseen that explains the story* ...

This raises the question why do we have to be able to justify everything through words or pictures rather than understanding. You see when I take the karakia service, sometimes in the morning there is only a few. I will say
something which may seem funny to those students, I will say, ‘teena koutou te hunga wairua e tau nei.’ If you translate that, I am talking to the spiritual people that are here because there is so few physical ones here, but what I am saying is that although the others have not arrived we are here for them. It is the unseen that explains the story like the kowhaiwhai [painted scroll ornamentation].

What is wairua?...

‘What is wairua?’ — it is a form of energy that Marie was talking about, everything has it. So when I am taking that karakia, I feel surrounded by such a force of energy that nothing can hurt me during the day, it just happens like that. This whole energy comes in and you feel enveloped — like a big kopaki around you, protective, like a korowai [cloak] and you go through the day. That is why we walk with confidence, we have done our karakia and we have got that wairua and we feel that energy around us.

Now I am not a religious person but my whakapono [faith] is strong and same with Marie. You know when I deliver the karakia I make sure everybody in that gallery can hear my korero [talk] and when Marie sings the himene [hymn], she sings the waiata [song] she knows everybody can hear it and we can follow up. Sometimes when I take the karakia, how we can protrude our voice, can never describe the way we feel but the feeling around us is fantastic.

Arana

It is a Maaori thing ...

Yes, it is a Maaori thing because of our kaupapa and what we do here is just like conducting a karakia on a marae. When Marie asks if there is any panui [topics], we ask, is any of our students or any of our members throughout the country in hospital sick and we like to think of them during the day. If there are births we announce it, and everybody can get in and congratulate the person and feel good about it. We use it for all those things. If anybody is in the hospital, we get a little group together to represent us to visit them.
Announcement after karakia — good news — the extra funding for us has been approved

Marie

*It takes the sting out of the positiveness* ...

We try very, very hard to not use that as a platform for anything negative or political. So if anyone has stolen any property (which is really rare in Waananga) theft and defacing things is rare here we try to avoid those announcements because *it takes the sting out of the positiveness* at that time.

*Karakia must never wait* ...

We have in attendance, on a bad day, 40 to 60 people. On a good day we would have 100 to 120. What often happens is that the bus from Ngaruawahia which picks up students along the way, more often than not arrives late at about 8.35 to 8.40 a.m. It is no fault of the driver, it is just the way it is. Then you get a lot of students troop in and that’s when you get the door swinging and banging and phones ringing and all the distractions. But *karakia must never wait*. There is a time and everybody must associate the beginning of the day, this is what it starts with.

In te reo Maaori anyway the old people used to start their day at 4 to 5 a.m. with karakia. That set them up for the tasks for the day ahead and then at 7 p.m. they whakamutu [finish] and into the night and that part of their lives had finished. So we take that same analogy and start at 8.30 a.m. and in the afternoon often different karakia to conclude the day.
**Arana**

*That is a wonderful time of the day ...*

The morning one is a collective one, the afternoon one is an individual one in the class. Karakia is at 8.30 a.m. Because what you have to realise is that it is also encouraging good work ethics. The day begins at 8.30 a.m. and they are expected to be on site at 8.30 a.m. We ring our bell and then anyone plays hide and go seek well they all come running because sometimes they don’t hear it. And **that is a wonderful time of the day** because, when the bus is late or students are late, we are having our karakia to cover them too.

**Marie**

*Learning the art of speech making ...*

It all comes back to Maaori. It is a big challenge for students trying to come to terms with this different language that is being spoken at this time. The other thing it is a good platform for people who are **learning the art of speech making**.

*The person conducting karakia is learning the art of speech*

The informal speech making where a young man will step forward and he will thank the person who has done karakia and he will go to informal mihi [speech] and he will announce his waiata [song] and everybody hears that and he finishes off his mihimihi. Then the person who is taking karakia will come forward and say ‘Are there any announcements?’.
It is good. Each tutor and his or her programme has a responsibility of learning the process of karakia and they each have a turn to stand in front of that whole gallery and deliver the korero.

Arana

I want every available male ...

Our karakia is conducted in Maaori and it has a Maaori flavour because we, as Pakeha, people don’t do that. But it is irrespective to us whether it is Maaori sick in hospital or a bereavement or a Pakeha bereavement or sick in hospital. Look we had a Malaysian lady working in our office. She had a big mansion in Te Awamutu. We hardly knew this lady, she had not long been working for us. Her husband was in Singapore setting up this business and he lost $700,000 in a business venture, with a Maaori organisation, in King Country lamb — but we won’t talk about that. So anyway while he was away in Singapore a mortgagee came and took the house. She was given a letter, 24 hours to get out of that house. And it was such a shock to her. She came in here and told Rongo our CEO, ‘What do I do? I have got 24 hours to get out of my house’.

What does Rongo do but he rings up one of our campuses tells them I want every available male in the organisation down to that house, bring all the furniture trucks and trailers. Some of us went over there and by the afternoon the whole house was empty — three- to four-storey house. Because the next guy bought this house unseen, he was going claim this and claim that and claim that, so we got everything out.

Get a massive amount of learning and self esteem ...

So all those boys over there had never met this lady but they worked from 9 a.m. to 10.30 p.m. to help this lady out because she was part of this organisation. Nothing for it. And the next morning we went around there, just to tidy up, and the police were there. They had locked all the gates, locked some of our vehicles in there and luckily we had got in there and got all the stuff out of there and the lady was all right. It is all about total acknowledgement, awhi [embrace] to take on board some other persons’ problems and try and help where you can. It is all a better environment. Where everybody helps everybody else man you would get a massive amount of learning and self esteem.
Q. What do you mean by tautoko?

Marie

*Be a pillar for him so he doesn’t stand alone ...*

I was asked one morning if I would go down to the District Court, there was a young man there on a charge. Now the mere fact that I was down at the courthouse with him was interpreted that I actually supported or condoned what he did and that is not right at all. It was hopeless me explaining that I was merely there to lend support to the man. So that he doesn’t stand alone. I don’t condone what he did. But I was there because there was nobody else, just to *be a pillar for him so he doesn’t stand alone*. You see there lies another thing. A lot of people can’t see that. If you go to a courthouse then it looks in some ways as if he is right. It wasn’t like that at all, and I didn’t approve of any of the stuff he did at all. I don’t see why I should have felt whakama [embarrassed] by the fact that I was there. You know it was these simple things. The little things that make life difficult if people don’t understand the true meaning of tautoko [support].

*Once again the voice and wisdom of Marie is sought*

Arana

*You do it because there is a need ...*

Because this lady’s husband lost money, and went down the tubes, it doesn’t mean to say that because the boys went over there to help the wife that they were happy about him losing the money. Not at all, *you do it because there is a need*, this is the whole thing of Maaori, that isn’t understood.
Q. Do people find it difficult to understand ‘things Maaori’?

Marie

*Husband belongs to a big family ...*

I think you only have to go and ask many people in a relationship or marriage, when one partner is Maaori and the other partner is non-Maaori. Many of those marriages often break up. When the question is asked, why did you break up, apart from the major things like finances, or affairs, but get away from all that and look at, it may be some of the hard things that partners had to put up with in that marriage. I know a lot of non-Maaori people who can’t really come to grips with the fact that the *husband belongs to a big family* and he shares himself with his big whanau, the partner can’t understand that. She wants him for herself, not to be shared around, or he wants her for himself and things don’t ride smoothly. There has to be a lot of forgiving, a lot of understanding from two parties to make it work.

Arana

*Humanity must come first ...*

Take the salary review panel, setting up a salary review panel, to decide whether or not applications for salary increases are approved or not. One option was to put those staff from outside Waananga sitting on that panel. Some thought that was a good idea, but we decided no way because how could somebody from outside a unique organisation that is not part of it know what we go through every day? Because there are criteria that are set down that are not included in the decision making, the daily things that we go through and it is entirely separate from any other institution outside. So really we are looking for a panel who would fully understand what we tutorial staff have to deal with every day because it should be taken into account, the human stuff, and goes back to that waiata Marie talking about. Now if you look at learning institutions, once you take the humanity out of learning you are not getting much learning. I think that more humanity needs to be put into environments. Especially where you want people to build up self-esteem and confidence in themselves and go out and make a better person therefore making a better country and a better world, *humanity must come first.*

*Spend all their day in sheer amazement and learn nothing ...*

When I had to go to school to talk to young Maaori getting into trouble, I would go walk into the classroom and I would see the teachers in there saying ‘righto class this is it: blah, blah, blah, blah’. Nevermind a ‘Good Morning’ or ‘Good Afternoon’ or ‘How are we all feeling today? Alright?’ None of that goes on.
The poor kids are sitting there. Before they even fathom what is going on it is all over. They are onto the next one. The same thing happens again and they **spend all their day in sheer amazement and learn nothing**. My wife was telling me that when she goes to university and she comes home with an assignment. I can see what the words say and I say to her when she wants a bit of help, what exactly are your lecturers wanting you to achieve in this assignment? See that is the question, what does he actually want, that is the words, ‘what is the philosophy behind it’? More often than not she’ll answer, ‘Oh I don’t know’ and I say to her, ‘Well why don’t you go and ask him’ or, ‘we haven’t got time, we have tutorials but not necessarily with that tutor’. ‘Ask him’. ‘No, he hasn’t got time for that’. You know he might have 200 in one lecture.

There was a big Maaori guy there. He went in the other day and asked for his marks. He was sitting in there and feeling dejected. He had failed and he was in there to tell the lecturer he couldn’t carry on with his BA. I felt so much aroha for that guy and wanted to say, ‘Well come and do your Master’s at the Waananga’ but we weren’t offering Masters. But the lecturers haven’t got time to sit and talk to you.

**We make time for our students ...**

What we do, **we make time for our students**. We make our smokos and lunch hours available, if there is a problem they come and let us know. We do this for two reasons: one, so that we can help them and, two, that when the assignment is due in on that day we are not standing over them saying ‘Why haven’t you done it? Where is it? in front of all the class. We understand the situation, so they feel safe and they come to class with what they have done. At least by taking that stance they are doing something and they are learning something, they are improving something. They are not finished but they have done a hell of a lot more then than what they have ever done before. To them it is a big achievement. And future assignments, you get a bit more and a bit more.

**Marie**

*If we don’t all paddle in the same direction ...*

Lets look at the naming of Te Waananga-O-Aotearoa. Te kuratini o nga waka. We have this one canoe which is Waananga. **If we don’t all paddle in the same direction**, the waka is just going to go in circles or not go anywhere at all.
They mihi to the waananga ...

If there is a tangihanga (funeral) around we quite often take a group, we go to the tangihanga and when people see us now they don’t mihi [speak] to us, they mihi to the Waananga because we are there.

We wanted to give a lot back ...

Recently David Lewis’s mother-in-law passed away in Gisborne. Now his mother-in-law and her late husband ran the only undertaker’s business up that coast. Now Arana myself and Cheryl, were the three who went to that funeral service. They couldn’t thank us enough. She said you travelled all this way, thank you so much, thank you so very, very much for coming. You didn’t have to do it. Of course we didn’t have to do it, we wanted to do it. We wanted to do it because her husband David is in our organisation and he has given much to us and we wanted to give a lot back.

One of our presenters today in the workshop lives in Raglan on the Coast and Marion [David’s wife] teaches at the Raglan Area School. That jolly school, the kids were given the day off and all those teachers travelled to Gisborne to give tautoko [support] for that tangihanga [funeral] to tautoko to help Marion with her loss because a loss to us is important and to acknowledge the people, the families and the grieving, and we go with our aroha, awhi from the waananga.

We do it irrespective of culture ...

And that was a Pakeha death not a Maaori one, so we do it irrespective of culture.

That’s is how they live and think ...

They were asked to grieve, too, for recent losses that we have suffered. That is how we get through it and an opportunity for us to grieve again. We have met people locally and people outside our organisation who say ‘Oh fancy going all that way, what a long way to go for that’. That’s is how they live and think and it is OK for them to be like that and stay like that, but we wanted to be there.
Q. What else is distinctive about Maaori learning?

Because of Maaori philosophy it is the unseen that is real ...

In our Pakeha education system we don’t allow any free learning to develop. Maaori have a more natural learning. There is a lot of humour in Maaori learning, if it has no humour it is not Maaori. Because of Maaori philosophy it is the unseen that is real. What the unseen is when it comes to learning is what we have in here (pointing to his heart). We can’t see what is in here. All learning starts from in here. In a Maaori environment I know you can sit on a marae and once you become in tune with what is happening you are learning. We laugh at things that other Pakeha don’t, like a person falling over, we laugh when we know that he hasn’t broken a leg or anything but we laugh too also because there is a lot of learning. Maaori talk about the ihi [power, authority] and wehi [safeguard] in learning, well he just got some wehi and next time he walks down those slippery stairs he is going to have a bit more respect for what is under his feet.

Let free learning develop ...

But what I am saying to you is that Pakeha learning institutions try to pour the knowledge in and Maaori learning style is to naturally let the learning develop from within. I believe that is a major difference. This is why our kaupapa Maaori is so important to our learning environment because we let free learning develop rather than try and push it in — we don’t want learning to be pushed in there we want it to come out to benefit that person.
We work very hard at providing for each individual learning style but not necessarily assuming that every person is a feeling person. Now you can have a Maaori and a Pakeha and you can deliver to those two people in two different ways and you get two different results for the same style. Well I am saying if you have a Pakeha person here and a Maaori here, if I try and deliver from a Pakeha perspective on the assumption that everything that is real is touchable and can be defined by logos, then that person might learn — but the Maaori person will not. But when I come from a more natural perspective (now remember every person is a product of nature), when you come from the natural perspective you both can learn.

Marie

Maaori didn’t have the written word ...

Maaori didn’t have the written word. Everything in their learning was designed to be art, the art of waiata, history, stories, myths were all related and handed down through song and korero. If you walked over to the whaikorero room [classroom] there are many young men and many young men who have been here prior to this class who have very, very poor literacy skills, very poor and very low, can hardly read and write. And you ask any one of those young chaps to tell me the story about that poupou [carvings] and they will not only tell you the story they will be able to tell you the whakapapa [history] of that poupou. And how do they know all that? Well they have been told it or they have recorded the information on a cassette tape because they can’t write.
Expressing an understanding of his learning through another creative way ... 

In the process of carving they have really, really, consolidated that information and they have learnt everything about the tipuna [ancestors]. This is what happens. If we give the learner an opportunity of **expressing an understanding of his learning through another creative way**, you get a better result because 12 months from now you can ask him about the same thing and he will tell you and 12 years from now he will tell you. But 12 months ago I can’t tell you what somebody said in a workshop or in a professional development course that I might have gone elsewhere to attend. I can’t tell you half of the things that went on there because I was probably was nodding off to sleep! Because you sit and sit and you are listening and listening and someone is up there talking and if you are a person like me who enjoys ‘hands-on’ things, I like to be involved and have a very practical sense and that is how I learn well.

Q. Do you use a practical delivery in the classroom?

Marie

Anything to do with another culture ...

I need to do it in the classroom. I have to do that in one classroom, because of the eight students I have, seven have come through Workbridge and some others have severe intellectual conditions. There is just no way they are going to sit at a desk. I am not going to talk and talk, they won’t learn. I have to find another way. So I do the learning through practical delivery, anything to do with another culture. At the moment they have to design a ceremonial costume of another culture. Some have chosen ancient Greeks and so on and so forth. How do they get the information because they can’t get it from the library and read it all? So I set up a buddy system and have a cassette recorder which they can play over and over and over because they are to be assessed next Monday so that is why they keep popping over. That young chap who keeps coming to the door, is a recovering heroin addict. Those are the things I charge myself in the morning with karakia and I can face that. And so it has to be practical application of information otherwise it is hopeless Waananga wasting their money on me and I am wasting everybody’s time.

There are many ways to learn, not just one, as we are familiar with when we all went to school, unless you had a one-in-a-million creative teacher. I had a teacher called Barry Metcalfe. He was a wonderful teacher. I had him in Standard Two. He went home to my Nanny and he told my Nanny, I hit Marie’s fingers with a bit of supplejack today because she has got a lazy brain. Of course Nanny thought he was (a) a horrible person because he hit her mokopuna and (b) he was a pretty alright chap at the same time because he had
the decency to go and speak to her. What he was saying to her was, I know Marie has had a different background to most of the kids in her class (see I couldn’t speak English when I started school) so he wanted her (and she couldn’t speak English at all and thought why does he come to our house to growl) and the message he wanted her to receive was, ‘In your way can you find some method of getting Marie to be serious’.

Arana

Maaori are hands-on people ...

A perfect example of how we assume things about Maaori learning styles is, we say Maaori are hands-on people. That’s a nonsense. Maaori excel at hands-on things because they are allowed to show what they can do. You take machine operators. They always say Maaori are the best operators, and they are. Best heavy machine operators in the world, I would say, would be a Maaori. Not because he is necessarily a hands-on person. Because he has been able to get in there and show what he can do, he becomes good at it, and they do. They can do that in any area provided they are given the opportunity. We assume that Maaori are kinesthetic. They have to have touch, touch, touch. That is an assumption that we make as Pakeha but Maaori can excel in any area provided they are given the chance. We have to change our way of thinking.

You see have a look at the School Certificate system. We try and justify or attest to a person’s intelligence by the written word alone. Now how disgusting is that. How dare we, in our system, dare to say that it will be the written word that describes how clever and intelligent that person is. If he can’t read or write he has failed his School Certificate. But there will be a person in that room, undoubtedly and more than one, who cannot pass that written exam but who would be much more intelligent than anybody who can read and write in their own way.

Marie

Make the presumption ...

A lot of people the world all over make the presumption you see that if you are Welsh you can sing, or if you are Maaori, you can play a guitar. That is a load of rubbish. You are working on assumptions.

When Arana and I along with David Lewis were involved with the development of accelerated learning for Maaori, there was a lot of scoffing going on to us from the deputy principal from the neighbouring college and others about how ridiculous can you be, having classical music playing in the background and this relaxation nonsense, how can that contribute to more
positive learning for students? There was no willingness to give it a go. About 2 years after that, in the television, radio and paper there was an accelerated learning training session going to be held somewhere. Then it went, hey look at that. It wasn’t long ago that everyone was saying what a load of rubbish, now they all jumped on the bandwagon.

Something that is a little different ...

The problems lie in that coming to grips with the understanding of something that is a little different from a culture that we are. So if I was a Chinese person my cultural values are done in a particular way and someone who is trying to look in the window at these differences and try as best they can to comprehend them and try to understand them and apply them with the same kudos or the same mana that culture deserves. Likewise when we had a principal over here, he is now retired, over at a local college. It didn’t matter what you said to him he would never take himself out of the horrible, horrible, derogatory way of saying ‘Tena koto, tena koto, tena koto, katua’. Lots of people were there to help him and lots of people were there to growl at him, lots of people were there to caution him but he couldn’t see the importance of why he should bother. I have the school with a role of 1200, my job is to come over and meet these people if I must and I have done that.

We don’t become open ... then we are still going to carry on offending ...

The number of people he offended, powhiri after powhiri after powhiri. You always think of two things when you leave a marae. One, you always remember the wonderful kai when you go and maybe some annoying performance of the behaviour of someone. People always went away from that college remembering that man. There are lots of people in our society who are like that and they come from all different cultural backgrounds. Now if we don’t give, if we don’t become open, flexible and respectful then we are still going to carry on offending, upsetting. Because if I offended you both you certainly wouldn’t want to see me again next time. There is just no way. There is something in your eternal outlook to tell your mind, ‘Wipe her off, waste of time with her, can’t make any inroads here’. You see is that going to be the answer. Doesn’t solve anything, does it? We have just left somebody else festering and goes back to what we have spoken about, talking and attitudes.

Arana

Prepared to change their attitudes ...

If no one is prepared to change their attitudes then nothing will ever change for the better. You know we spoke before as to how we look at it and we are talking about how we relate to the deed in the person because under there,
there is that taonga [gift] and the pounamu (greenstone) and it all comes down to attitudes. Individual attitudes, not group attitudes. If every individual was to take a change of attitude for the better then what a beautiful world it would be. Until that happens no matter what we talk about in relation to unemployment and to wars and to poverty, it all comes down to attitudes because that is what causes it.

Q. **Attitudes are important for unemployment?**

**Arana**

_The jobs are there but it is the way people treat people ..._

Talking about unemployment, I don’t think lack of jobs is the biggest problem. We know all about technology and all that, but the problem is people’s attitudes. You see when new initiatives are set up that can create a lot of jobs, bureaucracy steps in and says, no you have to go through the red tape. But what we have done, and we have proved it right through all our organisations — one of our campuses in Mangere had a student and I know her very well as she happens to be one of my nieces. We were offered five scholarships and we had the prospect of five scholarships or we had the prospect of five scholarships in the United States (this was 4 years ago) and this niece of mine was one of two sets of twins so she had three sisters and two brothers and it was hopeless. The father was always working and had no time with the kids and the mother was suffering from an illness. So her schooling was not very good. But she went to Mangere and she became a top student. The manager was going to recommend her for one of the scholarships. What did she do? She went out and got a full-time job. I saw her car down at my daughter’s birthday and it was a neat looking car. I haven’t got a car that good. She said no, **the jobs are there but it is the way people treat people**.

See now a lot of people can’t read and write. We know that story. They can’t apply for jobs but, providing there is a job there for everybody, providing that they have got it in here and they feel a need to go out and apply for it. That might sound strange but you have only got to look at all our students who get jobs who come back to us. One person I know is a perfect example. Couldn’t even read or write, went through school and couldn’t even say boo, couldn’t even keep herself clean. Now she has a full-time job and never been happier in her life, because people look up to her as a person. There are jobs for everyone but people have to feel good about wanting to go to apply for them because irrespective of what you lack here you make up for over here (within).
Q. Why do we need a waananga?

Arana

‘Why do we need a waananga?’...

There were a lots of people who have objections about ‘Why do we need a waananga’? Why when we have already got a successful education programme in place at the universities, polytechs and schools. You know a pupil that is blind and they don’t want to know anything about trying something out. You know if something doesn’t work you always find another way. If your car won’t start you don’t give up, you say it is the battery, is it the petrol, the spark plugs, you just don’t give up on one option. There is too much defeatist attitude with a lot of people you know and they don’t want to try something new. I mean waananga isn’t new. The only thing that is new about it is that it has established itself in a building with a name but it was always there.

Arana

We would lose our waananga status ...

We would lose our waananga status if we call ourselves a university but the university can’t lose their status by calling themselves a waananga. Now how obnoxious is that. You see there is a big difference between us, the waananga, and the university, as you probably know. But they have no right in Waikato to use the name waananga because they are not a waananga, they are a university.

If we use the term ‘university’ we can get our tertiary status taken off us. Because true waananga operate on kaupapa Māori, first and foremost, as opposed to the university which doesn’t. They have a Māori Department but they are taking the title, and they are allowed to, but they shouldn’t. We are having a look at making them take it off, but we are not allowed to call ourselves a university.

Marie

If you give a bit of tokenism ...

In our organisation the hierarchy structure has been reversed so our CEO isn’t at the top and then above him the Tertiary Council. He is way down the bottom. The people who are up top are the students and we work for those students so it is important to know that. You see, policy makers, be they in business or corporate organisations, in politics or whatever they have made good, are not effective at trying to secure relationships. You know when it gets close to Waitangi Day and so on they go on about the biculturalism and how we
are one. It is rubbish, it won’t work up there if the very, very essence, the very pulse of values are not taken seriously. If you give a bit of tokenism, Māori people are not dopey, they can see through that, it just doesn’t work. You take the marae situation. The old kaumatua is sitting on the paepae [distinguished seating arrangements] and the kuia [mature women] are close by, if things are all right around the back, meaning the cooks and all those maanaki [important] things then everything will be perfect up front. You don’t have to have a kaumatua running back checking up to see if the pots are boiling and the kai is ready and if you have got enough meat and so on, who is going to pay for it. They know, they just instinctively know and that’s why things go perfectly around the front of the marae.

"Still in deep discussion"

**Arana**

*It is the food that people remember ...*

That is the perfect example of how our philosophy is. When people go to the marae, as you people know, it is not how good your marae is that people talk about, it is not the korero of the kaumatua, it is the food that people remember.

It is very easy, you see Māori had it right, and the kaumatua acknowledge it, that although those people may only be the cooks, they are holding the mana [authority] of the marae through the korero. That is one beauty we have here. Now if the large corporations got that philosophy right they would get a lot more productivity out of the employees. Because when people go into the work force they think they are just numbers, and they are. You know you have to
clock in and you are number 23467 probably the card hasn’t even got your name on it, just your number. But you know ordinary people in New Zealand think that, that we are just numbers.

Marie

Cultural differences ...

I think also too another big obstacle that we face and this has been for decades is cultural differences. Our whanau from the Polynesian islands coming over here to Aotearoa to work, have a different attitude to meeting people. They have different ways of negotiating a simple interview. I recall seeing a video some years ago, late 1980s and it was job situations where the employer was using those simple phrases. ‘When you want the machine to stop, bang here.’ That was interpreted by the young island boy as bang, you must have to heavily come down on this button. There was these cultural differences all over the button. There was subtle cultural differences which became major obstacles for many, many people and likewise in the employment sector, in hospitals, in schools. You know, looking a person in the eye.

See today’s generation they like wearing these freaky looking shades and they won’t take them off. When we’re here in waananga we always say during a powhiri that those things must be removed because when you talk to somebody you have eye-to-eye contact. Everything must be transparent. So the interpretation of those cultural traditions have imposed a lot of problems. I mean even with some of the people who have worked in administration within our own organisation have had to learn and understand that there are certain things that we do and they are done in a different way to how we do the same thing in our western society. So if there is an intolerance to the differences you have got a big problem.
The Inquiry Story (Part B): The Findings

As stated earlier, the findings are an attempt to summarise the reflections ('theories') of the knowledge-carriers, within the framework of Werner Ulrich’s Twelve Critical Questions. The same questions are asked of the knowledge carriers in both the is mode (the way they saw the institution as being now) and the ought mode (the way they thought it ought to be). The purpose of this comparison is to expose for critiquing the gap between the real and the ideal (in this case in adult tertiary education).

Mirror effect: waananga as ideal

Our first surprise in using this methodology was that, in a transcultural context, these methodologies were subject to the ‘mirror’ effect. Our knowledge carriers saw the waananga as a reverse or mirror image. They saw the waananga as an ethical, quasi-ideal form (the ought) as against mainstream institutions (the is). In this bicultural frame, therefore, the is/ought polarity becomes ought (waananga)/is (mainstream). This format is used throughout this section, although the contrast with mainstream institutions, such as universities and polytechnics, is only occasionally drawn. In the mirror effect the major focus is on the features of the waananga itself. The knowledge-carriers’ response to Ulrich’s question opens up the critical norms on which the waananga, at least in their view, is founded.
The first question: Why do it?

The first set of questions explores the source of motivation. It seeks to answer the most basic question: Why bother?

<table>
<thead>
<tr>
<th>Source of motivation</th>
<th>Ought (waananga)</th>
<th>Is (mainstream)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Who is the client?</td>
<td>100% of people all cultures second chance = first real chance fallen through 'cracks' unemployed</td>
<td>top 5% academic achievers</td>
</tr>
<tr>
<td>2. What is the purpose?</td>
<td>Help students' personal development (learning from within — unconditional love) Employable and ready to apply for employment Contribute to whanau/iwi/ hapu/society Alternative emancipatory model</td>
<td>Defined by own family tree</td>
</tr>
<tr>
<td>3. What is the measure of improvement/success?</td>
<td>Focus on students (inverted pyramid) Students proud, confident Speaking Maori/te reo Culturally confident Employment gained Students returning</td>
<td>Focus on curriculum</td>
</tr>
</tbody>
</table>

This table summarises the perceptions of the knowledge carriers concerning their experience of both the waananga and mainstream tertiary institutions. Though it is not the purpose of this inquiry to define the mainstream, the contrast is useful to help define a waananga.
**Waananga: a home of learning for all?**

The most surprising finding is that this waananga, though based on a Maori kaupapa (philosophy), is not solely for Maori, but is for all people.

This waananga is not merely pan-tribal, it is also actually and potentially pan-cultural. To some degree, waananga is defined as an *alternative emancipatory model of tertiary education*. However tentative or exploratory its thrust, this assertion is potentially extraordinarily radical. It overthrows our current perception not only of waananga but also of the country’s total tertiary education system.

**The second question: Who does it?**

<table>
<thead>
<tr>
<th>Critical question</th>
<th>Waananga</th>
<th>Mainstream</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Who is the ultimate decision maker?</td>
<td>Council, CEO, together with academic staff (includes students’ representative)</td>
<td>Education authorities</td>
</tr>
<tr>
<td>5. What resources do they control?</td>
<td>Academic board and staff control all resources</td>
<td>Resources are obtained from outside</td>
</tr>
<tr>
<td>6. What resources are not controlled?</td>
<td>Lack resources, Recycling principle.</td>
<td>More resource rich</td>
</tr>
</tbody>
</table>

The principle concern here is the lack of resources. This ‘recycling’ approach is a very distinctive feature of waananga (based on koha), and a key element in their business style.
The third question: Who plans it?

<table>
<thead>
<tr>
<th>Critical question</th>
<th>Waananga</th>
<th>Mainstream</th>
</tr>
</thead>
<tbody>
<tr>
<td>7. Who designs the waananga?</td>
<td>Waananga (autonomy) Consensus process</td>
<td>Ministry?</td>
</tr>
<tr>
<td>8. Who are the experts?</td>
<td>Collective process</td>
<td></td>
</tr>
<tr>
<td>9. What assurance is there that the design will be implemented?</td>
<td>Maori own worst critics Continuous monitoring Students keep coming back</td>
<td></td>
</tr>
</tbody>
</table>

The autonomy of the waananga ensures that the design represents valid or kaupapa Maaori governing norms.
## The fourth question: Who is left out of it?

<table>
<thead>
<tr>
<th>Critical question</th>
<th>Waananga</th>
<th>Mainstream</th>
</tr>
</thead>
<tbody>
<tr>
<td>10. Who is involved?</td>
<td>All involved in the support of everybody: awhi (embrace) and tautoko (support).</td>
<td></td>
</tr>
<tr>
<td>11. Who is affected but not involved?</td>
<td>Wider community/institutions Waananga working closely with this community to be more accepting of students and the structure of waananga.</td>
<td>Programme and curriculum?</td>
</tr>
</tbody>
</table>

This question catches the ‘mirror effect’ in that it is the affected (in the mainstream) who are involved and whose world view is represented in the waananga. The major problem is also reversed — that is, how to win support and acceptance from those represented in the mainstream system. This is both a cultural (bicultural) and a political issue.
Cycle of aroha

To explain what we see as the Maori strategic system we have developed what we called the ‘Cycle of Aroha’ (based on Karl Weik’s enactment model). Though based on the experience of Maori funeral directors we have found it to be a robust model. It clearly applies to the experience of these knowledge carriers. We have added two concepts, awhi (embrace) and tautoko (support) in this second draft of the model:
The audit: model of critical and cultural consciousness

Russell Bishop’s Model of Critical and Cultural Consciousness provides an ideal audit for this inquiry. Bishop constructed his model to fully ensure that the principles of the Treaty were put into practice in research. We use and adapt the model to audit at two levels:

1. the inquiry process we used

2. the waananga as presented by our knowledge carriers.

To do this we answered in detail the question set up in Bishop’s Model on the following page. Our summary deals only with the major points.

Is the inquiry process critically/culturally valid?

Interestingly, we found that Bishop’s questions had already been incorporated into the principles of our own draft protocol. The draft Protocol used in our research process is based on six critical principles, each of which links with Bishop’s six critical concerns:

1. the knowledge carriers are the principal researchers (representation)

2. the knowledge carriers control the knowledge (power/imposition)

3. the stories of the knowledge carriers are valid (representation)

4. the research is for the benefit of the knowledge carriers and for the Maori community (benefits)

5. Maori mentors guarantee cultural safety for the knowledge carriers and the research facilitators (legitimation)

6. the research facilitators are accountable to the mentors who also formally initiate the project (accountability/initiation).

The protocol, as a living practice rather than just a document, ensures that the major questions raised in Bishop’s model are answered in ways that protect the knowledge carriers, ensure that the inquiry benefits the community, and that it supports Maori language and cultural aspirations. Publication ensures that the inquiry process, no less than the knowledge gathered in the process, is ‘open’, ‘public’ ‘without disguise’ (the meaning of ‘Tumatanui’). It is open for all to make their own judgements.
A MODEL OF CRITICAL AND CULTURAL CONSCIOUSNESS

INITIATION
- Who initiates the project?
- What are the goals of the project?
- Who sets the goals?
- Who sets the research questions?
- Who designs the work?

ACCOUNTABILITY
- Who is the researcher accountable to?
- Who is to have accessibility to research findings?
- Who has control over the distribution of knowledge?

BENEFITS
- What benefits will there be?
- Who will get the benefits?
- What systems of assessment and evaluation will be used?
- What difference will this study make for Māori?
- How does this research support Māori cultural and language aspirations?

LEGITIMATION
i.e. what authority does the text have?
- Who is going to process the data?
- Who is going to consider the results of the processing?
- What happens to the results?
- Who defines what is accurate, true and complete in a text?
- Who theorises the findings?

REPRESENTATION
i.e. an adequate depiction of social reality?
- Whose interests, needs and concerns does the text represent?
- How were the goals and major questions of the study established?
- How were the tasks allocated?
- What agency do individuals or groups have?
- Whose voice is heard?
- Who will do the work?

Kaupapa Māori Educational Research

Bishop, 1999.
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Adapting Bishops’s model for waananga, the waananga stands out clearly as a bicultural or kaupapa Maori enterprise. The six main questions are answered in their own terms:

1. Power: Waananga are autonomous.

2. Initiation: Initiated by Maori (iwi), and have a kaupapa Maori foundation, but have pan-tribal and pan-cultural (for all).

3. Benefits: For Maori people (potentially all), self-assessed, supports Maori cultural and language aspirations.

4. Representation: Represent their own concerns, goals, interests, speak with their own voice. Able to represent all cultures.

5. Legitimation: Autonomous, developing own business (educational) philosophy.

6. Accountability: To Maori people (through iwi and other authorities), to government.

As the waananga become increasing drawn into the mainstream (through offering degrees) their major challenge will be to preserve their cultural foundations. To do this they may need to challenge NZQA, or seek their own accreditation process, if this cultural uniqueness is to be preserved and developed for the benefit of all people.

Russell Bishop and Michael Cash at Waikato University
Ideal Model for New Zealand Tertiary Institutions

A possible new model for New Zealand tertiary educational institutions emerges from the theoretical reflections of our knowledge carriers. The major features of this alternative bicultural (kaupapa Maori) model were clearly sketched in the application of the is/ought dimensions of Ulrich’s critical systems methodology. There the Waananga was seen as the ideal (the ought) in contrast to the perceived culturally and ethically deficient model of mainstream institutions (the is). To come to terms with the features of this ideal model, we have adapted a mapping device (first used by Mitroff and Linstone®) which sees every issue or problematic situation as involving four domains: technical/scientific, organisational/systemic, social/cultural and spiritual/ethical. The explicit and implicit claims for excellence or special strengths or systemic competencies or added value are recognised for their contribution to each quadrant. In this map the theoretical claims of the knowledge carriers reflect the holistic approach evident in their stories. Each quadrant is important. No dimension is ignored.
The four quadrants: how wananga add value
The four quadrants: how waananga add value

A. Technical/scientific strengths

1. Strategic strength: the ‘no fail’ focus.

An emancipatory and ethical/equity focus of a ‘no fail’, ‘no human waste’, quality educational system challenges what appears to be the narrowness, inequity and ethically deficient strategies currently accepted (‘for 100%, not top 5%’).

2. Conducive/experiential educational strength

The blending or interweaving of student personal and academic development (often called ‘conducive education’) is based on a ‘learning from the inside’ philosophy (as against the common ‘jug and glass’ concept of learning).

B. Organisational/systemic strengths

3. Quality design

The ‘inverted pyramid’ organisational principle in which the student is at the top of the pyramid (and the CEO at the bottom) challenges the hierarchical principle apparently entrenched in mainstream institutions.

4. Operational efficiency strengths

The innovative and inventive operational practices which enable the funding dollars to be stretched by a blend of recycling of materials while actively also ‘recycling’ unemployed into self-employment (for example, students involved in construction of recycled buildings being set up as companies on completion) demonstrate the efficiencies possible under this new model.

C. Social/cultural strengths

5. Cultural openness

The ideal institution proposed is (like the waananga) one which is open to all cultures and one that consciously and consistently creates cultural awareness.
6. Maori cultural basis

The possibility of a total tertiary institution based on manatikanga (Maori custom and belief structure) is endorsed in the waananga system (as against the ‘Maori Studies’ or separate Maori ‘sector’, ‘segment’, ‘school’ or ‘faculty’ currently operating in mainstream teaching and research institutions).

7. Specialist skills

The claim to specialist skills in working with the unemployed, disadvantaged, people without formal education, setting aside the curriculum where appropriate to allow personal and cultural growth to take place, suggested unique social and cultural strengths.

D. Spiritual/ethical strengths

8. Pastoral core competence

In this model all are involved in the support of everyone else, (especially those in weaker positions) through awhi, tautoko and aroha, as against the process of ‘weeding out’ weaker students which is common in mainstream institutions.

9. Spiritual/inspiration infrastructure

The waananga is seen as setting in place the spiritual and inspirational basis of learning (for example, karakia) — an area singularly absent from mainstream institutions.
10. Global leadership

This model proposes an institution that is dedicated to weaving a web of understanding among all the peoples of the world, especially indigenous people. It would be a direct and proactive institution in the area of global cultural understanding — a bold, inventive strategy for promoting peace, cultural survival and cultural interdependence.

Model of a bicultural tertiary institution

From these claims it is possible to sketch out the main features of an alternative, or bicultural, or emancipatory, or ideal model (below). One such model is offered here to promote critique and dialogue.

A bicultural educational institution is one that:

• is open to all, failing no one

• interweaves personal and academic development or ‘learning from within’ (experiential/conducive)

• is student rather than system focused

• is active in the employment of their students

• is culturally inclusive

• is based on manatikanga (Maori custom and belief structure)

• specialises in facilitating the learning of the unemployed, the disadvantaged, those without formal qualifications

• gives comfort (awhi), support (tautoko) and unconditional love (aroha) to ensure personal and cultural safety

• is inspirational and spiritually based

• weaves a web of understanding for all peoples (especially indigenous people).

Outline of a bicultural tertiary institution
To weave a web of understanding throughout the world

In this inquiry we gathered stories, modelled a bicultural dialogue and explored new bicultural, or ‘cultural triangulation’ approach to kaupapa Maori research using two methodologies. These complementary methodologies are being used to surface and test the assumptions underlying the waananga system. The knowledge carriers in this inquiry are beginning to explore with us a quite startling approach to cultural sustainability, on which all other forms of sustainability depend. In the words of Arana Collett we are seeing emerge an alternative not merely for Maori but also for all cultures, a ‘culturally together’ learning or knowledge model. It is possible that this emerging model — an emancipatory alternative learning model on a foundation of kaupapa Maori — may offer our best hope for cultural sustainability in the knowledge economy. In the words of one of our knowledge carriers, Marie Panapa, this emancipatory learning model has the potential ‘to weave a web of understanding throughout the world, especially for indigenous peoples.’
**Future research**

Future inquiry could operate at two levels: The first is an inquiry into the process itself and the second is an inquiry into major issues and concerns for Maoridom (and so, biculturally, for New Zealand).

The first level has demonstrated the value of, and potential for, using a process we have called ‘cultural triangulation’. We used a European critical model (Ulrich’s Critical Systems Heuristics) to open up the line of investigation, and adapted Russell Bishop’s Model of Critical and Cultural Consciousness as an audit of both the process itself and of the content of the investigation. We have argued that critical methodologies (whether of kaupapa Maori or European origin) are capable of interrogating each other, and so generating a dialogue process. One useful line of inquiry would be to locate and test other critical methodologies, for example from indigenous researchers or from any other non-European sources. Further exploration of the concepts of criticality would be invaluable as it strikes at the heart of the current problematic issue of research. Why is ‘research’ still (mainly) operating out of a limited (European) culturally-bound mindset? Surely it is time to cross this boundary (the research Rubicon) once and for all?

At the second level, this inquiry has opened up further areas of research, particularly for educational researchers. Signals such as ‘unconditional love’, ‘learning from within’, ‘subjecting the curriculum to personal, social, cultural and spiritual development’ (echoing our model of ‘Cycle of Aroha’) strongly suggest a potentially rich and productive bicultural (kaupapa Maori) learning model which New Zealand could adopt and adapt as its own (and perhaps become world leaders). In European early childhood education models such as those that operate in Montessori and Steiner schools, and the historic model of Pakeha educationalist Sylvia-Ashton Warner, might provide one part of the triangulation model. The experience of kohanga reo and kura kaupapa schools together with the waananga might provide the other. Models of learning are not the concern of educationalists only. As the business environment becomes more complex and more dynamic, organisational learning is being seen as a key to the knowledge economy.
Finally, this waananga was instituted largely as a response to alarmingly high levels of Maori unemployment. Developing ‘employability’ is a key part of its mission. The whole area of unemployment (our failure to provide ‘full employment’), is a bicultural problem of immense personal, social, cultural and spiritual dimension. What is the ‘unemployment industry’? How do other industries (including governmental ones) work to create it? Unemployment deserves a national focus, perhaps a global one. The combined assault of many researchers working from multiple critical perspectives is needed so that we can understand this disastrous phenomenon of waste better, and act to preserve our people and their cultural visions.

*Ki te whei — ao .. ki te marama*

*Into struggle — into enlightenment.*

*Dunn Mihaka*
My Early School Years: Wayne Taurima

We all have memories of our early school years, whether they be good or bad. It is good to look back in hindsight as we unfold our memory doors and look at the choices, or the strict decisions, made on my behalf, to be educated in the subjects thought appropriate for me. But that is really another story.

Wayne Taurima

Nuhaka native school...

I attended the Nuhaka Native School in 1944, as a five-year-old. In 1867 the Native Schools Act was passed. This signalled the beginning of a system of native schools (and village day schools) set up by the government 10 years before the public school system was established. In most cases, Maori provided
land and finance to support these schools. Until 1969 they operated under the Department of Native Affairs, and later the Department of Education, as a separate system parallel to that of public schools.

Some politicians supported the Native Schools Bill out of genuine concern for Maori interests, but it won support largely on economic grounds in relation to social control. This was evident in the debate on the second reading of the Bill in 1867 when Hugh Carleton asserted that ‘things had now come to pass that it was necessary either to exterminate the Natives or civilise them.’\(^9\) The Bill was also supported to avoid the cost of further wars. For example Major Heaphy stated that ‘any expenditure in this direction would be true economy, as the more the Natives were educated, the less it would be the future expenditure on police and gaols.’\(^10\)

**Establish a native school in the district...**

...On September 26, 1879, the Resident Magistrate, Wairoa Bay, wrote to the Education Department inquiring upon what terms the Government would establish a native school in the district. Both Maoris and Europeans were anxious to have a school started and indeed a petition signed by 87 Maori parents was forwarded to the Department...\(^11\)

*Paora Rerepu, who offered land for the school*\(^12\)

Paora Rerepu, the Maori chief at Mohaka (36 km south of Wairoa), offered two acres of ground for the school site. However, when it came to it, the Maori people refused to part with the land — partly because their chief had acted over their heads by not consulting them first — but mainly because they felt they couldn’t spare the land. They had already leased so much of it. They decided
that their children could continue to attend the Presbyterian school run by the Education Board, although that meant crossing the swiftly flowing Mohaka River.

...In August 1883, the Resident Magistrate reported that there were very good opportunities for a school at Nuhaka [38 km north of Wairoa] because of its compactness as a settlement and the large number of children of school age...¹³

Nothing further happened until June 1891, when a letter was received by the Department from one of the chiefs, again requesting the establishment of a school at Mohaka, because the river hindered the attendance of the children at the Board school. The offer of a two-acre site with a 21-year lease was made once again. The Department was assured, however, that the Board school met all the requirements of the District and the subject was dropped.

...Not until 1897 did anything further crop up and then a request for a school from some Maoris of Nuhaka was received. After some haggling, a 5 acre site was gifted by the Maoris and the construction of the school was under way by September 1898. The school opened on December 12, 1898, with an attendance of 45 children, which by closure for the summer had increased by another 5. Mr Pinker was appointed headteacher with his daughter Miss Pinker as his assistant...¹⁴

The school was later described as ‘the best school of all’.¹⁵ The chronological order, time period of establishment, and recognition by the government sounds similar to the present-day waananga’s predicament.

The Nuhaka School centennial was held in 1998. A centennial book was compiled, giving great detail from many past pupils about their time at the ‘native school’. I contributed to this book as an old pupil.
NATIVE SCHOOLS.

Memorandum.

To the Secretary for Education, Wellington.

Nuhaka, Hawke’s Bay, 16th Dec. 1898.

Sir,

In accordance with instructions contained in your memorandum of the 4th November, to open school as soon as I could possibly do so, I opened school on the 12th December. The contractor has yet some small matters to complete.

The opening day was wet. The parents, however, brought 45 children. The adults informed me that children who are now away visiting will be brought at the re-opening next year. Since the opening 5 additional children have been enrolled. The roll number is now 50.

Alfred Pinker
Teacher.

Copy of letter to the Education Department regarding the School Opening

Nuhaka School, [1998].
Walk down memory lane …

All I could remember was that it was fun going to school. There were certain demands made on us by our parents and grandparents which were not fully understood at the time but were revealed later in my mature years. I will come back to this.

Let me allow you to walk down memory lane with me and tell you what happened at the Nuhaka Native School when I was a primary school pupil. Drinking milk from those half-pint bottles that came in wire crates. The procedure was that the rail-car passed through our local rail station at about 10.30am and the milk monitors with the school cart with rubber inflated tyres would hasten to the station and uplift all the wire crates of milk, in half-pint bottles, with the cardboard top and hole punched in the centre to allow straws to be placed for easier drinking. The winter months we could remember well, as we were forced to drink milk that was really cold and sometimes gave you headaches. Summer months were different — you could not get enough of this liquid substance coloured white. Just after the war years apples were distributed to the pupils. This seemed funny as the area was predominantly dairy country with each family having its own cows and orchards where large amounts of preserving was done in late summer — apples, peaches, plums, figs, quinces, and fruit which have different names today.

At school, the event we all dreaded was the annual injection from the local district nurse. This happened around March/April each year. It left our arms sore and the same syringe did 375 pupils (however they did change the needle) on the same day. The procedure went like this: Line up, roll up your sleeves, iodine swabbed on our arm which stained a horrible yellow-brown, turn away, close your eyes, bang, ouch, hold your tears (because you did not cry in front of your friends), then suffer for a few days with a sore arm. They gave us a reason for this injection, but even today I cannot remember it.

What about the early lining up before you walked into your classroom? Assembly outside your classroom for health inspection. Check your fingernails, handkerchief and hair. Before this assembly there was a frenzy of activity, the box thorn hedge was plundered to remove one of its many thorns to clean fingernails, you begged or borrowed part of someone’s handkerchief, even removing part of your pocket if you were lucky enough to have to show your proud handkerchief. What about the teachers looking through your hair for lions and tigers and, if evidence was shown that they did frequent that area, you were plastered with ‘blue butter’, or stuff they use to drive vehicles with today. What lovely memories — let me continue down memory lane.
Continued to create a lot of interest …

Nuhaka Native School (which became Nuhaka Maori School whilst I was there), continued to create a lot of interest. Let’s talk about the cleaning of the school and its grounds. Every afternoon after school the premises were cleaned thoroughly by selected students, depending on which side of the village you lived in and which bus went first to deliver pupils home. On Friday afternoon the school was literally polished from top to bottom.

The tables and chairs were stacked, the floors swept, and the polish applied to get the best shiny floor, different secret tactics were applied (which I will not disclose) but the objective was achieved in the end. We were all proud of keeping our school in tip-top order.

The lawn care, in my early years, was again achieved with military precision. We were lined up at one end and on all fours we pulled the grass until we reached the end. On every lawn, the same style was applied. In later years the school obtained a handmower which was used in different methods (which I also refuse to disclose), and again the objective was achieved.

The dignity of manual labour …

In 1906, major emphasis was placed on manual/domestic training for Maori. George Hogben, the Inspector-General of Education, countered objections by Maori to a technical curriculum with the claim that it was necessary to make them recognise ‘the dignity of manual labour’ 16 W.W. Bird, the Inspector of Native Schools, declared that the whole idea of Maori education was to prepare Maori for life amongst Maoris and not to encourage them to mingle with European in trade and commerce17. In 1915, W.W. Bird affirmed the department’s policy to discourage Maori from seeking access to the power of knowledge when he stated in his annual report:

So far as the Department is concerned, there is no encouragement given to Maori boys who wish to enter the learned professions. The aim is to turn, if possible, their attention to the branches of industry for which the Maori seems best suited.”18

What about those garden plots that were assigned to each class? We had Maori teachers who really taught us certain values of understanding nature and to appreciate that quality, manual hard work was necessary to achieve success. Those gardens bloomed and resulted in some rather large vegetables being grown. In comparison, the house garden usually covered several acres. This garden really resulted in a lot of hard work and we knew that family survival in
the winter months was a direct result of how well the house gardens supplied the necessary staple products. I remember reading about a chap called Henry Taylor, a School Inspector in 1862, who said …

I do not advocate for the Natives under present circumstances a refined education or high mental culture: it would be inconsistent if we take account of the position they are likely to hold for many years to come in the Social Scale, and inappropriate if we remember that they are better calculated by nature to get their living by manual than by mental labour’.19

I have some deep suspicions about those school garden plots in the education system of those early days.

There were also those special annual school gala days that resulted in the numerous stalls which showed an abundance of vegetables, flowers, cakes, pies, preserves, and homemade crafts. It was also the chance to show off your special animals, horses, cows, calves, cats, dogs and other animals which are illegal today. I remember one of my friends bringing a hedgehog. Again, a lot of manual labour was involved.

*Chucking was allowed in our game …*

Sport was another feature at the school. All the pupils at my school were really good at sports, whether it be softball, netball, rounders, athletics, marbles, cricket Maori style (*chucking was allowed in our game*). Of course rugby was the predominant spectator sport, with all the trucks and cars lined up outside the school grounds for family to watch their boy mokopuna, sons and relations play every lunch hour, refereed by one of our special Maori male teachers. There was no television in those days and of course ‘they’ all had to contribute to the coaching and tutorship on how everyone should play. I am, of course, referring to the local spectators and families of the community.

*Nuhaka Native School* was a good school. I believe the success of the school was due to the Maori teachers involved who showed love and concern to their Maori pupils all the way from the primers to Standard 6.
Sometime later I remember reading about one of our illustrious Maori leaders, Sir James Carroll, who was born on 20 August 1858 in Wairoa, Hawke’s Bay. There are two stories that are often told about his education:

The first concerns the visit of Sir James to Ireland, when at the height of his fame. While the guest of some very aristocratic people, his hostess suddenly asked him, ‘Tell me, what University did you attend?’ Lack of the old school tie did not embarrass our hero, for, with a twinkle in his eye, he replied, ‘My lady, I was educated in the University of Nature.’

...The second...[relates to when] Sir James’s party, the Liberals, had just been put out of power, and Sir William Herries had been appointed Minister of Maori Affairs in the Reform Cabinet. One of the measures which Sir William sponsored and had passed, concerned the Europeanising of Maoris. One of the qualifications which a Maori required to attain European status was the passing of the fourth standard in Primary school education. While this measure was under discussion, Sir James mentioned that he would have no hope of being Europeanised as he had not this educational qualification.
The Hon. Sir James Carroll, KCMC, MLC

For 20 years Sir James was arbitrator between Maori and Government, a position that required infinite patience and tact. He died in Auckland on October 18 1927, aged 69, and was brought back to Gisborne by sea.

There was some rivalry between the two schools ...

I should have mentioned that in our village there were actually two schools. One was the school I went to which changed its name from Nuhaka Native School to Nuhaka Maori School. The other school in our village was the Nuhaka Public School, which was ‘across the river’ in our terms of location.
There was some rivalry between the two schools but the pupils of the public school were country pakeha kids just as strong physically, and outside school we enjoyed each others company. This public school later closed and the Nuhaka Maori School in 1962 became the Nuhaka School, catering for both Pakeha and Maori in the community.

*Forget about Maori things …*

Let me now go back to my early statement about our parents and grandparents who made certain demands on us, demands that really affected us in our more mature years. At the time they thought their assumptions about education, and employment and future options for personal development were correct. Our generation was told ‘*forget about Maori things*, the language and culture, learn the ways of the Pakeha so that you can survive in this world.’

The structure of the Native Schools System served to reinforce the notion that Pakeha knowledge was more important, more valid than Maori knowledge. Through all aspects of schooling, Maori cultural values and institutions were both consciously and unconsciously denigrated, and the Pakeha’s dominant class ideas and values were promoted.

My nanny, who spoke to me in Maori and was aged 70 years, was not in favour of this because she felt te reo and tikanga were important to me as a Maori.

*Kapu Mete (my grandmother)*

*She was 70 years old when this photo was taken in 1946*

However, she also realised that she should do what everybody was saying so she would try and talk to me in the language of the European. Of course when
she did this I would laugh as she usually got it wrong. For example, ‘E moko blow the lights out’. I would reply in English ‘OK Nanny’, and stand up against the electric lightbulb and blow on the bulb itself. She knew that I was kidding her, and would make out that she was going to slap my ears, then we would both laugh at her style of English. I was 7 years of age at the time. She died the following year. Sometimes I think of her small body defending her moko’s rights regarding things Maori which were important to her. I belong to one of those generations that was taught Maori at home but not at school and was actually strapped for speaking it at a public school in the Hutt Valley, when I was 9 years old. When I went to high school I wanted to take School Certificate in Maori but was told ‘This will not get you a job’. How things have changed now that te reo is recognised as the language of Aotearoa and not quoted as a foreign language.

Eruera: the teachings of a Maori elder …

In a book called ‘Eruera: The Teachings of a Maori Elder’, Eruera Stirling (an elder of the Whanau-A-Apanui tribe) recalled his young days in Raukokore:
The first day I went to school at Raukokore, I wasn’t interested in the other children and their games. I walked away from school into the paddocks and I was talking to the seagulls and the sparrows in Maori. Those were the sounds of my young days, the singing of the birds and the noises of the bush. In those days though, if anybody was found speaking the Maori language at school they’d get a hiding for it, and on my first day at school I was taken inside and the teacher gave me a warning. I didn’t know what he was talking about so they had to get my brother Tai, and Tai told me not to talk Maori at school any more. The trouble was, I couldn’t speak anything else and school life was not very happy for me at the start.

I kept away from the other children, I wasn’t interested in playmates and I got worse and worse, my mind kept going back to that other life and I didn’t like school — I was more interested in the past.

Pretty nearly every day I’d get a hiding, and one morning I got so wild I refused to come into the classroom, I stayed outside talking Maori to the birds. They had to come and get me, and the master gave me a very strong thrashing. The marks showed on my hands and feet, and I cried and cried and cried!

When I arrived home my mother saw my face and asked me what was wrong and when I showed her the marks she cried too. My father was building at Cape Runaway at the time, and when he came home my mother said to him, ‘Go and look at Dick!’ He looked at the marks on my hands and feet, and he was wild. He said to Mum, ‘I am not going to work tomorrow, I’m going to see that headmaster!’

The next morning Dad took me to school, and when the bell rang Dad went over to Mr Mulhern, the headmaster. ‘Don’t you ever give my son the strap again, you bloody Irishman! If you touch him again I’ll give you a hiding — you leave him alone!’

They had a few words about it but after a while they calmed down, and Dad said, ‘This son of mine is the only one in the whole school who has been through the channel with the old people, in the real Maori custom way. You’ve got to give him time to pick up, I don’t want you to punish him again; their way is different and you have to help him and be good to him, so that he’ll forget about the life of his grandparents’ …

Stirling, 1980.
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I would like to quote from Huia Koziol (Christy) BA, (Dip Maori Dev), Principal at Whakaki Primary School, who was one of the editors of the Nuhaka School Centennial celebration book 1898–1998:

Do not lose sight of the traditions and values for they have brought the people here to celebrate the centennial of a place so dear. The ground your school stands on does not belong to you. It is ‘wahi tapu’, sacred ground, ‘he taonga tuku iho’, a sacred trust, gifted and sanctified for the sole purpose of educating the children of Rakaipaka, be they Maori or pakeha. Your responsibility is great, not only to our children but also to those of us who fiercely guard our identity and pride in being graduates of the Nuhaka School — Native, Maori or Public.

My time at this school (1945–1952) is indeed remembered with fondness and love because of the dedication of Maori teachers whose ‘wairua, aroha, tikanga, awhi, whanau’, was much appreciated and they taught us all the lessons of life during this period, and even went outside the circle to ensure our progression continued in a positive way.
Perhaps this unique of concern by our teachers who understood the background of the pupils’ culture was the formula of success, as the Wananga-O-Aotearoa portray the same type of ‘wairua, aroha, tikanga, awhi, whanau’ as their silent policy of achievement and testimony by the students that pass through its doors of learning, and want to return for more knowledge.

**Ehara i te po kotahi i tuwhera ai te whare wananga**
**no reira ehara i te po kotahi i wharai te tamaroa**

*It is not for a single night the school of higher learning is open*
*and therefore it is not in one night that a son is born.*
*Things which one really wants in life are rarely attained in a short time.*
References


6. Taurima, Cash et al. (1999b).


Appendix 1
A History of the Different Levels of Wananga

Whare Wananga

We must provide an adequate background by describing the *whare-wananga*,\(^1\) or house of learning. This may be described as the university of the Maori, and it was one of the most exclusive universities in the world. Nor is it an exaggeration to suggest that the stone-age Maori, who did not even have a written language, could enter a building and commence a 5-year course of study that was worthy of a university.

The whare-wananga was the highest source of knowledge and was, in a very real way, an exclusive institution. In the first place, the building itself was erected by priests and selected members of high-born families. No commoners were allowed to help. Secondly, the pupils were chosen from important families.

As the underlying principle of the school was to preserve, for all time, the ancient lore, the history and genealogies of the race and all incantations necessary for important charms and ceremonies, it was essential that only the most brilliant young men should be accepted as entrants. Students were all males, and likely lads were tested as to their powers of memory. Those with the most retentive memories were accepted as scholars. A school term lasted 3 to 4 months, and although there was only one term in the year (during the winter months), the full period of learning occupied 5 years. Strict discipline was enforced on the students. All association with ordinary members of the tribe was banned, and even strict separation from wives and families was demanded. Nor were the pupils allowed to approach any place where food had been, or was being, cooked. The rules of actual school hours were also strict, and such breaches as inattention, whispering, drowsiness, and restlessness were punished severely. One form of punishment was to compel a student to stand outside all night, and serious misconduct was punished by expulsion.

First year students were termed *pia*, or beginners. As proficiency advanced the degree of *tauira* was won, signifying that the person so named possessed much occult knowledge and knew the tribal traditions. Later he would become a *tohunga*, but this would not admit him to the advanced priesthood, because that position was reserved for first-born members of families of rangatira rank.

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The difference between a tohunga and an *ariki* was that the former relied upon his acquired knowledge and powers for his popularity, while the latter was a holy person, the medium between his people and the gods.

Tests of proficiency in the whare-wananga were as follows:

1. He must hurl a stone at a shrine. If the stone breaks he is unfit and must remain for a further term of learning.
2. To be able to break a stone into fragments by incantations.
3. He must utter a prayer so potent that, by his willing, a flying bird is killed.
4. To be able to render himself invisible by incantations.
5. To be able to control the tempest at sea and the storm on land.
6. To be able to command the taniwha or whale, and also demons, to do his will.

There were many other qualifications, too numerous to mention here. Probably the most difficult and important feat (and one rarely attained), was that of fleetness of foot: the graduate was able to take such giant strides that it may be said he flew from place to place rather than strode. This feat was known to the Maori as *tapuwae*.

**Whare-tatai**

Another school, known as the *whare-tatai* (the astrological school), was built outside the pa. The word *tatai* means ‘to recite genealogies’, while *tatai-irorangi* denotes the study of the heavens, cultivation, navigation and so on. Much practical knowledge would have been imparted in this school due to its importance from the standpoint of the seasons for planting and harvesting, for fishing and other food gathering expeditions. This school was often visited by chiefs and tohungas, and matters concerning entertainment requiring feasting, and visits involving journeys were discussed. Heavenly observations were made, the omens discussed. Knowledge gained in the whare-wananga was imparted here, but no ordinary people could approach the house while the chief men were in conference.
Whare-matoro

A house known as the whare-matoro, or house of social intercourse, was also built. Here young and old took recreation. This house also had some educational value, as tales were recited here to the common people by the elders of the tribe.

Each village, too, had teachers who we might call second grade. These experts knew the rituals pertaining to the departmental and tribal gods. They would be given prominence in connection with war, agriculture, fishing, woodcraft and the curing of sickness.

Whare-maire

The lowest form of teaching, that of the whare-maire or black magic, was often given in small pas, but this school was never tolerated wherever there was a whare-wananga. The teachers of the whare-maire were low-grade tohungas, perhaps those who were not fit to enter or could not make the grade to enter the higher institution. They were charlatans who, with some knowledge of spiritualism and the pseudo-science of necromancy, were able to instill fear into the people and also to thrill them with ‘parlour’ tricks. The school was the home of wizardry, shamanism and evil deeds. Females were permitted to enter the school but its courses were naturally forbidden to any seekers after the purer knowledge of the higher institution. The sinister gods of the whare-maire were Hinenui-te-po, the origin of death; Tunui-o-te-ika, represented by a flying star; Te Po-tuatini personified by a dog, Maru in the form of a shag, Moko in the form of a lizard, and a host of local tribal demons.

Whare-pora

The technical school of the Maori, the whare-pora, was where the art of weaving was taught. When a woman desired to learn the art she had to obtain the services of one who was acquainted with all the rites pertaining to the art. This was chiefly women’s work, but many men were also very proficient in the art of weaving, especially in the working of ornamental figures.

In ancient times, wool was unknown in Aotearoa. The raw materials used were flax fibres, toi, kiekie and houiwi (Ribbonwood), all of which are native plants of Aotearoa. The process needed a great deal of patience and understanding of what was required. Four different charms were repeated by a teacher or wise person at different stages of the lesson. While engaged in the above ceremonies the pupil would not be allowed to partake of food or to communicate with her
friends until the tapu was lifted, and only then were the students allowed to return to normality.

The fact that the art of ancient weaving is not really lost is due to some dedicated Maori women of today and, with the use of modern materials and dyes, beautiful results can be seen throughout Aotearoa.
What is Te Waananga-O-Aotearoa?

In 1984, the Waipa Kookiri Centre in Te Awamutu was built. It was born from a vision to provide learning and employment opportunities for the increasing number of Maori who were unemployed, with few or no job skills or qualifications.

Since gaining (Crown tertiary) waananga status in 1994, Te Waananga-O-Aotearoa has grown vigorously with 11 campuses throughout the North Island and an extended family of Maori education providers reaching as far south as Invercargill.

Sixteen years and thousands of students later, Te Waananga-O-Aotearoa has developed as an authority to provide tertiary education in an entertaining, Maori learning environment. The programmes offer the necessary skills, motivation, environment and qualifications to help tauira (students) make the most of their abilities and goals and reach their highest potential.

The majority of programmes at Te Waananga-O-Aotearoa have open entry and every programme is offered as a combination of waananga and NZQA (New Zealand Qualifications Authority) units with nationally recognised
qualifications. Most importantly, a supportive Maori environment and bicultural philosophy provides a uniquely New Zealand equation for education.

Te Waananga-O-Aotearoa makes a significant contribution to the increasing number of Maori taking up tertiary study and qualifications, not only in their own institutions but also as pathways into universities, polytechnics and schools of education. Many students are assisted to find employment, better opportunities or better understanding of themselves.

And what does it offer?

At Te Waananga-O-Aotearoa, students can study a wide variety of subjects from te reo Maori to multimedia and television. There are diploma programmes for teaching and early childhood and diploma programmes in traditional and contemporary Maori arts.

Some units in the programmes are approved by NZQA, ensuring that the student’s learning record is nationally recognised. Other units are developed by Te Waananga-o-Aotearoa, to make the learning experience unique. Programmes are approved by the Ministry of Education for loans and allowances purposes. Depending on the programme, students may receive a waananga certificate/diploma and a national certificate.

Kaiako (tutors) and management are constantly evaluating programmes to make sure they are relevant to today’s student needs.

There are many differences between mainstream tertiary education and Te Waananga-O-Aotearoa. The Waananga programmes are generally very practical and the environment is Maori and supportive to new learners. Teaching methods are specifically geared to support the range of learning styles and the student artwork around all the campuses gives it a unique atmosphere.

The waananga grading system reflects its view that there is no failure, only a ‘yet to achieve’ status. Everyone is treated as a person and an equal, not just a number. More often than not, students find that they’ve got whanau (family) there anyway.
• To provide an education that best fits the aspirations of this generation, enhances the dreams of future generations, prepares for understanding the essence of past generations.

• To equip our people with knowledge of their heritage, their language, their culture so they can handle the world at large with confidence and self determination.

• To empower one’s potential for learning as a base for progress in the modern world.

• To make contributions of consequence.

• To care.

• To make our world a better place.

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Appendix 3
The Greatest Recyclers in Aotearoa

The CEO of Te Waananga-O-Aotearoa, Rongo Wetere, once said to us as researchers that the whanau of Te Waananga-O-Aotearoa were ‘the greatest recyclers in Aotearoa’.

When prompted for an explanation, he said the site of the waananga was an old rubbish dump that had been filled in. The waananga was built there because it was the only land available for their purpose.

Back in the late 1880s and early 1990s, the dairy company in Factory Road, opposite the site, had allowed a shed to be removed by Rongo Wetere and the army to its present site for the beginning of the waananga. Such a primitive and historical start.

The car park and the south view of Te Waananga-O-Aotearoa (built over a rubbish dump)

In 1990 the people of Te Waananga-O-Aotearoa demolished the old maternity hospital in Te Awamutu brick by brick. Every single brick was cleaned by hand and, through sheer determination, was used to build a community pavilion overlooking a sports ground. This ground is for the use of the local college, community and the waananga.
The pavilion includes a self-contained kitchen, classrooms, conference room, showers, toilets and office.

All the building materials used were recycled from other demolished buildings from the local district and surrounding community.

So the story of the waananga is one of using materials that have been thrown aside; recovering, restoring and recycling them, to allow the continued progression of providing an environment of substance for their students and staff.

Only recently, in late 1999, have they been given finance for capital expenditure to cater for their dramatic increase in enrolments for their courses at Te Waananga-O-Aotearoa.
Appendix 4
The Mentors for Tumatanui

**Toby Curtis**

This is a most valuable contribution to our understanding of the unique opportunity to learning that operates within a waananga.

Your research process struck such a chord with me that I have made use of the concept of ‘cultural triangulation’ in my own work. You call on the work of Russell Simpson whose outstanding cultural research model is widely respected and used by kaupapa Maori researchers. In addition, you have brought to wider attention the work of Werner Ulrich. His Critical Systems Heuristics model provides a powerful research tool which strikes to the heart of what is so often the Maori position — being affected by the decisions made by those in power, but forced to remain outside the decision-making process itself.

If this situation is to be reversed we need to understand better how to create a world in which the affected and the involved do not live on different planets but share in the same world and learn to dialogue effectively. Please carry forward your kaupapa, as you have done, for the good of our people.

*Kia tupu, kia hua*

*Kia puawai*

*To grow, prosper and survive*
As we enter the new millennium our country needs innovation — new ways of thinking that will enable us to take the lead globally in a very dynamic world.

Your work, Wayne, Michael and the generous-spirited ‘knowledge carriers’, is helping to open up new ways of thinking to enable us to take on this critical leadership role. Your challenge, and those of others like you who are working to re-value indigenous knowledge, is important for our future together. Perhaps we can reverse the flow, with the world coming to our door to understand better what can be done when we begin to use our resources — our peoples and our cultures — to rebuild a better world.

_Haere mai! Haere mai!
Whakanui te taonga
Kua wharikitia nei_

Welcome! Come forward!
Sanctify the treasure laid before us
as a gift for the world.
Paora Whaanga was born on 5 April 1930.

At the sudden death of our father in April 1944, I was 14 years of age. I graduated myself from the Nuhaka Native School, to the greatest university of learning life’s skills. As the eldest child at home, I had farm work to tend to, plus milking with the additional responsibilities of embracing our young widowed mother who was 4 months pregnant with our baby brother, and help with my younger brothers and sisters, twelve in all. I am very proud of my Maori ancestry and have made that a personal goal. I am now a fluent speaker of Maori, experienced in tikanga, tribal history, and genealogical research.

Paora Whaanga’s affiliation is with Tamanuhiri, aitanga-a-Mahaki, rongowhakaata o Turanganui and Ngati Kahungunu. He is kaumatua and kai korera of Ngati Rapaipaaka, is a well-respected translator and Maaori interpreter, and is very active in community affairs. We welcome Paora Whaanga as mentor, kaumatua, and a leader of our research project.

*Takaia a tatou tauria
Kia nga takainga tuku iho
Kei tae ki tona wa
Ka tu mai hi tanga ke

Inform our children well,
Lest there comes a time of exposure
And we find a stranger in our midst*
Russell Bishop (our friendly critic)

Kia ora, Wayne and Michael and all the people involved in this inquiry. In embarking on your journey you have based your collective inquiry on the most important principles for our society — those of the Treaty itself. In business as in other areas of society, such as education and health, we have too long been held back by borrowed and enforced mind-sets from a colonial and industrial past. For this reason, in any inquiry we must look, as you have done, into several critical questions: who initiates the inquiry, who benefits from it, whose world is represented, who legitimates it and to whom is the inquiry accountable. Through your bicultural protocol and narrative process you have already made some ‘hard yards’ in answering these challenging questions and in producing research which, above all, benefits the community. This research is solidly based qualitative research which contributes to breaking down the barriers which fracture our community.

Your inquiry is part of an important wave of kaupapa Maori research opening up new and productive ways of living and working together in Aotearoa.

*Ka pu te ruha, ka hao te rangitahi*

*The old net is cast aside,*

*the new net goes fishing.*
Appendix 5  
Research facilitators/Editors

Kia Ora

Taku Hapu, Rongamawahine/Rakaipaka  
Taku Iwi, Ngati Kahungunu  
Taku ingoa, ko Wayne Taurima

Taku Maunga, ko Moumoukai  
Taku Awa, Waitirohia  
Taku Kainga, Nuhaka  
Ka Te Nui Taku Marae, No  
Kahungunu — Nuhaka  
Te Tahinga — Nuhaka  
Manutai — Tahaenui  
Takitimu — Wairoa  
No Reira, Kia Ora, Tatou Katou

I have been living in Porirua for the last 39 years with life-long friends of Ngatitoa. I have been working in various management positions with both national and international companies in Wellington.

For the past 9 years I have worked as a lecturer in the School of Management at The Open Polytechnic of New Zealand.

I have really enjoyed what I have done in my lifetime and especially now working with Dr Michael Cash on this research paper.

\begin{center}
\textit{Ki te tuohu koe} \hspace{0.5cm} \textit{Me maunga teitei} \\
\textit{If you bow your head} \hspace{0.5cm} \textit{Let it be to a lofty mountain.}
\end{center}
Dr Michael Cash is an Australian who has worked in Australian colleges, universities and teachers colleges before coming to Wellington with his Kiwi wife, Denise, and two sons, Brendan and Eugene, in January 1981. His interest in the unique knowledge of indigenous people was stimulated by his aboriginal students at a Melbourne Teachers College, where, as the Head of the Creative Arts Department, he organised an early showing in Melbourne of the Art of the Western Desert. To add to his qualifications in literature, he completed MBA studies in Wellington and now teaches strategy in an international MBA course. He has a special interest in Systems Thinking and the Learning Organisation as well as the metaphors, narratives and myths of organisational life. He is a widely published author and has presented at national and international conferences. He is currently Chairman of the Strategic Management Society (Wellington Branch) and a member of its National Executive. In undertaking this research in partnership with his colleague, Wayne Taurima, Michael sees the research as a unique opportunity to learn much more in an area he considers vital to New Zealand’s future business development.

*Tell me, I’ll forget*

*Show me, I may remember*

*Involve me, I’ll understand.*