HUI TAUMATA MĀTAURANGA TUATORU

Māori Educational Advancement
At the Interface Between
Te Ao Māori and Te Ao Whānui

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Understanding the Significance of the Hui Taumata Mātauranga

In February 2001 the first Hui Taumata Mātauranga was convened by Tumu Te Heuheu and hosted by Ngāti Tuwharetoa. It was the first of a series of meetings that explored the parameters of Māori education by bringing together Māori educationalists, iwi, community voices, providers, and tribal leaders as well as Ministers of the Crown and government officials from the education sector. It was a chance to identify opportunities for improved education policies and services based on Māori aspirations and Government commitment. A second Hui, in November 2001, continued the impetus and helped cement a growing climate of cooperation between the main parties so that issues could be debated with a degree of frankness and optimism.

A Framework for Māori Educational Advancement

At the first Hui a Māori educational advancement framework was presented (Table 1).

Table 1  A Framework for Considering Māori Educational Advancement

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<tr>
<th>Implementation</th>
<th>The Broad Goals</th>
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<tbody>
<tr>
<td></td>
<td>To live as Māori</td>
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<td>Principles</td>
<td>Best outcomes &amp; zero tolerance of failure</td>
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<td>Pathways</td>
<td>Māori centred pathways</td>
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<td>Collaborative pathways</td>
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<td>Capacity</td>
<td>An independent Māori capacity for integrated long term policy and planning</td>
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Source: Durie, 2001, Hui Taumata Mātauranga
The framework contains three concurrent goals for education:

- to live as Maori
- to actively participate as citizens of the world
- to enjoy good health and a high standard of living

The framework also included three principles:

- best outcomes and zero tolerance of failure, a shift from the excessive use of process measures to a focus on good results, with no excuses for failure;
- integrated action; cooperation between parents and schools, sectors, communities, Maori and the Crown;
- indigeneity, the reality of indigenous world views and the right of indigenous peoples to enjoy their own culture, language, resources and organisations.

In order to achieve best results three pathways were proposed:

- a Maori centred pathway
- a Maori added pathway
- a collaborative pathway.

All pathways were seen to have a role and creating potential from the relationship between the three would be a challenge for educational leadership. Finally, the tenth component of the framework recognised the need for a sustained Maori capacity for long term integrated planning and policy.

Platforms for Maori Educational Advancement

At the second Hui, also in 2001, five platforms for Maori educational advancement were discussed. The first platform was linked to the educational policies of the state. Maori centred policy was recommended alongside the national generic policies and educational policies for Maori needed to be outcome focussed – policies should be about achieving the best possible results.
The second platform was built on broader social and economic policies and a mechanism for assessing the educational impacts of all social and economic policies was recommended as well as the establishment of a Māori capacity for integrated economic and social policy and planning. A third platform was based on the nature of the relationship between Māori and the Crown and recognised the Hui Taumata Mātauranga as an important vehicle for strengthening the relationship.

While a sound working relationship between Māori and the Crown was regarded as important, of equal importance was the harmonisation of relationships between Māori groups who have an interest in educational success and who have a commitment to Māori development on a wider scale. The fourth platform, Māori synergies, emphasised that collective Māori strategies for education have the capacity to re-shape expectations and harness a level of energy that comes from collective and concerted action.

The fifth platform concerned leadership. Māori education requires active leadership within the classroom, the community and into the wider corridors of Māori development. Narrow perspectives need to give way to wider visions so that the goals of education can be aligned with Māori ambitions and global opportunities.

<table>
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<th>Platform</th>
<th>Goals</th>
<th>Issues</th>
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| Educational Policies | To enable Māori to be citizens of the world, to live as Māori and to enjoy a high standard of living | 1 Māori participation in policy development  
2 Māori centred policies or policies that contain a Māori component? |
| Social and Economic Policies | An integrated approach to socio-economic development | 1 Māori education impact assessment  
2 Coordinated Māori planning for social policies |
| Māori Crown Relationship | Agreement on the broad framework Partnership | 1 Who are the partners?  
2 Consistency and time needed to perfect the relationship |
| Māori synergy | Co-operative endeavour between Māori interests | 1 The establishment of a forum for identifying collective goals  
2 Support for Māori initiatives. |
| Māori leadership | Sector leadership and leadership for Māori development | 1 Maintaining the vision  
2 Signposting the pathways |

Source: Durie, 2001, HuiTaumata Mātauranga Tuarua

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The Third Hui Taumata Mātauranga

The third Hui Taumata Mātauranga has provided a further chance to exchange views, hear about new initiatives and policies, consider issues of quality especially in relationship to teacher education, the economic climate within which education takes place, and the reforms that have altered the sector at tertiary levels. Several themes raised at the of earlier Hui have also been revisited by considering the role and place of a Māori Education Authority and the allocation of funds to ensure success.

As a result it has become clearer now than it was at the first Hui in February 2001 that the essential challenge is to understand the reality within which Māori live, as children, students, and whānau. Māori learners have been considered from several points of view, including the economic climate within which many live. But while they experience similar fortunes and misfortunes as other New Zealanders (though perhaps have more than their fair share of misfortunes), the distinguishing characteristic is not necessarily material hardship, or risk laden life-styles, or lack of motivation, or unsympathetic school environments or impaired access to education – to a greater or lesser degree all New Zealanders face those hurdles – but the essential difference is that Māori live at the interface between te ao Māori (the Māori world) and the wider global society (te ao whānui). This does not mean socio-economic factors are unimportant but it does imply that of the many determinants of educational success, the factor that is uniquely relevant to Māori, is the way in which Māori world views and the world views of wider society, impact on each other.

Across the range of educational options, some learners will be more influenced by one world than the other. Children at Kohanga Reo for example will be more exposed to te ao Māori than students studying physics at a university or Māori who are learning automotive engineering in a private training establishment. However, in those cases, and all others involving Māori learners, while the ratio may vary, there will be influence from both te ao Māori and te ao whānui. As a consequence, educational policy, or teaching practice, or assessment of students, or key performance indicators for staff, must be able
to demonstrate that the reality of the wider educational system is able to match the reality in which children and students live.

Consequently it is important that the intersections between those two worlds are fully appreciated so that the space can be negotiated wisely by students and by providers of educational services. The interface is not a product of the education system, nor is it confined to matters of education. So in order to understand the interface it is necessary to move beyond the usual parameters of the education sector and consider wider forces that give shape to the interface and define the terms of engagement for Māori as they grapple with the two worlds. The interface between te ao Māori and wider society is multi-layered and influenced by historical events as much as contemporary debates.

Lessons From History
Coincidentally, this year, 2003, marks the 150th anniversary of a significant turning point for Māori. In 1853 two relatively young cousins, Tamihana Te Rauparaha and Matene Te Whiwhi, set out from Otaki on a crusade to unite all tribes under a common banner. Tamihana Te Rauparaha had been to Europe in 1851 and was impressed by the authority of monarchs and the unity that could be brought to small and disparate entities. He was aware of the changing demography in New Zealand and the likelihood that Māori might soon be outnumbered. Moreover he was concerned about the steady encroachment by settlers of lands and customary ways and saw advantages in a united Māori nation, headed by a king but within the existing colonial constitutional arrangements. Two goals were envisaged: to garner support for a Māori king, and to establish a Māori polity that could go beyond the limitations of tribal authority.

His efforts were not received with great enthusiasm by all tribes, but by 1858, and after a number of meetings including a critical one at Pukawa at Taupo, there was sufficient interest to anoint the Tainui ariki, Potatau Te Wherowhero, as the first Māori king. In the eyes of the Crown it was a provocative act and a challenge to the sovereignty of the settler parliament, leading (in 1863) to a Crown invasion of Tainui territory. Tamihana Te Rauparaha and Matene Te Whiwhi had been partially successful in their mission; a
king had been set up, and kingitanga continues to be a powerful force within te ao Māori; but in 1853 the full support of all tribes was lacking and the raising of a king did not bring with it a clear mechanism for empowering a Māori polity. In that respect the vision of Pukawa remains to be implemented.

Fifty years after Te Rauparaha and Te Whiwhi had set out on their journey, another event occurred which on the one hand appeared to give Māori greater powers of self-governance but in practice curtailed the reality of self governance. One hundred years ago this year, in 1903 the first Māori Minister of Native Affairs, Sir James Carroll, who had successfully sponsored the Māori Councils Act in 1900, passed an amendment to the Act increasing the powers of Māori Councils by giving them authority to reserve shellfish or fishing grounds, and to register Māori dogs. Despite parliamentary opposition and some reservations among members of his own Liberal Party, Carroll had convinced Parliament that Māori self-governance made sense and Māori leaders were more competent than Pākehā to administer Māori villages and lead social reforms therein.

The Māori Councils had been given powers comparable to local government; they could enforce sanitary regulations affecting dwellings, meeting houses and water supplies and had the power to prevent sales of alcohol and tobacco to minors. Some Council powers could be delegated to village committees. However, even though the Māori Councils Act and the 1903 amendment were well supported by Māori, they were essentially compromises reached between the Government and the national Kotahitanga movement, the movement that had established a Māori Parliament, Paremata Māori, in 1892.

A Māori parliament, incorporating most tribes and headed by prominent Māori leaders, was perceived by the Government as a major constitutional threat and certainly a thorn in the side of the Parliament in Wellington. Māori autonomy and the prospect of a challenge to the doctrine of a unitary state were met with derision and a refusal to recognise the authority of Paremata Māori. Eventually, largely because of the efforts of Māori members of Parliament, meetings were held with some Kotahitanga leaders to see how the aspirations of Paremata, or at least some of their aspirations, could be realised.
within the framework of the state. The compromise – legislated through the Māori Councils Act – would supposedly offer Māori the prospect of full local self-governance within a regulatory framework. But, contrary to earlier promises, the 1903 amendment made no reference of powers to raise taxes or to handle minor offences such as theft and assaults. Nor did it make any provision for a realistic financial base. Within a decade the Councils had ceased to be effective, and by then the threat of Paremata Māori and Māori sovereignty had also passed.

If the prospect of self governance and a measure of autonomy, at least in respect of Māori assets was diminished in 1903, then the passage of the Māori Affairs Act 50 years later in 1953, rode rough-shod over Māori property rights giving excessive powers to the state to purchase so called uneconomic land interests. The whole tenor of the Act was to extinguish the remnants of Māori communal land ownership on the assumption that land should be owned by one person or a comparatively small group. The Department of Māori Affairs had become a land purchase agent for the Government and the Māori Trustee, far from being a protector of Māori interests, had become an agent of dispossession.

Some care should be taken when relating the events of 1853, 1903 and 1953, to 2003 and modern times. But, nonetheless it is worth noting that 150 years after Tamihana Te Rauparaha began his quest, and 100 years after Carroll’s bid to return control and a measure of self determination to Māori, a similar debate has been underway at this Hui, only now it is about education and Māori participation in the educational system rather than shellfish beds and the registration of dogs. Yet the question asked in 1853 may not have been very different from the question asked today: would Māori make a better job of looking after Māori interests than the state?

Lessons from 2002 – World Views
However, it is not only by retracing the past that the significance of this Hui or the shape of the interface between te ao Māori and te ao whānui can be understood. During 2002 a
number of events occurred that gave sharper relief to the reality of being a Māori child or a Māori learner in New Zealand in modern times.

First there was the emergence of a taniwha at Meremere in November. Ngāti Naho warned Transit New Zealand of a taniwha living near the path of the planned multi-million dollar Waikato expressway. Work stopped while the parties sought some compromise and eventually an embankment was built (at a cost of $15,000 - $20,000) so that the taniwha would remain undisturbed. The public, at least as reported by mainstream media were incensed that a much needed road could be obstructed by outdated beliefs, and there was widespread ridicule of Māori credulity for believing in taniwha and in Transit New Zealand for taking it seriously. Many correspondents were flabbergasted by the taniwha claim and even more astounded when another one was said to be living at Ngawha, on the very site where a prison was to be built. In that case the matter eventually went to the Court of Appeal where the taniwha argument against building a prison was rejected. In public eyes Māori beliefs were largely interpreted as superstitious barriers to progress and in defiance of logic, science, and economic common sense.

There it might have rested had it not been for Kopukairoa in Welcome Bay, Tauranga, being registered as a waahi tapu area in the Historic Places Register of historic places, historic areas, waahi tapu and waahi tapu areas. The non-Māori owners were incensed and had little difficulty persuading a television host to take up their cause, belittling Māori beliefs in the process and questioning the economic costs of spiritual ideas about land and the environment. Clearly they had little tolerance for Māori world views and ecological balance and saw it as evidence of Māori disinterest in positive development. Support for the disgruntled landowners from the opposition political parties inflamed the situation and there were cries of ‘political correctness gone too far’.

Both those events – the taniwha and waahi tapu - are instructive because they demonstrate the wide gap between different world views and systems of knowledge – Māori knowledge (mātauranga Māori) on the one hand, and science and economic theory on the other. Further, they show a relatively high level of public intolerance for Māori
environmental ethics and the way in which they are explained, even though those perspectives are not necessarily out of step with contemporary ecological theory.

**Lessons from 2002 – Indigenous Authority**

2002 witnessed other events also. **First**, after nearly eighty years of attempting to secure access to the League of Nations and its successor the United Nations, the Permanent Forum on Indigenous Issues commenced its inaugural session at the United Nations on May 13. While the occasion was greeted with little fanfare in New Zealand, it was widely celebrated by indigenous peoples as evidence of recognition of their status and newly gained opportunities to pursue indigenous rights through the United Nations channels. The Declaration of the Rights of Indigenous Peoples, drafted in 1993, remains unratified by the UN General Assembly, and indeed may never receive UN sanction. However, the Permanent Forum now offers a level of global attention that demands a more serious stance towards indigeneity and indigenous knowledge systems. It also endorses the aspirations of indigenous peoples to retain their own culture and systems of organisation and to participate fully in society.

Those principles were echoed in New Zealand later in the year. The 2002 General Election saw a record number of Māori members of Parliament, seven of whom were returned from Māori electorates. While all Māori members can bring a Māori perspective, those who represent Māori electorates have a more specific mandate to actually represent collective Māori views. Not only do the Māori seats have a constitutional significance that accords with modern understandings of indigenous rights, but they go someway to shedding light on the differences between the democratic rights of individuals, and the collective rights of groups to retain a distinctive polity.

In December 2002 the passage of the Local Government Amendment Act provided for a similar system of representation at regional and district levels. However, the legislation attracted widespread public concern and heated debate from the Opposition who read into the Act preferential treatment for Māori. Moreover, coming after the taniwha episode
and waahi tapu, there was some fear that Māori world-views might now seriously impede progress at regional levels.

It was not entirely surprising therefore that there would be calls for the abolition of the Māori seats at the beginning of 2003. It was not the first time, and the calls needed to be seem in the context of parliamentary majorities. But the suggestion was strangely out of place at a time when other states elsewhere in the world were searching for mechanisms to recognise indigenous rights within the rubric of a modern democracy. And the abolition calls were clearly out of step with Māori views about retaining a distinctive political identity. In a *Dominion Post* editorial the prospect of disestablishing the seats was welcomed. However, the main issue advanced in the editorial hinged on ethnic privilege and failed to address the more fundamental argument that was not about ethnicity per se but indigeneity – the right of indigenous peoples to participate fully in modern society.

**Lesson from 2002 – Forward Strategies**

Towards the end of 2002, and at the beginning of 2003, three reports were launched. All relevant to modern Māori development, they were able to recommend strategies for advancement built on Māori values and ideals as well as international principles of best practice and high achievement. The first report, *He Korowai Oranga*, was a strategy for Māori health and rather than linking health gains solely to individuals, identified whānau ora, healthy families, as the major aim. But it also acknowledged the importance of professional interventions and interpreted health gains in a way that made sense to Māori.

The second report, published by the Māori Education Trust, contained the Trust’s strategic plan for 2002/2003. *Te Nuka Kōkiri a te Tari o te Kaitiaki mō nga Take Matauranga Māori*, identified four strategic goals and 16 objectives, including the celebration of Māori excellence and achievement, the establishment of a Māori Education Authority, and uniting Māori around agreed educational goals.
In the third report, *Māori Economic Development Te Ōhanga Whanaketanga Māori*, an extensive analysis of the Māori economy was made. A distinction was drawn between the contributions to the national economy by Māori individuals, and the economic performance of a distinctive Māori economy built around Māori institutions and underpinned by both Māori and international economic values. Contrary to popular belief, the Māori economy, as defined was shown to be performing well.

The significance of these reports lies not only in the signposts they paint for Māori advancement, but in the way they have brought Māori aspirations into the arena of positive development within a global context. Their underlying premise is that Māori values are consistent with economic gains, innovation, and high levels of achievement.

**The Interface**

The purpose for stepping back into history and then scanning the past 12 months in New Zealand, has been to identify the forces that shape the interface between te ao Māori and te ao whānui. Since most Māori learners live at the interface, educational policies and services must be able to encompass both worlds and address those forces, otherwise opportunities to live as Māori and to be citizens of the world will be denied.

Four key signposts to guide negotiation of the interface, emerge from the cases that have been discussed: the exercise of control, the transmission of world views, participation in decision making, and the delivery of multiple benefits.

**Exercising Power and Control**

The extent to which Māori might exercise power and control of their own assets and deliver their own services is pivotal to understanding the interface. In 1853 and again in 1903 the possibility of extensive self-governance was raised but then severely curtailed by restrictive legislation and inadequate financial provision. But the imposition of a single state controlled system, as anticipated in 1953, has also been shown to be restrictive and destructive. In the contemporary debate about devolution and Māori self-governance the issue is often seen to revolve around the identification of Māori
institutions that are best able to deliver particular gains for Māori. But other factors are also important: economies of scale, capacity, achieving excellence, and Government devolution policies. As the 1903 Māori Councils Amendment Act so vividly demonstrated, the way to ensure that Māori control fails, is to devolve responsibility without responsible funding.

At the same time, the exercise of power and control is not itself an endpoint; rather it needs to be seen as a step towards a desired result. Power or control is largely a matter of process, results on the other hand are matters of outcomes. In the educational context both process and outcomes are important. Presuming that Māori control will deliver the best outcomes for Māori in all circumstances is as much an over-statement as assumptions that state control will always be even-handed to all New Zealanders.

*The Transmission of World Views*

Māori world-views, like those of many indigenous peoples, are based on values and experiences that have evolved over centuries. They form the basis for a knowledge system that is distinctly different from other systems such as science and the Judaeo-Christian philosophies. The relationship of Māori world views, and mātauranga Māori (Māori knowledge), to the other systems of knowledge requires more through analysis than the media offered when the taniwha and waahi tapu debates were heard. In order to live as Māori and to be a 'citizen of the world' it is clear that young people must be armed with more than one system of knowledge. Although the attitude exemplified by the 1953 Māori Affairs Act has changed, at least in some Māori land legislation, there remains a high level of ignorance about Māori world views and a fallacious assumption that they are inconsistent with progress and economic growth. Moreover media interpretations of te ao Māori, and interpretations by many professionals seriously distort both meaning and content.

*Participation in Decision Making*

Indigenous peoples, especially those who have become minorities in their own countries, have reasserted a right to full participation. Parts IV and V of the Draft Declaration of
the Rights of Indigenous Peoples introduce a series of articles that emphasise equitable participation in wider society. Rights to education (in their own language), to the media, to fair labour laws, health, housing and socio-economic improvements are noted. As well a positive role in determining priorities and strategies for social and economic development is envisaged for indigenous peoples. The Māori seats in parliament and provision for Māori representation in local government endorse the articles and in that respect New Zealand could be described as a global leader for indigenous representation.

The Delivery of Multiple Benefits

The three reports launched in Summer 2002/03, reflect attempts to reconcile Māori values and world-views with societal aims and strategic national goals. To the extent that each report has been well received by Māori and government alike, they may have succeeded in bringing together two strands albeit based from different rationales and perspectives. In any event, negotiation of the space between the two worlds, or two systems, requires some mechanism for recognising the validity of each without trying to measure the one against the criteria of the other. In other words, because the taniwha at Meremere cannot be explained by the logic of science it does not necessarily prove it is irrelevant to modern times. The Māori Economic Development Report describes a Māori economy being ‘built around Māori culture, yet highly open to trade with the rest of New Zealand and the rest of the world.’ Similarly the Māori health strategy and the Māori Education Trust strategy are essentially about the development of programmes and processes to deliver benefits to Māori, employing dual methodologies.

Working at the Interface

While much progress has been made over the past decade, being able to adequately address the forces that impact on the interface requires those who are working there to read the signposts. There are still too many examples of institutions that aspire to meet Māori goals and in that sense are very much at the interface, but lack the capacity or flexibility to do so. The New Zealand Institute of Economic Research for example has questioned the ability of the Foundation for Research Science and Technology and Crown Research Institutes to meet Māori ways of doing things because they are unable to
move too far away from scientific conventions and struggle to do justice to Māori worldviews. Will the same dilemma be faced by Tertiary Education Commission and especially the Performance Based Research Fund that has the unenviable task of benchmarking research outputs against international standards, while at the same time endorsing Māori scholarship? One of the continuing quandaries is the extent to which Māori goals can be best met by spreading Māori expertise across the full range of activities, or concentrating it all into a central dynamo, or opting for some combination of both.

In considering the interface ‘signposts’ and their relevance to education, there are particular implications for curriculum, workforce development, quality assurance, and resource allocation. All four areas must balance issues of control, world-views, active participation, and the delivery of multiple benefits. There are no absolute answers but there needs to be some evidence that the issues have been carefully considered and decided wisely. Underlying them all is the nature of the relationship between the two worlds. It is by far the most significant determinant of a good outcome. Nor should it be supposed that the only significant relationship is the one between Māori and the Crown. The message from the three Hui Taumata is that there are multiple relationships affecting Māori education.

Relationships exist between learner and teacher, between whānau and school (and the often unrecognised achievements of alternative schools should not be forgotten), provider and funder, Māori communities and the state, and between iwi and the Government. There are also another set of relationships to consider within te ao Māori – between iwi and hapū, between iwi and Māori communities and between Māori providers of education and whānau. Where policy and funding are remote from the communities they target, the chances of successfully negotiating the interface and producing the best results will be limited.

The quality of the relationship between Māori and the Crown has received considerable attention at the Hui Taumata Mātauranga. To a large extent it underlies the
harmonisation of forces at the interface between the Māori world and wider society and its success depends on the way parties are able to respect differences, celebrate commonalities, confirm arrangements for power sharing, and agree on the parameters of success. Unless the champions of each party are able to establish dialogue and form a working relationship, the task will typically end in disillusionment.

In that respect no matter what else has emerged from the Hui Taumata Mātauranga, a strengthening of a relationship between Māori and the Crown has been an obvious benefit. Indeed the Hui Taumata process itself runs quite a good chance of being recognised as a model of best practice and much of its success can be attributed to the patience and commitment of the Ngāti Tuwharetoa paramountcy, and the Minister and Associate Ministers of Education. Not only have they been able to set the scene for benefits to accrue to Māori education, but they have also provided pointers for lighting up the interface between te ao Māori and te ao whānui so that others might find their way with greater ease.

Macro-Policies

However, while the three Hui Taumata Mātauranga have focused on education, they have also confirmed that education is profoundly effected by higher-level policies that shape the length and breadth of the sector. The macro-social and economic policies of the state and the broad aspirations of Māori provide two substrates within which education takes shape. In some ways, as the Māori Economic Development Report has shown, it is inadequate to analyse Māori performance within the education sector, without also being able to analyse the interface between the broader state polices and Māori aims.

And herein lies a difficulty. While the government is able to enunciate national macro-policies, all too often there is no body that can confidently articulate Māori aspirations at a level higher than sectoral or tribal aspirations. A Māori education authority, or a Māori health authority might well be able to speak for a particular sector but there are some dangers in doing that without the benefit of a broader framework, in much the same way
as a discussion about educational policies would be quite unfocused without a broader economic or social framework to give it coherence.

Māori have often considered the relative benefits and risks of having national organisations that can provide a wide perspective. Many iwi and other groups are sceptical of any organisation that might constrict their own sense of direction or diminish their own working relationship with the Crown. Further, many Māori service providers are somewhat jealous of their own territory and resist the intrusion of wider Māori views from beyond their own sector. But the commonalities between Māori are much greater than any differences, and in any event the sum total of te ao Māori is infinitely greater than its component parts.

In the first Hui Taumata Mātauranga the possibility of an independent Māori planning capacity was raised. ‘The pressing need is for a Māori capacity, broadly representative and outside the Government, to take an integrated approach to planning so that sectoral limitations are circumvented and longer term plans can be hatched.’ Similarly at the second Hui the same point was repeated, ‘... regardless of the Crown’s initiatives, the establishment of a Māori capacity for integrated economic and social policy and planning will be critical for the next phase of Māori development, otherwise Māori initiative will be forever constrained by a sectoral approach to development that will do little justice to the breadth of Māori aspirations.’

The point is that in order to articulate wider Māori aspirations, and to give them credence, in the same way the Government does with high level macro policies of the state, a collective Māori voice would be an advantage. It is of course not a matter for the Crown to decide, but it is something that Māori will predictably continue to debate, not simply around the possibility of a Māori education authority but on a broader front around a Māori capacity for formulating longer term social, cultural and economic goals. In that debate, the constitutional position of Māori will be an important consideration that may require new approaches to new ways of conceptualising the constitutional arrangements that are currently in place.
A collective voice need not be the same as a legislated authority. The Hui Taumata Mātauranga have demonstrated that, given current Māori preference for many relationships and partnerships, and many authorities, a forum made up of multiple Māori interests, but not subsuming their independence, might achieve more than a sectoral authority, at least in the short term.

In this regard although the Hui Taumata process has been innovative and appealing as a practical demonstration of the Treaty of Waitangi relationship, it has also provided a model for the articulation of collective Māori aspirations. In that process the good offices of Ngāti Tuwharetoa have been critical, and the spirit of wide Māori inclusion – iwi, providers, collectives, and whānau - has been the catalyst for collective action.

However, in order to understand the interface between te ao Māori and the wider society, whether it is linked to education or health or employment or the economy, Māori need to have a clearer framework within which sectoral endeavours can be conceptualised. Thinking in sectors such as the education sector, the health sector, the social services sector - can distort te ao Māori. To that end it may be timely to consider creating an opportunity for Māori to identify their own priorities and plans on a broader front, using a similar process to the Hui Taumata Mātauranga but focussing on higher level aspirations and goals, including constitutional arrangements, and without a primary focus on the sectoral agendas of the Crown.

At the same time, the gains made at the three Hui Taumata Mātauranga in understanding the interface between te ao Māori and te ao whānui, should not be underestimated. This paper has attempted to identify the forces that give shape to the interface and the principles that might be useful address them. In summary, the exercise of control, the transmission of world-views, participation in decision-making, and the delivery of multiple benefits, add tension to the interface but also give it potential. There is immediate relevance to curriculum planning, workforce development, and quality assurance measures. However, sound relationships, operating at short distances (e.g.
learner-teacher) and long distances (e.g. iwi and government) are essential. They are more likely to lead to a balancing of forces so that the interface can be converted from a place of collision and lost potential, to a site of growth and innovation, both for educational advancement and the advancement of the nation.

Table 3  
**The Interface Between Te Ao Māori and Te Ao Whānui**

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<th>Exercise of Control</th>
<th>Transmission of world views</th>
<th>Participation in decision making</th>
<th>Multiple benefits</th>
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<td>Curriculum</td>
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<td>Workforce development</td>
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7. New Zealand Institute of Economic Research, pp. 76-77.
Please accept my/our registration for:

He Whakatakoto Kaupapa
Young Maori Leaders’ Conference 2003
REGISTRATION FORM COMPLETE ALL FIELDS

PLEASE USE BLOCK PRINT - PHOTOCOPY FOR ADDITIONAL PARTICIPANTS

Mr/Mrs/Ms

Position

Organisation

Postal Address

Main Line of Business

Phone    Fax

Email

Sponsoring Organisation

Preferred Day One Workshop Number

Preferred Day Two Workshop Number

Preferred Day Two Afternoon Workshop Number

CONFERENCE REGISTRATION INFORMATION:

Registration fee: $495 + 12.5% GST (total payment of $568.88) per person for full two day conference. Fee includes lunches, dinner, refreshments, conference documentation and choice of workshops.

Discount for Early Payment: If you register and pay before 15 April 2003, you will be discounted to $445 + GST.

Please detach and return with remittance. TAX INVOICE will be issued and returned to you. Our GST Registration Number is 72 063 732.

Method of payment: Crossed cheque payable to The F.I.R.S.T. Foundation.

Please Invoice me at the details above

Purchase Order No.

PAPERS: As I am unable to attend, please supply me with ........ copies of the papers and the CD-ROM @ $145 (+ GST)

Cancellations and Transfers: If you are unable to attend, a replacement is welcome. Documentation and 50% refund will be given for cancellations received in writing one week before the conference. Full refund less $100 administration fee for cancellations received at least two weeks prior to conference. The F.I.R.S.T. Foundation reserves the right to make any amendments that they deem to be in the best interest of the conference.

Signature: ___________________________ Date: __________

Please return this form to:
The F.I.R.S.T. Foundation,
PO Box 1078, Auckland, New Zealand
Fax (09) 3676-605 or email YMLC2003@firstfound.org.

He Whakatakoto Kaupapa
Young Maori Leaders’ Conference 2003
16 & 17 June 2003
Michael Fowler Centre, Wellington

Promoting Leadership Skills Amongst Young Maori.

Now in 2003 and two years since the last YMLC, most issues facing Maori remain unresolved, although there is a wider range of development possibilities than previously, and the skilled human resources available to iwi and Maori organisations continues to expand.

In 2001 the Young Maori Leaders’ Conference – Hui a Taihoi promoted leadership skills and encouraged their intergenerational transfer. He Whakatakoto Kaupapa will encourage the application of those skills to iwi and community development planning.

It is expected that contacts & exchange of ideas between young people who are beginning to assume leadership roles will facilitate the search for solutions and cooperation towards effective future action. There is no doubt that there are substantial leadership skills in hand, it seems an ideal time and action to bring these nascent leaders together now as they are the inheritors of future leadership roles in Maori society.

Who is Attending?

A wide representation of young Maori. At previous Young Maori Leaders’ Conferences participants received assistance to attend from many different quarters. In 2001 delegates were assisted by: Employers, Runanga and Trust Boards, The Maori Women’s Welfare League, Council & Congress, Wainui, Land Trusts & Incorporations, Fisheries Enterprises & other primary industries, Maori religious groups, gang leaders, Tertiary Educational Organisations, Labour & employer unions, Government Ministries & Departments, Local & Regional Councils, District Health Boards & other community organisations, lawyers, accountants, researchers, media, communication & other commercial organisations.

Participants will be encouraged to report to their sponsors and iwi/communities.

Nau mai haere mai ki tenel wananga o tatou
HE WHAKATAKOTO KAUPAPA

THE YOUNG MAORI LEADERS' CONFERENCE 2003
16-17 June 2003, The Michael Fowler Centre, Wellington

This represents an unprecedented networking opportunity for young Maori leaders from both the private and public sector to gain an understanding of the changes taking place from those actually involved in the process. The conference will encourage young Maori men and women to discuss and clarify their future roles in Maori and National Development and to formulate short and longer term plans for their marae, hapu, iwi, organisations and communities.

A major focus of the conference will be the opportunities created by young Maori leaders for their communities. Representatives of industry, government, iwi and the professions will explore these opportunities. The event consists of a two-day conference. It will be a tremendous opportunity for young Maori leaders from around the country to network with others from their iwi and from their sectors and to obtain high level briefings on developments in their Industry, Sector and Iwi.

Specifically, the conference will address setting goals and objectives and determining strategies for the future. Delegates will acquire a comprehensive understanding of the following trends:

1. **3D Planning - Definition, Direction and Drive.**
   - Definition poses the question. Who are we?
   - Direction poses the question. Where do we want to go?
   - Drive poses the question. How do we get to where we want to go?

THE FIVE ‘Es’ OF IWI PLANNING -- FORESTRY, FARMS, FISHING, FINANCE AND WHANAU IN THE PLANNING PROCESS

- Making an Inventory of Hapu & Iwi Resources
- Setting Hapu & Iwi Goals and Objectives for 2010, 2020 and 2940
- Determining Marae, Hapu and Iwi Strategies for the Future

IWI WHAKATAKOTO KAUPAPA -- LEADERS FROM IWI AUTHORITIES (parallel sessions)

- Taitokerau
  - Muriwhenua / Ngai Pukaha / Ngati Whatua etc
- Tahihi
  - Hauraki / Waitakarua / Maniapoto / Takapuna / Ngati Te Awa etc
- Waikakiri
  - Te Arawa / Tuwharetoa / Ngati Tahu / Ngati Manawa etc
- Mataatua
  - Ngati Te Ranginui / Tuwhio / Ngati Awa / Whakatotohe / Whanau a Aparahui etc
- Taamahoe
  - Ngati Poro / Rongo Whakata / Ngati Tamanuhi / Ngati Kahungunu etc
- Taranaki / Wanganui
  - Te Ahi Awa / Ngati Tama / Ngati Rauru / Ngati Rauhine / Te Ahi Hau etc
- Ikaroa
  - Ngati Raukawa / Rangitane / Ngati Apa / Muaupoko / Ngati Toa etc
- Te Wai Pounamu
  - Ngati Tahu / Te Tai Tohu / Te Wairua / Te Iwi Moetori etc
SECTORAL AND NATIONAL PLANNING
THE FUTURE ROLE OF MAORI IN NATIONAL SOCIETY

SECTORAL PLANNING (parallel sessions)
- Health
- Education
- Language & Culture
- Economic Resources
- Welfare

NATIONAL PLANNING MAORI DEVELOPMENT IN THE NATIONAL PERSPECTIVE (parallel sessions)
- Celebrating the Treaty
- Population and Community Development
- Innovation and Well-being
- Science, Technology and Development

INTERNATIONALISM AND GLOBALISATION (parallel sessions)
- Networking With Other Indigenous Peoples
- Indigenous Intellectual Property
- International Movement of Labour and Capital
- Opportunities for Maori Investment

LEADERSHIP
"It is not fair to ask of others what you are unwilling to do yourself." Eleanor Roosevelt

"It is critical for leaders to concentrate on continually developing themselves in a variety of ways." C. W. Mollie

"We are full of effective leaders leading and transforming their communities and there are many more young passionate people with the potential to extend their leadership talents and to contribute more broadly to our growth and prosperity." Kelvin Davis

"Leadership is the art of getting someone else to do something you want done because they want to do it." President Dwight D Eisenhower

"A leader is like a shepherd. He stays behind the flock, letting the most nimble go out ahead, whenever the others follow, not realizing that all along they are being directed from behind." President Nelson Mandela

CONFERENCE FEE
The all-inclusive conference fee, which covers papers, proceedings in hard and electronic format, lunches, teas and the conference hakari, is $495.00 + GST. If paid before April 15, 2003 this is discounted $445 + GST. Travel and accommodation are at delegates' expense.


PARTICIPATING ORGANISATIONS AT YMLC 2001 INCLUDED:


CORPORATE SPONSORSHIP
Sponsorship provides an opportunity to increase and enhance your corporate profile, expand the potential of your business, and have access to a large targeted audience - potentially a new customer base for your organisation. The benefits of sponsorship include extensive publicity and professional association with the conference. Direct personal access to potential clients at the event itself and afterwards. The delegate list will also be made available to the sponsoring organisation for follow up contact. Permanent reminder of services provided by the sponsor in the form of insert information in the folder and Exposure to media and key speakers. F.I.R.S.T attracts speakers of the highest repute, including international guest speakers. The media are invited to report on the conference, enhancing the exposure of the Sponsorship Organisation.

SECURING SPONSORSHIP AND PROMOTIONS
To secure your sponsorship, please fax or phone details to Mark Robertson Shaw, Executive Trustee at our office in Auckland Tel: (09) 367 6804 Fax: (09) 367 5805
TREATY OF WAITANGI – indicative draft March 2003

2020 vision - People in the city are proud to uphold the Treaty of Waitangi.

<table>
<thead>
<tr>
<th>Over the next 10 years we will</th>
<th>Over the next 10 years we will work creatively with others to</th>
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<tbody>
<tr>
<td>Recognise the Treaty of Waitangi as the</td>
<td>Ensure the Treaty of Waitangi is upheld by the Council in all of its</td>
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<tr>
<td>recognised for the Council’s relationship with Maori.</td>
<td>activities.</td>
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<td></td>
<td>Better understand and support the rights of iwi Maori as more diverse.</td>
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<td></td>
<td>Support the development of the role of Te Tauranga Taumata, strengthening</td>
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<td>its links with the Maori community and enhancing its status within the Council.</td>
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<td></td>
<td>Ensure Council reports its statutory responsibilities in respect of its dealings</td>
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<td>with iwi Maori and Maori communities and with Crown agencies.</td>
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<td>Celebrate the diversity of Waitangi and</td>
<td>Facilitate the right of Maori to engage as a citizen of a multicultural country.</td>
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<td>protect and value its bicultural nature.</td>
<td>Provide opportunities for people in the city to share and understand the</td>
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<td>cultural heritage of Waitangi.</td>
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<td>Provide a range of opportunities for Maori to participate which enable them to</td>
<td>Create opportunities that highlight Maori culture and promote understanding.</td>
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<td>make a difference</td>
<td>Provide opportunities for Maori to participate in decision making.</td>
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<td>Support the effective implementation of Maori culture, youth and their initiatives,</td>
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<td>and iwi Maori and Maori communities in developing services.</td>
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<td>Be aware and informed of Maori needs and interests and provide support in</td>
<td>Develop effective relationships with iwi and Maori communities to increase the</td>
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<tr>
<td>accordance with bicultural awareness best practice</td>
<td>capacity and capability of Maori providers to deliver services to Maori in</td>
</tr>
<tr>
<td>Work with others to advance Maori</td>
<td>accordance with their own goals and priorities.</td>
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<tr>
<td>rights and well being.</td>
<td>Work with Maori providers and the community and local government to strengthen</td>
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<td></td>
<td>family safety and well being and whakapapa development.</td>
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<tr>
<td></td>
<td>Work with Maori providers and others to provide more and better Maori</td>
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<td>educational opportunities.</td>
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Key Measures: Strong Maori leaders are working side by side with Council and are achieving positive outcomes for Maori.

- Support the development of Te Tauranga Taumata.
- Maintain relationships with Te Kawerau a Maki and Ngati Whahao.
- Involve Maori children in Council activities through Te Roopu Paua whakawhara.
- District Plan process.
- Work towards having tangata whenua strategy initiated.
- Marae policy adopted.
- Maori Library work programme implemented.
- Work with key housing providers to support affordable housing options.
- Local youth ‘inventories’ developed.
- Waitakere City arts and culture strategy completed.
- Civic education in schools.
- Early childhood strategy developed.
- Treaty of Waitangi framework agreement.
- Youth recreation precinct in Henderson built.
- Waitakere Stage 1 completed.
- New High school in Waitakere sector being built.
- Major new technology initiative operating in the City.
- Maori scholarship available.
- West Coast marine park developed.
- More money in the city.
- Plan to grow youth fully employed.
- Youth in Local Government Conference (Plusma) in Waitakere.
- Maori and European heritage sites of significance actively protected.