Report of the Taskforce

Māku anō hei hanga tōku nei whare.
Ko ngā pou o roto he māhoe, he patatē, ko te tāhūhū he hīnau.
Me whakatupu ki te hua o te rengarenga, me whakapakari ki te hua o te kawariki.

I shall fashion my own house.
The posts within shall be made of māhoe and patatē and the ridge pole of hīnau.
Nurture the inhabitants on rengarenga and sustain them on kawariki.

Tāwhiao

Executive Summary

This report presents to the University of Waikato Council an indicative work programme developed by the Taskforce to address systemic and casual racism, strengthen the place of Te Tiriti o Waitangi/The Treaty of Waitangi and demonstrate a valuing of mātauranga Māori, as part of achieving continued excellence as a global university. The work programme, comprising an outcomes framework and indicative actions, is the result of feedback from students and staff in 2020, consideration of current activities and other strategic work programmes already underway, and the wider tertiary international, national and local context. This report is different from other similar attempts by other institutions to address these issues, by trying to envision a future state that is transformational, where such concerns are behind us, and implement a work programme across the whole institution that focuses on outcomes.

This report and the recommended approaches and work programme have been designed for the University of Waikato context, its people and history and the lands it is situated upon. There are nuances in strengthening the place of Te Tiriti o Waitangi/The Treaty of Waitangi within a university that sits on Waikato-Tainui lands and is surrounded by the presence and mana of the Kīngitanga. Other New Zealand institutions may take interest in this report but should undertake their own processes and analysis to address these significant issues. We acknowledge that there are no quick fixes to issues of systemic racism or developing an infrastructure for mātauranga and that the institution needs to commit to a journey of transformation that seeks structural and cultural change, that makes an enduring commitment to these changes as part of a reflexive practice.

The Taskforce heard from students and staff in both Kirikiriroa/Hamilton and Tauranga, as well as other individuals and groups. The feedback was diverse but common themes emerged. Two that stood out were that students' sense of belonging, level of comfort and wellbeing would be increased were staff more aware and understanding of, and proficient in, tikanga Māori and relevant cultural competencies; and, that staff wanted to see the number of Māori and Pacific staff at the University increased, with the special contributions made by Māori and Pacific staff appropriately valued.

The University has a significant opportunity to achieve a transformation encompassing its systems and operational approaches, its culture and what it stands for, how it teaches and responds to student needs, the experience students have, and what knowledge, skills and worldview we equip them with. With the mandate given to us by students and staff; our young history as an institution and relationship with the Kīngitanga, Waikato and Tauranga Moana iwi; the reviews underway of the

University Strategy, Māori Advancement Plan and other strategic work; the national and international developments within universities, there are many enablers to propel us forward and support our success in achieving the changes we seek. We strive to be a world-class university and are confident that we can sustain this from the whenua we are situated on, the histories and relationships that are forged here and with the talent and excellence of our staff.

The Taskforce has identified three end outcomes that together describe the desired future state of the University of Waikato:

1. The University of Waikato is experienced as a welcoming, inclusive and affirming environment by staff and students of all cultures, as well as tangata whenua, and where systemic racism has been dismantled and casual racism is rejected

2. The mana of tangata whenua teaching, learning and working at the University is enhanced and the University enjoys strengthened and enriched relationships with Waikato-Tainui, the Kīngitanga, the iwi of Tauranga Moana and wider tangata whenua of Aotearoa, offering a model for other decolonisation efforts in Aotearoa and internationally

3. All staff and students enjoy enhanced academic experiences and results from the weaving of mātauranga Māori through existing teaching and research approaches.

The scope and scale of transformation required to truly achieve these end outcomes is significant. This report highlights actions that can be implemented over the next two years as well as defining longer-term outcomes for the University. These changes will require raising awareness and buy-in across the University for this new future state, appropriate resourcing including a dedicated change manager and programme manager and effective governance structure, galvanising staff and students into action and sustaining this over a period of years, and building a network of senior leader champions across the University.

Key next steps will include establishing a programme governance group, developing an organisational change programme with associated plans including consideration of physical spaces, creating robust quality assurance and reporting frameworks to enhance accountability, and developing risk management and communications plans. This work spans from University governance through to support and wellbeing for individual students and staff. The Taskforce has started the process of assembling resources and designing the tools required to do this work. A comprehensive glossary of terms has been co-developed by a small group of colleagues and an analysis of international remedies for some of these issues has been collated. Other tools, for example, a professional development programme, terms of reference for reviews, and a Tiriti policy framework will be prepared. These resources will be made available on a website.

We must change. Our communities – iwi, Pacific, multi-ethnic, local and international – are looking on and willing the University to do this work.

We can change. There are many successful initiatives that already exist, and work already underway that can pivot quickly within the proposed organisational change programme and help build momentum.

We will change. Our students, staff and stakeholder groups are willing the University to get on with it.

The University has achieved much but there is more to do to deliver on a generational transformation of the University of Waikato and its contribution nationally and globally. The Taskforce recommends that the University Council note the key findings of the Taskforce's consultation in and beyond the University community and support the work programme that focuses on the achievement of the ultimate outcomes of displacing and eradicating structural racism; weaving Te Tiriti into the life of the University; and the integration of mātauranga Māori into the teaching, learning, research and infrastructure of the University. In addressing racism, we need to also address the intersectionality of racism, sexism, ableism and other forms of discrimination. This will require support for a whole-of-institution change programme, the development of a quality assurance framework and accountability for change.

Professor Linda Tuhiwai Smith
Professor Alister Jones

Co-Chairs of the Taskforce

Introduction and background

Introduction

The document you are about to read lays out a programme of work to address systemic racism and discrimination, and strengthen the place of Te Tiriti o Waitangi/The Treaty of Waitangi and mātauranga Māori at the University of Waikato. This work is urgent, important and challenging. It will mean open-mindedly identifying, questioning and re-forming long-held perceptions, assumptions, values and practices in everything we have done and are currently doing, then implementing system-level change that will endure across future generations.

At the core of every university is a curiosity that drives learning, teaching and research, that constantly questions the status quo and provokes us all to think differently. This report leverages that curiosity to outline how we can come to think about ourselves and act differently as a university. We have in front of us a unique opportunity to address a condition that has variously swept, surged or seeped through the veins of all universities, through their disciplines of knowledge and the institutional practices that have evolved to support them.

Acknowledging that it will evolve over time, the indicative work programme presented in this report aims to achieve the following long-term outcomes:

1. The University of Waikato is experienced as a welcoming, inclusive and affirming environment by staff and students of all cultures, as well as tangata whenua, and where systemic racism has been dismantled and casual racism is rejected

2. The mana of tangata whenua teaching, learning and working at the University is enhanced and the University enjoys strengthened and enriched relationships with Waikato-Tainui, the Kīngitanga, the iwi of Tauranga Moana and wider tangata whenua of Aotearoa, offering a model for other decolonisation efforts in Aotearoa and internationally

3. All staff and students enjoy enhanced academic experiences and results from the weaving of mātauranga Māori through existing teaching and research approaches.

This work is important because racism is toxic for our health and wellbeing as people, as communities and as a society. It is toxic for the spirit of curiosity universities try to instil in their students, and for our belief in the good and the potential of others. We have been profoundly moved by the dedication of our staff, students and community to find ways to move through the challenge of systemic racism and discrimination at the University over a period of years to enable positive experiences and outcomes for our students, staff and communities.

We recognise that the work to come will not begin with a blank page, nor are we alone and nor are we the first university or organisation to attempt to address systemic racism. The issues we face are being confronted globally as well as across Aotearoa, at the grassroots level as well as by the Government. Refreshing our knowledge and commitment to honour Te Tiriti o Waitangi/The Treaty of Waitangi, reminding ourselves of our motto *Ko te tangata, '*For the people', investing energy in enhancing mātauranga Māori, and dismantling systemic racism are significant tasks that require a whole-of-institution approach with strong leadership, commitment and courage to change. This document provides a framework to begin this work.

The Taskforce

The Taskforce was commissioned by the University of Waikato Council to respond to the *Parata Gardiner Report,* an independent review of public claims of systemic racism at the University of Waikato made in 2020, and was constituted on 14 October 2020. The Taskforce was charged with developing a programme of work to embed Te Tiriti o Waitangi/The Treaty of Waitangi and mātauranga Māori in the University's values, people, systems, spaces and scholarship with integrity, and to tackle systemic racism.

In developing the programme of action set out in this report, the Taskforce operated in accordance with the following terms of reference:

1. To consider the principles of Te Tiriti o Waitangi/The Treaty of Waitangi as embodied and enacted in the University's:
   ● values and strategy
   ● structures and systems
   ● people
   ● places and spaces
   ● scholarship.

2. To develop and consult on a plan to redress structural, systemic and casual discrimination and racism at the University founded in the equal status of mātauranga Māori and Western knowledge that will:
   ● animate the University's motto *Ko te tangata* in the everyday life of the University community, and
   ● embed Te Tiriti o Waitangi/The Treaty of Waitangi as the future focused framework for the University.

3. To develop an implementation process, for the plan to commence during 2021 utilising resourcing consistent with the financial environment of the University in 2021 and 2022, including provision for ongoing monitoring or achievement of milestones and opportunities for critical reflection.

Consultation

To assist with its work, the Taskforce developed two key resources: a matrix to assist in guiding conversations, and guidelines on facilitating critical conversations about addressing racism, the role of Te Tiriti o Waitangi/The Treaty of Waitangi in the University and valuing mātauranga Māori. A dedicated website was established and an email address created for the receipt of questions, comments and submissions.[1]

Throughout October, November and December of 2020, the Taskforce held a series of open-invitation whakawhiti kōrero sessions, attended by students and staff from across the University, on the following themes:

● People: staff recruitment, retention, recognition, reward, professional development and wellbeing
● Systems: organisational structures, committees, policies and infrastructure
● Scholarship: mātauranga Māori in curriculum, teaching and research.

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[1] www.waikato.ac.nz/major-projects/taskforce and taskforce@waikato.ac.nz

In addition, the Taskforce met with the following groups and individuals:
- Hamilton-based students and staff, including international representatives
- Tauranga-based students and staff
- The Deputy Vice-Chancellor Māori
- The Assistant Vice-Chancellor Pacific
- The Associate Deans Māori
- The Director of Human Resource Management
- The Director of Organisational Development and Wellness
- The Student Services Cultural Capability Group
- Members of the Tertiary Education Union (TEU)
- The Race Relations Commissioner Meng Foon
- The Executive Director of the Academic Quality Agency (AQA) Sheelagh Matear.

We asked these different groups and individuals to share their lived experiences at and of the University, to tell us what they thought worked well, what needed to be different, and what ideas they had for change.

In these discussions we heard from people who were grappling with these same questions in their day-to-day work. Some conversations were positive and punctuated with laughter, others were emotional and challenging. We heard some hard stories, stories of people tired after years of struggling to protect what they feel is most valuable at the University, and stories of specific instances where staff or students felt that the University had let them down. We heard examples of situations where our rules and regulations, and the uneven application of them across the institution, privilege some and marginalise others. We also heard examples of great things the University already does and is doing, instances of things we may have done well in the past but that have been lost over time, and ideas about how to improve going forward. To those that came to these discussions or wrote to the Taskforce we offer our sincere thanks for your courage and commitment to strengthening a future, free of racism and discrimination, for all.

Written submissions were also received by the Taskforce over the course of its work from both individuals and groups. Some had originally been provided for the Parata Gardiner review and were reworked and provided by their submitters to inform the work of the Taskforce; others were prepared specifically to inform the Taskforce in its work. These conversations and documents helped us build our understanding of the current situation and the potential ways to improve it.

In addition, while on campus to meet the Taskforce on 19 November 2020, Race Relations Commissioner Meng Foon gave a presentation to staff, students and members of the community on *Recognising and Responding to Casual and Systemic Racism* and met privately with the Taskforce. The presentation was live-streamed to staff who could not attend in person and recorded and made available on the Taskforce website.

Key consultation findings

The indicative work programme developed by the Taskforce and set out later in this document is founded on the learnings arising from past work, research, Taskforce members' own expertise and experiences, and the lived experiences of the students and staff who participated in our consultation sessions.

Students and staff participated openly in these sessions on both campuses, and their contributions teach us much about how our campuses are experienced. While some students and staff reported that there were many positive opportunities provided by the University, their feedback also described a range of negative emotions they have felt due to shortcomings in the University's systems and culture. They expressed a strong desire for programme design, pedagogies, and assessments to take account of Māori knowledge, values and kaupapa, as "it's good for all of us".

The Taskforce noted that our staff and student populations are diverse and so was the feedback they provided. Different people wanted different things and not all feedback was aligned, but some common themes and issues emerged, as outlined below.

High-level feedback from students
- A question from students: "when will the University staff look like us?" in terms of reflecting the ethnic and cultural diversity of the student base.
- Some students commented that their sense of belonging, level of comfort and wellbeing would be increased if more staff were aware and understanding of, and proficient in, tikanga Māori and relevant cultural competencies, reflecting the diverse background of our University community.
- Some felt that all staff and students at the University should have Te Tiriti o Waitangi/The Treaty of Waitangi knowledge and students should graduate with cultural competencies.
- Several Māori students expressed a lack of feeling of safety and ease in non-Māori spaces on campus. Moreover, some students expressed a sense of disjunction between the outward 'Māori-ness' of spaces, in contrast with other systems and culture in the University.
- There was desire for more staff to have an awareness of cultural obligations of students, for example for attendance at tangihanga, and to create more flexibility around assessment deadlines to accommodate them.
- Some students noted a need for the University to focus on biculturalism before multiculturalism. Other students – both domestic and international – felt that their cultural background and contribution was not sufficiently recognised by the University.
- Students felt stymied in their efforts to optimise their learning experiences, and achieve balance between their study and other lives, by not having the full picture and understanding of the University's internal processes, for example, appeals processes and special consideration around assessments. There was also a perception that these measures were not applied consistently, with a resulting feeling of unfairness.
- Tauira Māori found their mentors and Māori staff offered them good support but perceived that Māori staff weren't adequately funded or treated on an equal par with non-Māori.

A great deal of work is ahead of the University as it seeks to attend to the feedback provided by students. Feedback was offered in a spirit of pride towards the University that could be enhanced, and contribute to a long-term relationship if the University committed to value the relationships beyond the life of their study on campus.

High-level feedback from staff

- A common view that the number of Māori and Pacific staff at the University needs to be increased to reflect the proportion of Māori and Pacific students, and that this needed to be addressed as a matter of urgency. There is a strong feeling that a small number of staff are being leaned on to serve the University over and above their roles, for example to provide tikanga Māori advice, to the detriment of their own academic teaching and research, impacting career advancement. As a result, there is a feeling that some staff are required to take on "invisible cultural labour" for the University.

- A desire from staff for mātauranga Māori to be valued and recognised as a priority for the University, which would require a growth in capacity and capability in mātauranga Māori.

- Māori staff wish to be better recognised for the particular contribution they make in relation to mātauranga Māori, relationships with community, and te reo fluency.

- Staff wanted to see the University mandate competency for staff and students in Te Tiriti o Waitangi/The Treaty of Waitangi, and have competency explored with candidates in staff job interviews.

- Examples of casual and systemic racism were experienced by staff from many different ethnic backgrounds. Some staff noted that these issues in the University are a reflection of issues in wider society, and had an expectation that the University should be taking a lead in addressing and eradicating casual and systemic racism.

- There was anger amongst staff at the systemic racism that still pervades the University, despite past efforts, and this had been experienced and observed by staff in a number of ways. An example of this was privilege afforded to non-Māori writing about Māori, over Māori writing about themselves.

- Staff held the view that leadership and commitment to the University's partnership with Māori needs to be shown from the Council and Vice-Chancellor levels down, alongside better visibility of Te Tiriti and mātauranga Maori in the strategic documents, plans and policies of the institution.

- Connected with this, it was noted that Māori students are a fast-growing demographic within the next generation of students and they will come with higher expectations, and to attract them to the University, staff competency in aspects of te ao Māori would be critical.

Much work is ahead of the University as it seeks to attend to this feedback, provided so openly and honestly, however, there was a sense from participating staff that these changes are achievable and that it comes back to all at the University really committing to this transformation.

Context and interdependencies

The context for the development of the indicative work programme set out later in this paper is broad. It encompasses policy settings and programmes at the international, national and local levels.

Global context

The United Nations' (UN) Sustainable Development Goals (SDG), UN Declaration on the Rights of Indigenous Peoples, and the efforts of universities overseas to decolonise are three aspects of the global context that are relevant in the work of the Taskforce.

The 17 UN Sustainable Development Goals, with 169 related actions, seek to bring social, economic and environmental change by 2030. While the New Zealand Government is focusing much of its SDG effort outward, to the countries of the Pacific, the goals also apply within New Zealand.

Goal 16 most directly relates to and provides impetus for the work of the Taskforce and its work programme:

> Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.[2]

Similarly, the UN Declaration on the Rights of Indigenous Peoples (2007), of which New Zealand is a signatory, provides a framework for countries to work to better recognise the cultures of their Indigenous peoples and ensure they are accorded and enjoy the same rights as others. For the Taskforce work programme, article 2 encapsulates what we need to achieve, particularly under our first outcome relating to systemic racism:

> Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.[3]

Against the backdrop of the #BlackLivesMatter and #RhodesMustFall movements and other drivers, a number of universities in the United States, United Kingdom, Canada and Australia have initiated programmes of work to reconstruct their learning, teaching and research environments. The University of Glasgow is one such university, and their *Understanding Racism, Transforming University Cultures – Action Plan*[4] focuses on the achievement of outputs and deliverables such as communications and marketing campaigns, new KPIs, and staff training sessions delivered. Many other universities such as Cornell, University of British Columbia, Canada and University of Melbourne for example have developed strategic plans, statements and indigenisation programmes that reflect their contexts and aspirations.

The work programme presented in this paper goes beyond outputs to outcomes, and focuses on how we might achieve the structural and cultural changes at the University of Waikato that enable students' and staff's experiences of the institution to be different and more positive in the future. The University of Waikato is already contributing to the solution of these issues alongside other universities globally. Recently the University contributed to a high-level discussion about how indigeneity could be better valued in the Times Higher Education (THE) rankings in future. With

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[2] https://sdgs.un.org/goals
[3] https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf
[4] https://www.gla.ac.uk/myglasgow/humanresources/equalitydiversity/understandingracism/

dedication and the commitment of resources the potential outcomes from the Taskforce work and adoption by the University could have an impact locally, nationally and internationally.

National context

The Doctrines of Discovery
The New Zealand Human Rights Act 1993 protects everyone from discrimination on the grounds of their race, ethnicity or national origins, age, sex and sexual orientation and disability. Anti-discrimination covers unfair treatment because of certain personal characteristics. It is illegal to be racially harassed. It is legal to practise your culture and language with others in your culture. The Māori Language Act 1987 made te reo Māori an official language of Aotearoa. Systemic, institutional and casual racism are concepts that name the deeper ideas about racial difference that are embedded in society, in institutions and in the public, that entrench what counts as normal in such a way that racism can still flourish behind closed doors or in public.

There is general agreement that the system of racism we confront today has its roots in the actions, values, beliefs and ideas that stem from early 15th century Europe and the beginnings of exploration of the world beyond Europe's known territories and known conceptual frameworks at the time. There was an ambition to name, classify, regulate and ultimately claim and exploit the sheer newness of what Europeans encountered when exploring distant lands.

A series of decrees or Papal Bulls, known as the 'Doctrines of Discovery', were issued by the Pope of the Roman Catholic Church to this effect. For example, a decree in 1455 allowed full seizure of non-Christian lands and the enslavement of native, non-Christian peoples in Africa and the Americas.[5] By definition, these peoples could not have been Christian, so it was a convenient fiction. Other decrees followed, further endorsing the right of 'discoverers' to seize land and enslave Indigenous peoples in the name of European, Christian monarchs. The common thread of these Doctrines are the disparities and hardships faced by Indigenous peoples across the world that largely continue unabated to this day.

The arrival of British settlers to New Zealand and the signing of Te Tiriti o Waitangi/The Treaty of Waitangi are grounded in the Doctrines of Discovery. Lands occupied by indigenous peoples were declared terra nullius (empty land) and the inhabitants classified along with native flora and fauna.[6] When Captain Cook first landed in 1769, he claimed Aotearoa for King George III.[7] In 1840, the same year Te Tiriti o Waitangi/The Treaty of Waitangi was signed, with Lieutenant Hobson proclaiming '*He iwi tahi tātou*' (one people together), Te Wai Pounamu was claimed under the Doctrine of Terra Nullius, the same doctrine used in Australia, thereby making invisible still more indigenous peoples.

The Doctrines of Discovery became part of New Zealand's legal framework that continues to have repercussions to this day. Moana Jackson (2012) concluded that the Doctrines of Discovery were:

> a piece of genocidal legal magic that could, with the waving of a flag or the reciting of a proclamation, assert that the land allegedly being discovered henceforth belonged to

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[5] Newcomb, S. 2008. *Pagans in the Promised Land: Decoding the Doctrine of Christian Discovery*. Fulcrum Publishing. Colorado.

[6] Ruru, Jacinta, Miller, Robert J. 2008. An Indigenous Lens into Comparative Law: The Doctrine of Discovery in the United States and New Zealand. *West Virginia Law Review. 111: Lewis & Clark Law School Legal Research Paper Series.* Paper No.2008 – 7. http://ssrn.com/abstract=1099574

[7] Ngata, T. 2020 James Cook and the Doctrine of Discovery – 5 Things to know. *Dismantling Frameworks of Domination, Rematriating Ways of being*. www.tinangata.com

someone else, and that the people of that land were necessarily subordinate to the colonisers*.

These doctrines generated 500 years of ideas, conceptual frameworks and language about the 'Other' and how 'the Other' are different from 'Us', and what that entitles 'us' to do to 'them'.[8]

The deep legacies of this history, these actions, values and ideas connect what happens in Aotearoa New Zealand in 2021 to what happens globally. They also connect events and actions that have taken place in Aotearoa, such as the colonisation of Māori and the actions of a white extremist and terrorist who murdered 51 people at Friday prayers at their Mosque in Christchurch on March 15 2019. It connects Māori women being insulted for having a moko kauae and a Muslim woman and children being abused in a store. It connects the racist commentary on a school and community in South Auckland for a recent Covid-19 community transmission outbreak and attacks on Asian students in Auckland.

Systemic and institutional racism
Systemic racism is a system of power relations entrenched in institutions and society that sustain ideas, doctrines, knowledge frameworks, values, discourses, stories, denials and silences, words, actions and inactions, laws, policies, regulations and the allocation of resources that are seen as justification for oppressing peoples based on their racial difference. Where systemic racism occurs it is often clustered with systemic sexism and other attitudes that marginalise groups perceived as different or as outsiders.

New Zealand universities are not innocent of this imperial and colonial legacy that has informed disciplinary approaches to knowledge, to teaching and learning. The language for talking about 'the Other', the language of science and discovery, the development of 'eugenics' as a science come from this past. Eugenics is one example of academic racism, sexism and disableism that is now thoroughly discredited but has influenced multiple disciplines and professions, social policy and practices in New Zealand that are taking decades to dismantle.[9]

Institutions of knowledge are part of a global eco-system that circulates ideas, theories and science, standards of excellence, publishing practices and research practices. Universities in the United Kingdom, the United States and Europe have been the reference points for how New Zealand universities regard themselves, seeking to reproduce those models of academia while trying to reconcile the unique context of Aotearoa New Zealand. It is in truth the aspiration of New Zealand universities to fit with and be seen as equal to the world's top universities.

Systemic racism in Aotearoa affects Māori as tangata whenua in profound ways because it is what led to Te Tiriti o Waitangi/The Treaty of Waitangi being dishonoured, to the magnitude of destruction of mana Māori motuhake on these lands and to Māori people taking the brunt of legislative racism through the 19th and 20th centuries.[10] Systemic racism has been supported by myth-making about the success of New Zealand's cultural integration and historic amnesia about our colonial history that means most New Zealanders do not know their national past.

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[8] Smith, L.T. 2012. *Decolonising Methodologies Research and Indigenous Peoples*. Zed Books. London.
[9] Walhalla, A. 2007. To better the Breed of Men: women and eugenics in New Zealand, 1900-1935. *Womens History Review* 16:2. Pp. 163-182. https://doi.org/10.1080/09612020601048779.
[10] Tinirau, R., Smith, C., Haami, M. 2021. *Whakatika How does racism impact on the health of Māori? A national literature review for the Whakatika Research Project*. Te Atawhai o te Ao. Whanganui. www.teatawhai.maori.nz

Systemic racism also affects Pacific peoples and their communities. New Zealand's immigration policies, discourses about 'over-stayers' and events such as the Dawn Raids of 1974 and 1976 targeting Pacific Islanders are shameful examples of racist policy and practices that targeted a specific group of people.[11] Social and economic indices in education, health, employment, and income levels show deeper structural inequities that have impacted on Pacific peoples, Pacific languages and cultures.

Systemic racism impacts ethnic minority communities, migrants, refugee communities, people who sound like they come from somewhere else, who look different, speak differently, dress differently, wear their hair differently, and have different cultural beliefs and practices.[12] It impacts on communities who have different religious beliefs. Jewish cemeteries are vandalised. Graffiti is written on the walls of temples, synagogues, and mosques. The worst example of this has been an era of sustained attacks over the years on mosques that culminated in the terrorist attack in Christchurch in 2019.

Systemic racism is harmful to the health and wellbeing of individuals, families, communities and society.[13] Its impacts can be seen in the inequitable outcomes for Māori in relation to the criminal justice system, health system, child welfare care and protection system, economic system and education system. It can be seen in unemployment, homelessness, mental health and food insecurity. It can be seen in an unequal society with extremes of wealth and poverty that limit the potential of everyone to live well and achieve peace and happiness.

Systemic and institutional racism is what enables casual racism to flourish. It occurs as much through inaction as it does through action, through the denial of the existence of racism as well as underestimating the impacts on people. Casual racism is what most people experience at a personal level. The Taskforce heard examples from staff and students of casual and personal racism and there are numerous examples in the public domain. Examples from the public domain include:

- use of racialised language and terminology, insulting language and racial slurs
- assumptions about someone's character based on race or culture
- the denial of services and poor service
- rudeness, shaming, bullying and harassment
- being falsely accused of something or being blamed for what 'your people' may have done
- being stared at and pointed at because of the way you look
- being told to 'go back to where you are from'
- being silenced, ignored, being ostracised and ridiculed
- having your name mispronounced or being given another name easier to pronounce
- being given a derogatory nickname based on one or more of your physical attributes, the food your community is associated with or the suburb you live in
- being told you must have taken up someone else's place in a programme 'just because' you are of a particular ethnicity.

Some of these are referred to in the literature as 'micro-aggressions', while others are examples of violence, hate crimes and terrorism. These everyday examples of 'casual' or 'personal' racism are not

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[11] Anae, M. 1997. Towards a NZ-born Samoan Identity: some reflections on "labels". *Pacific Health Dialog.* 4:2. Pp. 128-137

[12] Human Rights Commission www.hrc.co.nz

[13] Jones, C. 2000. Going Public Levels of Racism: A theoretical Framework and a Gardener's Tale. American Journal of Public Health. 90:8. Pp. 1212-1215

random or accidental. They form the everyday reality of a racist system that provides a social excuse to justify structural inequalities.

What is less known are the impacts of personal racism on the victims of racism. Some of these impacts are hurt, anxiety, embarrassment, fear and lack of confidence, self-doubt, self-hatred, trauma, stress, poor mental and physical health, imposter syndrome, marginalisation, lack of trust in authorities and the system of law, and a lack of participation in society.

Some impacts are related to how people try to 'fit-in' with mainstream society by actively denying their culture, changing their names to Pākehā names, denying they are Māori and pretending to be another ethnicity, being secretive or ashamed of one's family, lying about one's identity and trying to 'act white'.

Other impacts include a refusal of the values and norms of society, an embracing of negative stereotypes as one's identity and behaving to the stereotype. These impacts result in individuals and groups turning their backs on society and actively attacking the institutions that have disenfranchised them.

Mātauranga Māori
Mātauranga Māori is one of a number of Māori concepts and taonga tuku iho that address Māori philosophies and concepts of knowledge. It includes the value of knowledge and its contribution to the wellbeing of our humanity, our relationships with our environments and our capabilities to create and engage in future worlds. The term 'mātauranga' has taken on increasing significance for research institutions in recent years because of the Vision Mātauranga policy for the Government's science and research system, and the prior work of the WAI 262 claim to the Waitangi Tribunal in 1991 on who controls Māori knowledge and culture. *Ko Aotearoa Tenei*, the 2011 report of the Waitangi Tribunal, addresses the Wai 262 claim and focuses on the future relationships between Crown and Māori across all levels of government in relation to the future of Māori culture, knowledge and identity. The Vision Mātauranga policy is designed to 'unlock the science and innovation potential of Māori knowledge, resources and people'[14] and has already shaped Government-funded research, fostered research relationships with iwi and Māori communities, promoted kaupapa Māori and collaborative methodologies, and generated public interest in many aspects of mātauranga, for example, the work on Māori astronomy by Professor Rangi Matamua.

Internationally, mātauranga connects with a broader engagement with Indigenous knowledge. It is important to see mātauranga and Indigenous knowledge beyond the colonial categories of knowledge such as 'traditional vs modern' or 'literate and therefore intelligent vs illiterate and therefore unintelligent', as those terms have been employed to negate anything Māori knew before the arrival of colonialism and, further, to assume that Māori were incapable of learning, applying and making knowledge once Pākehā arrived in Aotearoa. Our early colonial history and colonial education systems denigrated mātauranga and Māori capacity to learn and value knowledge, to have imaginations and a sophisticated world view, dismissing what Māori knew as superstitious dogma and going further to reinforce these attitidues as scientific 'facts'. It is in this merging of colonial attitidues with notions of science that universities and academic knowledge are closely bound to the project of colonialism. These attitudes provided the moral permission for a raft of early scientific practices, experiments and theory-making that dehumanised Indigenous and other peoples worldwide. These practices have been categorised by scholars as examples of epistemic violence on a people's entire sense of knowing and being. This developing era of social science deeply embedded the language and conceptual frameworks for talking about and having knowledge of the 'Other', for othering people who are different and for reinforcing the systemic racism that is being confronted in

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[14] www.mbie.govt.nz

the present moment. Many of the terms used in casual racism come from this language and the frameworks for understanding the diversity of humanity.

Valuing mātauranga in the 21st century in an academic institution has to be approached with a deep appreciation of what has happened to mātauranga through colonialism, and with a critical understanding of the role that academic disciplines have played in providing validation for systemic racism. The university system has been designed literally over hundreds of years to teach, learn, create and validate academic knowledge as part of a global system of science. It is not a system that can simply add mātauranga to its work as a routine field of knowledge. It is a system that will need to make space for mātauranga and learn how to work with mātauranga for the benefit of te ao Māori and for our staff, students, and stakeholders and the world.

To value mātauranga the University of Waikato needs to value the people to whom it belongs, to work in relationship with whānau, hapū, iwi and hāpori, to co-design the appropriate institutional capability required including the regimes for ethics, intellectual property, data management, academic approvals, iwi and Māori engagement, relationship protocols, archival material management and staff education, to name but a few. The future state for this new focus for the University of Waikato has to be a flourishing mātauranga system that supports thriving Māori people, their whānau, hapū, iwi and communities and culture, and a unique and exciting knowledge world within the University that generates excellent teaching, learning and research. A critical mass of excellent Māori and other Indigenous researchers with a range of academic and community skills in mātauranga, te reo Māori, tikanga Māori and the application of mātauranga across diverse areas of knowledge will be a significant capacity requirement to fulfill this vision.

The range of benefits of making space for mātauranga Māori is starting to be more widely understood. The Ministry of Business, Innovation & Employment has embedded its Vision Mātauranga policy across all its priority investment areas, and this kind of move elsewhere in the state sector is a precedent for the University to embed mātauranga Māori throughout its activities. The purposes of Vision Mātauranga are to:
- "use the science and innovation system to help unlock the potential of Māori knowledge, people and resources for the benefit of New Zealand"
- "recognise Māori as important partners in science and innovation"
- "build the capability of Māori individuals, businesses, incorporations, rūnanga, trusts, iwi, hapū, and marae to engage with science and innovation", and
- "maximise the quality of the relationship between Māori and the Crown through science and innovation through Te Tiriti o Waitangi/The Treaty of Waitangi".[15]

Student Achievement Component (SAC) funding, and the Performance-Based Research Fund (PBRF)
While SAC and PBRF funding have historically driven behaviours around policies, processes and systems, and how they are implemented, it is now timely to recognise that they must be more carefully weighed by institutions against their own strategic goals and intentions. The 2019 review of PBRF reinforced the importance of mātauranga research.

Academic Quality Agency (AQA) academic audits are another existing tool that will contribute to the end outcomes we wish to see from the Taskforce work programme. In 2017, New Zealand universities collectively agreed to incorporate an enhancement theme into their sixth cycle of AQA academic audit. The topic selected for the theme was *Access, outcomes and opportunities for Māori students and for Pasifika students*. Although New Zealand universities are generally considered to

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[15] https://www.mbie.govt.nz/science-and-technology/science-and-innovation/agencies-policies-and-budget-initiatives/vision-matauranga-policy/

perform well, persistent gaps exist in access to university and success for these groups of students. Adopting this topic recognised that these gaps were an academic quality issue, and consequently asked the question of what universities (not students) need to do to redress these gaps. The Enhancement Theme placed emphasis on evidence, including an expectation that it may take a variety of forms and may be based on Indigenous knowledge systems. The Enhancement Theme was framed to recognise the bicultural foundation of Aotearoa New Zealand and the place of Aotearoa New Zealand in the Pacific. The Enhancement Theme was conscious not to take or perpetuate a deficit view of students.

Local context

The University of Waikato's campus locations in both Kirikiriroa/Hamilton in Waikato and Tauranga Moana in the Bay of Plenty, have afforded us a unique history not shared by other New Zealand universities. These locations give rise to a significant responsibility to achieve the changes we seek, and are also enablers of the work ahead.

The Kīngitanga
The Kīngitanga, and the University's relationship with the Kīngitanga, form a very significant part of the local context within which the indicative work programme of the Taskforce has been developed. We are in the home of the Kīngitanga and we are a national and global university.

Born in the 1840s and 1850s, the establishment of the Kīngitanga was a united national response of Māori chiefs to the effects of the signing of Te Tiriti o Waitangi/The Treaty of Waitangi, and the establishment of the settler Government. From its inception, the Kīngitanga has had the role of leading, governing and representing Māori, as the rafters on one side of the house of Aotearoa, with the Queen and her subjects as the rafters on the other.

In relation to the University, the Kīngitanga has played a pivotal role, with King Koroki giving his personal support to the establishment of a university in Kirikiriroa/Hamilton, which led to the project gaining the support of Waikato iwi. This is notable as, when the University of Waikato was set up in 1964, it was on a site that had been part of lands confiscated from Waikato-Tainui by the Crown in 1865, only returned later, in 1995.

The University and the Kīngitanga have had an active relationship over the course of the University's history, including the establishment of the new University campus in Tauranga, and the awarding of honorary doctorates to a number of tribal members. Most recently, doctoral honours were awarded to Kīngi Tuheitia in 2016. In his acceptance on behalf of the Kīngitanga, Kīngi Tuheitia said,

> "I am very humbled to accept the honorary doctorate on behalf of the Kīngitanga, and it is important to me that we maintain our strong links with the University of Waikato. We have high expectations of the University to contribute to the education of our people and to advance research and innovation in ways that will support our aspirations and benefit our communities. This award recognises our partnership and I look forward to our work together for the future."[16]

The University is fortunate to have its relationship with the Kīngitanga as a resource to draw upon as it moves to implement the Taskforce's indicative work programme, and as a partner, the University has a responsibility to respond in good faith to the needs and desires Kīngi Tuheitia expressed.

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[16] https://www.waikato.ac.nz/news-opinion/media/2016/king-tuheitia-to-receive-an-honorary-doctorate/

The tongikura (guiding statements) located intermittently throughout this report were attributed to the Ariki and adopted by the Kīngitanga. These guiding statements have been purposefully included by the Kīngitanga to help the University in its work ahead.

Ko te tangata
The University's motto *Ko te tangata*, 'For the people', enables the work programme coming out of the Taskforce by providing a bedrock of sorts off which to spring. The motto needs to be a source of pride at the University and emphasises collegiality, concern for people and connections with the community.

University Plans and Programmes
There are a range of initiatives and programmes already underway which intersect with the Taskforce's work programme. The implementation of these is a collective responsibility held by staff, students and the wider University community.

The review and redevelopment of the University Strategy for the next five-year period (2021-2025) is a timely opportunity to integrate into activities at the institution level actions and new ways of thinking and communicating that will be required to achieve our outcomes relating to systemic racism, Te Tiriti o Waitangi/The Treaty of Waitangi and mātauranga Māori.

Similarly, the current review of the Academic Plan provides early opportunities for change in the teaching and learning space. Consideration is being given to what makes our teaching, learning and curriculum distinctively 'Waikato'.

The University landscape has shifted considerably since the last Māori Advancement Plan. The University has undergone internal reorganisation through the introduction of a divisional structure, the creation of Associate Dean Māori roles within the divisions and the establishment of the Māori Academic Board of Studies.

Te Rōpū Manukura is a committee of the University Council, and in partnership with the University Council, is the Kaitiaki (guardian) of Te Tiriti o Waitangi/The Treaty of Waitangi for the University of Waikato. Te Rōpū Manukura members in conjunction with the University are currently reviewing their structure and function and the outcome of this will be embedded into the Māori Advancement Plan once that is complete. It is intended that this Plan will work in alignment with the recommendations of the Taskforce and assumed that such alignment will ensure and maintain comprehensive oversight of the University's continued commitment to Te Tiriti o Waitangi/The Treaty of Waitangi.

To provide consistency with the terms of reference of the Māori Academic Board of Studies which were co-constructed with Māori staff, the Plan also draws from the principles of Te Tiriti o Waitangi/The Treaty of Waitangi, particularly Rangatiratanga and Ōritetanga. The Waitangi Tribunal holds the view that "Treaty principles are not set in stone. They are constantly evolving as the Treaty is applied to particular issues and new situations".[17] The evolution of Te Tiriti principles and the ability of institutions such as the University to maintain their commitment to these principles requires continued and ongoing review. It is important to bear in mind that the principles described and used in this Plan have evolved and will continue to evolve over time.

In the proposed new Māori Advancement Plan, the principle of Rangatiratanga focuses on Māori students and staff, and Māori communities who are engaged with the University. The principle of

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[17] https://waitangitribunal.govt.nz/assets/Documents/Publications/WT-Principles-of-the-Treaty-of-Waitangi-as-expressed-by-the-Courts-and-the-Waitangi-Tribunal.pdf

Ōritetanga focuses on the whole of the University and what actions are required to help lift the University's commitment to Te Tiriti o Waitangi/The Treaty of Waitangi and mātauranga Māori.

The Plan acknowledges the Kīngitanga in reference both to the land on which the University campus sits in Kirikiriroa/Hamilton, to the Tauranga campus and its connection with Tauranga Moana iwi, Ngāi Tamarāwaho and Hūria Marae as a Poukai marae. In particular the Kīngitanga principles of manaakitanga, mahi tahi, aroha, kotahitanga, rangimārie, whakaiti and whakapono frame how the University as an institution, and staff and students will action the Plan.

The new Plan also considers and carries forward some of the approaches and objectives identified in previous Plans. The overarching goal remains that the University of Waikato is the leading university for Māori, including but not limited to measures to recruit, promote and retain Māori staff (including workload balance and professional development), and initiatives that support the education success of Māori students. Te Tiriti o Waitangi/The Treaty of Waitangi model of collective responsibility for all across the University to operationalise the Plan remains.

Measuring the success of the Plan requires a framework that is Te Tiriti- and Māori-centric. In order to be a university that is not only the leading university for Māori but the leading university in its ability to tangibly demonstrate its commitments to Te Tiriti, to the Kīngitanga and to the students, staff and communities it serves, the development of an outcomes framework will be required that provides measures that have been informed by these communities. The review of Te Rōpū Manukura and its membership will be critical in this process, as will the work programme set out by the Taskforce.

The Pacific Plan 2017-2020 had a number of objectives in common with the indicative Taskforce work programme, for example, creating a culture of belonging for all Pacific students, researchers and staff, and the provision of curricula and pedagogies that meet the needs and expectations of Pacific students. In this way, awareness, understandings and experience relevant to the work of the Taskforce have already been built up and may be facilitative, and the Taskforce work programme will have relevant benefits for Pacific students. The proposed new Pacific Strategic Plan 2021-2024 incorporates the successful aspects of the previous plan and builds on wide consultation and consensus about what will make a significant difference. The Plan draws from recent experiences in confronting racism and discrimination as well as Covid-19. The Plan recognises the vast potential of Pacific peoples to excel in education as learners and teachers, and to contribute as students, staff and communities to the mana of the University of Waikato.

The relationship between the University of Waikato and its Pacific peoples will reflect and embody Pacific principles including alofa/ofa/aloha, humility, collective outcomes and success, and tautua/kuleana/responsibility. The ongoing development and implementation of this Plan will respect the va between people, foster relationships and follow a co-design approach with Pacific stakeholders. These interactions will draw on Pacific processes such as fono and forms of dialogue including talanoa, tok stori and ako. The ongoing purpose of the Plan is to imua – that is, to go forward and lead from the front – in terms of Pacific learner, staff and community success. Implementing the plan will enhance a culture of belonging for Pacific students, staff and peoples, especially one that nurtures Pacific success, equity, diversity, inclusivity, and community.

A Curriculum Development Framework established in 2016 set out the University of Waikato Graduate Attributes, which capture the qualities and competencies that the University community agreed all graduates should develop. One of these attributes was: 'to become competent and confident in culturally and linguistically diverse local and global contexts'.

The required element of all undergraduate degrees implemented to help students develop this competency was a 15-point paper in Cultural Perspectives, generally taken at 200-level. A Curriculum Development Framework Transition and Implementation Group decided that for a paper to be approved as meeting the requirements for Cultural Perspectives it had to assist students to develop the ability to:

a) communicate effectively in culturally and linguistically diverse contexts
b) integrate Māori and Indigenous perspectives in the contexts of disciplinary knowledges, and
c) grasp and apply disciplinary knowledges from within local and global perspectives.

This emphasis on cultural diversity within the University curriculum encourages the development of critical understandings of Māori and Indigenous perspectives, as well as the importance of valuing diverse forms of knowledge and identity. This programme of learning will create a new generation of students, graduates and future researchers who are attuned to and capable in fighting both systemic and casual racism, and open to the greater inclusion of mātauranga Māori in the activities of the University.

The University runs a comprehensive staff induction programme which is developed and supported by the Organisational Development and Wellness team. Supporting the work of the Taskforce, the programme includes:

- a session that starts with a mihi and quote from the first Māori King Te Wherowhero, which is used to talk about the University's relationship with Māori, Waikato-Tainui and the Kīngitanga
- a Kirikiriroa/Hamilton campus tour that showcases Māori artworks
- a Tauranga Cultural Narrative and campus tour that describes the design and artworks there, including how they connect to, and their importance to, local iwi and associated legends
- an introductory session for academics which covers culturally-responsive teaching and research, and
- the 'Kanohi ki te Kanohi' programme that includes a pōwhiri, a brief history of Waikato-Tainui, a workshop on Te Tiriti o Waitangi/The Treaty of Waitangi, and introduction to the pronunciation of te reo.

Staff are encouraged to take papers in te reo and tikanga Māori, however, there is a barrier to be overcome in that many who are new to te reo and tikanga Māori request a transitional approach that takes account of some of the barriers to participation, for example, access to professional development, the timing of te reo papers in relation to staff workload and availability, and not having line manager support.

Other examples of work underway to develop the University's people in ways that are supportive of the Taskforce's desired end outcomes include the leadership programme 'Ko te tangata', the People Management 101 programme, and the annual Staff Excellence Awards, which allow the rewarding of teaching excellence in a kaupapa Māori context, and Māori research excellence. These are initiatives that urgently need to be further developed and embedded within the organisational development programmes of the University.

Te Whare Pukapuka/The Library's 2020 Strategic Plan contains the following goals that relate to the indicative work programme of the Taskforce:

- explore opportunities to understand, develop and deliver appropriate support for kaupapa Māori research, including Māori research data management and curation best practice
- engage with University partners, including mana whenua, to develop relationships built on manaakitanga with shared interests, goals and aspirations

- in consultation with an advisory group, develop a Level 4 study area aimed specifically at Māori and Pacific students by repurposing the footprint of Mātangireia, the former New Zealand Collection
- develop the distinctiveness of Te Kohikohinga o Aotearoa.

Te Whānau Pūtahi guides the Library's commitment to Te Tiriti o Waitangi/The Treaty of Waitangi and its support of the Māori Advancement Plan and Pacific Strategic Plan. This commitment includes a range of events and celebrations hosted within Te Manawa - the Student Centre. The Mahi Māreikura room is dedicated primarily to the display and conservation of the collected taonga and works of the late Dr Pei te Hurinui Jones, a Ngāti Maniapoto leader.

The development of culturally-responsive pedagogy is already an area of focus for the University and as it garners greater understanding, support and adherence in teaching, it will be an important aspect of helping achieve the end outcomes we seek.

Culturally-responsive pedagogy currently holds cross-sector interest, however, it is understood and defined differently across Aotearoa, and indeed across the world. When asked, most would agree that relationships are central to culturally-responsive pedagogy, however in practice, relationships tend to be overlooked or underplayed. University of Waikato researchers focus on the types of cultural relationships that are important to learning, and subsequently the responsive pedagogies that such interpersonal relationships can promote. Understanding the nature of effective relationships is foundational to engaging learners.

Mana ōrite is a cultural metaphor which calls for us to view the mana of others as being ōrite, that is, alike, similar, identical or equal to our own. Such positioning, within relationships of interdependence, brings reciprocal responsibilities to maintain and grow the mana of the other.

Teaching cultural relationships in this context requires teachers to create spaces in which learners and their whānau believe they can relate to them and want to trust them. Relational spaces such as these allow individuals to determine whether they will engage in the dialogue or not.[18] Developing relational spaces through dialogue takes time and commitment, however, spaces such as these open the opportunity for the sharing of authentic prior knowledge and experiences, identities, aspirations, concerns and connections which are the basis of responsive pedagogy.[19]

Educators working to create cultural relationships:
- nurture mind, body and spirit for the all-round development of students
- seek mana ōrite type relationships for the wellbeing of students
- build relationships that support students' mana and wellbeing
- respect each student's physical and spiritual uniqueness
- value and nurture culture, language and identity that honours and respects all people
- emphasise the importance of whakapapa so that students grow secure in the knowledge of their own unique identities
- centre the student within the learning in ways that respond to the student's interests, questions and inspiration
- value and legitimise culture and identity through the curriculum
- promote learning as an enjoyable and stimulating experience for students, and
- encourage students to explore new challenges and take risks in learning.

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[18] Berryman, M., SooHoo, S., & Nevin, A. (Eds.) (2013). *Culturally responsive methodologies*. Bingley, UK: Emerald.
[19] Berryman, M., Nevin, A., SooHoo, S., & Ford, T. (Eds.) (2015). *Relational and responsive inclusion: Contexts for becoming and belonging.* New York: Peter Lang Publishing.

Once cultural relationships have been established, responsive pedagogy continues by listening to the learner and seeking to make sense of what is being said. At an interpersonal level, it requires being attuned to both verbal and nonverbal messages, deferring judgement, and formulating responses only when the speaker has finished.

Responsive pedagogy works from a place in which teachers believe in and enact their ability to effect change in our society, through the realised potential of learners as our future leaders. It is a pedagogy that emerges from within relational dialogic spaces. Dialogue is two-way, producing dynamic interactions that open the possibility for change in both ourselves and the contexts in which we teach and learn.

To engage in dialogue, teachers must respect diversity and understand the potential for learning and growth through the exploration of those differences.[20] Dialogue within responsive pedagogy requires relationships in which risk taking is encouraged, where there is no shame in being a 'not knower' and where it is understood that everyone brings with them knowledge, ways of knowing and experiences of value to share. Understood in this way, two-way dialogue is foundational to responsive pedagogy; it is not simply a teaching technique or strategy.

We recognise educators working to enact responsive pedagogy:
- nurture relationships of care and connectedness between culturally located individuals
- value and legitimise multiple views of knowledge and ways of knowing
- recognise the potential in everyone
- identify and extend what students already know, understand and can do
- engage students in the planning and evaluation of their own learning
- use a wide range of information/evidence to understand, monitor and evaluate the strengths and needs of their students
- challenge established practice through critical reflection and iterative evaluation, and
- empower students to understand and transform their current realities.

As our country becomes increasingly diverse and segregated by socio-economic circumstances, if social cohesion is to become our reality, it is vital that we become more respectful and appreciative of the experiences of others, especially those whose lives and circumstances may be very different from our own. This means that we must explicitly value the diverse cultural knowledge that learners bring with them to their learning. It means accepting that we experience things in diverse ways. Responding to diversity requires our systems to draw on expertise wherever it exists, especially within our learners, so that we can all better understand and meet the language, culture and identity needs and aspirations of each other.

Pūtikitiki – the Māori student space at the Kirikiriroa/Hamilton campus was a decade-long dream of Māori students, staff and alumni that finally came to fruition in October 2020. It is a celebration of culture for the University's Māori student population (around 25% of domestic students) and:
- enhances the reputation of the University, given the high Māori student population
- provides Māori students with a touchstone to their Māori cultural identity, and
- develops the distinctiveness of Māori students and their experiences at the University of Waikato.

Manaakitanga and whanaungatanga are principal practices of Māori, and when Māori participate in environments that promote these – such as Pūtikitiki, the Māori student space – they thrive and

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[20] Freire, P. (1998). *Teachers as Cultural Workers: Letters to those who dare teach*. Westview Press

excel. However, manaakitanga and whanaungatanga need to be consistently woven into all aspects of life across the University, springing off the model Pūtikitiki provides.

Lastly, the diversity of our student body is part of the context for our work. The following table from the draft University of Waikato Annual Report 2020 shows the ethnicities that come together on our campuses.

Total students by ethnicity 2020	n	%
Pākehā/European	5,129	39.2
NZ Māori	2,527	19.3
Pacific Islander	721	5.5
Chinese	2,106	16.1
Indian	616	4.7
Other	1,977	15.1
TOTAL	**13,076**	**100**

The implementation of the ideas expressed in this report is timely, given a number of key University decisions and documents that are currently in a review phase, including the University Strategy, Māori Advancement Plan, Pacific Plan, Academic Plan, as well as Te Rōpū Manukura, the consideration of student success and the student journey, the built environment and wider relationships, and development of a stronger organisational framework.

However, the Taskforce is seeking to move beyond the independent implementation of these current plans and other activities, to better coordinating and aligning them, and adding to them as needed, to truly transform our institution.

Our theory of transformation

The University of Waikato has unique strengths and advantages that can support the work programme we envisage. We are a young university developed through local community initiative and with support from the Kīngitanga, and unencumbered by some of the colonial beginnings that other universities are marked by.

Can we be an outstanding university on the world stage and be anti-racist, valuing mātauranga and honouring Te Tiriti? What will that look like? What will it mean for students, staff, iwi and stakeholders? What will it mean for governance and management? What will it mean for teaching, learning and curriculum, for research and graduate outcomes?

A number of institutions and universities in North America, the United Kingdom and Australia are also trying to address the issues of systemic racism and/or address the historic injustices of colonisation of Indigenous peoples. We have examined many of their statements and implementation frameworks. There is a range of strategies, plans and interventions that have been proposed and implemented with varing degrees of progress, or concerningly, with not much evidence of transformation. We also have considerable experience in the New Zealand education system in relation to implementing change, designing different policy frameworks and including greater emphasis on Māori concepts, te reo Māori and a national Māori curriculum. The curriculum of New Zealand schools has over the decades slowly and painfully moved through cycles of change, from exclusion of mātauranga in the 1870s, towards inclusion of a New Zealand history curriculum in 2020. The academic world did not collapse when te reo and tikanga Māori were first added to the qualifications being offered at a university. The research world did not fold when Vision Mātauranga was introduced as a science policy. We know therefore from previous efforts to include Māori programmes that universities are resilient, innovative and capable, and we draw confidence that a focus on outcomes and a genuine theory of institutional change is necessary to implement change that will have a deep and lasting impact.

The University of Waikato already has many advantages in terms of existing experiences, programmes, relationships and expertise which we need to turn towards the task of transformation. The transformation we seek is inter-generational, meaning it will not only take time, but some changes will be necessary to stimulate other changes. For example, a focus on mātauranga ought to stimulate new teaching, learning and research opportunities; a focus on eliminating casual racism ought to create safer environments for staff and students and help develop a rich diversity of community interactions; a focus on Te Tiriti accountability ought to create strong specialist and general programmes informed by kaupapa Māori; a focus on anti-racism ought to result in greater participation by Māori, Pacific and other ethnicities in decision-making across the entire system and lead to expanded and richer outcomes for graduates, our communities and for New Zealand.

To achieve the outcomes we desire, our model of change, our strategies, processes, actions and accountabilities have to align and create momentum.

It is important that the University does not flounder on the steps of good intentions. While we want to persuade hearts and minds across the University, we understand the need to dive deep into the systems that circulate oxygen around our institution. This exercise is not a business-as-usual change strategy but a critical and deliberate attempt to transform ourselves as a university while continuing to strive for excellence in a global system of universities. We will be keen to work with other universities and tertiary providers in New Zealand and abroad to share knowledge and develop effective practices.

Indicative work programme

> Tukua ō akoranga kia pupū ake i roto.
>
> Let your skills come from deep within you.
>
> *Te Atairangikāhu*

We have asked and will continue to ask everyone to imagine what the University of Waikato would be like if it were truly a place that honoured Te Tiriti o Waitangi/The Treaty of Waitangi, valued mātauranga Māori and was not systemically (or casually) racist.

The principal end outcomes we would like to achieve

The following three desired end outcomes provide a direction of travel for our work programme:

1. The University of Waikato is experienced as a welcoming, inclusive and affirming environment by staff and students of all cultures, as well as tangata whenua, and where systemic racism has been dismantled and casual racism is rejected

2. The mana of tangata whenua teaching, learning and working at the University is enhanced and the University enjoys strengthened and enriched relationships with Waikato-Tainui, the Kīngitanga, the iwi of Tauranga Moana and wider tangata whenua of Aotearoa, offering a model for other decolonisation efforts in Aotearoa and internationally

3. All staff and students enjoy enhanced academic experiences and results from the weaving of mātauranga Māori through existing teaching and research approaches.

Our work also includes one overarching end outcome: to achieve a fuller enactment of the University's motto, *Ko te tangata*.

Importantly, the realisation of these intended outcomes must be founded on true reconciliation. For reconciliation to occur we need in the first instance to build and protect a genuine relationship between the University and tangata whenua, which is characterised by mutual respect leading to positive change.

Interdependencies

The work programme outlined below is significant. It is important that the University leadership ensures that it both informs and aligns with other key strategic pieces of work, including but not limited to:
- the University Strategic Plan
- Māori Advancement Plan
- Pacific Strategic Plan
- Divisional Strategic Plans
- Academic Plan, and the
- Research Plan.

As these documents change, so too will the work programme need to be responsive to optimise effectiveness, and minimise inefficiencies and any competing actions or goals.

End outcome 1 – Systemic and casual racism no longer have a place

> Kotahi te kōwhao o te ngira e kuhuna ai te miro mā, te miro whero me te miro pango.
> I muri i a au, kia mau ki te ture, ki te whakapono, ki te aroha. Hei aha te aha! Hei aha te aha!
>
> There is but one eye of the needle through which all threads must pass, the white, the red and the black alike.
> After me, hold fast to the law, to the faith and to love. No matter what!
>
> *Pōtatau Te Wherowhero*

The University intends to be an anti-racist institution that actively seeks to decolonise institutional and academic norms, values and practices. We intend to strengthen and fully express and expand on the unique bicultural/Māori-focused initiatives that already exist and ensure we stay the course and constantly review our performance in this area. This will include a clear and unequivocal statement of the University's stance on racism.

Indicative high-level actions	*Intermediate outcomes*	*End outcome*
1. Staff and Student Codes of Conduct 1.1 Review and renew the Staff Code of Conduct and the Code of Student Conduct to set an expectation for the behaviours of anti-racism and anti-discrimination 1.2 Develop and implement restorative procedures for resolving complaints of racism	Clear expectations of positive and non-racist behaviour are in place for both staff and students Staff and students know what racism, and what positive behaviour toward diverse groups looks like	The University of Waikato is experienced as a welcoming, inclusive and affirming environment for staff and students of all cultures, as well as tangata whenua, and where systemic racism has been dismantled and casual racism is rejected
2. Staff professional development and training 2.1 Develop and implement compulsory anti-racism staff training including guides and other resources for teaching, research, supervision and administration 2.2 Set new expectations for staff cultural competency, particularly knowledge of tikanga and kawa Māori, and engagement with Māori, and develop a professional development programme to support new and current staff in their learning	Staff and students are familiar with, and celebrate, te ao Māori and its place at the University	
3. Spaces and Culture 3.1 Implement an annual calendar of cultural events that celebrates the diversity of students and staff, including engagement with student and community cultural groups 3.2 Ensure services and support provided to all minority student groups including welcoming and orientation of international students appropriately cater to their diverse needs 3.3 Ensure the ongoing development of campus spaces addresses the needs of tangata whenua and reflects the cultural diversity of the University community	The University community supports diversity of culture and perspectives, ways of being and doing The University regularly reviews its performance	

4. Processes, policies and systems 4.1 Review all systems, policies, regulations and processes in terms of racism, focusing on removing barriers for minority groups and acknowledging cultural labour and responsibility for both staff and students 4.2 Ensure recruitment and promotions processes are anti-racist and anti-discriminatory and identify strategies to achieve a staff profile that reflects the diversity of the student body and wider community 4.3 Create a mechanism for staff to provide anonymous feedback on how well the University is living up to its commitment to dismantle and reject racism		

End outcome 2 – Te Tiriti o Waitangi/The Treaty of Waitangi is at the heart of the life and work of the University

Mehemea he mahi pai mō te tangata, mahia!

If it is good for the people, we must do it!

King Koroki

The University recognises its commitment to Te Tiriti o Waitangi/The Treaty of Waitangi and its principles. We uphold Te Tiriti o Waitangi/The Treaty of Waitangi and affirm our intention to ensure that our relationships are mutually mana enhancing.

Indicative high-level actions	*Intermediate outcomes*	*End outcome*

1. **Growing capability**
  1.1 Develop the University Council's knowledge and understanding of Te Tiriti and critical historical contexts and embed the principles of Te Tiriti into Council governance practice
  1.2 Implement a professional development programme for staff at all levels that builds knowledge of Te Tiriti and its principles, and critical historical contexts in relation to the colonisation of Aotearoa
  1.3 Launch a multi-level language programme to build permanent staff competency and confidence in te reo Māori, with appropriate staff incentives to participate and the goal of becoming a bilingual (te reo Māori/English) university
  1.4 Update the curriculum (including tools and resources for teaching) to ensure that undergraduate students build knowledge of Te Tiriti and its principles, te reo Māori, and critical historical contexts in relation to the colonisation of Aotearoa
  1.5 Recruit, retain and actively increase the number of Māori and Pacific staff and support their progression to a senior level, including pathways for high-performing students, with the goal of having a Māori and Pacific staffing profile that represents the same proportionality as Māori and Pacific students by 2030
  1.6 Include Māori and other minority staff on appointment and promotion panels, particularly where cultural competency is key to the role
  1.7 Develop a plan to accelerate the appointment of Māori staff with expertise in mātauranga as it applies to different disciplines, in tikanga and te reo to meet the proportion of Māori students
  1.8 Grow our own and actively recruit Māori staff leadership capacity to ensure there are future candidates for senior executive and leadership positions in the University, including at the level of Vice-Chancellor
	The University enjoys enhanced relationships with the Kīngitanga, Waikato-Tainui, mana whenua of the Waikato and Bay of Plenty campuses and the iwi of the University's main catchment area through Te Rōpū Manukura
	
	Staff and students alike know, understand and value Te Tiriti o Waitangi/The Treaty of Waitangi
	
	Te Tiriti is in place as a major underpinning and organising framework for the University – its teaching and learning, research, and institutional operations, systems and policies
	
	Staff and students alike uphold Te Tiriti and act as good partners
	
	The University regularly reviews its performance in upholding Te Tiriti
		The mana of tangata whenua teaching, learning and working at the University is enhanced and the University enjoys strengthened and enriched relationships with Waikato-Tainui, the Kīngitanga, the iwi of Tauranga Moana and wider tangata whenua of Aotearoa, offering a model for other decolonisation efforts in Aotearoa and internationally

2. Mana enhancing relationships 2.1 Reconvene and reenergise Te Rōpū Manukura with a clear scope agreed by all parties 2.2 Achieve a commitment by the University Council and senior leadership to enhance relationships with the Kīngitanga, Waikato-Tainui and mana whenua of Waikato and Bay of Plenty, including a commitment to attend significant events (e.g. Koroneihana) 2.3 Lift the mana of Te Rōpū Manukura to better reflect a relationship of mana oritetanga to facilitate at least one joint meeting of Council and Te Rōpū Manukura to discuss progress on Te Tiriti and mātauranga outcomes 2.4 Develop a more prominent programme for Kīngitanga Day including collaborative contributions from diverse communities		
3. Processes, policies and systems 3.1 Develop a Te Tiriti policy that provides a framework to ensure activities and decisions across the University reflect the principles of Te Tiriti 3.2 Review all University strategies, policies and regulations and implement any changes needed to achieve alignment with the principles of Te Tiriti 3.3 Ensure systems and business processes allow stakeholders, students and applicants to engage with the University in te reo Māori and demonstrate knowledge of mātauranga 3.4 Ensure our business systems are aligned with Te Tiriti and mātauranga goals, e.g. koha policy, procurement, recruitment, marketing 3.5 Review all University committees, and their constitutions, terms of reference and operating procedures, to ensure they accurately reflect the diversity of staff and students, and the principles of Te Tiriti in decision-making		

End outcome 3 – Mātauranga Māori is treasured

> He waihōpuapua ka mimiti i te rā, ko Te Wai-a-Rona, he manawa-a-whenua, e kore e mīmiti.
>
> Puddles of water evaporate in the sun, The Spring of Rona is founded in the land and will never disappear.
>
> *Tāwhiao*

The University will recognise the value and validity of mātauranga Māori and will work to decolonise current approaches to knowledge. We will build mātauranga capability across the University and mātauranga Māori will be included with integrity, in our research, curriculum, teaching and learning programmes. We will recognise and reward mātauranga Māori expertise and incentivise staff and departments to develop capacity and confidence. We will ensure we are enhancing rather than exploiting mātauranga Māori.

Indicative high-level actions	*Intermediate outcomes*	*End outcome*
1. **Teaching and learning – curriculum** 1.1 Identify good practice of mātauranga Māori across the University and enable collaboration that will allow good practice to be modelled 1.2 Establish the academic infrastructure needed to ensure mātauranga Māori is evident in the development and delivery of academic programmes, including a review of Cultural Perspectives papers 1.3 Establish teaching awards for the purpose of recognising efforts in mātauranga Māori in teaching excellence 1.4 Improve the planning of teaching and learning spaces, use of technology and resources to reflect good culturally-responsive pedagogical practice 1.5 Establish alternative forms of assessment in addition to, alongside, or in place of written forms of assessment where suitable and effective (e.g. oral, creative practice)	Mātauranga Māori is treasured and has equal status to western academic approaches Mātauranga Māori is thoughtfully and respectfully woven into both teaching and learning, and research programmes and practices Current western approaches in teaching and learning, and research, are decolonised	All staff and students enjoy enhanced academic experiences and results from the weaving of mātauranga Māori through existing teaching and research approaches
2. **Research, data and information** 2.1 Establish a process to identify and develop researcher capacity and capability in mātauranga Māori 2.2 Establish research awards for the purpose of recognising efforts in mātauranga Māori in research excellence 2.3 Establish and incorporate guidelines and processes for the appropriate collection, storage, display and distribution of images of staff, students, artifacts, design and image to ensure appropriate recognition of source	Mātauranga Māori capability and expertise across the University is growing The University encourages, recognises, rewards and tracks progress in utilising mātauranga Māori	

2.4 Establish protocols and processes for enhancing the mana of Māori intellectual property 2.5 Recruit and develop specialist mātauranga competency within the professional staff to deliver excellence in mātauranga 2.6 Develop key roles that are dedicated to sustaining relationships between the University and iwi, Māori and other stakeholders working with mātauranga Māori 2.7 Review and report regularly to Te Rōpū Manukura and iwi and Māori stakeholders on the University's work in mātauranga			

Measuring progress

It is suggested that a Steering Group be quickly established to oversee the implementation of the work programme and an important next step will be to develop a detailed performance measurement plan.

This will include carefully considered success indicators and targets, where appropriate, for every expected or desired output and outcome (both intermediate and end outcomes), as well as the sources of data that will need to be tapped to provide evidence of progress.

It may be that gaps will be identified in the data that the University currently collects or has access to for the purposes of measuring progress and performance with the Taskforce's work programme. Developing 'workarounds' or even establishing new data collection mechanisms may become actions that run alongside the work programme implementation.

A performance measurement plan will enable planning and communication around accountability reporting.

Enabling transformation

> Mahia te mahi hei painga mō te iwi.
>
> Do what one can for the benefit of the people.
>
> *Te Puea Hērangi*

The scope and scale of transformation needed to fulfil the programme of work will require a deliberate and planned approach to change management. Organisation-wide change is achieved through clear, cohesive conversations between leadership and staff, and a recognition that real transformation occurs at the individual level and contributes to a wider change. The culture of an organisation has a significant impact on the success of change initiatives and the unique environment of a university means that our approach to change needs to bring staff, students and our community on the journey. Engaging professional change management expertise will be crucial to empowering global systemic change.

In considering the change approach, several elements are critical:

- **Preparing the ground:** The starting point for the change strategy will be to bring people to a common understanding about a desirable future state. This awareness raising has already begun and now needs to be the start of the overall story of what we will be doing to bring the recommendations to life at the University of Waikato.

- **Resourcing for change:** Successful transformation will require both a network of senior leaders, champions, and staff across the University having a high level of engagement in the communication, shaping, and early introduction of what change will mean for individuals. This will include, but not be limited to, a plan for coaching and support and a variety of educational approaches and resources. We should not underestimate the scale of the change we are considering, and therefore believe that we require a change manager and programme manager who will work closely together to align activities, identify issues as they arise, and support staff.

- **Building support:** A challenge in driving any change is galvanising people into action and building and sustaining momentum. Some staff and students will acknowledge the principles of the report's recommendations but not feel compelled to participate or to do something personally to increase their knowledge or skills. Others may disagree with some of the proposed actions. Some will already be fully engaged. Time devoted to understanding where most people sit on this spectrum will be well spent and will inform a tailored engagement strategy. Understanding the formal and informal communication channels that exist within the University, and with stakeholders external to the University, is also important to an effective engagement approach.

- **Mobilising our leaders:** A key element to the success of any transformative change is strong leadership, both at the programme governance level and with Pro Vice-Chancellors, Deans, Division Directors and other people managers. Building the leadership and coalition for change will be critical, drawing on champions to help develop and implement the

programme as well as support key messaging and model the desired behaviours.

Key actions will therefore include:

- Engaging a professional change management approach to help design the programme of work and develop and implement a change management strategy, including the engagement of leaders across the University as change champions.
- Defining what success looks like to ensure accountability to staff, students, our community and Council.
- Confirming the governance structure of the change, including:
  - the operational governance owned by the University's senior leaders, and
  - the role of any external membership of these governance groups to provide independent challenge and useful expertise.

Accountability and oversight at Council and Executive level and throughout the institution will be required to implement the changes that have been outlined in this report.

A programme steering group will be established, which will include portfolio champions to communicate, encourage and model change across the University and ensure it is sustained.

A Quality Assurance and Reporting Framework will be developed to ensure that action plans are agreed, implemented and reported against. Reporting will centre around these key themes:
- Governance and leadership
- Research
- Academic
- Student journey and wellbeing
- Māori
- Pacific
- Staffing, Organisational Development and Policy, and
- Infrastructure.

This work spans from University governance through to support and wellbeing for individual students and staff. The Taskforce has started the process of assembling resources and designing the tools required to do this work which forms an ongoing resource to support system-wide change. These resources will be made available on a website.

Our communities – iwi, Pacific, multi-ethnic, local and international, student and staff – are looking on and willing the University to do this work. There are many successful initiatives that already exist, and work already underway that can pivot quickly within a proposed organisational change programme and help build momentum for real and sustainable change. The University has achieved much but there is more to do to deliver on a generational transformation of the University of Waikato and its contribution nationally and globally.

Professor Linda Tuhiwai Smith
Professor Alister Jones

Co-Chairs of the Taskforce