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CONTINUING THE DECOLONISATION CONVERSATION IN EDUCATION:
REFLECTIONS OF A PĀKEHĀ MOTHER OF A MĀORI DAUGHTER

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CONTINUING THE DECOLONISATION CONVERSATION IN EDUCATION: REFLECTIONS OF A PĀKEHĀ MOTHER OF A MĀORI DAUGHTER

Emma Welsh

Mehemea ka moemoeā ahau, ko ahau anake. Mehemea ka moemoeā tatou, ka taea e tatou.

If I dream alone, I can achieve something, but if we all dream together, we can achieve more.

Te Puea Hērangi (1883-1952)

After 17 years in various leadership and management positions within the hospitality industry in Ōtepoti, I ventured on a new career path: academic administration at Otago Polytechnic. Being surrounded by the buzz and excitement of academia, I succumbed to temptation and enrolled in the Bachelor of Applied Management at Capable NZ. From the outset, I wanted my work to be authentically me. I was doing this as a 40-year-old mother of four who had no formal qualifications. I aimed to be a role model for my children and to show them that you are never too old to reach your goals. My portfolio truly reflects who I am: stories of my whānau, personal reflections from my life and photographs showing my lived experiences are scattered throughout. Task five of the Bachelor of Applied Management asked me to identify an area of new learning and to reflect, analyse and evaluate this new learning. The gap I identified was education legislation and Te Tiriti o Waitangi.

This article seeks to provide an understanding of the relationship between Te Tiriti o Waitangi (Te Tiriti) and education legislation in Aotearoa New Zealand. By examining and reflecting upon the historical contexts and current legislation, my goal is to contribute to the ongoing dialogue and efforts towards achieving educational equity, cultural inclusivity, and the realisation of Te Tiriti's principles within Aotearoa's education system. Conventional research approaches often overlook the personal experience and emotions of researchers, leaving gaps in our understanding of lived realities. This article adopts an autoethnographic approach to illuminate the intricate interplay between Te Tiriti o Waitangi and education legislation from a personal perspective. When writing this article, I found myself reflecting through three different lenses. Firstly, from the perspective of a professional working with Aotearoa's education system; secondly, as a Pākehā woman born in Ōtepoti Dunedin and raised in the Bay of Islands; and finally, but perhaps most importantly, the perspective of a Pākehā mother of a Māori daughter. With the support and approval from my whānau, they have allowed me to share personal aspects of their lives. My eldest daughter Lily has permitted me to share her story and her photographs in this article. My whānau's trust and cooperation inspire me to present this story with authenticity and respect.

HISTORICAL CONTEXT OF MĀORI EXPERIENCES WITHIN THE COLONIAL EDUCATION SYSTEM

Te Tiriti o Waitangi is the founding document of Aotearoa New Zealand. Te Tiriti reflects the relationship between Māori and the Crown. Signed from 6 February 1840, Te Tiriti affirmed tino rangatiratanga for Māori, allowed the Crown to govern Aotearoa, and provided Māori with the same rights as British subjects (Orange, 2015). The two versions of Te Tiriti are not precise translations (Orange, 2015). Te Tiriti o Waitangi remains a space of tension resulting from the various interpretations of both the Māori and English versions. Much of what

was promised to Māori in Te Tiriti has been dishonoured, resulting in inequitable treatment and marginalisation for Māori. One means by which the Crown dishonoured Te Tiriti was through legislation and this underpins the education system experienced by Māori (Calman, 2012).

The British colonial authorities introduced the formal education system of New Zealand during the colonisation of Aotearoa. The founding legislation of education created inequities for Māori and breached Te Tiriti o Waitangi by disregarding the wealth of Māori education traditions and practices that had been in place for centuries. Māori children were encouraged to abandon their language, cultural customs and traditional knowledge in favour of Western ideals (Calman, 2012). Education legislations were critical drivers in assimilating Māori into a Westernised culture. They did not reflect the Crown's guarantee to enable Māori to continue living as Māori and protect Māori culture (Orange, 2015). The following legislation outlined in Figure 1 set the tone for the Māori experience in education until the early twenty-first century when Te Tiriti was explicitly included in the Education and Training Act 2020 (Ministry of Education, 2019). The table provides a high-level overview of how legislation and policy was used to assimilate Māori up to the present time, where legislation is now reflecting the obligations of Te Tiriti o Waitangi.

Year	Key education events and legislation
1816	First Mission Schools open. Missionaries teach in te reo Māori.
1840	Signing of te Tiriti o Waitangi.
1847	Education Act is enacted to create publicly funded education. This Act outlines the principles for education in New Zealand.
1867	Native School Act – Schools for Māori that focus more on manual instruction than academic subjects. This Act requires only the English language to be spoken or written.
1880	Te Aute College produces its first Māori graduates but is pressured to abandon the academic curriculum and teach agriculture.
1903	National policy to ban te reo Māori being spoken in the playground. Introduction of corporal punishment for children speaking te reo Māori at school.
1930-1931	The Director of Education blocks an attempt by the New Zealand Federation of Teachers to introduce te reo Māori into the curriculum.
1960	Hunn Report shows the educational disparity between Māori and Pākehā.
1963	Currie Report emphasises Māori educational underachievement and initiates various compensatory education programmes.
1970	Ngā Tamatoa and the Te Reo Māori Society lobby for the introduction of te reo Māori in schools.
1981	First kōhanga reo established.
1985	First kura kaupapa Māori established.
1986	Waitangi Tribunal asserts te reo is a taonga and guaranteed protection under Article II of te Tiriti.
1987	The Māori language is recognised as an official language.
1989	Education Act 1989 formally recognises kura kaupapa Māori as educational institutions.
1990	Education Act 1989 is amended to recognise wānanga as educational institutions.
1998	Te Puni Kōkiri report identifies underachievement for Māori. The first Māori education strategy is developed by the Ministry of Education and Te Puni Kōkiri.
2013	Māori Education Strategy, Ka Hikitia – Accelerating Māori Success is introduced, aimed to reduce educational disparities and ensure Māori success.
2020	Te Tiriti o Waitangi legislated into education through the Education and Training Act 2020.

Figure 1. Timeline of education developments in Aotearoa (Calman, 2012).

In traditional Māori society, tohunga (experts in traditional lore) taught children in groups to prepare them for their roles within the iwi. Whare wānanga (houses of learning) provided different spaces for tohunga to teach specialised topics such as astronomy, whakapapa, and warfare (Alsop, 2016).

Colonial education was first offered to Schools Māori in the 1810s by missionaries. These schools taught basic reading, writing, and religious education, delivered primarily in te reo Māori. The introduction of the Education Act 1847 (New Zealand Government, 1847) supported mission schools to provide religious instruction, industrial training, and instruction in the English language (Calman, 2012). The Tohunga Suppression Act 1907 (New Zealand Government, 1907) stopped tohunga from providing traditional education.

The Native Schools Act (New Zealand Government, 1867) built on the mission schools, providing limited government funding and stipulating that Māori students attending the schools must live in a boarding situation away from their kāinga (home). The native school system, which ran from 1867 until 1969, established a national system of primary schools where Māori were required to donate land and contribute to the cost of building and teachers' salaries. The curriculum primarily focused on teaching Māori manual labour and domestic skills. From 1894, schooling was compulsory for Māori (Calman, 2012). Secondary education became accessible in the 1930s, but few Māori had access to attend. From 1941, some native schools added a secondary department to accommodate secondary education for Māori (Calman, 2012). Overall, the early education legislation in Aotearoa was designed to assimilate Māori into a Westernised culture and way of life. This had significant and long-lasting effects on Māori education, opportunities and communities and was in breach of Te Tiriti.

Jack Hunn was commissioned by then Prime Minister, Walter Nash, to complete a review of the Māori Affairs Department. This report comprised a series of studies on the Māori population, housing, education, employment, health, crime, and land titles (Hunn, 1961). The Hunn Report, released to the public in 1961, was a crucial document in holding the Government accountable for the significant inequities in Māori education. This report showed that Māori education achievements (but not their capacity) were below average and stated that assimilation had not worked; integration was the answer (Hunn, 1961). Following the release of The Hunn Report, the remaining native schools came under the control of regional education boards in 1969.

The most significant development in Māori education has been the establishment of kōwhiri reo (preschool), kura kaupapa Māori (primary school) and wānanga (tertiary), partly a response to the Hunn report and Māori no longer willing to accept the reality that had been dealt to them. As a result, the establishment of these schools was driven by Māori and had an emphasis on the Māori language, tikanga, and involvement by whānau (Calman, 2012).

Disparities in educational outcomes between Māori and non-Māori persist and there is an ongoing need to address systemic barriers, ensure equitable access to resources and opportunities, and strengthen the partnership between the education sector and Māori communities. Since the 1980s, education legislation in Aotearoa has begun to recognise the importance of Māori language, culture and identity within the education system. There is still work to be done to achieve equity and excellence for all Māori learners. Despite education legislation, Māori communities have shown immense resilience and determination in reclaiming their cultural identity and revitalising Māori language and knowledge systems within contemporary education systems. The incorporation of Te Tiriti o Waitangi into educational policies and curriculum frameworks has been instrumental in recognising the importance of Māori perspectives, history, and experiences. Through these collective efforts, Māori communities are beginning to reclaim and revitalise their cultural identity within education settings.

A personal reflection

When starting this piece of writing, I believed everyone in Aotearoa was afforded the same opportunities in education. The generic curriculum was offered until Form 3 in High School, and one could choose subjects that interested them or assisted with their chosen career path. Reading the Education Acts that have been passed since the inception of the New Zealand Government has encouraged hours of reflection and discussion with my whānau. It has changed my beliefs about equal opportunities within the State education system. When discussing the details of this task and how to approach my new learning, I entered discussions with my partner and my eldest daughter. In our house, when the instigator of the conversation has solidified their point of view, there will be a shift to an opposing point of view from the other party. Some call this playing Devil's advocate; in our house, we call it a regular conversation.

My daughter believed that Māori had been marginalised within our education system. My partner, despite his own beliefs, played Devil's advocate and took the position that everyone in Aotearoa, regardless of ethnicity, was afforded equal opportunities in education. We discussed how current legislation leans more towards equal opportunities. However, my daughter and I argued that generations of Māori that have come before us had little educational aspirations due to the failure of the State education system and how education legislation breached Te Tiriti. At the end of the discussion, I could see something had shifted within my relationship with my daughter. She was proud of what I had learnt, how I could come to the debate to reinforce her point of view, and how I had begun to understand her worldview.

I had expected critical conversations with my whānau while undertaking this journey. However, I had not anticipated or realised how important my understanding of the Māori worldview would be to my daughter.

My daughter chose which high school to attend based on the school's ability to provide cultural opportunities. At the time, I thought this was a mistake; curriculum and academic success were more important to me than extracurricular activities.

In four years of attending high school, she has been allowed to learn using a Māori worldview and has been provided opportunities that have allowed her to succeed as a Māori learner. She has joined her school's kapa haka rōpu and has become one of the leaders within the group. She leads karakia before school assemblies and mentors her house group in the school's haka competition. She is a member of Kāhui Kōrero (Māori student council) and is a tutor for "Teach a teacher to kōrero." She was recently named Manukura Māori (Māori Prefect) for Otago Girls High School for 2023. For the first time in the history of Aotearoa, the New Zealand Qualifications Authority has offered Te Ao Haka to selected schools. She has achieved full credits for this programme. She has also obtained the Mana Pounamu scholarship twice. Once as teina (junior) and more recently this year (2022) as a tuakana (senior).

My daughter had five goals when entering high school: to make it into the performing squad of Wairua Pōhou, to make the front line of Wairua Pūhou, to become a member of Te Kāhui Kōrero, to become Māori Prefect and to achieve these goals whilst embracing and acknowledging her culture. She has achieved all five goals.

My daughter is fortunate to be attending high school in an age where Te Tiriti is legislated into education. The intergenerational systemic failing of education legislation has not affected her ability to reach her goals and achieve successful outcomes. Her school, and in particular the Māori staff, have supported my daughter throughout her high school education, upholding her mana as a Māori learner.

Will she have the same support and guidance in tertiary education, or will she become a number in a lecture theatre? Māori participation in tertiary education is crucial for promoting equity, cultural preservation, leadership, economic development and fulfilling Te Tiriti obligations. It empowers individuals, strengthens communities and contributes to a more inclusive and prosperous society.

As a Te Tiriti o Waitangi partner, the Crown is responsible for actively promoting and protecting Te Tiriti, ensuring equitable treatment and the protection of Māori rights and fostering meaningful partnerships with Māori communities (Ministry of Education, 2019). Te Tiriti o Waitangi was legislated into the Education and Training Act 2020. The Act aims to “give all learners a high-quality, culturally responsive, seamless and inclusive education, from early learning through schooling and into tertiary education, vocational training and employment” (Ministry of Education, 2019). This Act legislates the responsibility of education providers to actively participate with local iwi to ensure their plans, policies, and local curriculums reflect local tikanga, mātauranga Māori and te ao Māori (Ministry of Education, 2019).

A personal reflection

Te Tiriti o Waitangi was signed 182 years ago but only recently adopted into education legislation. Most of my education was held in Kerikeri, Bay of Islands, in the 1990s. Throughout my primary and secondary education, the curriculum was heavily influenced by our place in the world and its history. My school field trips were to Urupukapuka Island, Waitangi, Russell, the Stone Store basin, Te Ahurea and Kororipo Pā. These allowed me to experience first-hand the places written in history books. Social Studies and New Zealand History were my favourite subjects. They were a driving factor in why I chose to double major in Social Studies and New Zealand History at Teachers College.

OTAGO POLYTECHNIC AND TE PŪKENGA: THE INSTITUTE’S RESPONSE TO TE TIRITI O WAITANGI

Otago Polytechnic Ltd (OP) has been responsive to Te Tiriti o Waitangi before legislation with their Māori Strategic Framework application. Launched in 2006, with reviews in 2012 and 2015, OP is currently on the fourth iteration of their Māori Strategic Framework (MSF) 2022 (Otago Polytechnic, n.d.b). The MSF (2022) is a crucial pillar supporting OP’s strategic direction and guides the institution in giving effect to Te Tiriti o Waitangi and meeting the aspirations of mana whenua (Otago Polytechnic, n.d.b). The MSF (2022) has six priorities, listed in Figure 2.

<p>Priority One Te Tiriti o Waitangi – An effective partnership with mana whenua</p>
<p>Priority Two Kā aimahi – Attracting and developing Māori staff and the cultural capability of all staff</p>
<p>Priority Three Ta Taumata Angitu Māori – Māori learners succeeding as Māori</p>
<p>Priority Four Kia Eke Panuka – High quality and culturally relevant programmes</p>
<p>Priority Five Kia Kōtahi Tātou – Culturally inclusive learning and working environment</p>
<p>Priority Six Te Rakahau Māori – Māori research</p>

Figure 2. Māori Strategic Framework (2022) priorities (Te Komiti Kāwanataka, 2020).

A personal reflection

As part of induction into Otago Polytechnic, each new staff member must attend the Introduction to Te Tiriti o Waitangi workshop. During this workshop, I realised that the education I had received during my primary and secondary schooling differed from the experiences of others from around the motu. Upon reflection, I can only put this down to geography. The curriculum I was taught was localised, and my place in the world is rich in Māori history. With the new knowledge of the Education and Training Act (2020) I have obtained, I now realise that what I was taught was not legislated; however, relationships between the schools I attended and local iwi were strong, and the schools were Te Tiriti responsive.

HOW DOES OTAGO POLYTECHNIC GIVE EFFECT TO THESE PRIORITIES?

1 – An effective partnership with mana whenua

The Memorandum of Understanding, MOU, aims to assist Kāi Tahu and Māori learners achieve their educational aspirations. The MoU has four priorities: Treaty Principles, Alignment with Ngāi Tahu Vision 2025 and Te Ruataki Mātauranga, Relationships and Expectations (Otago Polytechnic, n.d.a). The MoU is between OP and mana whenua which consists of four local Papatipu Rūnaka.

2 – Attracting and developing Māori staff and the capabilities of all staff

Certificate of Bicultural Competency is available for all staff to attend at no cost. The courses within this programme include *Introduction to Te Tiriti o Waitangi*, *Tikanga Māori in the Organisation*, *Te Reo Māori for the Workplace*, and *Bicultural Competency*.

Te Tiriti o Waitangi workshop is a compulsory component of staff induction at OP.

New staff members are welcomed with a mihi whakatau that is held at either college or organisation level, depending on the position of the new staff member.

3 – Māori learners succeeding as Māori

Te Punaka Ōwheo offers Māori tauira a dedicated space and a range of services, support, and advice. Their goal is to help Māori tauira feel safe and included and to succeed (Otago Polytechnic, n.d.d).

Pre-Graduation ceremonies – Otago Polytechnic holds a Māori pre-graduation ceremony before each college has its pre-graduation ceremonies. Māori pre-graduation allows Māori learners across the Kura to unite and celebrate their success as a collective.

Iwi cohorts have been established within the College of Work Based Learning. An independent learning pathway recognises the skills and experiences of Māori who have had extensive leadership experience but have not engaged in Tertiary Education. Iwi cohorts were developed to realise a kaupapa Māori approach – for Māori, by Māori, with Māori, with the intent to offer quality programmes designed to be culturally responsive, imbedded in te ao Māori, embedded in mātauranga Māori, and that provided Māori learners with world-class qualifications that could transform their lives (Victoria, 2019). Māori facilitators for Māori learners encourage a kaupapa Māori approach for Māori learners during their study.

4 – High quality and culturally relevant programmes

All programmes at OP are audited by the Office of the Kaitohutohu (KTO). The audit includes the content of the programme and programme delivery. All programmes have mātauranga Māori and tikanga Māori embedded throughout the curriculum and programme documents to ensure a sense of belonging for Māori and aim to build a bicultural narrative for Aotearoa (R. Bull, pers. comm, 12 October 2022).

5 – Culturally inclusive learning and work environment

Otago Polytechnic has started cultural inclusivity within the working and learning environment using te reo Māori greetings and farewells in emails, encouragement to include Māori phrases, te reo Māori, and he kiwaha in our everyday conversations, and by beginning and ending meetings with karakia.

Te Wiki o te reo Māori – Celebrations and events for all learners and staff include free activities such as morning karakia and waiata, kai, te reo pronunciation classes and a ceremony honouring the raising of the Tino Rangatiratanga flag.

On Monday, 12 September 2022, OP raised the Tino Rangatiratanga flag, making it a permanent fixture.

6 – Māori Research

The Office of the Kaitohutohu (KTO) supports the implementation of the MSF (2022). KTO offers staff and taura assistance of consultation with Māori, Treaty of Waitangi, and ethics applications (Otago Polytechnic, n.d.b).

The Māori Research Symposium is held bi-annually and provides a valuable opportunity for kairakahau Māori (Māori researchers) and scholars to present research and connect (Otago Polytechnic, n.d.a).

Kaupapa Kai Tahu is a bi-annually published *Scope* journal that features contemporary research topics for Māori (Otago Polytechnic, n.d.a).

A personal reflection

I am analysing and reflecting upon how I, as an individual and OP as an organisation, give effect to these six priorities. This has made me somewhat uncomfortable. Some of these priorities are outside the scope of my daily tasks as an administrator, and others gave me a feeling of tokenism. Yes, I write “Kia Ora” and “ngā mihi” in my emails, and I say “Mōrena” to my colleagues and “e mara” to those I know more personally. Yes, I have attended the Tiriti o Waitangi workshop and enrolled in te reo Māori in the workplace and Tikanga Māori in the organisation, but is this enough, or is it the very least I could do? Posing this question to myself, I engaged with members of the more comprehensive OP network to understand how the priorities of the MSF are being met. After reflecting on various conversations, I have concluded that this is a start. OP has developed a relationship with mana whenua and has the MSF in place to hold the organisation accountable for ensuring that the educational aspirations of mana whenua are met. As an organisation, OP has taken the first steps to indigenise the organisation and to encourage, promote and support Māori. Some MSF priorities rely on the organisation, some on the leadership team, and others on individuals. Still, for all these priorities to be successful, I feel it must be understood that there is always room for improvement, reflection, and change.

On 1 November 2022, Otago Polytechnic Ltd merged into Te Pūkenga. Te Pūkenga is to become Aotearoa's institution of vocational education, bringing together 16 Institutes of Technology and Polytechnics into one organisation (Tertiary Education Commission, 2023).

Te Pūkenga has five educational priorities:

- A relentless focus on equity and ensuring participation – we honour and uphold Te Tiriti o Waitangi in all we do.
- Delivering customised learning approaches that meet the needs of learners and trainees wherever they are.
- Using our size and scale to strengthen the quality and range of education delivery throughout Aotearoa. Excellence in educational provision for all.
- Services that meet the specific regional needs of employers and communities.
- Transition educational services in a smooth and efficient manner.

Te Pūkenga has developed *Te Pae Tawhiti*, a Tiriti o Waitangi excellence framework (Te Pūkenga, n.d.). *Te Pae Tawhiti* provides Te Pūkenga guidance on how to be responsive to and meet their obligations to Te Tiriti o Waitangi. Figure 3 shows that *Te Pae Tawhiti* has two objectives and five goals.

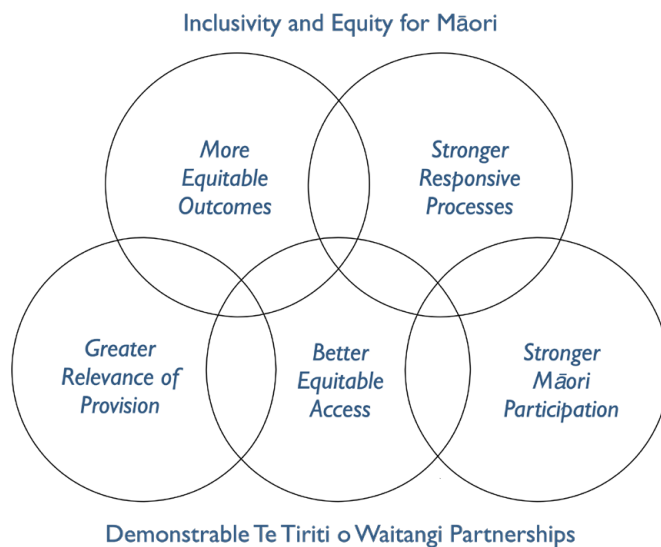


Figure 3. Te Pūkenga – Te Pae Tawhiti (Redrawn after Te Pūkenga, 2021).

Te Pae Tawhiti acknowledges that it is not Māori learners that need to change to fit the education system; instead, educators must ensure that services lift and accelerate educational success for Māori. *Te Pae Tawhiti* proposes to accelerate Māori success by affirming Māori identity through improved access, developing practices that are responsive to the needs of Māori, and ensuring more equitable outcomes for Māori (Te Pūkenga, n.d.). *Te Pae Tawhiti* promises to support Māori learners and their whānau to achieve excellent education outcomes, to recognise and build on the strengths of Māori learners and their whānau, and to ensure Māori and their whānau have a strong sense of belonging.

A personal reflection

As my professional role has not transitioned into Te Pūkenga yet, I cannot reflect on how Te Pae Tawhiti is upholding Te Tiriti and enhancing the mana of Māori taura or how it will impact my practice. The objectives and goals are honourable and, in my opinion, achievable. Inclusivity and equity for Māori are imperative for Māori success and the future success of Aotearoa. Te Pae Tawhiti provides a framework for Māori success within the vocational education system. By prioritising the well-being of Māori learners, providing culturally responsive education, fostering a supportive environment, and upholding the mana of our Māori learners, Māori will be afforded the same rights and opportunities as Te Tiriti promises.

SUMMARY

From its inception, the New Zealand Government has continually passed legislation detrimental to Māori and furthered the Government's agenda of assimilating Māori into a Westernised culture. One of the main mechanisms in which the Government pushed their agenda of assimilation was through an education system that intended to remove Māori from traditional community-based living and cultural practices and prepare Māori for a life of domestic duties and manual labour. Considering that Te Tiriti guaranteed Māori rangatiratanga and that they would be granted the same rights as British subjects, this was not honoured in the education system and, in effect, divided Māori from Pākehā. Immediately after education was legislated in Aotearoa, it transitioned from knowledge being collectively passed down to becoming a commodity. Early legislation assisted in promoting Māori as a subordinate culture in Aotearoa, reflected in the curriculum offered to Māori students. Following the establishment of kōhanga reo, kura kaupapa, and wānanga, we have seen shifts in education for Māori, by Māori, for Māori. The Education and Training Act (2020) tells us that educational institutions must honour Te Tiriti by participating with local iwi, providing inclusive education, being culturally responsive, and offering a local curriculum reflective of local tikanga.

Throughout this journey, I have questioned my practice. I have questioned whether I am subconsciously ticking boxes or exercising meaningful integration of te reo Māori and tikanga into my practice. To prepare for the content of this task, I read *White Fragility* (DiAngelo, 2018). Reading this changed my mindset and allowed me to be honest with myself. I know that I am ticking boxes. The discussions that I have had with my whānau have allowed me to be vulnerable and accept that this is so. I thought I knew more about Te Tiriti and understood some of the inequities that Māori have previously faced.

I felt that as I grew up in the Bay of Islands, had Māori friends, a Māori daughter, a Māori brother-in-law, and Māori relatives that, of course, I understood and appreciated the position of Māori. The fact that I have just learnt that Te Tiriti was not legislated into education until 2020 shows that I do not know and do not understand; however, it does show that I am learning.

I cannot remember where I heard the phrase, what is good for Māori is good for all, but this has resonated strongly with how I adapt my personal and professional practice. My daughter is Māori. My family are Māori. My closest work colleague is Māori. Am I doing all that I can for them? Am I upholding the mana of the Māori I encounter?

The below picture is of Wairua Pūhou, my daughter's kapa haka rōpu. They are on stage, performing and succeeding as a collective. These adolescents, some non-Māori, work collaboratively to achieve an outcome. The Crown guaranteed Māori the ability to continue living as Māori and protect Māori culture. I have learnt that the Māori worldview is based on the success of the collective. The Education and Training Act (2020) is legislated with a Westernised lens. Education in Aotearoa provides an outcome for an individual. Why is the education system in Aotearoa individualised? To me, this shows that although the Government has taken steps to acknowledge and understand what Te Tiriti means for Māori, the Crown's guarantee of protecting Māori culture and of Māori having the ability to live as Māori is still not being upheld.



Figure 4. Lily (centre front) performing in Wairua Pūhou (Otago Girls and Otago Boys Kapa Haka rōpū) (Source: Author).

Emma Welsh is originally from Kōputai Port Chalmers under the protection of Mihiwaka and Te Awa Ōtakou. After spending her childhood in Kerikeri she came back south and initially studied education. Emma is an Administrator for the College of Work Based Learning at Otago Polytechnic I Te Pūkenga. She completed the Bachelor of Applied Management to consolidate her extensive work history in leadership roles in the hospitality industry.

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