Partnerships and Equity: Te Turuturu 2022

Taonga Māori Project

31 Haratua | May 2022

Te tiro whānui | Overview

The Partnerships and Equity (PAE) team has launched a series of online hui, Te Turuturu, for all network members to connect and discuss our collective mahi underway across the motu. Deputy Chief Executive Partnerships and Equity Ana Morrison and her team are hosting the virtual sessions where key topics of interest – related to PAE – are the focus.

The second hui, Taonga Māori Project, took place on Tuesday 31 May 2022. Nearly 100 people participated in the one-hour online session hosted by Ana Morrison and Kieran Hewitson, Kaikōkiri (Director), Tiriti Practice.

Kupu whakataki | Introductions

To open the session, a vision for Te Pūkenga was presented in the first slide followed by an overview of Partnerships and Equity including a breakdown of who is responsible for each of the workstreams and what that mahi encompasses.

Partnerships and Equity

Tiriti Partnership	Te Pae Tawhiti	Te Tiriti Futures	Equity
Kieran Hewitson	**Janine Kapa**	**Aroha Armstrong**	**Colin Tuaa**
• Te Tiriti Partnership Model • Te Tiriti Blueprint • Taonga Māori Project	• Te Pae Tawhiti: Te Tiriti o Waitangi Excellence Framework • Māori Cultural Capability Framework • Te Pae Tawhiti Continuous Quality Improvement	• Te Tiriti Futures Initiatives	• Equity Strategy • Equity Leadership Network Groups • Equity Capability Framework: Pacific, Disability, Anti-Racism and Inclusion

Te Pūkenga

Tiriti Partnership

1	Develop Te Tiriti partnership model and implementation plan
2	Develop Te Tiriti blueprint to inform operating model design and process, and develop implementation plan
3	Develop a mechanism to identify, receive and protect taonga Māori and mātauranga Māori within Te Pūkenga

Te Pūkenga

Kaupapa | Topic

The next four slides set the scene for the kaupapa of this session: Taonga Māori Project.

Te Tirohanga Whānui | Overview

Te Pūkenga must engage and work in partnership to establish the existence and nature of taonga Māori (including Mātauranga Māori) in the network; co-design with mana whenua, iwi, hapū and Māori partners how best to protect it; and actively protect it-
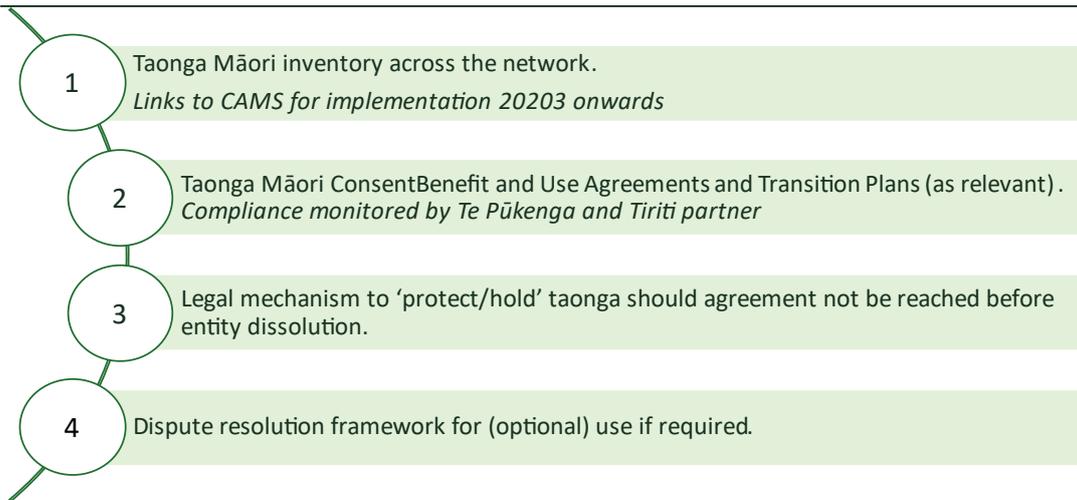
> To identify receive/repatriate and protect taonga Māori and mātauranga Māori (tangible and intangible) currently within the Te Pūkenga network

> Demonstrates the commitment of Te Pūkenga to proactively and actively protect taonga Māori within the network in ways that are Tiriti-honouring and informed by tikanga Māori, and in partnership with Māori
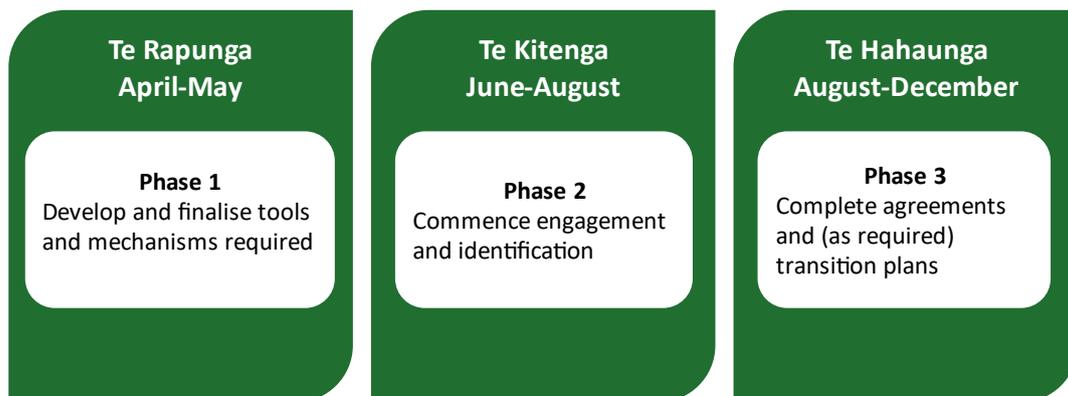
Te Pūkenga

Ngā hua | Outputs

1 — Taonga Māori inventory across the network.
Links to CAMS for implementation 20203 onwards

2 — Taonga Māori ConsentBenefit and Use Agreements and Transition Plans (as relevant) .
Compliance monitored by Te Pūkenga and Tiriti partner

3 — Legal mechanism to 'protect/hold' taonga should agreement not be reached before entity dissolution.

4 — Dispute resolution framework for (optional) use if required.

Te Pūkenga

Ngā wahanga | Phases

Te Rapunga
April-May

Phase 1
Develop and finalise tools and mechanisms required

Te Kitenga
June-August

Phase 2
Commence engagement and identification

Te Hahaunga
August-December

Phase 3
Complete agreements and (as required) transition plans

Te Pūkenga

PAE Te Turuturu 2022: Taonga Māori Project

Ngā pātai | Questions

Will there be a deadline for the identification of taonga Māori?

- We have a timeline but we also understand that this will be an ongoing process.
- We are moving into the second phase now which is around that stocktake. We will be working with the subsidiaries through a main kaitiaki point of contact on engagement and identification.
- Phase three will be the completion of agreements and transition plans as required which will take us up to December 2022.
- We may not get through all of the transition plans by the end of the year but we will have captured the majority of them. Coming out of this will be a policy and a set of procedures around how we look after and protect taonga.
- There will be things that come up over time, hence the reason for those protection mechanisms that we will put into place
- We are putting a pou in the ground - we have a responsibility to be kaitiaki of these taonga and this is how we will do this going forward.

What does Te Pūkenga require from the subsidiaries to move forward here?

- Further information will be distributed to the subsidiaries shortly as to when, how and what information Te Pūkenga needs to capture.
- Then we will work with each of the subsidiaries to identify who their partners are that we will need to engage with.

At what level are we talking to mana whenua in terms of ngā taonga; for example, iwi level, hapū level – or both?

- We will be engaging with whoever the identified kaitiaki is, this could be at hapū level, through iwi arrangements or iwi relationship agreements for things like positions, and potentially even whānau level.
- A lot of the taonga are directly related to place and space so that is often with the local hapū.

Will scholarships be retained or shared once the merger takes place?

- Te Pūkenga will respond to regional and local needs to ensure scholarships are utlilised for their intended purpose. Whether the scholarship is site specific or something that will be beneficial across the network, thesewill all be taken into consideration.
- Part of this work is the discovery and then, moving forward, what is the best place for these. There may be some things that should be shared and would be great across the network and then how do we resource that; and there may be other things that are really site specific and for that locality.
- This is an exploratory exercise and what is going to be best for these taonga.

How does this relate to the brand work, Te Manu Tioro Tionga?

- We see the taonga Māori, mātauranga Māori and brand work as intertwined. We are working in unison, engaging with the same people to gather an understanding of how these pathways link together.

In terms of managing multiple engagement processes over the next few months, will there be conversations with Te Manu Tioro Tionga to identify commonalities as well as distinct elements so we work in a way that doesn't require iwi/mana whenua to have three or four different conversations? Also, is there any resourcing available to support this engagement?

- We share the relevant information gathered from each engagement, so the same question is not posed multiple times.
- We have a budget for Tiriti Partner Enablement.

Will the libraries be asked to collect taonga Māori?

- We will work with the subsidiaries around where their taonga are being held, including collections of books or other taonga held by their libraries.
- To a certain extent, the Taonga Māori Project is a demonstration by Te Pūkenga as to how it is giving effect to the recommendations of the Wai 262 claim and the Waitangi Tribunal's report, Ko Aotearoa Tēnei. Budget 2022 has also given a long-awaited boost to the protection of taonga and mātauranga Māori.

One of our challenges is if you haven't got that institutional knowledge still within your institution, a lot of that kōrero has been lost … We have had good initial engagement (with PAE) and started a process to try and collate, basically an inventory and the kōrero – two phases. The question we have, and we would like to talk this through with you at a later stage, there are external whānau, hapū and iwi involved – how can that relationship be appropriately acknowledged in the transition to Te Pūkenga? We want to signal that as a third phase in the process. What might be an appropriate way of acknowledging that?

- That definitely is part of our thinking – how do we bring those over, what is the correct tikanga. But also does this identify further rangahau that needs to be done around some of these things?
- This will be looked at in greater detail as we develop the policy and procedures.

The ingoa or name of an institution – is there an allowance to retain the tipuna name? How will that look for Unitec, for example?

- We are seeking to understand where ingoa come from.
- This is part of that work when we came to Unitec to hear, to understand where those ingoa come from. This is the integration of the work within taonga Māori, mātuaranga Māori and brand.
- At this point, we do not have an answer. However, we acknowledge that ingoa or names are precious.

Te Pūkenga should be supporting, nurturing and protecting these ingoa as this gives identity to our people, students and future generations. Do we name projects that are currently being worked on such as wharenui being restored by students?

- Only where we, Te Pūkenga, have kaitiakitanga over the wharenui. If we are doing the restoration on behalf of a Māori entity, then no, we do not need to capture that.

Can we ensure that we have the time and resources to bring elements together to give confidence to the people that taonga will not be commodified and the mana removed?

- That is part of the intent of this project, we want to protect these taonga during this process.

Te Noho Kotahitanga values at Unitec are held very dearly by many kaimahi and are embodied in our actions and embedded in our principles and policies. Are these values considered taonga? Will they be protected and hopefully continued to be given effect in our locality?

- These will be part of our consideration, not just in this project but in the broader identification and work being done on Te Pūkenga values which is being led by the People and Culture team.

Will there be money for maintenance of taonga Māori?

- That will be a part of moving forward – being clear about what the kaitiaki responsibilities for taonga are, in particular, when we have taonga like whare, waharoa or pou that have suffered due to deferred maintenance and how we protect those in the future.
- How do we ensure they are given the right amount of maintenance in accordance with the types of taonga they are?
- We want to ensure that delayed maintenance does not adversely affect those taonga.

How and what taonga Māori will be placed in trust?

- That is what we are sorting through at the moment, what that process is. It would not be everything but we would work through what that is and in talking with mana whenua and the current kaitiaki of those taonga.
- There are some legal things to take into account but we would need to work our way through what trust looked like and who would be on that trust, if that is the route we take.

Wondering if people – particularly ākonga Māori and especially their success – should be considered a taonga?

- Central to the Learner Journey at Te Pūkenga – a lot of the design work is focused on this.
- This has been a constant focus of our discussions over the past 18 months to two years.

There are taonga Māori that we know are there – such as wāhi tapu – but are not currently listed and may still need to be identified. Who takes responsibility for researching and registering wāhi tapu such as the Puna o Wairaka?

- An ongoing register is recommended.
- Participants talked about this area of work creating specific teaching and learning opportunities for kaimahi as well as ākonga to research rohe specific understanding of taonga. To be able to document, register and hold these taonga so they are not lost in the future would be an awesome piece of work.

Is there an opportunity for a register so the whakapapa of the taonga is not lost?

- This is a possible research project in 2023 or beyond – critical to continue the local identity of taonga.

Surplus lands may come under Te Tiriti o Waitangi settlements. Is there a database of lands that needs to be recognised?

- Whenua is within scope of this mahi; we would work with the Ministry of Education and other Crown entities to get a picture of what the land information looks like, and to also understand current and future settlement of land.

Thinking of some common terminology/concepts (eg tuākana/tēina) and how they are used within Te Pūkenga. Is there a glossary?

- A glossary of Māori kupu and concepts is in development.

Is Te Pūkenga using other resources in this space?

- Te Pūkenga has engaged with Kahui Legal to obtain a legal opinion and some tikanga-based approaches in how we deal with these taonga.
- This is the same law firm that is helping the Government with similar mahi in this area so we are inextricably linked with the Ministry of Culture and Heritage and other spaces.

What is happening with Te Tiriti o Waitangi training?

- There has been a scan of existing training across the network so that we can utilise resources and not reinvent the wheel.
- This mahi is part of the Māori Cultural Capability Framework which will be the focus of Te Turuturu on 13 July 2022.

Ngā hononga | Links

Te Pūkenga: Work Plan overview (May 2022)	https://tepūkenga.ac.nz/assets/Publications/Te-Pukenga-work-plan-overview-May-2022.pdf
Te Pūkenga: What you can expect	Te-Pukenga-What-you-can-expect.pdf (xn--tepkenga-szb.ac.nz)
Te Pae Tawhiti: Te Tiriti o Waitangi Excellence Framework	111120_TP_TTW Excellence Framework_Vn2.indd (xn--tepkenga-szb.ac.nz)
Te Pae Tawhiti Insights into Te Tiriti o Waitangi and Māori Equity practices throughout our network	https://tepūkenga.ac.nz/assets/Publications/Te-Pae-Tawhiti-Insights-into-Te-Tiriti-o-Waitangi-and-Maori-Equity-practices-throughout-our-network.pdf
Te Pae Tawhiti Impact Report October – December 2021	20220310_TP_PAE-Te-Pae-Tawhiti-Quarterly-Report_Final.pdf (xn--tepkenga-szb.ac.nz)

Te Turuturu provides opportunities to connect with Partnerships and Equity mahi	https://xn--tepkenga-szb.ac.nz/news/category/News/te-turuturu-provides-opportunities-to-connect-with-partnerships-and-equity-mahi-2
Partnerships and Equity: Te Turuturu 2022 FAQs – Session 1: Te Pae Tawhiti – Te Tiriti o Waitangi Excellence Framework	https://tepūkenga.ac.nz/assets/blog/FINAL_PAE-Te-Turuturu_FAQs-12-May-2022.pdf

PAE | Te Turuturu 2022

Te Rā	Kaupapa	Lead
10am – 11am, Wednesday 22 Pipiri | June 2022	**Equity**	Ana Morrison, Deputy CE PAE Colin Tuaa, Kaikōkiri (Director), Equity Sonya Bishara, Kaikōkiri (Director), WBL Sonia Hawkins, Strategic Advisor
3pm – 4pm, Wednesday 13 Hōngongoi | July 2022	**Māori Cultural Capability Framework**	Ana Morrison, Deputy CE PAE Janine Kapa, Kaikōkiri (Director), Te Pae Tawhiti Aniwairua Komarkowski-Chapman, Kaitohutohu, Māori Capability Development

Whakapā mai | Contact us

PAE workstream	Contact name and details
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