

DISRUPTING EDUCATION: A WHĀNAU PERSPECTIVE**DR ANN MILNE, KERI MILNE-IHIMAERA****20 MARCH 9.30**

>>RINGA HĀPAI: (Opening karakia). (Te reo Māori). It's wonderful to have you all here, I'm seeing the chat blowing up. Would like to acknowledge everybody Zooming in from all around the country, all around the world. We've got an amazing session for you this morning and it's wonderful to have you join us.

I'd just like to acknowledge the previous discussion, Dr Oliver Sutherland talking about the criminal justice system and young people, and so we're just on day two of Te Tiriti-based Futures, the pōwhiri yesterday kicking us off. As you can see in the chat our mate Mereana will be looking after that area. I'm Alex Barnes, I'm going to be your facilitator/moderator today. But it's not about me my friends, it's about these two wonderful kahurangi here with us this morning, so I'm going to get into that very, very shortly. Ka pai.

Just a few little housekeeping issues before we kick off. So just to say again, feel free to put your questions into the chat and our mate Mereana will be capturing some of those questions and we'll have time for questions at the end of our presentation. This morning we're going to have 20 minutes shared, 20 minutes with Dr Keri, 20 minutes with Dr Ann -- there you go, Dr Keri and Dr Ann, it's a whānau affair e hoa ma. So we'll have 20 minutes each then we'll have some open space for questions, kei te pai. So while we're talking and sharing that goodness, please just marinate, put some questions in the chat. Ka pai?

So I'm going to just go into a little bit of the background of the kōrero this morning, a bit of the topic and then I'm going to pass it over to you Keri, kei te pai tēnā? Ka pai, awesome. Getting the thumbs up from one of the aunties, that's always a good sign.

So you're in the right place my friends. Disrupting education, a whānau perspective. Dr Keri Milne-Ihimaera and Dr Ann Milne are two generations, mother and daughter, present Pākehā and Māori perspectives of the intergenerational loss and trauma caused by our education system from their experience of whānau and community. Their extensive professional work has been about challenging and changing that situation.

So those of you who do know Keri's work and Ann's work will know they're lifers, they've been in this work for a long time, so I'm really looking forward to sharing and hearing their current thinking and doing in relation to changing our education system. Na

reira, nau mai areare mai rā koutou katoa, ka huri ki a koe e taku mareikura e Keri, kei a koe te wā, tēnā tātou.

>>DR MILNE-IHIMAERA: Tēnā koe Alex. (Te reo Māori). Tēnā koutou katoa. I'm going to share my screen and let's see if this first technology challenge works. There we go. Ka pai. So that waiata that welcomed you to our kōrero this morning was sung by two of my granddaughters, Atareta and Te Haakura who won the mana Māori and people's choice sections of the AMA music awards at the end of last year with that song. At 9 and 11 years old, they were the youngest ever recipients of these prestigious awards.

And in support of the girls' acceptance speeches, my son Shay said "to all of our Māori whānau out there on our journey of te reo Māori, this is the embodiment of three generations of hard work to reclaim our language. Later, mum will talk about how our education system, one of the most powerful tools in the loss of our language in the first place, continues to put barriers in front of our Māori learners every day.

I want to talk to you this morning about that dream. One shared by many Māori whānau and communities and the intentional journey we take on against the odds to reclaim language and identity as Māori. As Shay said, it's a journey and it's hard work.

In my pepeha that introduced me at the beginning of this talk, I explain that I'm from an island in between Bluff and Stewart Island called Ruapuke Island. Our family is four generations disconnected from living on the land that connects me to my Ngai Tahutanga until 10 months ago when my husband and I and mum shifted from Auckland to Bluff. So we're speaking to you from beautiful Bluff. I'm downstairs, mum's upstairs. I've sent husband off to golf and I'm hoping that no-one knocks at the door with oysters this morning.

I'm speaking today as a Māori woman, a learner, a mother and a grandmother. I'm an educator, a former teacher, school principal, I'm a doctor of Māori development and advancement, I've been an executive director, a general manager, and now I work within my own educational consultancy business predominantly working with schools and organisations discussing their provision for their Māori learners, Māori staff and Māori communities.

So I want to bring these experiences together today to talk about our education system, to use my personal journey and the many different roles I've mentioned as examples of my truth, that I would suggest is the reality many Māori whānau experience as learners in our schools and institutions. I'm a critic of our mainstream education system

and I challenge its readiness to transform to meet the needs of my mokopuna and many other mokopuna Māori.

So you learn about racism early, particularly when it's directed at you. My first lesson came at the age of 14. I had won the national Manu Kōrero speech competitions when I was in year 9 in Whangarei. I won the Auckland regional competition the following year and then went on to win the national competition again, this time representing my Auckland school.

At the powhiri organised to welcome us all back to my Auckland school, I proudly brought my trophy into the assembly hall. I thought about the other esteemed winners who had held the same trophy and I thought about how important this achievement was for our Māori whānau in the school. As the kuia started her karanga to welcome us into the school hall, other students made ape noises. The school did nothing at the time or later on to send messages to the students that that behaviour was not okay, and there were many other examples that showed me Māori students were not valued in the school.

So at 14 years old I learned about institutional racism and that teachers' personal racism and low expectations were a major reason that Māori learners didn't do well at school. Despite the rhetoric, Māori children were not expected to succeed in this system and all of the school's practice and processes ensured that that became our truth.

I know that was a very long time ago, and I'd like to think that things have dramatically and importantly evolved. Sadly they have not. So it's easy to identify overt racism, but I think about those microaggressions that happen for Māori students every day; when Māori words are mispronounced, when there's nothing in the curriculum that values their world view, when there's one week in the whole year that values your language, when you're labelled as diverse, which actually means you're not part of the normal majority group. And those microaggressions add up.

I challenge teachers I work with to ask themselves if it's possible for Māori students to be experiencing institutional racism, or teachers' personal low expectations or microaggressions at their school, and if they think there's the slightest possibility that this is their reality, what are they doing about it?

My next learning journey was at university and the world of teacher training. I entered teaching with the deliberate decision that I basically wanted to teach Māori children to give them a different experience to my own. At that time, with the naivete of youth, I still thought I'd simply had a bad deal at high school and I don't think it had yet occurred to me that this would be a common story for many Māori learners. As I soon

found out, the school environments and practises that we think of as normal or traditional are obviously colonial practises, which the system has normalised and embedded in our training, and that was the backdrop we worked against in schools. I know of young Māori teachers entering our profession right now who could tell you the same story.

So how much has really changed? My own children's journey through the education system coincides with that so-called renaissance and revival of te reo Māori. Our choices for our four children map out the changes that have occurred in Māori education since that time. Over 35 years ago at the very beginning of the Kōhanga Reo movement I was so excited for my son to be one of the first children to attend. We and our friends who had made similar decisions for their children didn't care about the lack of focus on English. If our children could say one Māori word, we felt we were doing our bit for the survival of the language.

Seven years later with the arrival of our daughter our thinking had changed. We still wanted immersion education but English was important this time around too. It was our children's absolute right to have excellence in both languages. By the time our third child arrived in 1996 there were more options, kura kaupapa, immersion, bilingual, so it didn't feel as much of a conscious decision for us. It had become our normal pathway.

Our youngest daughter born in the year 2000 finished her total immersion secondary school education in wharekura at Te Kura Kaupapa Māori o Hoani Waititi Marae. We celebrated her 21st birthday last year. And if becoming a mother gave me a new perspective on learning, I now know that becoming a grandmother took that perspective to a whole new level.

I'm now the proud grandmother of six mischief mokopuna who have been immersed in te reo Māori since birth, and with their learning we've come full circle from a whānau whose language was first and predominantly English, to this new generation who know little English at all and who are fluent, native Māori speakers. In our whānau bubble that's an achievement we're really proud of.

However, this achievement has also presented its challenges. As a whānau we've realised that the status quo of the New Zealand mainstream education system is not going to suit my mokopuna. 96% of Māori children are enrolled in our mainstream education system where only 6% receive education in te reo Māori. For many communities there are no other education choices other than the local school up the road.

So we're proud of course of the development of Kōhanga Reo, Kura Kaupapa, Wharekura and other Māori medium education options that have given whānau choices to

consider. However, no matter how much Māori change our thinking; bureaucracy, the government and the system continues to perpetuate barriers that make it very difficult to work differently.

In her doctoral research, Maia Hetaraka asserts that Māori cultural identity has almost always been sacrificed for academic achievement, because in current circumstances the two exist in juxtaposition to each other. This is an absolutely key curriculum understanding, but do we really understand it? We simply cannot talk about our definitions of success and achievement if we don't.

We would have had to have been living under a rock if we're unaware of the seismic shifts happening in our mainstream education landscape. For me, it's very good news that schools will have no choice but to be engaged in that change. It's well overdue. The requirements of our standards for the teaching profession, for example, the changes announced for NCEA level 1 in secondary schools to ensure that Māori knowledge has equal value as other bodies of knowledge. The introduction of New Zealand histories from next year in our curriculum. The targets of Maihi Karauna, the Crown's draft Māori language strategy that say by 2040 we will have achieved some lofty te reo Māori goals as a nation.

But before we all get excited, can we really be confident in the Crown to deliver on its Te Tiriti obligations? Do schools truly understand these expectations? How are schools responding to this change?

The challenge for mainstream education providers is to interrogate their organisation and practise and understand that we actually have a problem. The problem, of course, is not with the students, but with the way we've historically delivered this thing called education. It's old, it's tired, it's still colonial, and for large groups in our society, it simply doesn't work.

To return to my own experience, it was that kind of thinking that led me to principalship, the intentional decision to lead in mainstream schools where the majority of Māori learners are. I thought as the leader of the school I'd be able to make a contribution that changed the reality for Māori kids and their whānau.

So in 2003 I accepted my first principal position and we moved to the beautiful Hokianga in Northland where my husband's family are from. I took a pay cut and my husband knew there'd be no work for him. However, we'd decided that it was important for our kids to climb the maunga in their pepeha, to learn about the fishing rocks on Taikarawa

Beach, to know where the dishes in the wharekai go, and to reconnect with their whānau in Tai Tokerau.

I was the fifth principal the board had appointed at the school that year. A local teacher who'd only been teaching for two years had also applied for the role and the community were not happy that a townie had got the job. There were protest meetings and whānau refused to send their kids to school. On the day of my pōwhiri the only staff member who turned up to welcome me was the caretaker. So that was my introduction to school leadership and just a baby step in what I was to learn about the struggle to maintain the mana of whānau and the mana of a Māori community in the face of what seemed insurmountable odds.

In 2005, as the Labour government at the time had swept through communities in Northland, closing and merging schools, the Moerewa community approached me to apply for the position of principal of Moerewa school. Unlike other communities, the Moerewa community decided they would take control and write a submission to the minister about what schooling looked like in the future in Moerewa. Applicants for the principal's position were asked just one question; how are you going to achieve this community vision?

During my 10 years at Moerewa School the community was totally involved in the school and our children loved coming to school every day. We had two non-negotiable questions that helped us to decide what to teach in our curriculum. Number one, what is Ngāti Hine's position on this topic, and number two, what is the social justice aspect? If teachers couldn't answer these questions we didn't teach it. So there were no units of work on my pet or China.

In 2011 we had 27 students in the Moerewa senior class who were blitzing NCEA, just as one measure of their success. However, when we decided to talk about our interim results, in an attempt to achieve a positive outcome to our change of status application, the immediate response from the Ministry of Education and the New Zealand Qualifications Authority upon hearing our predicted results was that it was so unusual for brown kids to be achieving that the only possible explanation was that they had cheated. Our board of trustees was sacked without notice, announced on TV before we even knew, and a commissioner was brought in to govern the school.

Students' NCEA results were frozen and there was an unprecedented audit of 80% of their work by NZQA. This table, written by one of the teachers at the time, contrasts how we were treated in comparison to every other secondary school in New Zealand. An Official Information Act request I sent to NZQA as part of my research confirmed that no

other school has ever been asked to send this volume of work for moderation. The outcome of all of this scrutiny found our agreement results were in line with other schools nationally. However, by then the class had been shut down and students were unable to use their results for access to university or other destinations.

All of this saga was played out publicly in the national media. So why was Moerewa School treated so differently? Was this the consequence for challenging the status quo and offering young people of Moerewa and their whānau a viable alternative? I always acknowledge the community of Moerewa who know this story intimately. I'm the storyteller but it's our collective story.

And that's what my presentation is about. It's a collection of stories, of experiences to get us to think. But it's also about solutions and actions that obviously this audience is committed to thinking about. So let's have a look at where we might go for some of those answers.

"Te Kura Huanui: The treasures of successful pathways", a report released last year. It's the outcome of a collaborative research project between ERO, Māori media peak bodies, the overarching organisations of both Kura Kaupapa and Kura â Iwi schools, the Kōhanga Reo National Trust and other Māori medium education sites. This study clearly shows that Māori medium education provides nurturing learning environments with excellent outcomes for Māori learners. It is evident that different guiding philosophies are present and the report identifies the common conditions in which Māori enjoy and achieve educational success. Documenting these common themes through Te Kura Huanui, and the rich storytelling offered throughout accompanying videos, offers a rare opportunity to share the philosophies of Māori education and to tell the story of early founders and those who carry on their legacy today.

I encourage you to read Tokona te Raki's report "He Awa Ara Rau: A journey of many paths. A journey of rangatahi Māori through our education system". This report is a collaboration between BERL, Waikato Tainui and Tokona Te Raki, Māori Futures Collective of Te Runanga o Ngai Tahu. Research was undertaken to understand the journey of Māori youth through education into employment.

The report uses the analogy of the journey of our rangatahi Māori through the education system being like paddling down a waka down a braided river. The report summarises this research to tell the story of rangatahi Māori starting their journey on the awa and begins to identify where the key levers of change lie and the possible solutions.

Or you just can't go past Matike Mai, the report of the independent working group on constitutional transformation set up at a meeting of the Iwi Chairs Forum with a terms of reference to develop and implement a model for an inclusive constitution for Aotearoa based on tikanga and kawa, He Whakaputanga o Ngā Rangatiratanga o Nu Tirenī of 1835, Te Tiriti o Waitangi of 1840 and other indigenous human rights instruments which enjoy a wide degree of international recognition.

So there are other models for us to learn from. There is research, there are things we could do from tomorrow. But it's like we're concreted in the status quo unable to break free. And is the system really unable, or are we actually unwilling to challenge that system that has served some of us well and continues to marginalise many others of us.

So like many other Māori whānau, we're not prepared to entrust our mokopuna to any mainstream school whose actions don't show us that they are on the same journey as we have travelled, with the same commitment and the same end goal. That would be the partnership Te Tiriti o Waitangi guaranteed, and as mum will explain, we still have a very long way to go. Nō reira tēnā koutou katoa. Over to you mum.

>>DR MILNE: Tēnā tātou katoa, ko Ann Milne tōku ingoa (te reo Māori). Kia ora everyone. As Keri has said, we are in not so sunny Bluff today. Thank you for joining us in this session. So my test of technology, share my screen. Okay, so that's me, a Pākehā, white educator, researcher, writer, former school principal, a mother, grandmother and great grandmother of those wonderful Māori children and mokopuna that Keri has talked about, and it's no secret, as Keri has described; our whānau, with good reason, has been outspoken about not being prepared to settle for the product that our schools serve up to our Māori learners.

And that's definitely not me taking any sort of position on Māori education. It's not my role or the role of any of us who are not Māori to be speaking about what Māori need to do, because the problem is not our Māori learners, it's us. And to be crystal clear, by "us" and "we" in this talk I mean those of us who never have to question that monocultural system, that leadership, that training, those assessment practises, that pedagogian curriculum content we think of as normal in what I call our whitestream schools. Most of that "us" are Pākehā.

I've challenged teachers many times in the past by asking what would we do if we woke up tomorrow morning and schooling as we know it was wiped out. Would we recreate what it looks like now, what would we keep and what would we throw out?

Well, the pandemic has given us that chance several times. Some schools have made major changes and most haven't, and most couldn't wait to get back to normal. And

I get that all over the country teachers and principals have run themselves ragged trying to do the very best that they can, and I know that some schools have made long lasting changes. But I wish we hadn't largely missed the opportunity to understand that "normal" is the problem.

Covid impact articles are littered with language about disruption to learning progress and whether or not students will be able to catch up. Completely ignoring the fact that for Māori students who never could see themselves in our learning programmes, it doesn't matter much whether learning is coming directly from the teacher standing in front of you, or via a laptop or mum's phone, it's always distance learning; distance from who you are. And there's absolutely no point in us talking about our children's mental health and well-being if we don't understand that.

So let's take a closer look at that normal. I've used many ways to describe the every day practice that we've normalised in our schools and in our thinking where white spaces are entrenched. My colouring book analogy for our schools, where the white background's just there and the lines show the boundaries where the colour's allowed to go. This continuum where, at best, most schools identify themselves as somewhere in the four boxes on the left, which is where culturally responsive sits. Well, to be honest, no-one says they're in the white box, although that's not always true.

And the set of diagrams from An Educator's Guide to Changing the World with this one, that describes the status quo, definitely our normal; where the white core is the central place of power, occupied in our case by Pākehā, and outside that core are all those we choose to minoritise, and that's supremacy and privilege and racism and all those words we don't like to hear and try not to say out loud.

The diagrams of social transformation explain perfectly the solid resistance of our white spaces to the changes we need to make. They also show us some of the changes that we genuinely, with the very best of intentions, think of as more relevant or responsive to other cultures, but that actually don't make much difference. Like the safety net model. That doesn't challenge the dynamics of the white core, but tries to make those we've minoritised feel better so they can better tolerate that colonised space. It's a missionary, saviour approach that makes us feel we're doing good works. It's like the blue box on my continuum.

At their best, most of our attempts at school reform fit this liberal empowerment model. The focus is on fixing the kids, ignoring the fact we damaged them in the first place. The liberal empowerment model's about improving the education of Māori and the

other groups we minoritise by facilitating their movement into the core if they learn our rules. It's about teaching them to play our game, not about changing the rules altogether.

And the fact remains that 90% of Māori children, as Keri has said, are exposed to this damaging type of education inside that white core space, which, it's glaringly obvious, fails to meet their education needs and pretends not to understand how hegemony works to perpetuate the dominance of the core, until eventually we all think it's normal and we no longer question it. And any sort of inclusion of our Māori children into that white space can't be anything other than assimilation. So is that really still our goal?

And I want to make a distinction between being a white person and whiteness, which is a system; it's a way of thinking, a way of viewing the world. I can't change the fact that I'm white, I don't want to change that, it's my whakapapa and it's who I am. But if I continue to drive and replicate a white world view without any understanding of how that dominates or how that damages, then I'm using my privilege and supremacy over others, and that's completely unacceptable and it's racist. It's not unconscious, it's not casual. We know, we're aware of this and how it works to our benefit.

The very first step in our journey from our current norms and practise to that point where every school will offer Māori whānau the education that is their right under Te Tiriti o Waitangi, is to start to unpack our own and our system's whiteness for ourselves.

Paris and Alim point out that the question that drives our current normal norms-obsessed model is how can we get these working-class kids of colour to speak, write, be more like middle class white ones, more like us.

The schools that are serious about authentic change put their energies into answering the question, what would our pedagogies look like if this gaze wasn't the dominant one? As Keri's pointed out, Kura Kaupapa Māori are a great example of developing that pedagogy.

The rest of us, however, can't begin to answer that question if we haven't thought about a different end goal. There is little point in mapping out a new trajectory if we haven't worked out what we're aiming for. And to do that we need a circuit-breaker, a completely new start; not a tweak or an add-on to what we already have.

So am I saying that our national expectations for literacy and numeracy or NCEA are not important? Of course not. But I am, however, saying they are nowhere near enough for our Māori and other marginalised children.

Our Pākehā children, reducing in numbers each year and now just down to 46% of our national roll, can learn and flourish in a school environment that largely reflects their

values and beliefs, take our definitions of success and achievement, our models of leadership, our school structures and organisation, our teacher training and how the schools that society thinks of as best come from high decile, predominantly white communities.

If we were genuine about change, we would have defined what else we think is important, because the resounding message we send our Māori children now is that it's definitely not you. Think back to that continuum and the boxes that were on the right. Here they are again expanded with some of the left-hand ones removed.

So let's agree we've moved on from the white box deficits, although that's often the message our children receive, both covertly and overtly, our serious disproportionate stand-down suspension and exclusion statistics are just one example that leads them to believe that our failure is their fault.

The culturally responsive box is probably where most schools pat themselves on the back about reaching without realising that it matches that liberal empowerment diagram. Culturally responsive, culturally relevant models, now over 20 years old, are asset or strength-based models that expect Māori and marginalised children to use their cultural strengths to facilitate their movement into that white core.

So that can't be the goal. The goal has to be in that final box, where we aim to disrupt and undo colonisation, to decentre whiteness, to be critically conscious, to perpetuate and sustain student's cultural knowledges and identities, not just respond to them.

The curriculum in this goal critiques and names the conditions that impact on children of colour and positions actions to counter them as necessary, positive, urgent and normal.

On Thursday, the Prime Minister unveiled the new Aotearoa New Zealand's histories curriculum which is set to be rolled out in all schools next year. In many talks with principals over the last year I've heard the histories curriculum described as their school's answer to becoming more culturally responsive and more critical; it's not. It might include more truth-telling than it has in the past, but unless we -- again, those of us who are white, that's 73% of our teaching workforce, and 76% of our school principals in 2020 -- unless we do the work required to change our thinking, the lens we view that history through will still be predominantly monocultural.

And we also need to understand that the damage we do and the barriers in place that get in the way of the dreams of our Māori children and their whānau are not history. They

might have their origins there, but they exist now in the present in almost every school in the country.

The goal for our schools has to be this final social transformation diagram, where we proceed intentionally to break the stranglehold of that white core, to change from practises that are still colonial and racist to practises that genuinely recognise all knowledge as valid and equal, and power is genuinely negotiated, navigated and shared.

And Māori must be able to determine the shape and growth of that goal for Māori children in our schools. And this is where I get the "what about" questions. What about ERO, what about the Ministry, what about the parents and community and what about the other -- meaning white -- kids?

Firstly, we need to teach our Pākehā children there's reasons why from the moment they are born, due to no conscious action of their own, that they are far more likely to thrive in our education system and in our society across all fronts. And we're selling our Pākehā children short if we don't engage them in this learning as surely we want them to do a better job than we've done. And our Māori children are entitled to the same lesson for different reasons. Without it, they will continue to believe, amplified by our education system, that their position at the bottom of all of our statistics is their fault.

Secondly, never has the support for this change been stronger. Never in my wildest dreams -- sorry, I've lost my notes now. Excuse me. I don't know what happened there. Let's just move on. Never in my wildest dreams did I expect the words "critically conscious" and "anti-racist" to come out of the Ministry of Education, but here they are. Along with embedding Te Tiriti o Waitangi and learning te reo Māori underpinning our national PLD priorities. In Ka Hikitea mandated in the national education learning priorities, in our standards for the teaching profession and in requirement for school boards. Critical consciousness is explained by the Ministry as reflecting critically on the imbalance of power and resources in society and taking anti-oppressive action to do something about it for the better.

For me, critical consciousness has always been the missing piece in our efforts to develop change, because often it requires soul-searching we're not ready for. We all know we have to make change, but mostly we've no idea of the size of the change we have to make. So what is in the pathway from our current norms and white spaces to that very different pluralistic goal?

Let's be very clear about what it's not. It's not tiptoeing cautiously through the stages in this continuum, becoming a little bit less racist, more culturally responsive and waiting for all the staff in a school to embrace the change.

How many more generations do we want our Māori children to wait while we take our time as if there was no urgency and we were doing no damage. In my online courses I use an activity that identifies 94 white spaces -- I call them sharks -- that we could eliminate from our thinking and practise almost immediately if we really wanted to. It's not your kapa haka, or the occasional pōwhiri, or Māori words peppered through your values and your environments and your websites, it's not Māori language week or starting your newsletters with "kia ora". It's not your carvings, or your murals, or the kowhaiwhai patterns around your wall displays. Each one of those could be great if they were not add-ons to white spaces but were an intentional part of a much bigger strategy for authentic change.

And it's also not equity, certainly not what we think that is currently, defined usually by our percentages in numeracy, literacy, NCEA outcomes. I'm sure you've all seen this image showing the difference between equity and equality, and I've used it myself with some cutting and pasting amendments.

So you might be surprised by this headline. The equity in education coalition call it white supremacy because it feeds into that so familiar racist thinking, that this child or other children like him or her take up too many resources. They're too needy, their parents need to take responsibility for their height, they could provide their own boxes if they wanted to and so on. You've heard what I'm talking about before.

So last year I asked two of my clever mokopuna to draw me this version, where the children are all the same size. Now the short child is not the problem, the problem is the uneven and unequal ground Māori learners are forced to stand on in the first place. And it doesn't matter how you pretty up that picture, the ground is always uneven. And that ground is the same as that white core, the success of your Māori learners depend on the critically conscious attention you pay to levelling that ground. It's got nothing to do with fixing their reading and writing or NCEA outcomes, they are the symptoms of your ground and not the fault of your learners.

Dr Papaarangi Reid says inequity is a symptom of oppression, equity is not the end game; the end game is sovereignty. That has to be our goal. And what is in the space in that pathway towards the goal? This is the size of the change. The goal and the work to achieve it has to be embedded in every aspect of your school's practice, it has to be

backward mapped from that end result that you and your community work out together, like the graduate profiles in the centre of this diagram, not just western academic knowledge, but what other knowledges and outcomes.

And the questions for those of us engaged in education at all levels and in all sectors are, how courageous are we prepared to be to step outside our comfort zone and journey from white spaces to critically conscious, culturally sustaining spaces. How much action are we prepared to take, and how much change do we really want to make?

So we started with mokopuna this morning, so I want to end that way. Early last Monday morning our whānau celebrated the birth of a beautiful baby boy, my 11th great grandchild. His four Māori names acknowledge a famous Ngai Tahu tūpuna on his mother's, my granddaughter's, side and important members of his father's whānau. His first language will be te reo Māori, that intentional decision our whānau has made to reclaim te reo Māori and their Māori identity. We will continue to fail as an education system and as Treaty partners until this becomes the absolute right of every one of our mokopuna Māori and is normal in every school in Aotearoa. Kia ora tātou.

>>RINGA HĀPAI: Whoa, kia ora, homai te pakipaki, let's give it up for Keri and Ann, wow. And we welcome this new mokopuna into the world, and we thank all the mokopuna out there, all of us here gathering online, this is why we're doing what we're doing. Thank you both so much. I need to contain myself, it's not about me, it's about you, the people out there asking all these amazing questions. Look it's blowing up on the chat e hoa ma. That's right, we've got some amazing questions.

Now, to all the people out there, please, it's not me trying to be some, you know, fake news guy, we've only got a limited amount of time so I'm only going to ask a couple of questions and they're big questions. So one of the first questions that's come through is quite a live -- it's a live debate, it's been a live debate for some time and you've both given really good experiences of the personal violence that our education system creates, and also some really good structural analyses of how to disrupt that, so both personal action and structural action.

This is more, I guess, on the structural side, it's the from Di Grennell, tēnā koe Di "what might system change look like at scale?" So "what might system change at scale look like?" Sorry. "Is a Māori education authority an option? And this is the current debate with the Te Runanga Nui o Ngā Kura Kaupapa and Te Pae Roa, the Ministry's initiative and the recent claim to the Waitangi Tribunal. So is a Māori education authority an option? What are your thoughts on that, Keri, and then we'll go to Ann?"

>>DR MILNE-IHIMAERA: Tēnā koe mō tēnā pātai. Absolutely Māori education authority needs to be an option, because it's, as mum was saying, while we wait for mainstream, which unfortunately is where the majority of our mokopuna are, while we wait for mainstream to make those changes, we're really accepting the -- you know, like our mokopuna are like the sacrificial lambs while we wait for mainstream to get on board. Now we'll help mainstream, as many of us do, and we're really invested in that success. But the time that that will take must mean that there's got to be a shorter pathway to achieving that goal, that we as Māori and also many of our whānau Pākehā, our Treaty partners, are on that journey too.

So absolutely Māori education authority. Mainstream systems, that system shift we need to hurry up and make it happen. We need to get out of the way and create space for many more Māori options. So we applaud Kura Kaupapa Māori, but what's our next brainwave of great idea that we're going to start up, because they're out there.

So yeah, yes, yes, yes to everything.

>>DR MILNE: Āe and what Keri said basically. It's an absolute no-brainer, you know, when you look at the barriers that are there, it's going to take a long time to dismantle those. And the older I get the less patience I have and the more angry I get. So no, we can't afford to wait any longer, and absolutely there has to be a Māori authority that takes on this work at speed.

>>RINGA HĀPAI: Ka pai, straight up, yeah, unequivocal, my friends, that's awesome. Okay, another great question here because, you know, we're trying to sustain ourselves in this work, it's heavy work, it's intense dealing with racism, addressing racism. So for both of you a question has come through from Lucy, it's particularly for you, Keri, and your experience of Moerewa. And I remember the media coverage of that and how horrible it was to have individual leaders such as yourself identified.

So the damage, the aggression, the violence that you both experience in trying to change the system, how do you recover your energies, how do you maintain that focus? How do you maintain the energy and how do you build the energy of others alongside you as well, so that, you know, we continue to maintain the work that needs to be done? Let's start with you, Keri, and then we'll go to you, Ann.

>>DR MILNE-IHIMAERA: You can imagine the kinds of conversations we have around our dinner table, right, it's this. So a big help, a big site or source of safety is definitely our whānau. Certainly mum's teachings, you know, our dad's calmness, my children's support,

my husband's, you know, unequivocal, you know, he toka tumoana ia. So those are the things that help.

But it's also, you know, joining with your allies, who are your friends, who are involved in those kinds of things. And probably for me being quite sceptical of people who were prepared to kind of jump on board the waka at the time when it was very public, but then, you know, never to be seen again. And so being quite clear who are the soldiers, who are the people who have been with you since the beginning. Because when you make those mistakes and perhaps you don't say the right things or whatever, they're still going to be with you.

So for me it's just a real easy whānau is the number one. There isn't really this down time, like some people talk about having to have work and life balance. Again, I just think that's privilege. I know lots and lots of whānau who don't get a chance to have any down time, they're on the grind, you know, working three jobs, trying to put kai on the table. So I really don't subscribe to that. I think when you're in the fight you've got to be in the fight.

But it's whānau, that's the answer. Answer to everything is whānau. And solidarity with other -- who are your friends who are in the struggle, and who have been in the struggle and will continue to be in the struggle, and surround yourself with people like that.

>>DR MILNE: Yeah, and again, I agree, obviously, as Keri said, our dinner table conversations go on for hours and hours and hours. This is not a J-O-B, right, it's not a job; it's a way of life and it's an absolute battle that you're in and you want it to change. And for me, obviously whānau are hugely important, but for me it's the kids, you know, how can you look at that new baby and not wonder what the education system's going to be like when he turns 5, you know, it needs to be better.

And so I think all of us give up a whole lot of personal space because we're committed to this battle. And it definitely takes its toll. You know, it would be crazy to think that we could sail through this without any collateral damage, and unfortunately that's often on health and energy and all of those things. But I think if you've got your eye on the same end goal, then yeah, then you can't not do it, and it becomes easy.

>>DR MILNE-IHIMAERA: And can I just jump in, sorry, perhaps to add, like it doesn't matter what you're going to do but just do something. So, you know, mum and I tend to be the ones that have got the big mouth and happy to say things. There are others of our whānau who just do and they make education choices that are going to be the best ones for their children and reject the mainstream education. Like whatever you're going to do, you don't

have to be big and bold and public about it, but you do have to do something. So whether that's a conversation with somebody else, whether that's a -- you know, what's the action so that we're not part, again, of that group of people who can talk a big game but have got nothing to show for it.

So you don't -- I'm certainly not saying you have to all be out there and be very public in your fight. Some of us need to be and awesome, but all of us need to be taking some action, whatever that might be.

>>RINGA HĀPAI: Wow my friends, we are constrained by notions of western Gregorian time and space, but we have hit some major points. Thank you so much, can we just give it up again for Dr Keri Milne-Ihimaera and Dr Ann Milne. Thank you so much for your work, for your commitment for our mokopuna, for the ones to come. We appreciate you, we salute you, and thank you to all the people out there in the Zoom world, internationally, nationally, for contributing. We've getting the pakipakis, we're getting all the emoji love out there.

A couple of things before we close off with a karakia, my friends. This will be recorded, it's being recorded at the moment. A number of you have asked if you could access references that Dr Keri has talked about and Dr Ann have talked about. So we will be posting those up once the final video is ready to be uploaded to the YouTubes, that's right, that's where it will be posted, to the YouTubes, as my aunty says, on the Googles or whatever search platform you're going.

Anyway, so that's where they'll go so you'll be able to access those. And again, what a great resource to have to share with your colleagues to share with your whānau, at the table, have a feed, put it on, yeah, have a discussion right there. Okay, nā reira e mihi tonu ana ki a koutou, e whakarongo mai ngā i tēnei o ngā ata. We wish you all well, we're wishing everybody, you know, for the remainder of our time here with Te Tiriti-based Futures, have a great, great time.

We've got an awesome next session which is called "Lifting the veil of silence on racism within criminal justice." "Lifting the veil of silence on racism within criminal justice" with Julia Ioane and Kim Workman. And the Chair is Lisa McNab and that will be kicking us off at 11. So please stay tuned e hoa ma, stay engaged, keep doing the do. As Keri said, do something, it's too urgent.

So thank you both for your work, Keri and Ann, we're looking forward to seeing more of the waves and the inspiration, the ripple effects, the waves, let's get the waves, not just ripples, let's get waves. Nā reira, we're just going to finish off now. Hopefully --

there's the outro music getting in there. I'll just finish with a brief karakia. (Closing karakia). (Song).