

INDIGENEITY IN THE TERTIARY SECTOR
TE KAWEHAU HOSKINS, VANESSA LEE-AH MAT

21 MARCH 12 pm

>>RINGA HĀPAI: Kia ora tātou, welcome to our webinar indigeneity in the tertiary sector.

We're going to begin with karakia, Whakataka Te Hau, please join in wherever you are. (Karakia).

Tēnā koutou e te whānau, ngā mihi mahana ki a koutou katoa, welcome all to today's webinar. Ko wai au? (Te reo Māori). Greetings, my name is Liana, I'm the ringa hāpai, the Chair for today's webinar. We have our kaikōrero, Te Kawehau Hoskins and Vanessa Lee-Ah Mat and we're really lucky to be in such esteemed company for this kōrero today.

I'm going to start by going over some housekeeping rules first. I can move my slide along. You've probably seen this community code before. We are going to -- it was part of the kaupapa of Te Tiriti, we are going to be curious, open and respectful, make general risk assumption, be confidential, make space and take space, and not take ourselves too seriously in line with the code here today.

Another thing to mention is that there is a chat function below where you are welcome to ask questions or share your thoughts as our two speakers share theirs.

The structure for our format is we are going to have Dr Vanessa Lee-Ah Mat talk first and then Te Kawehau Hoskins will follow. Our two kaikōrero will speak for about 10 minutes each and then afterwards we'll move into a fireside chat format where we take your questions and thoughts and we share them and our presenters consider them.

You might have noticed the topic has changed a little bit. We were going to look at indigeneity in education, but we've widened it to include the tertiary sector to accommodate our kaikōreros' wide range of experiences and interest. Firstly, Dr Vanessa Lee-Ah Mat is from the Yupingathi Meriam nation, she's an associate professor at the University of Sydney and a founding member of the Australian Indigenous Data Sovereignty Network. She's a social epidemiologist, poet, cultural connector and her research focuses include indigenous people, the LGBT populations and health and wellness. Te Kawehau Hoskins is Ngāti Hau, Ngāpuhi, she's an associate professor at Auckland University and currently the Pro Vice-Chancellor Māori. Her research and practise interests are indigenous settler relations and indigenous Māori political philosophy.

So I'll going to open it up to our speakers now after bumbling my way through the introductions. Dr Lee-Ah Mat, would you like to begin and take it away. I'll stop sharing.

>>DR LEE-AH MAT: So (Aboriginal), for having me on this presentation, and (Aboriginal) thank you, and I welcome you into my space as well, whether virtual or otherwise. I pay respect to elders past and present, I pay respect to all elders past and present here today and in the audience. And I acknowledge the land that I sit upon, the land of the Kuku Yalanji people in north Queensland and pay respect to elders past and present.

My people are from Yupingathi and Meriam, Cape York in the Torres Strait and it's -- so just a little bit about myself; I come from a background in social epidemiology, but prior to that I came from an undergraduate in education and I did a teaching degree and majoring as a behaviour management specialist. That was just a small certificate. And I will have to say out of all the degrees I've done, I think the behaviour management specialist certificate has probably been the most used qualification that I've had. It's helped me to navigate the tertiary sector, it's helped me to navigate the government sector.

My family are Aboriginal and Torres Strait Islander as per my people, Yupingathi and Meriam. I was born and raised in the Torres Strait and, well, between the Torres Strait and Cape York with both my families, and I was raised a lot by my grandmother. I didn't learn to speak English until I was about 6 years old, 5 or 6 years old. I remember when we first moved down my mother said that I actually refused to speak English for nearly six months when we first moved down and I had to go to school in the mainland, in mainland Australia, because English was the only language they spoke. And yeah, so -- and sometimes, you know, that is a barrier, but at the same time it's such a fantastic advantage, and it's a strength, because not everybody can speak their language, especially in Australia because of the stolen generation and the racist policies that were inflicted on people.

So I have actively challenged Government policy to ensure a social justice approach for Aboriginal and Torres Strait Islander people. That has not come without its challenges as well, in the sense I've had to stand up in places, like I was the First National Vice-President of the Public Health Association of Australia and I remember standing up against the implementation of the Northern Territory intervention, and I remember standing there and they only gave me a -- it was like a 5 minute window to put my case forward, and one of the ministers, Amanda Vanstone, she turned around and said "so Vanessa, in 3 minutes can you tell me what actually is cultural respect and why do we need to be culturally respectful?" And if that doesn't tell you just how racist the system is I'm not sure if anything will. Because if somebody has to ask you what is cultural respect, that right

there, without understanding a definition and without abiding or just naturally being culturally respectful to another race of people, that tells you that racism has no limitations in a system.

I've addressed the United Nations Women's Pacific Gendered Communities forum, I did that last year. And what I identified that was in UNDRIP that there was no separation of data for minority populations. So what that meant for the LGBT population, in particular is what I addressed it for, is that there was no -- at the international level there was no separation of indigenous LGBT data out of -- indigenous data out of datasets for LGBT data in countries. So what that means in the country level when you go down to somewhere like Australia there's no services, there's no services to address suicides, or domestic violence, or chronic disease or anything for that population group.

So I took that to the -- I identified it in the UNDRIP, and I took it to the United Nations Women's Pacific Gendered Communities Forum. And it was interesting listening to them turn around and saying to me "thank you so much, Vanessa, for highlighting that to us." So, you know, it was really good to be able to do that, but now you'd like to see -- because I said I would now like to see some change happening, like how can we put this in place? And what I've noticed is that a lot of international groups now have started collecting data. So they're putting out surveys for the LGBT population for women, like if you're not separating the minority population, that's not just LGBT, we're talking about women, we're talking about children, okay, we're talking about services to old people. So if it's not separated out in UNDRIP then where is it? And that's a real concern. Especially since Australia isn't even signed up to the UN at the moment. And that's another concern because racism is perpetuated.

I achieved -- I was a national -- I was the national chair for the Public Health Indigenous Leadership in Education network for quite a long time, I helped create a lot of curricular in that space. I did the masters of public health competencies document with my peers, with indigenous and non-indigenous people. I also developed the masters of -- that was for the masters of public health degree in Australia. Then we did the second book, so the first book was the why it needed to happen, we included the history, what had happened, the policies that impacted on Aboriginal and Torres Strait Islander people, that racism. The second bit was about, you know, the second bit was about how to do it, so giving people strategies on how to do it.

Last year I received an award from Griffith University for first nations alumni of the year for the work that I've done to date for Aboriginal and Torres Strait Islander people

in my capacity as a social epidemiologist, cultural broker, yeah, advocate. I went to University of Sydney in 2011 and I helped set up their -- put Aboriginal and Torres Strait Islander content or culture into their curriculum which was a really strong thing to do in the sense that there was a lot of racism exposed but we got over that mountain, moving over the next mountain now.

In 2022 I just got recognised for five years' contribution to suicide prevention in Australia and I will just leave that there. Thank you

>>RINGA HĀPAI: Kia ora, Dr Vanessa, that was amazing, awesome to listen to your kōrero.

We'll pass the rakau over to Te Kawehau now, thank you.

>>MS HOSKINS: Kia ora Liana. Just to be clear, I'm not just introducing myself eh, I'm going to have a little kōrero on the topic and then -- yeah, kapa, kia ora. Kia ora tātou mihi ana tātou katoa (te reo Māori). Kia ora everybody, so I'm just going to offer a few thoughts on the topic of indigeneity in tertiary education or indigenising the university.

I have a preference for the idea of indigenising as at least partially distinct I think from the idea of colonising, decolonising the university. Maybe indigenising and decolonising are two sides of the same coin, of the same indigenous project, but I just want to talk a little bit about a preference for the idea of indigenising as opposed to decolonising, and then say a little bit more about what does it mean to -- what might it mean to indigenise a university and what is the difference between indigenising a university and kind of forms of indigenous inclusion. I think most of you will probably be all over these comments anyway.

So a focus on decolonising is for me too much of a focus on the coloniser and colonising logics and systems. It kind of draws us into that dichotomy and draws us into the kind of systems and logics of coloniality, it puts coloniality at the centre of our attention and kind of can have the effect of holding our thinking and our discourse in those colonial binaries, and we as the colonised non-sovereign victims of oppression and the coloniser as the all powerful and all bad other.

And I just want to say these aren't indigenous logics, and so that's why I prefer not to give too much of my attention to them, even as they remain an every day feature of our lives. So yes, we need decolonising critiques of ongoing coloniality, but here in Aotearoa New Zealand many of us would argue we did not cede sovereignty by the 1840 Tiriti and that our main project is in fact the continuation and multiplication of Māori sovereign practises. And I understand here too obviously that the term "sovereignty" kind of can connect quite well to colonial logic, but we'll put that there for a minute.

So this continuation and multiplication of Māori sovereign practises, a practise of ourselves as sovereign, or rather as exercising rangatiratanga or relational forms of authority. And that to me is about connecting ourselves to our indigenous powers, you know, what are our indigenous powers is what I'm interested in surfacing and being connected to. Those powers that emerge out of our history, out of iwi, hapū, community, whānau, our ways of being, thinking and doing. And I think that, for me anyway, is the most promising project.

So indigenising is to forward our own ontological and epistemological frameworks and practises, and maybe decolonisation just happens alongside, it's a result of. Or at least we maintain indigenising as our central focus and we do the critiques and have the fights and do the, you know, decolonial thinking in a more incidental way.

So for me, indigenising is to maintain and enhance our productive and relational ways of being. It is to grapple with the politics and ethics of our tertiary settings in ways that align with our view of the world and to use those powers of ours to open spaces to reclaim and to create.

So I want to just now make a few comments, because I do want to stick to my 10 minutes. A few more comments about indigenisation, specifically the difference between inclusion of forms of indigeneity and the project of indigenisation. And, you know, I'm kind of making at binary there and I know it's not really a binary, that forms of inclusion aren't all bad and indigenising in any kind of purely political way is actually not possible, we live in this complex and messy world and both of those things are going on simultaneously.

But it's quite good for us, I think, and particularly our colleagues, to tease out and have surfaced some of those distinctions, and I'm only going to talk about a few of them and you will all have many, many more to say.

So indigenous inclusion generally turns on liberal ideas like equity and equality and diversity and focuses on ideas, say, of recruitment, retention and success of Māori students, that kind of language. It's also often around sort of including Māori cultural practises, integrating Māori cultural practises, like karakia, into the structures and processes of the university. And it can also turn on deficit ideas about Māori marginalisation and disadvantage as our lacking certain skills, capacities, capabilities and therefore we need to be helped, and the gap between non-Māori and Māori outcomes needs to be closed. Not all of that is bad, I'm not saying it is, I'm just saying you can probably see where I'm going, it just doesn't really speak to the project of indigenisation.

So indigenisation of the university is not about framing Māori as an equity group, not even a very, very, very special one, which is often how we are framed. Indigenisation is led by indigenous people who have inherent responsibilities and rights, and here in New Zealand those are affirmed by Te Tiriti. So it's not about Māori inclusion, but rather if we're thinking about first discourse concepts and terms that stand usefully for indigenising aspirations.

We would start to explore the idea, say, of rangatiratanga, for example, which refers to our enduring and positive authority, to our relationships to place and to peoples, it refers to matauranga a iwi and a whenua, it locates us in complex webs of relationships and power that narrate the colonial past and present and also narrate our own stories of strategic action survival and flourishing. Rangatiratanga, therefore, is like a counterpoint to our being languaged as a kind of equity group or a disadvantaged minority.

And concepts like that, you know, can be used and abused, you know, where we might all be a little bit over the tangas, the whanaungatanga and the manaakitanga, but does hold the possibility of doing something quite differently. It's not about including, slotting Māori into spaces created for us by the institution, because these concepts positively include everybody.

Whanaungatanga and manaakitanga and aroha, they represent ethical, political and practical demands on everyone. They demand transformation in day-to-day engagements as well as systems and structures in ways that align with indigenous logics.

I'm just looking forward so that I don't speak for too much longer. So inclusion is about sort of fitting in, and it, generally speaking, expects change from Māori, how are Māori going to fit into this institution in order that they can be successful and stop being a problem. But indigenisation is about institutional and systemic change. It's about the university becoming way more Māori. It's about having the courage to let Māori priorities borne out of Māori ontological foundations to take precedence, even if you don't understand them, even if they're not well understood. That to me seems like a fundamental challenge of indigenisation. Māori will arrive at different sets of priorities for our work and development in the university that you might not understand and does the system, does the university have the courage, I think it mainly is, to support the progression of those, and to resource them.

So having more Māori staff, more matauranga Māori pathways, kaupapa Māori ways and pedagogies, being an institution that is a storehouse but not an owner of Māori knowledge, a production site, a positive production site of Māori knowledge, being a good

host that values the knowledge and relationships with the owners of that knowledge by transforming to a culture of engagement rather than a culture of all-knowing.

So I'll just close with a couple of words about institutional change, what that means for non-Māori. So institutional change is not non-Māori becoming more Māori, but rather non-Māori grappling with their own identities in relation to Māori and to Te Tiriti. Non-Māori doing their own work of researching and reading, becoming knowledgeable about history and about Te Tiriti, and looking at ways in which to support Māori initiatives.

It's not about not having a relationship with Māori, relationships are important, but not if those relationships are demands to Māori to be the free and willing helpdesk for the well meaning but exploitative knowledge demands of many people in our institutions. So the kind of expertise that Māori bring into these settings has got to be recognised, rewarded for its own sake, not heaped upon anyone who just happens to be Māori, which is often the case.

So being Māori, non-Māori in an indigenising university requires careful, responsive attention to Māori interests and acceptance of not knowing, you know, that you do not have to know it all to get behind and support Māori. That the Māori world is complex, it's not just a flat thing that you can grasp in a few conversations, it's complex, it's contradictory and will always remain unknowable. So people who want to support indigenising the university have to get comfortable with discomfort. It's all right not to know and it does not stop you from supporting Māori and removing barriers to progressing Māori interests.

And finally, an indigenising university is not one that's hell-bent on KPIs, problem-solving, outcomes and end goals in relation to Māori, which isn't to say that real action is not taken, but rather the emphasis is more processional, it's about relationships, it's about the how, the importance of every day face-to-face relationships, taking time with others, tolerating change, returning to relationship despite conflicts or set-backs, and these are all two critical parts of what it is to be engaged in the sustainable practice of indigenising the university.

Kia ora tātou.

>>RINGA HĀPAI: Awesome, ngā mihi kōrua. Thank you so much, really got a sense of your wealth of experience from both of you. And also your take on indigenising the tertiary sector speaks to both complimentary but different kind of interests and experiences in that area.

We have some questions that have come through and there's some similarities in some of them, so I'll try and bring those together where I can. One is, "would you be able to speak to the actions that tertiary providers can take to practically indigenise a university?" And you've spoken a bit to that, Te Kawehau. And also, yeah, engaging in indigenising mahi rather than tokenising. So what are the actions that can be done by institutions that are authentic, non-token. Perhaps Dr Lee-Ah Mat, you might want to start that if that's all right?

>>DR LEE-AH MAT: Sure, sorry, can you repeat the question?

>>RINGA HĀPAI: What are the actions that tertiary providers, like authentic non-token actions, that tertiary providers can take to practically indigenise the university?

>>DR LEE-AH MAT: I come from a background in medicine and public health, and I'm saying that because when I did my masters in public health at University of Queensland I experienced incredible racism from another student who stole my work, and she was a colonel in the Indonesian Army, she stole one of my assignments. And the university automatically blamed me because I was Aboriginal. And we went through the process where they wanted to charge me with plagiarism and I handwrite all my assignments and so they couldn't charge me with it.

Anyway, but it was interesting that the first thing they did was charge -- they just said "you're Aboriginal, it's your fault, you've stolen", and I thought that was a very interesting place. Then when did I my PhD at Griffith University during the possess of doing my PhD someone said to me "Vanessa you write too black" and I thought what? I'm Aboriginal and Torres Strait Islander, what does that mean? And my PhD I did medicine and public health, and I took -- I had to threaten the university with a lawsuit for racism and they said to me, because they wanted me to share all my data with all my examiners because they didn't believe that I'd analysed my data properly. I said -- yeah, and the racism was just unbelievable, and like you do not do that. As a researcher as soon as you give your data away you've given your work away, they can publish, they can do whatever they like.

Thankfully one of my supervisors from University of Sydney stood by me and she said "no, that's unethical, you don't do that." And I think that's where I'm coming to, is that place of ethics and integrity. It's about having that understanding of reciprocity and respect, because when you're indigenising a university, I did it through medicine and health, the faculty of medicine and health at the University of Sydney. And I would walk around the corner and my colleagues would stand there and go "you're that Aboriginal" and

I was like what does that mean? And I said "if you mean that I'm the Aboriginal that comes from north Queensland, you know, and I'm also a poet, thank you very much, I appreciate that."

But it was more than that, and then, you know, and I spent seven years doing that work and I put a model forward to them and I said none of this works without having support from the executive level of the university. I said you can't just employ one Aboriginal and Torres Strait Islander person, or one indigenous person, and hope that you're going to make change, you must make that change with a multiple number of peoples and show that you are genuine in the change, and then take it on board to a whole different level where you implement the change. And those strategies become a discussion of the knowing, doing and being, and that respect comes on board, because understanding that connection to land and the connection to country is really important.

And the interesting thing, I think, is that you've got remember in medicine that, you know, you have to reflect in history. So in the 1800s they had the Age of Reason or the Age of Enlightenment where the whole world moved from out of the darkness into the light, and in doing so they took on medicine and science and calculus and at the same time Isaac Newton was developing the laws of gravity. So during that whole process, and they put it all under that whole thing in medicine and science and under the notion of the pursuit of happiness, the pursuit of knowledge. And then we saw this escalation of depression, anxiety and suicides and chronic disease across the world.

And the interesting thing about it is that that 18th century Age of Enlightenment has filtered in and continues today in our systems, especially in medicine and health. And so when you think about it and you think about the systems and the machines and how we're all cogs in the machines, and the people that don't survive are those that are actually, you know, they have high levels of depression and anxiety, are people that can't cope with the cog because they can't find the purpose, because none of that system offers a purpose.

Yet we come from indigenous culture and with Māori culture, with Aboriginal and Torres Strait Islander culture we come from a culture with a sense of purpose. Like we have a whole, decentralised law system and kinship, and that's been around for 60 odd thousand years plus. So you bring that into the tertiary sector and you're up against people that have already -- they're saying to you "can you not write so black."

And so it's about people standing back and saying you know what, we're genuine, we are going to start listening to indigenous people, to Aboriginal and Torres Strait Islander people, we are going to respect, we're going to have these conversations at a deeper level,

not just at the tertiary level, we're going to go out into the communities because each nation group is different, each community group is different, and have these discussions and bring that, you know, because not every issue is the same.

And when you look at, you know, data, for instance, data needs to be stopped being analysed through the lens of the white person, through the lens of the non-indigenous person. It must be analysed through the lens of the indigenous person to make change. And, you know, that feeds back in to what we do in indigeneity because it's about how do we then measure, because that's what it's all about, they're looking at that data all the time in the measurement and, you know, it's bringing the two cultures together.

>>RINGA HĀPAI: Awesome, thank you Vanessa, yeah, you could hear shards of that in Te Kawehau talking about the work that Pākehā or white people need to do themselves. Te Kawehau, a question for you. What is the potential and pitfalls of universities and wananga as creating sites of productive engagement in indigenising adult education?

>>MS HOSKINS: The pitfalls of doing it -- they are numerous and many, too many to count. Maybe I kind of touched on some of the pitfalls.

>>RINGA HĀPAI: I think so, yeah.

>>MS HOSKINS: I wondered if I could answer another question that I just noted in the chat sort of and maybe a few people have asked it, which was is indigenising the western university even possible? And, you know, can the university be decolonised? I think those are really good questions. I don't -- well, for one I don't think there's ever kind of an end point to these processes, like da-da, decolonised in 2040 or something, or you know, da-da, fully indigenised. This is a process, this is a forever kind of project, if you like.

But I want to say something about that, I want to say something about a possibility or the hope, if you like, of that project. And I'm not saying that because I think yeah, we want to be part of a western university because that's where it's at man, no. Because our tūpuna invited western-style schooling into Tai Tokerau in 1814, they wanted it. They were annoyed when, you know, Māori schools weren't giving academic subject teaching to their children, they were interested in forms of knowledge that came from other knowledge systems and from other parts of the world.

So I sort of want to follow through on that view, I guess that's what I mean about staying in touch with our powers, you know, what is it that we -- what is it about us that said we want to have engagement with these other knowledge systems, we want to have that world augment our lives, we want to, you know, we're not hiding over here in the corner, we're not telling everybody to bugger off, we're saying, you know, let's have

engagement. And of course engagement comes with risk. And we're all on the receiving end of the last 180 years plus of those relationships.

But I think there's something in following through on the kind of desire, the kind of wishes that our ancestors had for this type of engagement. And I think about Auckland University, for example, built on Ngāti Whātua land, you know, built on the 3,000 gift of land for the establishment of Auckland and the capital. And again there is the thinking of the people for the hope for their relationships and their positioning in the wider world.

So I guess that's my answer, which may not be a full answer, but, you know, let's just not think oh it's so western and so colonial that it will never change. I think it can change and I think the project here in Aotearoa New Zealand, the kind of bicultural project or the Tiriti project is calling for that, yeah.

>>RINGA HĀPAI: Kia ora Te Kawehau. Do you have any thoughts that you'd like to add, Vanessa, on that particular --

>>DR LEE-AH MAT: Yeah, I think it's about deliberalising universities, because they're always going on about our culture and stuff, and it's like maybe you need to look at your own culture and maybe take something out of that, and, you know, and take a step back. Because we need to meet each other halfway. We can't expect indigenous people, Aboriginal Torres Strait Islander, Māori people to do all the work, because that's what's happening.

And I agree with what has just been said because it is, they need to look at their own lens, they need to looking at the way they're treating us and the way they're looking at things. Why do we still have -- we know that someone who goes to university then goes on and creates a policy, or goes to become in the law system and yet we still see racist laws, we still see that evidence of racism, that ongoing evidence of racism, we still see the statistics, we still see the data of our people.

So I think that Te Kawehau, sorry if I got your name wrong, but yeah, I think what she was saying is quite prominent, it's two-way. And I don't think it -- and I agree I think it can happen and I think it is happening slowly, it's about chipping away at the old. But, you know, we've got all these -- no disrespect to anybody about age, but we've got all these old people still in the university system, you know, retirement age is 65, leave, let the new generation come up. It's that simple.

>>RINGA HĀPAI: Hopefully not changing tack too much, but I just see a couple of comments come through from the question section about the place of migrants and some people have particularly mentioned Asian migrants in the role of indigenising and decolonising, yeah,

I guess for my own sort of research that's something I always try and think through and don't feel like I've grappled with well enough. Any thoughts?

>>MS HOSKINS: Do you want to say something, Liana, about your own research in relation to that question?

>>RINGA HĀPAI: No, well, just that I think I probably think too much in binaries and settler indigenous, you know, and that migrant space needs more exploration or I need to tap into that more perhaps.

>>MS HOSKINS: Agree, yeah, you go Vanessa.

>>DR LEE-AH MAT: I just find in Australia my experience with the migrant space, you know, it's not to say that, you know, and they're welcome, maya maya(?), but the interesting thing is like I still experience a lot of racism from migrants in Australia, because Australia itself puts Aboriginal and Torres Strait Islander people on such a low pedestal and yet we're the traditional landowners, we come from this 65,000 year, you know, 65,000 year history of kinship system, of a system that worked, hence we've survived, we've even survived the racism, you know, and we continue to survive and strife.

But I think it's interesting and, you know, but at the same time I've seen the racism also inflicted on migrants. When Covid-19 happened we had a lot of Chinese students, a lot of Asian students who had to basically -- they basically had to do everything -- they had to leave, and they said it to me in my lectures, they were like "Vanessa, we're experiencing so much racism, we're in one place to listen to the lecture today." And I think that is a reflection of the actual society, and the fact that we still have those racist policies. Like in Australia we had the white Australian policy that went for 125 years; who calls a policy white? Really? Like, you know, then we had a policy about, you know, stolen generation and stolen wages. Let's call it for what it is, but at the same time nobody did anything about it. And it took a long time for people to get repaid and things like that.

So those policies, you know, when you think about it 125 years of racism was 125 years of people implementing and families implementing. So we're continuously up against those policies at the university level because we're now teaching the grandkids and saying to them hey, you know what, it's not okay. And we're doing the great grandkids. And those people, the migrants that come in also have that history.

So I guess it's that reciprocity and respect, but at the same time first and foremost it is indigenous land. You know, if something happened in Australia and there was a massive eruption of volcanoes and everything, all those migrants could go back to their own

country. Aboriginal and Torres Strait Islander people can't go anywhere, this is our land. We're going to stay and that's it, there's nowhere else for us to go.

And that's the reality and that's where you start to say okay, we need to have a look at this from a double lens, that lens of a different style of respect and knowing, and doing and being. Because the past hasn't worked and that's why we're in this situation.

>>RINGA HĀPAI: Kia ora. I have plenty of questions we can delve into, shall I offer another?

Yeah, a few other people have been writing about the support or the practises of indigenous peoples and institutions, and how things get lumbered on to us and, you know, yes, there is this, you know, rhetoric by departments that yes, we're going to decolonise, indigenise, but then the indigenous person gets lumbered with all that work. Yeah, how can we protect ourselves, I suppose, from those sorts of situations? Do you have any strategies or thoughts to offer about that?

>>MS HOSKINS: Yeah, well, I think everybody who's Māori at all in any setting is experiencing the same kind of demands, and it's difficult because I think that we are kind of -- we are generous, we do want to teach people things, we do want to kind of have relationships, we see those as the foundation of the possibility of political transformation, you know, and so we kind of -- we do give and yet it is exhausting.

And I don't know what the answer is other than, you know, every one of us has to sort of say where our line is, and everyone of us has to keep saying to our non-Māori colleagues, "hey, you know, don't ask me a basic question about the land wars, go and read the book, you know, like we're not sitting, like hanging around here waiting to give you, because you in your largess, now that you are starting to feel positive about these things, that we're just your helpdesk" as I was saying before.

So, you know, I think it's again just sort of having the right messages to say to our non-Māori colleagues, you know, "you've got your own homework to do, this is not about you just learning about Māori culture, this is about learning how you are implicated, you and your people and your group come into sets of social, political, historical relationships with Māori and that you have responsibilities to those relationships. So it's not all about the warm fuzzy stuff, the kind of "woo-hoo I'm doing a karakia and I feel great", it is, you know, grappling with the hard stuff as well.

But, you know, I do also know that Māori, one of the ways in which we seem to get non-Māori into our orbit and on our side is, you know, through relationship, through friendship, through actual real friendship and engagement.

So I mean there's no clear answer, there's just a continual kind of teasing out of these kind of questions and responses.

>>RINGA HĀPAI: Kia ora. Vanessa, any thoughts from your end with that particular pātai?

>>DR LEE-AH MAT: I think I would just say it all in a different way, I think I'd say the same thing, yeah. That's all. But I will add that one of the strategies that has actually helped me to survive was my connection to my culture. Because my road for academia was not easy, and maybe everything I did was about, you know, challenging the status quo and the racism. And so I think, you know, like when I moved to Sydney to study -- to work at the University of Sydney my family from up in my, you know, up in the Torres Strait and up in Cape York, two of my aunts came with me and stayed with me for six months to keep me safe, to show me where I could find places to heal, to find similar plants that we use for health and healing and wellness and find the similar environments. So for me that was really important, that connection back to culture, and that's a strategy that I don't think anyone should forget.

I think one of my biggest powers was that, you know, I was -- you know, my grandmother would teach me things like looking at the -- you know, she'd say look at the winds and the way the clouds were and she'd say that's, you know, the clouds within it was high winds, and that correlation between the science taught to me by my grandmother and then the science being labelled in the education system in the medicine system. My grandmother would find something on her arm, walk out to the yard and pick something and she knew what to put on it, and in western medicine I've got to go to the chemist, go to the doctors and they give you the wrong thing, and then you go again.

But it's those strategies of not losing sense of your culture, that is our power and we should always remember that, that is our ultimate power. And how much you choose to share is not just up to you, it's up to your family. I think you guys say whānau, yeah, so it's up to everybody, it's the collective. You don't make those decisions on your own. Even though I was putting that indigenisation work into University of Sydney, I wasn't doing it on my own, I'd go and sit with elders out in the central desert or up in Arnhem land or wherever and ask them about processes in language, and then I'd translate it for myself into the western knowledges. These were strategies of strength and resilience, and I think that's what we always need to remember.

>>RINGA HĀPAI: Awesome. Thank you Vanessa. Lots of great insights on the chat, talking about moving away from English terminology such as racism and colonisation, the

differences between matauranga and knowledge, which kind of lends into what you've been saying, Vanessa.

I wonder if we should sort of turn now to more of your own experiences of asserting indigeneity in complex contexts like, you know, your workplace, and whether you have anymore thoughts to offer about how you'd do that, or what informs the approach you take as an indigenous person working in tertiary spaces, if you've got anything more to add, or we can look to another question if you like.

>>MS HOSKINS: Kia ora. Yeah, other people probably can answer this better. I think it's a messy process, you know? I don't think there's a single strategy or -- I mean I think there's the sort of keeping alive this, you know, I just think what I tried to draw out there, the distinction between sort of indigenous inclusion and indigenising are two frames through which we could continue to sort of have a mechanism by how we judge whether something's kind of going to be fruitful or not. And other people will come up with other sorts of ways to frame and think about this process. But it seems to me that it's messy. Of course it is, I mean it's organic. We're charting, in a way, new ground. And I suppose for me the whole thing about going back to our powers, you know, is part of the kind of what the guidance is, you know, being guided by the things Vanessa was just talking about by the grandmothers, the grandmother science.

Just those kind of ways of being that, you know, I think are sustaining because I think someone said in the chat, we do have to sustain ourselves too, how do we remain happy in these spaces. It's not easy if you're in a leadership space because any day, anything can go really bad, can go really wrong. So it can be like one day a positive, productive space and next day a volatile space that you might walk out of. That is the reality and there's no one way to control it, you know, there's no really in a way controlling it.

So I think Vanessa was saying surround yourself with good people, make time to go back into culture and be replenished and try and be led by that, because I think the kind of ethics of the Māori world, well for me anyway, they provide a lot of -- they just fill me up in ways that, you know, just arguing, critiquing and pointing out racism do not.

>>RINGA HĀPAI: Kia ora. Do you have anything to add, Vanessa? I think Te Kawehau was just pointing to the fact you'd raised a lot of thoughts. Okay, had some questions around funding, university funding or lack thereof. Yeah, I mean some people sort of feeling overwhelmed by that sort of reality of working in university spaces. Any thoughts about the role of Crown funding?

>>DR LEE-AH MAT: I don't have many thoughts about, I guess, funding, I do -- look I do help -- like with data, you look at data and, you know, and you -- so I do a lot of work in translation and policy as a social epidemiologist, and it's really interesting coming from, you know, a culture that is embedded with a lot of nuances of, you know, and ideologies around belonging and well-being and togetherness and connectedness, and then you work in a space that is about individual. And it goes back to my point that I was saying later, earlier about the Age of Enlightenment because that's what it taught people and it taught people that for 200 years.

And if you actually have a look at the sciences around the world and the medical systems in universities, it actually still contributes, like you know, calculus, physics, you know, and law of gravity which was the utmost thing that came out of that time. And it did it taught people how to be individual.

When you come from a culture that's collective in everything we do and, you know, and you can't at any point, you don't forget who you are and where you come from because we walk -- our ancestors walk with us, our people walk with us, our culture is there, it's all around, it's in our essence. And then you walk in this space where it's all about the individual, the I, you know, and so and funding is about the individual and the I.

And, you know, it comes back to that integrity and the morals and values, where do we sustain that? I've worked with indigenous colleagues who, you know, in some sense I would almost think they sold us out because they've gone on to a research team and the whole research team is Caucasian and they're the token indigenous person, it's like -- then I've seen them, you know, in two or three years all of a sudden they've gone to professor from a lecturer A to a professor and they've just submitted their PhD and you're like how did that happen, what's going on here?

You have to ask yourself does the system create this, because did these people have -- where did they stand? Like as someone who comes, you know, who was born and raised in culture I just go, to me it's about walking together with my collective, with my people, and if -- because I don't want to be teaching researchers, Caucasian researchers about Aboriginal and Torres Strait Islander culture, like that just doesn't make sense to me, go and do some courses, educate yourself. And, you know, when you think about that in the sense of funding.

This is a real challenge because we've come to this place, I think, where funding is allocated from the lens of oneness, of indigenous -- sorry of individualism. Individualism

allocates the funding and so slowly we're seeing funding bodies having indigenous people, Aboriginal and Torres Strait Islander, Māori people having the say.

But the worst thing about some of that is the Caucasian people on the funding panels will then go and ignore their Māori or Aboriginal and Torres Strait Islander advice and make up their own mind with their Caucasian colleagues. And we see that all the time and that's what needs to stop, because they need to educate themselves on what is collectivism. Because there is leadership in it, hence we've survived, there is a whole leadership process that moves forward and it's that thinking, you know, that thinking in leadership. And we do that automatically because we think in a leadership than is part of the system of kinship, part of a system of social responsibilities, not individual responsibilities.

When I talk about the mechanics of the machine and the wheels of the cog, that whole way of thinking, that Age of Reason way of thinking actually has the highest suicide rates, has the highest depression and anxiety rates. If you take that away and you put Māori culture first, or Aboriginal and Torres Strait Islander first, you reduce all of that depression and anxiety because people have a sense of purpose. And if you're looking at funding for research it needs to -- research needs to have a sense of purpose, why are we funding research that has nothing to do with making a contribution that secures an outcome for our future generations. That's all I have to say on the matter.

>>RINGA HĀPAI: Awesome, that's pretty powerful stuff thank you Vanessa. Kia ora

Te Kawehau, I think we're winding up, we've got a couple of minutes left to go. Would you have any closing thoughts?

>>MS HOSKINS: Kia ora everybody. Thank you for all of the engagement and the comments and I just only opened some of the questions and seeing them now. Lots of -- such good questions about should we really be putting all our energy into mainstream tertiary settings and what about our local ones, our whare wānanga etc, absolutely, you know, good sets of questions. I think, you know, really we do have to be everywhere, but I do want to say that absolutely, this is not the site of all -- of everything, that our -- we want to be putting energy, resources and our expertise into and alongside our communities and our hapū to support them to continue to do that knowledge production work that they are already doing.

Someone else says "do you ever feel like a sell out, do you just get sick of this and you want to walk away?" Well, yeah, you know, I mean like everyone we question what the heck am I doing with my life and is this the best use of it and so on, but I mean, you

know, we just -- those are questions that maybe don't have an answer either. If you get too sick of it you go absolutely 100%.

But I just want to -- I know we're finishing, so I just want to acknowledge all the questions, all of the chat, your wonderful work, Liana, to you, Vanessa, for your passion and insight today as well, heoi anō, tēnā tātou katoa.

>>RINGA HĀPAI: Kia ora, Vanessa would you like to have a closing?

>>DR LEE-AH MAT: Yeah, thank you Te Kawehau, thank you so much, it's been such a pleasure to be on this panel with you, I already enjoy your insight and coming from the -- like because we come from such different disciplines, but we have the same language and that in itself is a power, as indigenous people as Māori and Aboriginal and Torres Strait Islander, yeah, I respectfully thank you. Thank you, Liana, as well and thank you people asking questions and the chat and everything, it's just been fabulous to share what we do and to -- yeah, let's do it, let's just keep doing doing because we've got to change.

>>RINGA HĀPAI: Yeah, it is, it's a tough road, but I feel so lucky and privileged to have been sharing with you too. You're powerhouses, your kōrero has been amazing and the chat, feedback and the questions are testament to that, so ngā mihi ki a kōrua. We'll close with our karakia mutunga, I'll just open up the slide. And also acknowledge, thank you very much to all the partners supporting this kaupapa. (Closing karakia). Ka kite koutou.