

A CONVERSATION WITH PROFESSOR LINDA TUHIWAI SMITH
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>>RINGA HĀPAI: (Te reo Māori). My name is Te Rina Warren, I am subbing in today for my friend, Veronica Tawhai, who sends her apologies that she could not be here. She is at home mauiui at the moment, so just to put that in. I will do my best to act as impact player from the sidelines, from the sub benches.

So my name is Te Rina Warren, I am an uri of Mōkai Pātea, Ngāti Whitikaupeka, Ngai Te Ohuake, Ngāti Tamakōpiri, Ngāti Hauiti. Also I have whakapapa connections to Maniapoto, Tūwharetoa and Rangitane. Coming to you live at the moment from my home in Te Papaioea on the homelands of Rangitane. Tēnā te mihi atu ki a koutou.

I am just confirming for everybody that we are in the right place, Te Tiriti-based Futures and Anti-racism, the conversation with Professor Linda Tuhiwai Smith. So for the 381 participants currently online, this is where you're at. If you're not supposed to be here, you might want to stay around and have a listen anyway.

So we're just going to run through a little bit of housekeeping. This is our community code. It's been ten days together to learn to share and to support each other, and to facilitate respectful communication, so these are the code, our tikanga for operating today. If you have any pātai or any kōrero, you can, of course, note that in the chat.

If you would like to ask a question to Linda, you can do so via the Q&A function, which is on the bottom of your screen right there. I will be monitoring that to pass on any relevant -- all of the great pātai that will be coming through for our koniahi today. We have a moderator on hand who will facilitate our discussions, and you can also use the chat if you want to share your thoughts and links etc, please feel free to do that.

Today we are speaking with, fireside chat with Linda Tuhiwai Smith and I was given the honour of doing an introduction but we will be here all day if I start to read off some of her achievements. So what I will do is do a summarised version of an introduction as I reflect on my relationship with Linda, with kōkā. She is a mum, she is a nanny, she is aunty and a kōkā, whaea and a darling to a spritely and okay-witted young man from the Whanganui and Rangitikei Rivers.

Linda Tuhiwai Smith I'm sure needs no introduction outlining her great academic achievements and her amazing community work around the globe. One of her achievements includes the authorship of the book Decolonising Methodologies which has

revolutionised indigenous research. And yes, I checked with Ronny before I used the word "can I say 'revolutionised'?" She said absolutely, so there you go.

The book has revolutionised indigenous research and indeed it has changed indigenous thinking within the academic spaces across the globe for many indigenous peoples, so it is my honour to introduce her today. She is also -- I'm not sure if she realises this, but she's one of the sheros for our Te Ata Kura educators, our Te Ata Kura - Society For Conscientisation. Because not only has she revolutionised thinking more recently, but she herself has been a Tiriti educator since the age of 16, and her involvement with Ngā Tamatoa in leading some critical aspects for the liberation and the freedoms for our people. Which also Tamatoa was engaged with Te Reo Māori Society in advancing the te reo Māori petition which also, again, revolutionised our education system in terms of introducing te reo Māori into the education space.

But more importantly, as I think many of you will you know, her work in the community, grounded in community and within Māori communities as well, can be reflected in the work that she undertook in establishing Te Kura Kaupapa Maori, or I think then it was called Te Kura Māori or Hoani Waititi, is a founding member and a founding parent of the kura, and I believe at the time sharing a full-time FTE with her husband while they established it, so working a dual role from the university while they established Hoani Waititi, Kura Kaupapa Māori, our immersion te aho matua based te reo Māori schooling. That's a very long way to explain what it is. Also she is a founding member of the Te Aho Matua teaching philosophy. I believe Professor Yonkay(?) still refers to it as the only educational philosophy coming out of Aotearoa today.

But for those of you who are not entirely sure about some of the other traits that Kōkā Linda has, she's also an artist using cow satire, and I think cartooning or being a cartoonist in that space. And also her wonderfully calm disposition, I believe, her daughter tells me comes from her background in counselling, which we have a few stories about but we'll leave those for a little bit later I think.

So that, I suppose, wraps up, or kind of grounds your base apart from the great academic work and community work that you've done around the world. Here at home in Aotearoa we have the benefit or the good fortune to enjoy spaces such as Kura Kaupapa Māori that foster an indigenous Māori approach to teaching and learning. So ngā mihi nui ki a koe Kōkā Linda.

And today's conversation, I guess, is going to be conversation, is leading on from the week's great panels and workshops that have already been held around decolonisation

and Te Tiriti, Te Tiriti Futures. So Kōkā Linda, if you -- do you have something you would like to add? Otherwise I'll launch in with my first question.

>>PROF TUHIWAI SMITH: He mihi tuatahi, tēnā koutou katoa. He uri ahau, no Ngāti Porou, no Ngāti Awa, no Tuhourangi, no reira ahakoa no hea koe tēnā koutou, tēnā koutou katoa. Greetings everyone, I can't see you all, which I find very discombobulating, but hopefully our conversation will work today. Thank you for joining in on a Sunday. I know that it's often a good whānau time, but I look forward to our conversation. I've had a little bit of the heads up of the big questions. I don't guarantee to answer all of them, but let's have a crack at it and, you know, see where it takes us.

>>RINGA HĀPAI: So we have a question here, sorry no names are coming up on them but I can see the questions here; "what are your aspirations and hopes for the rautaki and the future in indigenous research?"

>>PROF TUHIWAI SMITH: Research is a process, a means to expand, deepen our knowledge, our insights, our, I guess, evidence, if you want to call it that, our matauranga. So really it's about how do we continue to be a people, if I'm thinking about us as Māori; but how do we continue to grow, to expand our horizons, to feel empowered by the knowledge that's ours and that we create. You know, that's really why we do research, in itself it's not an end, it's the processes that we use, that we need to think carefully about. And I guess that's what I've been doing in my career, thinking about the language we use, the concepts, the constructs, the methods, the processes, the way we report, the way we use that research to inform our practices, our policies, so that they have a positive contribution to our lives.

>>RINGA HĀPAI: And just kind of moving on with that in terms of decolonising, when you talk about decolonising in the research, what is it that you're -- what is decolonisation in that space?

>>PROF TUHIWAI SMITH: If I break it down it's got two key elements. One is dismantling colonial structures and in the research space we're really talking about knowledge, we're talking about epistemologies, ontologies, really deep philosophies of knowledge and where they've come from, why they're constructed in particular ways. That brings us also to language. You know, research is very laden with technical language and, you know, part of I think our obligation as researchers is to know where that came from and to understand the history and the implications of drawing on these kind of very deep veins of imperialism, scientific imperialism and colonialism. So that's one part.

But the other part it's is not just about dismantling, it's raising up indigenous knowledge, indigenous practises, it's reaffirming that, you know, as indigenous peoples and

as Māori, as tangata whenua, we have knowledge, we have our own knowledge. And we have this really important job of revitalising it, of making it thrive, and ensuring that the connection between us and our matauranga and our values practises, that, you know, that combination is one that helps us flourish.

>>RINGA HĀPAI: We have another question which I think leads in to some of that, is "what have been the most beautiful and your favourite memories and reflections of journeys that you've undertaken yourself?"

>>PROF TUHIWAI SMITH: Beautiful? I think the journeys we remember are the journeys that move us in some way. And often they're the journeys where you make mistakes, right? And when you make a mistake, you know, you hope no-one's there to kind of like shame you out, but that you learn something about that, something about yourself, something about what you know. And I love journeys. I think my life, I was destined to travel, you know, when I reinterpret our history I think all Māori are destined to travel, we're big adventurers, and we kind of know that there are two elements to a journey; there's the journey and all that you learn along the way, and then there's the directions that you head and the excitement, you know, about arriving and about what that might mean.

I'm not going to pick out particular journeys, but, you know, I remember places, I remember people, I remember smells, I remember kai. And I do remember particular examples that really helped me learn something, or gain a new insight into knowledge. I know what it's like to talk, you know, in a distant, far place to people who don't really care about indigenous people, don't like us, in fact hate us, I've had those experiences. But I also know what it's like to connect, to be able to use what I've learned and what I think about to connect to people in all sorts of, you know, places and walks of life. So I think all journeys are enriching.

>>RINGA HĀPAI: We have a question here from somebody who is on a voluntary board and they're on a journey to becoming a Te Tiriti partner organisation. But they say that the beginning of their journey and structural racism is live within their organisation. Do you have any recommendations on how they can proceed there?

>>PROF TUHIWAI SMITH: Well, it's a kind of bare bones of a description, but by starting at the beginning, that's what comes with it, isn't it, you know, trying to create these different ways of governing, these different ways of implementing Te Tiriti o Waitangi, that it's a learning journey. And actually it's a learning in multiple directions. It's not just the others have to learn, and that the others are racist, you know, I think we also have to learn, we have to learn, you know, what our lines are, what our bottom lines might be, where we can be

flexible. You know, always I think Paulo Freire tells us really clearly that we end up with this responsibility to educate the colonisers. And it's a terrible responsibility, you know, why should we have that responsibility?

But we can rage against it, but the reality is we have to educate others about how to work with us, how to respect us, we have to teach them that. And we teach them that partly by demanding that they do these things, partly in our own conduct in terms of how we relate to them; and we also have to show patience. Yeah. That's my life, has been on committees trying to do these things. You know, sometimes you think you're going wa wa wa wa, no-one's listening, and it is a long journey.

>>RINGA HĀPAI: I think linked to that Matt Ritani has put up a question "how can kaimahi working within the Crown effect decolonial change and how can we most effectively be in pushing decolonial change, what are strategies that we can employ?"

>>PROF TUHIWAI SMITH: I think if you're in Crown agencies you've got all these amazing opportunities, but I also understand the constraints that you work with. And I think one of the things at the very least that Māori more broadly expect of our public servants is they don't slam the door in our face, they don't speak for us in terms of reframing what we're trying to say into something we're not trying to say. But I think public officials also have this important role of being able to -- they do have to translate much of how Māori express ideas into how it will be heard, how it can be heard, how it can be amplified, how it can be connected to things that are really important.

So, you know, one of the most frustrating things I know in my experience working with different government agencies, right back from the day of -- both in Ngā Tamatoa but also trying to establish Kura Kaupapa Māori, is at the very least you want people who listen and who don't turn their backs and who don't slam the door. Because in our experience often the ones who open the door for us were not Māori. The Māori ones for various reasons, and I understand those reasons, were often the ones who just wanted us to go away and who were the ones who were using terms like "they're just radicals".

You know, so we were heard by interesting, well-educated public officials, many of them surprised us who they were, but they were prepared and they didn't feel threatened and, you know, because we're not interested actually, you know, most political Māori political movements they're not interested in the individual, they're interested in the system, so help us access the system.

>>RINGA HĀPAI: So linked to that Ngāropi Cameron has put up a question where she says "someone said that transformation is a journey and not a destination, and can you expand on that in relation to dealing with the government tunnel vision policy."

>>PROF TUHIWAI SMITH: I think I know the person who said that, Ngāropi. Well, it is this ongoing, it's like decolonising, transforming, it's this ongoing process. You know, at a very practical level if you think about it, your own situation, your own whānau, you make a change because you want the other things to change. So when you make change, it causes intended consequences and unintended consequences. So you then have to move to the next step to enhance the changes you've made and learn where they weren't implemented quite right, and you've also got to mediate or mitigate the unintended changes that also occurred.

So you're constantly doing this. And I know Graham Smith talks about this, is that cycle of praxis which is your action, your theory, your reflection, and that is an ongoing process. You don't think oh right, change legislation, yay, that's -- I remember when Kura Kaupapa Māori was included in the Education Amendment Act, we had a big party at the University of Auckland, yay, you know, the very next day we knew we had so much more work to do, and that the legislation opened a door, but in order to implement that, it was just, you know, a mountain load of other work.

So we can't rest, you know, we have to constantly be smart about what we're doing, thinking about what we're doing, trying things. I mean what I think's wonderful about our people is we just get up and do it. If it doesn't work you think darn, okay, let's do this. We don't think oh my God, let's just fall apart and lie down and give up. We can't do that.

So this constant, adapting, learning, changing, reflecting, theorising. All of you working in our community organisations, I know you do that. You do that every day. And the flash word for it is praxis.

>>RINGA HĀPAI: Kupu hou, whānau, "praxis". So Leonie Simpson also says, I think linked to this, she says "Kia ora e te mareikura. In comparison to the 1970s, how different is the current Māori protest struggle for mana motuhake and rangatiratanga? Is it better or worse?" And then she says "kia ora rawe atu, nāku noa, nā Leonie Simpson, Ngāti Awa, Taranaki, Te Whānau-a-Apanui.

>>PROF TUHIWAI SMITH: Kia ora Leonie. Yeah, I don't think it's better or worse, I think we're in different times. You know, there are points which is like -- it's like the 1970s in some ways, it's like, you know, we go around in these big circles where you're sitting in a room, or I'm sitting in a room and I'm thinking oh my God, I feel like I'm back in the 1970s

having to talk about, you know, the Treaty of Waitangi, Te Tiriti o Waitangi. Sometimes I'm listening even to our own rangatahi and going, you know, really need to learn about Te Tiriti o Waitangi, that's to our own people.

So there are these recurring themes and recurring practises, but we are in a very different age. You know, the amazing thing with Māori protests is in the 1970s there were no cellphones, there was no internet, there was like a landline, those things where you had to like dial like that with numbers on them; how do you think we communicated?

I mean the amazing thing is we could mobilise people with very minimal communication tools. Why did that work? Because relationships were strong, because kanohi ki te kanohi really mattered, because we had to move. But also there was a lot of trust in those relationships, and when people said they were committed and they would turn up, they would.

So yeah, the conditions are really different. I think the more important question is one about whether there will always be a need for Māori to resist, and what I would say is yes. I think it's actually a practise of good citizenship, you know, I just think that's what you do. You know, as people in society, you constantly are looking out for the things that matter and are proactive. You know, the days of paternalism where we thought the government, their role was to look after us because we were hopeless and dumb and we needed saving, that's not a tino rangatiratanga or mana motuhake concept. We always have to exercise agency, we always have to participate, we always have to intervene, we always have to express our views. That's what comes with believing that we have mana motuhake.

>>RINGA HĀPAI: We have a participant here who says "so grateful for your work, Dr Smith, thank you for being here. New Zealand has been a leader in addressing the marginalisation of indigenous peoples. When you think of other countries, what do you think they can learn from New Zealand and how can all countries think more progressively in terms of indigenous and/or well-being?"

>>PROF TUHIWAI SMITH: The reality is indigenous people share knowledge really well. I don't think we in New Zealand are better than a lot of other countries, I think our situation is quite different and our opportunities are different. Māori are a fairly large indigenous population in terms of our proportion. We're a couple of islands down at the end of the world that other countries don't really care about. And by being an island nation, you kind of have to work things out. You can't just walk to the border and think I don't like this place, I'm just going to walk somewhere else. You know, if you commit to staying here you have to problem-solve.

But I've gone to other places where, you know, clearly they do things differently, they're things that -- their legislative constraints are different. So for example, one of the most powerful ones is who gets to say they're indigenous. And so most countries, you know, in their legislation or in their constitution, they have a definition of who can call themselves indigenous. And they have categories of indigenusness, or it's illegal to call yourself indigenous, you have to go under a different name, like you have to be a tribal identity.

So you know, those histories mean people have to struggle in different ways, and so the things that they struggle for are kind of different from what we had to struggle for, and what we've had the opportunity to do.

>>RINGA HĀPAI: I think it's Yaron Matras asks how can decolonising methodology be embraced and adopted by more recent immigrant populations to form a multicultural society?

>>PROF TUHIWAI SMITH: Thank you. Many of our immigrant populations understand colonialism very well. They come from countries that have also been impacted by colonialism. And so, you know, in my experience, just working with some of our other ethnic communities, multicultural societies and that, they understand colonialism, they understand racism. And I think some of the alliances that are occurring between tangata whenua, our Pacific cousins, and our other ethnic whānau, if you like, that those alliances are really important and really powerful.

How do we educate everybody else? Some of you out there, I can see your names, you've been doing this work for decades, you've been doing it for so long, you know the challenge of trying to educate our fellow people who are living with us, and that's a huge job.

>>RINGA HĀPAI: Do you have any advice for young indigenous people coming into activism and academic spaces?

>>PROF TUHIWAI SMITH: Just when you decide that you're -- whatever it is you decide, what you're going to do, you've kind of got to own the responsibility that comes with that. Quite frankly I think as an academic you do have a choice. You can cruise, you can pretend that, you know, that you're above all of this, that you're just a researcher, you're just a teacher, you just do theory and you don't get your hands dirty in practice, so some people make that choice. But I like to make my choices on the basis of what kind of person I want to be at the end of my career, you know, what do I want to say I've contributed to.

Because you know in our communities, for all this time people have said, you know, "I want to go to university so I can help my people." Well, if that's the aspiration then that requires us to actually be useful to our people, and a university education on its own does not necessarily make us useful unless we also acquire these other critical tools.

The other part of that is we have to love our people and, you know, sometimes it's -- you know, but it has to come from this deep love that you will never give up on them, that you'll keep trying and, you know, many of our leaders of the past have done that.

One of the things Professor Ranginui Walker used to do is he would defend, radio shows, or people would interview him, he'd be defending things and everyone else is going oh my God, why is he defending them? But he had this basic principle, you know, our role as scholars, defend our people.

>>RINGA HĀPAI: We have two kind of connected questions actually that have come through.

So Trent Hohaia says "tēnā koe whaea, given the digital shift between generations, do you worry those kanohi ki te kanohi-type relationships that characterised protest movements within your time will suffer as a result?"

>>PROF TUHIWAI SMITH: Kia ora Trent. No. I think these media, technology, digital platforms etc, Māori have done really well in being able to indigenise them and make them work for us. It changes the mode of protest and political work, it doesn't change the need to do that work. I think, you know, people find ways.

What social media does really well is mobilise, but we've seen, you know, around Covid and that, you want people to also be deeply informed in terms of having the critical knowledge skills, critical thinking skills to be able to make sense of that world. But no, Māori have been protesting from not that long after the Treaty of Waitangi was signed.

>>RINGA HĀPAI: Connected to that, Di Grennell says "E te mareikura ka nui te mihi. What are your thoughts on current political discourse and racist backlash? What are the ways to conscientise our whānau who might be vulnerable to social media and co-option by right wing movements? Mauriora."

>>PROF TUHIWAI SMITH: Kia ora Di. Yeah, there's a bit of that eh. But I think what we need always to do is to expect it. Like you're not surprised, I'm not surprised. We know the moment Māori start making gains there's going to be pushback and we know where it comes from. But I was just thinking the other day when I listened to the Act party and this kind of constant picking up, going back into, what I call it is like digging back into a bath of dirty water. You know, they go back to those recurrent themes and you think, you obviously don't have any other ideas but to go back to the one thing that you think worked.

But I think younger generations are different. I think they are better informed and they are better educated and they don't like to see people fighting or resisting, they do want to build good relationships. They want to be happy, they want to be able to express joy. And often they see in, you know, these political tensions and sort of way out racist actions, those are spoilers, those are discourses that are divisive and will ruin opportunities for everyone.

And I also think that, you know, when an old racist, tired, male Pākehā farts, firstly you don't want the media fanning it, because that's all it is. And secondly, we need to understand we're not to be distracted by it. We need to focus on what it is we're doing, and we need to, you know, be able to strategically turn. There are others who can fight that fight, but I think we've got more important work to do. And we've got to be really clear about that, otherwise we just give them a lot of oxygen.

>>RINGA HĀPAI: Kelly Frost says "kia ora, he pātai. As Pākehā what do you say to us, how can we be in relationship with our colonising ancestors and the white privilege that it affords us and move into being in relationship with Māori that upholds social justice?"

>>PROF TUHIWAI SMITH: That's a good question and I think, you know, just the way you've framed it suggests to me you've done some really good thinking about it, because it is about being in relation to our whenua, to our history, to Te Ao Māori, to our colonial past. I mean we are in relation to that. It's about being good accomplices, good allies. It's about often taking on some of the burdens of struggle that Māori can't take because they're doing other work. So sharing the load, sharing the burden.

And being in for the long haul. Not the occasional weekend haul; the long, life-long haul. And I know in the anti-racism movement in the -- there are -- we do have great allies who have spent their lives doing that. But the fact that we know who they are means there's only about ten of them, maybe 25, you know, it's not a whole army.

>>RINGA HĀPAI: Although we live in hope for the army to come forward. Lizzy Glynn-Harder says "ngā mihi kōkā, how do you think the implementation of the new history curriculum should be rolled out knowing our kōrero and concerns about teacher readiness?"

>>PROF TUHIWAI SMITH: Totally, that was my first thought. You know, you're asking people who have been trained in systems here in Aotearoa and overseas who have no knowledge. You know, then you're asking them to carry a curriculum and implement it in classrooms when they themselves not only don't have that content knowledge, but often have attitudes that would make that really difficult for them to grasp.

So any major curriculum change in education really needs to be rolled out with professional development, with some really good resources. That's another gap I see, you know, looming, it's already present, we don't have enough age level, reading level, comprehension level resources in the curriculum that will support this.

So it's a lot of work and I haven't seen the implementation plan, but that's, you know, that's like two to five years. I'm hopeful, I'm hopeful, I think it's a good sign. But I'm a teacher by training and I know what it means to try and implement new curriculum, it's very challenging.

>>RINGA HĀPAI: So Matalena Leaupepe also asks "can you talk a little bit about changes you've seen in indigenous research in New Zealand and what are the key priorities for you and the goal 5-10 years out?"

>>PROF TUHIWAI SMITH: Key changes in research methodologies?

>>RINGA HĀPAI: In indigenous research in New Zealand and what are the key priorities for you.

>>PROF TUHIWAI SMITH: Well, people are doing it, right? That's a change. People can talk about doing kaupapa Māori methods or Māori research. There's a whole community of professionals who call themselves Māori researchers. Just look at the glorious publications that have been put out there by Māori researchers. So just by existing and by the amazing work that they're doing, you know, that's transformation.

I'll just tell you a little story. When I was at University of Auckland as a staff member I had to go and apply for a grant, and that then required me to be interviewed. So my interview was with a very high level person in the engineering school, very pleasant, offered me a cup of tea, sat down and he looked at me and said "Māoris, do you do research?" And, you know, it was one of those moments where you think do I teach you, do I slap you, do I leave the room? I chose to teach him. I got the grant. He became quite a good ally. It was a really dumb thing that he said, but I know it's in the minds of others who don't blurt that out. So has it changed? Yes, it has, and that's fantastic to see.

What else, you know, what other aspirations? Well, we're just -- I just think we're at the first generation of this work, you know, I want to see it, what it means in three generations time, where our work, our research can go, our processes, our knowledge, you know, that's really what counts at the end of it. And then the well-being of our people; does it really make the differences that we want it to make?

>>RINGA HĀPAI: I think linked to that we have another question here that says "my question is about maintaining motivation and morale and really wairua during those times when you're

up against colonial and deeply conservative structures and institutions. I know you're amazing at pushing on through huge barriers and making progress, but that kind of responsibility and perseverance must be hard at a personal level and it's so impressive" to the person asking the question. "What can you say to others about how to maintain that kind of hard work when it can be so hard?"

>>PROF TUHIWAI SMITH: You just do it. That's kind of what comes with the job. And yeah, there are times when you maybe withdraw a little bit, there are times when you are cautious about who you trust. You know, a lot of it is about having a good support system, building community. It's not just belonging to a community, all of us have a responsibility to replenish and build community.

So for me as an academic, it's always about mentoring the next generation, growing the next lot of, you know, PhD graduates, looking after my colleagues as best I can, reaching out to them. Especially those who are on their own, you know, they're in the department or faculty on their own, trying to keep them connected.

That was the -- one of the rationales for Ngā Pae o te Maramatanga was to join up all the ones, the one Māori here, the one Māori there, the one Māori there and make us a community. Because if we can be in a community, it gives us support, it means we can share knowledge, it means we can, you know, discuss those things that you need to be able to talk to people and understand.

>>RINGA HĀPAI: Haami Harmer says that "there's a lot of skill and comparison in our young people and that the current political systems are framed around negativity and blame and that they're sick and tired of the political schema, but the risk is that they disconnect entirely from the system. What would you say to rangatahi to encourage them to motivate them to participate in the system, or is there another way that they can influence systemic change?"

>>PROF TUHIWAI SMITH: Yeah, well one thing we always teach in kaupapa Māori is it's not just about moaning about problems, identifying problems, describing problems, redescribing problems, you know, it can't just be about that. It has to be about solving problems, understanding the systemic underpinnings of problems, understanding where the best solution, you know, can be sort of built, and understanding the power of our own people to solve those problems.

So I think that's more a hopeful message. And when I teach young people, I just see so much talent, so much positive potential they have. I think my role now as an educator is

to provide them with the tools that they need, but also to have their backs so they can go out there and start solving problems.

When we're in a predicament where we think it's the government's fault, they created all the problems, they're to blame therefore they need to solve all the problems, I think we give away quite a bit of our power. I'm not saying they're not the cause of quite a few problems, but what I'm saying is we have to see ourselves as having the capacity to solve problems. And to have that capacity means we have the intellectual capacity, we have the technical capacity, we have the material capacity, we have a spiritual capacity, you know, we can solve these problems. Our knowledge helps us do that.

>>RINGA HĀPAI: Another attendee says "any advice to government officials who struggle with being a representative of the Crown but are also Māori when engaging with Māori communities; do you have any tips on how to manage the tensions and feeling like they're serving one side and betraying the other?"

>>PROF TUHIWAI SMITH: At one level it's no different from if you work in a university.

Firstly, you've got to accept who your employer is, you know, who pays the bills, because that's kind of something you've got to be real about in terms of accepting the choices that you've made, and you've got to figure out how then to work in ways that don't put you into these contradictory predicaments where you're not doing the job you're paid to do, and you're not doing a good job out in the community. And then I think once you kind of accept your job, then it's looking at what are the potentials in this work where I can make a positive difference.

I mean you know when I first started university and I read the regulations, I don't know if any of you have read a regulations book, yeah, they're terrible. But I always read them with this idea of okay, where's the gap. You know, how can I get somebody else in here, how can I get them enrolled. So I wouldn't read them just for these are the rules for how you can or can't do, I would always read them for how can I get around this rule, there must be another rule. And of course there always is said "at the discretion of the Dean" that there was a really good rule. That, you know, part of our role is to really understand these systems and to figure out how to make them work, at the very least.

The other thing, you know, the other areas is what I've talked about earlier, open the door, don't shut the door, pull Māori through, don't slam a door in their face. Grow them, you know, help them, encourage them to be what they are. And actually, many senior Māori public servants that I met in my early years, they were really encouraging. They said yeah, just keep speaking up, you guys need to keep saying these things because it makes

our life easier, because otherwise government thinks we're you know, just making it up. So there are lots of ways I think you've got to learn to work in these spaces that we have to work in.

>>RINGA HĀPAI: Do you have any advice for any Māori -- we've got a young Māori academic who's finding the space challenging and they say "do you have any advice for working in the space especially in instances where you find that it might be Māori who are shutting the door, for example?"

>>PROF TUHIWAI SMITH: That's hard. I think you've got to find a good landing place and you've got to actively seek support. And that means going for a walk often to parts of the university that maybe you're not comfortable in. You've got to find allies. And then you've also got to do your work. You know, your best allies are often your students. Be good at what you do, be good at research, be good at teaching, because those are the sort of bottom lines that, you know, we've had to build in the university.

But I know that you can be good at Māori research, good as a Māori teacher; it doesn't mean to say you have to comply and conform and end up with feeling that you're either an imposter or you're not good, you know, like you lose confidence in your ability. So connect to others, find community, these are all bottom line things, if you look at the literature, bottom line things that you need as a minority scholar or a Māori scholar.

Just you know, work diligently, bit by bit, you don't have to go out and fling yourself out there and put yourself at risk, you just have to do the things deliberately and position yourself really well, get the supports that you need and then connect with other Māori. There are some amazing Māori academics in our system, and go to conferences where they appear, join up with Ngā Pae o te Maramatanga, you know, seek out others. And that's what I mean, walk, get out of your office, get off your chair and find and reach out to them.

>>RINGA HĀPAI: So I've just received a message to say we're about to round up and I'm trying to scroll through all the questions and pick out a final last one that will sum it all up, but I think I'll just -- maybe do you have any final words that you want to say, kōkā.

>>PROF TUHIWAI SMITH: I know a lot of people think this work, you know, whether it's Te Tiriti work or decolonising work, anti-racism work, that it's heavy, right? I don't think it's heavy. What other kind of work can you do? Like, what do you do? If you don't do that work every day, if you don't open your door and think I'm anti-racist, I'm going to get out there and practise being this. It doesn't have to be heavy if you embrace it. And it's not negative, it's positive, because to me it's about doing positive things.

So, you know, take heart that this is work worth doing, it is intergenerational work. So what I think we should all ask is, what is my generation's responsibility in this space, what can we do? And from that where's the little part that I fit, what can I do? And do you have to be like staunch 24/7, no, some of you have got babies to look after, be, you know, good parents; some of you are teachers, be good teachers, because that's all part of it.

>>RINGA HĀPAI: Rawe, tēnā rawe koe, Kōkā Linda, te koniahi o te ahiahi nei, tēnei te mihi atu ki a koe te uri o Ngāti Porou, o Ngāti Awa tēnei ka mihi atu ki a koe. Heoi ano ki a tātou katoa, kua hui nei tēnei ahiahi, tēnā rā tātou katoa ki tēnā whenua, ki tēnā whenua me te wai, e rere, ki waenganui a tātou, tēnā tātou katoa.

So just want to thank you, Kōkā Linda, for our fireside chat today and also thanking everybody who has hopped on to the workshop webinar this afternoon and joined us from across the globe, it would seem, as I've noticed in some of the comments on the chats. From all the four winds across Aotearoa and, of course, extending across our waterways that join us, that bind us together, thank you everybody for joining with us today.

I'm just going to wait for a few moments until -- there we go. So just would like to acknowledge all of our partners. There's a whole lot of them on there so I won't actually read out one in particular, but just want to say thank you for the support. Kōkā Linda did not to our tech support and our moderator before we hopped on today that this entire week has been a huge production, so just want to thank all of the partners who have enabled all of the kaimahi, all of the workers who have worked tirelessly throughout the week to pull this great series of kōrero together, so thank you to everybody.

Te muri o te ahi, so of course as always I think, and Kōkā Linda did talk about this, we're literally in a marathon for racial justice, always social justice, never-ending task. But of course she finds it remembering that it's not hard work, it's the mahi that we do and that we be. And this is just a reminder that in partnership with Pecha Kucha, the final day of Te Tiriti-based Futures and Anti-racism 2022, there is a -- is there some type of showdown? Sorry, I've got my thing in the wrong place. While this week has been an epic 12-hour marathon, but I think that there will be another session tomorrow -- there we go at the bottom, 28 March, 8.30, register at tiritibasedfutures.info to join in to the final session, Pecha Kucha.

So tēnei te mihi ki a tātou, tēnei te mihi ki a koutou katoa. Ki a koe, Kōkā Linda, noho ora mai, noho haumaruru mai, noho rangimārie wairua pai mai, tēnā tātou katoa.