



TEU

TERTIARY EDUCATION UNION
TE HAUTŪ KAHURANGI

Submission of

**Te Hautū Kahurangi | Tertiary Education
Union**

to

Te Pūkenga

on the

***Māori Cultural Capability Development
Framework Prototype***

16 September 2022

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1. Te Tīmatanga | Introduction

- 1.1. Te Hautū Kahurangi | Tertiary Education Union (TEU) welcomes this opportunity to respond to the *Māori Cultural Capability Development Framework Prototype*.
- 1.2. The TEU is the largest union and professional association representing 10,000 academic and general/allied staff in the tertiary education sector (in universities, institutes of technology/polytechnics, wānanga, private training establishments, and rural education activities programmes).
- 1.3. The TEU actively acknowledges Te Tiriti o Waitangi as the foundation for the relationship between Māori and the Crown. We recognise the significance of specific reference to Te Tiriti in the Education Act and the emergent discourse resulting from this. We also accept the responsibilities and actions that result from our nation's signing of the UN Declaration on the Rights of Indigenous Peoples.
- 1.4. The TEU expresses its commitment to Te Tiriti by working to apply the four whāinga (values) from our *Te Koeke Tiriti* framework as a means to advance our TEU Te Tiriti relationship in all our work and decision-making – with members and when engaging on broader issues within the tertiary sector and beyond – such as our response to the *Māori Cultural Capability Development Framework Prototype*:

Tū kotahi, tū kaha – We are strong and unified; we are committed to actions which will leave no-one behind; we create spaces where all people can fully participate, are fairly represented, and that foster good relationships between people.

Ngā piki, ngā heke – We endure through good times and bad; we work to minimise our impact on the environment; we foster ahikā – the interrelationship of people and the land, including supporting tūrangawaewae – a place where each has the right to stand and belong.

Awhi atu, awhi mai – We take actions that seek to improve the lives of the most vulnerable; we give and receive, acknowledging that reciprocity is fundamental to strong and equitable relationships; and we work to advance approaches that ensure quality public tertiary education for all.

Tātou, tātou e – We reach our goals through our collective strength and shared sense of purpose, which are supported through participatory democratic decision-making processes and structures.

- 1.5. Our response to the *Māori Cultural Capability Development Framework Prototype* stems from our commitment to the whāinga expressed above and our wish to see these enacted in the tertiary education sector and in our society and communities.

2. General Feedback – Te Ao Māori as the Starting Point

- 2.1. TEU members recognise the current ‘prototype’ status of the Māori Cultural Capability Development Framework. However, even at this early stage of development, we think the prototype should demonstrate the commitment of Te Pūkenga to developing Māori cultural capability. That is, the framework should be internally consistent and encompass the principles, values, and concepts of Te Ao Māori from the outset.
- 2.2. For example, where the prototype currently outlines a clear matrix of linear capability development, we think such growth across the network is better conceptualised as organic and akin to models of practice centred on the unfolding of a koru or the interweaved nature of pā harakeke.
- 2.3. Additionally, we recognise Appendices 1 and 2 include a list of the key documents and groups that have been referenced and consulted prior to the release of the framework prototype. However, we think including the whakapapa of the framework in all documentation is an appropriate way of foregrounding the principles of Te Ao Māori whilst informing kaimahi as to the detail of the individuals involved in generating the framework.

3. Purpose

- 3.1. The purpose of the consultation document is clear. However, the purpose statement included within the consultation document raises questions surrounding, firstly, who the framework will apply to and, secondly, who is set to benefit from successful Māori cultural capability development throughout the network.
- 3.2. For example, the purpose statement notes that the framework entails the “pursuit of highly culturally capable staff.” Yet, the statement goes on to stipulate that such a pursuit is in the interests of “positively impact[ing] the personal experiences of Māori learners, stakeholders, and communities with Te Pūkenga.”

- 3.3. It is our view that if Te Pūkenga is committed to developing the Māori cultural capability across the entirety of its network, then the purpose of the framework should explicitly include positively impacting the personal *and professional* experiences of kaimahi Māori and kaimahi pākehā (in addition to Māori learners, stakeholders, and communities – see below).
- 3.4. Furthermore, the wording of the purpose statement creates ambiguity regarding whether or not it is the personal experiences of, on one hand, Māori learners, (Māori) stakeholders, and (Māori) communities, or, on the other hand, Māori learners, (all) stakeholders, and (all) communities. Either way, although we support an emphasis on enhancing the personal experiences of Māori learners, we recommend that, ultimately, the framework should aim to improve the personal experiences of all learners (as well as all kaimahi, stakeholders, and communities).
- 3.5. Lastly, the origins of the purpose statement are unclear. As noted above, including the whakapapa of the framework in all documentation will help clarify, among other things, whether the purpose statement was determined by, for example, either government legislation, Te Pūkenga leadership, or the Māori Cultural Capability Working Group itself.

4. Performance Review

- 4.1. A major concern for TEU members is the ‘tool’ function of the framework and, specifically, its intended use as a means to “support the performance review cycle.” Future iterations of the framework will require greater detail regarding this element, including how the Māori Cultural Capability Framework is intended to be interwoven with the People, Culture, and Wellbeing Strategy.
- 4.2. For TEU members, the successful development of Māori cultural capability means avoiding a scenario where kaimahi training in this area is in any way tied to pay and/or salary progression. Such a scenario will likely create incentives which undermine the potential for genuinely transformative kaimahi capability development. In saying this, we do support the framework involving a (non-monetary) mechanism through which Māori cultural capability is monitored and, where development is not observed, appropriate support is provided.
- 4.3. Significantly, a distinction needs to be made between the above point and employment agreements and policies where the intention is for the framework to enable “recognition, reward, and remuneration for staff who are performing roles outside of their current job requirements such as kaikōrero, kaikaranga,

translators, mātauranga Māori specialist lecturers and staff Māori cultural mentors” – we support this aspect of the framework prototype.

- 4.4. It will also be necessary to explicate how the framework will be implemented in relation to kaimahi workloads. We expect this issue to be addressed where the Māori Cultural Capability Development Framework and People, Culture, and Wellbeing Strategy converge, and recommend that appropriate time release is provided so that kaimahi can undertake capability training as an integrated part of their day-to-day mahi.
- 4.5. On this point, we think it is important to understand integration in two different (yet connected) ways. That is, where we recommend that capability training is factored into the workloads of kaimahi in an integrated and genuine way (i.e., recognising all the required training time in workload allocations), the outcomes of capability training need to be easily applied and integrated into the day-to-day mahi of kaimahi. In other words, the framework must include measures to ensure that capability training avoids transpiring as a ‘tick-box’ exercise that is divorced from the daily practices of kaimahi.

5. Māori Cultural Capability Areas

- 5.1. TEU supports the four Māori cultural capability areas that comprise the framework prototype – Te Reo Māori; Tikanga Māori; Te Tiriti o Waitangi, and; Mātauranga Māori.
- 5.2. However, clarification is required regarding whether these four areas emerged out of what kaimahi from across the network stipulated as being necessary for their capability development, or whether these four areas were simply gleaned from pre-existing frameworks that were considered as part of the stocktake of current sector practices. It is our view that the Te Pūkenga Māori Cultural Capability Framework needs to be centred on the unique needs of Te Pūkenga kaimahi, not solely on the generic practices already employed across the tertiary sector more broadly. Again, including the framework whakapapa will help clarify these points in future consultation phases.
- 5.3. Although we support the four Māori cultural capability areas, we think it is important that the framework explicitly acknowledges and accounts for the fact that, for example, practices that constitute Tikanga Māori will vary across the network and in many ways be unique to specific regions. In other words, we recommend that regional flexibility be an explicit element of the framework, particularly in relation to the unique knowledge and skills that are to be

understood and practiced in different regions in order for kaimahi to successfully move through the various stages of capability development.

6. Additional feedback

6.1. In addition to the perspectives and recommendations outlined above, there are a number of minor issues that we think need to be addressed as the framework continues to be developed:

6.1.1. Despite Te Tiriti o Waitangi being one of the four Māori cultural capability areas, it is unclear why this area is not included within the Indigenising capability workstream – this is an important point which needs clarification.

6.1.2. The first two stages of the Indigenising capability workstream refer to *Preparing to support indigenisation* – we assume the second stage should be ‘Beginning’ as opposed to ‘Preparing.’

6.1.3. References to ‘stakeholders’ are ambiguous (particularly regarding, as noted above, the purpose statement) We assume this is an umbrella term; however, we recommend clarifying this in the Glossary by defining which people and groups this term encompasses.

7. Conclusion

7.1. TEU considers the Māori Cultural Capability Development Framework to be a significant factor in the establishment of Te Pūkenga. We appreciate the work undertaken so far by the Working Group and welcome the opportunity to provide input on the framework prototype.

7.2. In addition to the recommendations outlined in this submission, we hope that future consultation rounds include reasonable timeframes so that kaimahi and others are well-placed to understand, debate, contribute, and respond in meaningful ways. We understand that Te Pūkenga is currently under increased pressure to deliver; however, a timeframe of 4 working days for feedback on the framework prototype is inadequate relative to the genuine co-design principles and collaborative practices that we expect if Te Pūkenga are to genuinely give life to their values. Kaimahi throughout the network continue to face increasing workloads pressures and uncertainty as Te Pūkenga aims to mitigate recent disruptions – inadequate timeframes only increase the weight of those constraints.

7.3. We look forward to seeing the next iteration of the Te Pūkenga Māori Cultural Capability Framework in the coming weeks.