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KEY CHALLENGES

Self-decolonisation in Aotearoa

Pushing through programmatic Pākehā paralysis

Te reo, tīkanga, mātauranga, te Ao, and kaupapa Māori are finally seeing a resurgence in Aotearoa. This revitalisation is occurring in the tertiary education sector, but staff and skill deficits are holding back many academic disciplines. This chapter documents the challenges facing a traditionally colonial tertiary programme—philosophy—attempting to de-colonise itself. The overlapping nature of the challenges can make decolonising appear to be so difficult that some programmes may feel paralysed. This chapter argues that the importance of decolonisation requires that programmes push through any paralysis they may be experiencing by prioritising decolonisation above other goals.

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Introduction[1]

Te reo (Māori language), tīkanga Māori (Māori customs), mātauranga Māori (Māori knowledge), te Ao Māori (the Māori worldview) and kaupapa Māori (actions and purpose based on a Māori world view; Royal 2007) are finally seeing a resurgence in Aotearoa New Zealand (East 2020; Skerrett & Ritchie 2021; Waitoa & Dombroski 2020). Although much more work is to be done, institutions are decolonising and individuals are upskilling in all things Māori (see various perspectives in Kiddle et al. 2020). While this revitalisation is also occurring in the tertiary education sector, staff and skill deficits are holding back many academic disciplines (Ruru & Nikora 2021).

This chapter documents the challenges facing a traditionally pākehā (non-Māori New Zealander, usually of European descent) tertiary programme—philosophy—attempting to de-colonise itself. The challenges include overcoming staff skill and knowledge deficits, locating appropriate resources, doing justice to Māori philosophy without the requisite background knowledge, attracting Māori staff and students, upskilling in a time-pressured environment, and avoiding tokenism, cultural appropriation, and overburdening Māori colleagues. Unfortunately, overcoming many of these challenges requires having already overcome others. The overlapping nature of the challenges can make decolonising appear to be so difficult that some programmes may feel like progress is unrealistic or even impossible. As a result, programmes may become frozen, a kind of programmatic paralysis that perpetuates the status quo instead of achieving decolonisation. This programmatic pākehā paralysis is the academic programme version of the phenomenon Tolich (2002) identified in non-Māori researchers and Hotere-Barnes (Kirkness 2019) popularised for non-Maōri te reo (Māori language) speakers. This chapter argues that the importance of decolonisation requires that programmes push through any paralysis they may be experiencing by prioritising decolonisation above other goals, even if they have to do it themselves. Finally, some suggestions for how programmes and individuals can achieve self-decolonisation are offered.

While this chapter is specifically about the Aotearoa New Zealand experience, the main themes and recommendations may be applicable to academic units in other nations with a colonial past.

> *He aha te mea nui o te ao?*
> *He tangata, he tangata, he tangata!*
>
> *What is the most important thing in the world?*
> *It is people, it is people, it is people!*

1 *For an introduction to the author (my pepeha and whakapapa), see the end of the chapter.*

The Value of Philosophy and Failing to Appeal to Māori Students

Within academic philosophy in Aotearoa New Zealand and in the Philosophy Programme at the University of Waikato, there have been several discussions about the underrepresentation of various groups, including Māori. In the context of these conversations, it has been considered an 'anecdotal truth' that Philosophy has very few Māori staff and attracts much less than our fair share of Māori students. At least for the University of Waikato, the anecdotal truth is also an empirical truth. The University of Waikato's data reporting tools for 2022 show that 24% of enrolments across the whole University are from Māori, while only 18% of enrolments in Philosophy-coded papers are from Māori. Furthermore, Māori students have made up only 9-19% of graduates with Philosophy majors or minors over the last 20 years. Specifically: 2002-6 = 9%; 2007-11 = 19%; 2012-6 = 13%; 2017-21 = 15%. Figure 1 shows no clear trend, but the fact remains that Māori are somewhat underrepresented in Philosophy at Waikato.

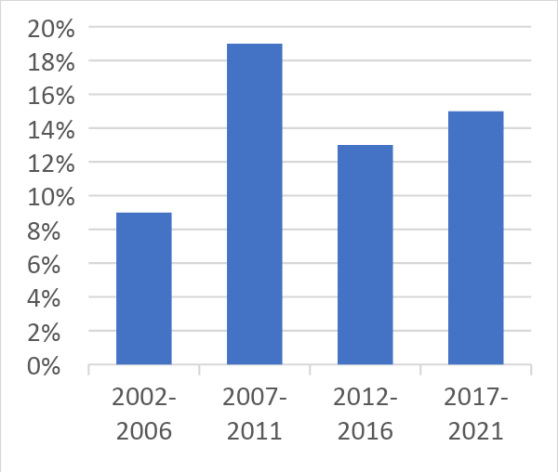

Figure 1. Proportion of Philosophy majors and minors completed by Māori. Graph created using the University of Waikato's 'Award Completions' data (2002-2021).

My colleagues and I believe that the under-representation of Māori in Philosophy is a problem because philosophy is valuable, and we are probably unwittingly deterring Māori students from studying it.

The analytic, critical, creative, and holistic thinking skills philosophy students develop are useful for students' lives outside of and after university study. These are the kinds of skills that will help students succeed in any cognitively demanding job and especially in the ones that cannot easily be outsourced to intelligent machines (Weijers 2018). Philosophy graduates' thinking skills are demonstrated by their excellent results on the various graduate examinations in the United

States (see Weinstein for a summary of the research). For example, data on Graduate Record Examinations from the United States (2015–2018) shows that students going on to graduate-level study in Philosophy outperform those going on to all other areas of graduate-level study (Bogardus 2019).

These thinking skills also translate into economic value. In an in-depth analysis of the return on investment of college majors, Altonji and Zimmerman (2019) found that a Philosophy degree is great value, generating returns similar to engineering and health degrees. Furthermore, a 2008 survey of 1.2 million US degree holders by PayScale, Inc. shows that philosophy majors increase their starting salary by 103.5% after 10 years (WSJ 2017; Bump 2015). This is the greatest increase among the 50 majors surveyed, tied with mathematics. It also showed that the median mid-career salary for a philosophy major is US$81,200 (NZ$112,198), fourth among all 50 majors surveyed (Bump 2015).

In addition to the financial benefits philosophical thinking skills can bring, most philosophers also think that studying philosophy can lead to the good life. Perhaps most famously, Socrates is often attributed the saying: 'the unexamined life is not worth living'. There is more to be said about the value of studying Philosophy, but I take the point to be sufficiently made.

The worry, then, is that some Māori are missing out on the opportunity to learn the valuable skills we teach in Philosophy. A quick clarification is required here. It may be thought that Māori students are studying philosophy, just not with the Philosophy Programme. At least at the University of Waikato, this is true. The Philosophy Programme endorses Māori students learning Māori Philosophy from Te Pua Wānanga ki te Ao, our Faculty of Māori and Indigenous Studies (FMIS). We list their Māori Philosophy paper as part of our Philosophy major. However, FMIS only teaches one Māori Philosophy paper. So, a prolonged course of study in Philosophy at the University of Waikato must be done with the Philosophy Programme.

Since Philosophy is valuable and cannot be sufficiently studied outside the Philosophy Programme, the under-representation of Māori in the Philosophy Programme is a problem … and it may be our fault. We worry that the way we have historically designed and delivered our courses is not seen as appealing, appropriate, or comfortable by some Māori students. If our courses really are valuable, and many Māori students do not feel welcome or understood in them, then we may be failing our duty of inclusivity to Māori. It is unfair to use the public's (everyone's) tax dollars to create a valuable service that benefits non-Māori more than Māori. Excluding Māori was certainly not our conscious goal, but ignorance can quickly blur into culpable complicity. Failure to notice when the status quo disadvantages Indigenous people perpetuates the insidious racism within colonial institutions. In addition to the general moral duty to be fully inclusive of Māori, academic programmes in Aotearoa also have an obligation of inclusivity under Te Tiriti (the Māori version of Aotearoa's founding treaty, known as The Treaty of Waitangi in English; Durie 2005). While some people disagree about exactly how Te Tiriti should be interpreted (O'Sullivan et al. 2021), it at least demands that Aotearoa's resources should not fund institutions that prioritise or otherwise favour non-Māori.

If we cannot change our ways to be more appealing and inclusive to Māori, then we are not respecting the mana (inherent dignity) of those we fail, we are not acting fairly, and we are failing to uphold our responsibilities derived from Te Tiriti. Although important, recognising this failing is just the first step, and one that achieves very little by itself. We need to somehow change this failure into a success.

> *He iti hau marangai e tū te pāhokahoka.*
> *Just like a rainbow after the storm, success follows failure.*
> (Te Reo Māori Classroom 2019)

Programmatic Pākehā Paralysis

With the problem identified, we began to think about how to solve it. Unfortunately, we discovered many overlapping barriers to the potential solutions. As will be discussed, we could not identify any first steps that were easy or without risks. This lack of a clear path forward could very easily have led to Programmatic Pākehā Paralysis—inaction on programmatic decolonisation caused by being unable to see how to proceed.

With the main goal of making the Philosophy Programme and its courses safe and appealing places for Māori to come and be as Māori, we first considered changing our curriculum. By including Māori philosophy in our curriculum alongside our usual 'Western Analytic' philosophy, the content of our offerings might appeal to Māori students' interests and promote their mana in the context of our courses by validating mātauranga Māori. Unfortunately, we did not have any staff with expertise in Māori philosophy. While the oft-touted pedagogical benefits of research-led teaching may in fact be a myth (Kinchin & Hay 2007), teachers must still have some salient knowledge and experience to effectively create and teach courses for higher education. So, with our current staff, the Philosophy Programme was not in a place to create or teach courses on Māori philosophy.

Our next consideration was hiring new staff that already have expertise in Māori philosophy. Despite tough times for academics (e.g. tens of thousands of higher education workers lost their jobs during the Covid-19 pandemic; Littleton & Stanford 2021), we have hired new staff over the last decade. Unfortunately, none of the hundreds of qualified applicants over this period had expertise in Māori philosophy. Asking around our close-knit philosophical community in Aotearoa also reveals that no one with expertise in Māori philosophy is

in the 'PhD pipeline' either. Given that nearly all the philosophy programmes in Aotearoa (and around the world!) are and have been lacking expertise in Māori philosophy, it is not too surprising that we are not attracting or training academics that could create and teach Māori philosophy.

Of course, academics with expertise in Māori philosophy do exist; it is just exceedingly rare to see them in philosophy programmes. Instead, the likes of Professors Tom Roa and Carl Mika work in Māori and Indigenous Studies units. These units have been steeped in te reo, tīkanga Māori, mātauranga Māori, te Ao Māori, and kaupapa Māori since their inceptions, making them much more appealing homes for academics interested in Māori philosophy, especially if they are also Māori themselves.

If academics with expertise in Māori philosophy do not apply for our jobs, then we could consider head-hunting them. While possible, this would be expensive and unlikely to be effective. Recent changes to how university research is funded in Aotearoa make Māori research and Māori researchers more financially valuable for universities (TEC 2021). For this reason, and hopefully for the fairness and Te Tiriti reasons discussed above, some universities are starting to value Māori researchers and Māori research, including Māori philosophy (as shown by a shift in hiring and promotion patterns). This recent change has led to a big increase in demand for the few academics with expertise in Māori philosophy. As a result, head-hunting anyone with expertise in Māori philosophy is likely to be expensive.

But even if we had the finances available to hire an in-demand academic with expertise in Māori philosophy, they may not choose to work with us. As mentioned above, academics with expertise in Māori philosophy are likely to want to work in an academic unit that is proficient in te reo, tīkanga Māori, mātauranga Māori, te Ao Māori, and kaupapa Māori. They are also likely to prefer to work alongside academics with similar research interests. Pākehā philosophy programmes tend not to have these features, and certainly cannot compete with Māori and Indigenous Studies units on them. So, absent the funding and managerial will for a block hire of Māori staff, attempts to head-hunt academics with expertise in Māori philosophy will likely fail because pākehā philosophy programmes are still too colonial.

Given the implausibility of hiring staff with expertise in Māori philosophy, we reconsidered the PhD pipeline—perhaps we could think more long-term and start putting students with an interest in Māori philosophy into the pipeline. Unfortunately, this strategy also seems doomed to failure. As mentioned, our current staff do not have expertise in Māori philosophy. It will be very difficult to get students interested in Māori philosophy if we do not teach it and do not have a good understanding of it. Even if we could get a student interested in pursuing post graduate research on Māori philosophy, we could not supervise it; they would need to be supervised by staff in other units, most likely Māori and Indigenous Studies units. As a result, we would just have put those promising students into a different pipeline, one that does not end up in our Philosophy Programme.

Given the problems getting Māori philosophy experts to come to us, a solution might be found in going to them. We have already listed Māori philosophy courses taught by staff in other units in our Philosophy major. We did this because we appreciate the philosophical value of Māori philosophy and wanted to ensure our students had the option to learn about it within our major. While better than nothing for our students, this approach fails to achieve our main goal of making the Philosophy Programme and its courses safe and appealing places for Māori to come and be as Māori. If anything, sending our students with an interest in Māori philosophy outside of our programme sends the message that we are not a good home for people with an interest in Māori philosophy.

On a practical note, very few of our students take the Māori philosophy options. This may be because the Māori philosophy courses do not have PHILO course codes, or because many students prefer to take courses from their local or degree-specific units. So, the approach of listing Māori philosophy options from other units fails to make our programme more inviting to Māori students and doesn't seem to result in many of our students experiencing Māori philosophy courses. When combined, these two weaknesses of outsourcing Māori philosophy are sufficient to rule this out as a long-term solution—it's much too close to doing nothing and thereby perpetuating our colonial legacy.

If we must deliver some Māori philosophy from within our programme, but lack the expertise to teach a whole course, one further possibility remains. Perhaps we could include little bits of Māori philosophy in our existing courses? But who should create and teach the Māori philosophy parts? The most qualified people are the academics with expertise in Māori philosophy. But expecting, or even hoping, that they will do it contributes to a different problem—he aronga takirua (cultural double-shift). In the context of science, Haar and Martin (2021) show that Māori academics working in Aotearoa have all the responsibilities of non-Māori staff and a host of other demands on them because they are Māori. Now that universities are taking steps towards decolonising, managers want Māori staff representation on all committees, Māori cultural elements added to various activities, and Māori input on every research proposal. With Māori staff underrepresented in universities (Haar & Martin, 2021), this extra work is spread over just a few staff. Of course, this adds up to a lot of extra work for Māori academics (like having to do another shift).

Although based on interviews with scientists (Haar & Martin, 2021), he aronga takirua is a problem in all subject areas at universities in Aotearoa. It is also a problem for pākehā philosophy programmes because nearly all Māori philosophy

expertise is found in Māori academics. For example, the only academics that specialise in Māori philosophy at the University of Waikato are Māori and work in FMIS. Making he aronga takirua worse, there is little to no reciprocity or established relationship to help make the extra work feel valuable. Even when there is an established relationship and a genuine offer of reciprocity, Māori colleagues may not need the kind of help we can give and may not even have time to work out a way to make use of potential reciprocal favours. After all, it is all things Māori that are suddenly in high demand, not all things philosophy. Because of concerns about he aronga takirua, we have limited our demands on Māori colleagues to some consultation. It is too burdensome to ask our Māori colleagues to create and teach parts of our Philosophy courses.

So, if we cannot get the most qualified people to create and teach some course content on Māori philosophy, we might consider some less qualified people to do it instead. The current staff may lack the requisite experience and knowledge to teach a whole course on Māori philosophy, but perhaps we could teach little bits of Māori philosophy in our existing courses? Unfortunately, there are risks here too. Including a very small amount of Māori philosophy in our courses could easily be viewed as tokenism, especially if it is not delivered authentically and enthusiastically. This kind of successful delivery is not easy to achieve without a solid grounding in the material. But this is not the only issue. While consulting with colleagues from FMIS, we are sometimes told that our lack of grounding in te reo, tīkanga Māori, mātauranga Māori, te Ao Māori, and kaupapa Māori means that we should not teach any Māori philosophy. Their point is that Māori philosophy is deeply intertwined with these other aspects, so that being able to effectively teach Māori philosophy is very unlikely without expertise in them as well. In Western Analytic philosophy, we spend most of our time critiquing (mainly criticising) different theories about important issues. This raises the further worry that Māori philosophy and te Ao Māori might be treated negatively and disrespectfully within a Western Analytic philosophy course.

Taking stock, we found ourselves in a trilemma. Given the implausibility of hiring a Māori philosophy specialist, we have three bad options for teaching some Māori philosophy in our programme: do not teach Māori philosophy in the Philosophy Programme at all; teach it badly; or add to the he aronga takirua of Māori colleagues. All of these options seem unacceptably bad, so bad that we could have frozen like a possum in headlights and given in to programmatic pākehā paralysis because, despite our best intentions, we could not see a viable path forward.

But we didn't stay paralysed for long. Working through dilemmas and trilemmas is actually a speciality of philosophers, so we took the philosophical approach of returning to our initial question and thinking about the issue from a different perspective. The main goal was to make the Philosophy Programme and its courses safe and appealing places for Māori to come and be as Māori. The main reason that none of the potential solutions would work is that our programme and especially our staff are very pākehā—we lack proficiency in Māori philosophy and te reo, tīkanga Māori, mātauranga Māori, te Ao Māori, and kaupapa Māori.

Given our responsibility to stop being part of the problem, the only viable solution seems to be that we, the current staff, do our very best to upskill ourselves and be the change we wanted to see. Given the interconnectedness of Māori philosophy and te reo, tīkanga Māori, mātauranga Māori, te Ao Māori, and kaupapa Māori, we would need to upskill in all these areas in order to teach some Māori philosophy effectively and without causing concern to our Māori colleagues. Upskilling in all these areas is no easy task, but the seriousness of the problem demands that we try. So, several years before we were formally encouraged to do so by management, philosophers at the University of Waikato began upskilling in earnest. I recommend that at least some people in every programme make upskilling in te reo, tīkanga Māori, mātauranga Māori, te Ao Māori, and kaupapa Māori the focus of their professional development. And I reiterate that failure to do so may be a moral failing.

> *Haere taka mua, taka muri; kaua e whai*
> *Be a leader not a follower*
> (Massey nd.)

Recommendations for Decolonising

Based on our experience in the Philosophy Programme at the University of Waikato, below are some suggestions about ways in which programmes and individuals can push through pākehā paralysis. Of course, institutional policies and contexts vary, so all suggestions should be considered in light of these. For example, the University of Waikato currently supports staff by encouraging participation in several different kinds of free training and education to help staff upskill in te reo, tīkanga Māori, mātauranga Māori, te Ao Māori, and kaupapa Māori.

In order to decolonise an academic programme and appeal to Māori students, I suggest reflection and actions in several areas: curriculum. teaching approach, and liaison.

Curriculum discussions should at least cover overall philosophy, courses offered, and content and assessment topics. These discussions may be facilitated by research in discipline-specific networks and collections. Where those networks or collections do not exist, programmes can lead their organisation and development. For example, the Philosophy Programme at the University of Waikato is organising a Māori-philosophy-specific stream at the Aotearoa New Zealand Association of Philosophers' annual conference in December 2023. The express goals of the stream are to create

a network of philosophers and other academics interested in decolonising philosophy in Aotearoa and to produce Māori philosophy resources to be used in Aotearoa philosophy programmes.

As for decolonising the general teaching approach, specific meetings are likely to be required. In the Philosophy Programme at the University of Waikato, we have an annual mini-conference meeting dedicated to sharing our reflections on current approaches to teaching and learning. We always invite a few people from other academic programmes and a few more from Te Puna Ako Centre for Tertiary Teaching and Learning. With the generous help of some Māori colleagues, we have used our last two annual mini-conferences to discuss the whys and hows of kaupapa Māori teaching in our programme. These gatherings also enabled us to encourage each other to continue to develop ourselves and our teaching in this area.

Finally, programmes should also consider appointing a staff member to be a specialised first point of contact for Māori related inquiries, students, student support services, and so on. The point of such a position is not to alleviate the duty to upskill on kaupapa Māori for other staff in the programme (and it should not do this). Rather, the point is to signal our willingness and cultural competency to other individuals and groups.

For individuals to upskill in order to decolonise and appeal to Māori students, I suggest reflection and actions in several areas: te reo, tīkanga Māori, mātauranga Māori, te Ao Māori, kaupapa Māori[2], and whakawhanaungatanga (the process of building relationships). It can be overwhelming to even consider finding the time to improve in so many areas at once, but the interwoven nature of these different aspects makes this necessary and not quite as difficult as it might first appear. I suggest the best approach is to identify the areas you need to work on and then make concrete measurable goals in each area. Look especially for activities that contribute to multiple areas at once. For example, I am currently studying Te Ara Reo Māori Level 1 at Te Wānanga o Aotearoa. The course is run in a completely kaupapa Māori way, so I get to learn about te reo, tīkanga Māori, and kaupapa Māori teaching all at the same time. See opposite for an example of some concrete decolonising goals.

In addition to learning about and practising te reo, tīkanga Māori, mātauranga Māori, te Ao Māori, and kaupapa Māori, I suggest getting to know your Māori colleagues. The method most recommended to me and that seems most successful is to invite them for a cup of tea or coffee with the only agenda of getting to know them better. Being friendly with and supporting Māori colleagues is an important part of being a good colleague and decolonising your institution. As obvious as this may seem, my Māori colleagues say that it does not always happen, and often happens a lot less than the invite with a self-serving agenda attached. Do not contribute to he aronga takirua: Māori colleagues are people to cherish, not resources to exploit.

Decolonising ourselves and our programmes means learning about te reo, tīkanga Māori, mātauranga Māori, te Ao Māori, kaupapa Māori, and Te Tiriti. This is no small task. As academics, we are used to being expert teachers in our areas, but now we need to be novice learners. While learning, there will be many times we mispronounce words or perhaps violate an important protocol. Being so obviously bad at something may make some of us feel uncomfortable. But we must persevere. After all, it's probably our turn to feel uncomfortable for a while.

He moana pukepuke e ekengia e te waka
A choppy sea can be navigated
(Ako Aotearoa 2011)

2 *A wonderful resource for learning about Kaupapa Māori teaching is* Ngā Hau e Whā o Tāwhirimātea: Culturally Responsive Teaching and Learning for the Tertiary Sector *(Rātima et al. 2022).*

Examples of Concrete Steps Towards Self-Decolonisation

1. Te reo

Goal: I want to be more familiar with te reo pronunciation, grammar, and vocabulary so that I can better pronounce student names and Māori terms and understand and participate in simple conversations in te reo (before the end of 2023).

Measure: I will use passing Te Ara Reo Māori Level 1 at Te Wānanga o Aotearoa as the formal measure of success and my own experience pronouncing student names and Māori terms and understanding and participating in simple conversations in te reo as an informal measure.

Method: I have applied to enrol in Te Ara Reo Māori Level 1 at Te Wānanga o Aotearoa. This is a 60-credit part-time course that runs for 38 weeks, starting in March 2023. At least two of my colleagues have also applied for the same course and we plan on practising together.

2. Tikanga

Goal: I want to memorise my pākehā pepeha, fully understand the translation, and be able to deliver it with reasonably good pronunciation before the end of 2023.

Measure: I will perform my pākehā pepeha to one of my Māori colleagues and ask them whether they think I should feel OK doing it to that standard in front of Māori I do not know. I will also informally gauge reactions to it when I use it.

Method: I will refine and practice my pākehā pepeha when I present talks, at the start of teaching, and with my colleagues in the Te Ara Reo Māori Level 1 course.

3. Mātauranga Māori

Goal: From now on, I will include at least one lesson's worth of mātauranga Māori in all the papers I teach, including having it be part of the assessment; and I want to do a good job of delivering the related content.

Measure: I can see for myself whether I included the mātauranga Māori content. I get very high response rates in my teaching evaluations, so I will gauge whether I have done a good job based on how Māori and non-Māori students respond to it in the formal evaluations (or if they email me about it).

Method: Some of my colleagues in philosophy and I already have a plan to host a special symposium in December 2023 at which we and others will present Māori philosophy in a specific context that is useful for teaching popular philosophy courses (and will hopefully lead to an edited volume of comparative Māori/non-Māori philosophy). My incorporation of mātauranga Māori content in my other papers will help me prepare for this and encourage me to start planning my teaching early so I have time to do it.

4. Te Tiriti o Waitangi

Goal: I will include content on Te Tiriti o Waitangi as part of two linked courses that I will teach in 2024A. It will be included in the assessment and will be delivered well.

Measure: I can see for myself whether I included the Te Tiriti o Waitangi content. I get very high response rates in my teaching evaluations, so I will gauge whether I have done a good job based on how Māori and non-Māori students respond to it in the formal evaluations (or if they email me about it).

Method: I will include content on Te Tiriti o Waitangi in PHILO106(HAM&NET)24A: Social and Moral Philosophy. I used to teach about racism and positive discrimination in this course, but I used mainly examples and content from the United States. I will change the focus to similar issues in the Aotearoa context and be sure to provide some information about Te Tiriti o Waitangi as context.

5. Kaupapa Māori

Goal: Use the Ngā Hau e Whā o Tāwhirimātea / The Four Winds of Tāwhirimātea model (Rātima 2022: 15) to plan all my courses for 2024. I will check that I include elements of the four winds (whanaungatanga, manaakitanga, rangatiratanga, and kotahitanga) in the course design and delivery style. For example, I will make sure to include my pākehā pepeha in my face-to-face and online courses to help show that 'cultural and personal identities [will be] embraced' (Rātima 2022:15), not least Māori culture and identity.

Measure: I will conduct a self-assessment of the goal and keep notes. I will use these notes to help me write my next teaching portfolio and my promotion applications. I will also keep an eye out for formal and informal student feedback regarding my kaupapa Māori approach.

Method: In different courses, I will put different amounts of emphasis on how deeply I follow the Ngā Hau e Whā o Tāwhirimātea / The Four Winds of Tāwhirimātea model and on how much I refer to the winds when explaining to students what we are doing and why. I will use this variegated method to see what students, and especially Māori students, respond best to. This is relatively new territory for me, and I expect I will have to feel my way through it to some extent. I suppose it is possible that my advertising my approach to students will not make any difference to them, or maybe even annoy some students, so I will try a range of things and see how it goes.

My Pākehā Pepeha and Other Aspects Commonly Used in Mihimihi

A good resource to help get you started on a pākehā pepeha is Opai (2022).

Greeting
Tēnā koutou, tēnā koutou, tēnā koutou katoa
Greetings to you (all) (x3) without exception.

Whakataukī *(proverb)*
He aha te mea nui o te ao?
What is the most important thing in the world?
He tangata, he tangata, he tangata!
It is people, it is people, it is people!

Paku mihi *(acknowledgements)*
Tuatahi, ka mihi hoki au ki ngā tohu o te rohe nei.
First, I acknowledge the important landmarks of this area.
Tuarua, ko tēnei taku mihi ki ngā tāngata whenua o te rohe nei.
Second, I acknowledge the Indigenous people of this area.

Ki a tātou e tau nei, ka nui taku mihi.
To all of us, I am very grateful.

Ko tēnei taku pepeha
(a Māori cultural statement of where I'm from)
Ko Ashover Rock tōku maunga
Ashover Rock is my mountain.
Ko Press Brook tōku awa
Press Brook is my river.
Ko Ingarangi rāua ko Tangata Tiriti ōku iwi
English and Non-Māori Kiwi are my tribes.

Ko Chesterfield, Derbyshire rāua ko Taranaki ngā whenua tupu
I grew up in Chesterfield, Derbyshire and Taranaki.
Ko Enderley, Kirikiriroa tōku kāinga
Enderly, Hamilton is my home.

Whakapapa
(the people in my family tree)
Ko Mick Turton rāua ko Anne Barker ōku mātu
Mick Turton and Anne Barker are my parents.
Ko Joe Turton tōku tuakana
Joe Turton is my older brother (I'm male).

Ko Dan Weijers tōku ingoa
My name is Dan Weijers.
Ko Eli Weijers rāua ko Asher Weijers āku tamariki
Eli Weijers and Asher Weijers are my children.

Closing
Nō reira, tēnā koutou, tēnā tatou katoa
So, thank you (all), thanks to all of us without exception.

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