

Uni NEWS

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Mahuru 2022



UNIVERSITY OF
AUCKLAND
Waipapa Taumata Rau
NEW ZEALAND

MAIA HETARAKA

**Exciting times at
Tai Tokerau Campus**

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SPACE NEEDED FOR MĀORI

Kiri Dell says care is needed not to create further inequities when mainstreaming te reo Māori

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RHYTHMS OF INDIA

Manjit Singh has brought Indian classical music into Kiwi classrooms and now to the University

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DELAYED GRATIFICATION

Students whose graduation ceremonies were put on hold in 2021 finally get their moment of pride with whānau

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A few of Waipapa Taumata Rau, University of Auckland staff and student achievements in the media recently. Email: uninews@auckland.ac.nz



Grant Searchfield

PHONE DIDN'T STOP RINGING

FMHS researchers appeared in numerous media including RNZ Nights to talk about a successful trial of a novel therapy for tinnitus. Until now, there has been no 'cure' for tinnitus, something Associate Professor Grant Searchfield (FMHS) wanted to change. A trial of a mobile phone-based therapy, tailored to each person's challenges, worked for two-thirds of those who tried it.

Link: tinyurl.com/RNZ-Grant-Searchfield



Lina El-Jahel

INFLATION'S IMPACT ON WELL-BEING

Associate Professor Lina El-Jahel (Finance) and Professor Robert MacCulloch (Economics) featured in a *Newsroom* article to discuss how inflation and unemployment affect well-being. Lina said exploring the differing well-being ramifications of inflation and unemployment was crucial for monetary policy decisions. "Central banks should focus more of their research efforts on collecting and analysing these kinds of data," she said.

Link: tinyurl.com/Newsroom-Biz-School-experts

ROCK OR ARTEFACT? AI KNOWS

Postdoctoral fellow in archaeology, Dr Joshua Emmitt, talked to RNZ's Jesse Mulligan about using AI to distinguish stone artefacts from rocks, quickly and with 100 percent accuracy. Joshua is leading a team that's using the computer algorithm to identify different types of archaeological objects. It's already in use on Ahuahu Great Mercury Island where the archaeologists can identify objects not modified by humans and those that are.

Link: tinyurl.com/RNZ-Josh-Emmitt



Terryann Clark

SPEAKING OUT FOR YOUTH

Professor Terryann Clark (School of Nursing) is a co-author for the Youth19 survey, and told the *NZ Herald* "brown kids are the target of a right-wing agenda". She was responding to the Opposition's ideas for getting young people off benefits and into work. "It's political opportunism. This is a super vulnerable group they're having a go at."

Link: tinyurl.com/NZHerald-TClark-youth



James Russell

EIGHT OF THE BEST

Professor James Russell (Science) told *Stuff* that New Zealand is leading the world in eradicating invasive species on islands. James and his co-authors reported, in a study surveying back to the 1870s, that just eight countries are responsible for 80 percent of all documented eradications: New Zealand, Australia, France, UK, US, Mexico, Seychelles and Ecuador.

Link: tinyurl.com/Stuff-Russell-pests



John Fenaughty on TVNZ's Breakfast

BULLYING CULTURE

Social work lecturer Dr John Fenaughty talked to TVNZ's *Breakfast* about the culture of boys' boarding schools, in response to revelations about MP Sam Uffindell assaulting a 13-year-old boy when he was 16 at King's College.

Link: tinyurl.com/Breakfast-Fenaughty

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STAY IN THE LOOP

Your staff email newsletter *Whaimōhio The Loop* comes out every fortnight. If you have content or achievements to share, email: ruchita.bharbhari@auckland.ac.nz. Deadlines are on the intranet under News, Events and Notices, *The Loop*.

EDITOR: Denise Montgomery

denise.montgomery@auckland.ac.nz

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EPSOM MARAE: A MOVING STORY

With the passing of Sir Toby Curtis, there's poignancy in a planned book about Epsom Campus Marae.

By 2024, 40 years after opening its doors, Te Aka Matua ki Te Pou Hawaiki (Epsom Campus Marae) will make its way to the City Campus, along with the Faculty of Education and Social Work (EDSW), and its taonga will be re-homed in a new marae setting.

In preparation for the move, a project is under way to collect narratives and archival resources (texts and images) for an illustrated book on the marae's unlikely backstory.

Led by staff at EDSW's Te Puna Wānanga, the School of Māori and Indigenous Education, the book project will help secure the whakapapa of the marae for future taura (students), kaiako (teachers) and manuhiri (guests).

When the marae opened in 1983, on the grounds of what was known as the Auckland Teachers' College, it was only the second marae to be established on a tertiary campus. Over the years, former students and staff have kept its stories alive through regular hui and reunions.

A central character in stories of the marae is Ngāpuhi rangatira, the late Tarutaru Rankin. Steeped in mātauranga Māori, resourceful and inventive, he harnessed the talents of those around him to bring the marae into existence.

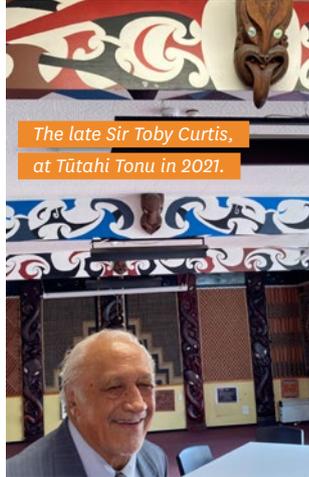
Taru's colleague and leading Māori educator Tā (Sir) Toby Curtis (Te Arawa) is one of ten people interviewed to date for the book project. Sadly, Tā Toby passed away on 17 August, aged 83, but his memories of how the marae came to be will be a treasured part of the book. Sir Toby recalled Taru's courage and agility in the face of official reluctance to publicly endorse the need for a marae.

"Taru was always a couple of steps ahead of everyone, me included!" said Tā Toby. "One day at the college, an empty prefab on the back of a truck, which was meant for another site on the campus, came down the driveway near our office by mistake. Taru said to me, 'That's our marae, e hoa'. By the time it was about to be lowered into position, he had already organised a kaumātua friend to come and do a blessing or 'mahī a karakia'. And it's still there. I called it 'the stolen where' because I knew it was supposed to go somewhere else."

Transforming the whareniui, now known as Tūtahi Tonu, from a dream into reality relied on talented and committed novices as well as generous donations of labour and goods from the community. Sir Toby marvelled at the quality of work that poured from students and other



The opening of Epsom Campus Marae in 1983. Photo: Margaret Mary Stretton



The late Sir Toby Curtis, at Tūtahi Tonu in 2021.



The marae's whareniui, Tūtahi Tonu, was birthed from an old prefab.

contributors. "What I find so captivating about the whareniui is that it was built by everybody. People who hadn't done carving and other arts before were now doing it. We were starting from scratch. Even I ended up carving a wooden mask at the eleventh hour for one of the kōwhaiwhai beams.

"Taru had a wonderful way of making people do things the right way and achieving outcomes. This place always reminds me of the latent talent people have and that we must find a way for them to express it."

"One day at the college, an empty prefab on the back of a truck ... came down the driveway near our office by mistake. Taru said to me, 'That's our marae, e hoa'."

— Sir Toby Curtis

A flax-roots Māori-led initiative, the marae went ahead without formal permission. Diplomatic kōrero, along with humour, was crucial in building understanding and navigating relations across the institution. Tā Toby and a small group of supportive Pākehā staff acted as takawaenga (go-betweens) during the two years it took to complete the marae.

"My job was to go to the staffroom every day at morning and afternoon tea," said Tā Toby. "If there were negative comments about the fact that there might be a marae happening, my role was to

develop a discussion. We had to convince staff in the most unorthodox way possible."

He says while the work was in progress, outside people, including Dame Whina Cooper and Dame Joan Metge, visited regularly to give moral support to Taru and what he was trying to do.

"They knew it was difficult. But, by the time of the opening, the rest of the college was very much on board; it had become 'our marae' and everyone wanted to come! I couldn't believe it."

The marae history project has generated enthusiasm and goodwill among the wider marae whānau, keen for its stories to be recorded. The planned book will provide important research materials and teaching resources for students and lecturers and honour the history of the Māori contribution to the Epsom Campus as an integral part of the University's identity.

Chapters will include Māori understandings of the whenua on which the marae currently stands, high-quality images of its taonga and narratives shared by staff and students. It will also record the cultural protocols and practical aspects entailed in moving the marae to the City Campus, such as rehousing taonga (including carvings and weaving) from Tūtahi Tonu and re-installing them at the City Campus. Once it's all done, the marae complex Te Aka Matua ki Te Pou Hawaiki will begin its new life. And it will be a tribute to those, like Tā Toby, who are a big part of that story.

■ Hēmi Dale and Rose Yukich

If anyone has images or documents to contribute to this history project, contact Hēmi Dale, hemi.dale@auckland.ac.nz or Rose Yukich, r.yukich@auckland.ac.nz.

GAPS IN YOUTH MENTAL HEALTH SERVICES

Psychiatrists are experiencing a perfect storm they fear will have lasting impacts on young people's mental health in Aotearoa New Zealand, new research shows.

They are concerned young people are missing out on specialist mental healthcare, with potentially life-long repercussions, because of the government's focus on primary mental health.

Psychiatrist Dr Hiran Thabrew from the Centre for Infant, Child and Adult Mental Health at the University, says young people are notoriously reluctant to reach out for help.

"So, when they do, it's usually when things are really bad," Hiran says. "If they are not seen and responded to, they may not ask again."

He is a collaborator on research that draws on a survey by the Royal Australian and New Zealand College of Psychiatrists. They contacted New Zealand doctors specialising in child and adolescent psychiatry regarding the state of public mental health services.

Almost 90 percent of the specialists said

Psychiatrist
Dr Hiran Thabrew



young people were "often" or "very often" unable to access the right mental healthcare at the right time, despite demand increasing over the past two years. The survey had an 80 percent response rate, showing the concern in the profession.

New Zealand has the second highest youth suicide rate in the OECD. Equity is also an issue, with Māori aged 15 to 24 years committing suicide twice as often as non-Māori (34.6 deaths per 100,000 versus

16.4 per 100,000). "In 2021 there were more than 5,500 young people, under 19, who presented to hospital after self harm."

Hiran and colleagues at the University have also been researching e-health and developing apps for young people, including a mental health toolkit Whitu and Village (villageapp.kiwi), aimed at supporting young people experiencing low mood, self-harm and suicidal ideation.

■ Full story: auckland.ac.nz/youth-mental-health

SOCIAL MEDIA HELPS SPOT THE WHALES

Research led by Annabelle Cranswick, a science masters student, has made use of social media to keep track of whales.

Social media posts have been helping Annabelle and other scientists monitor one of Aotearoa's rarest whale species, the infrequently sighted southern right whale, or tohorā.

Photos shared by members of the public via Facebook and nature-watching network iNaturalist helped the scientists assess how the species is faring around the mainland.



Ian Ruru photographed this tohorā at Wainui Beach in Tairāwhiti, Gisborne.

Carried out in cooperation with the Department of Conservation (DOC) and published in the journal *Ocean and Coastal Management*, the study reveals that southern right whales are slower than expected at re-establishing a habitat in mainland waters.

Sightings of the whale rose between 2003 and 2010, but the increase wasn't sustained over the past decade, Annabelle found. That's despite some high-profile incidents such as a southern right whale named Matariki capturing the nation's heart while lingering in Wellington Harbour in 2018. However southern right whales are such a rarity around the New Zealand mainland that it's possible there will be only a single sighting in a year. One reason could be that the species' knowledge of mainland wintering grounds was lost when numbers crashed because of whaling.

"Photos supplied on social media and by citizen scientists are proving so important for us to monitor populations of these recovering whales," says Annabelle. "We can assess that yes, this is a southern right whale, and discover how long a whale stayed in a particular area.

"Even a distant photo, showing just part of a whale, can be helpful," she says. "We can pick a southern right from the white patches called



Christchurch postie and amateur wildlife photographer Bobby Phuong took this shot at Sumner.

callosities on the head, their flat back which lacks a dorsal fin, or even their large paddle-shaped pectoral fins."

Dr Emma Carroll (Science) is a co-author of the study. "Social media has provided detailed information from areas with lots of people and lots of cameras.

"Where there are fewer people, such as the West Coast of Te Waipounamu, information from the public and DoC rangers recorded in the national database was more important."

■ Read the full story: auckland.ac.nz/social-media-whales

FLEXING HIS MUSSELS TO SHOW OFF (HIS THESIS)

Each year, postgraduate students take up the challenge to present their research to an audience, with a three-minute time restriction. And each year their efforts inspire and delight.

“Which is stronger? The sea or the earth? The sea of course, it has so many mussels!” was the opening joke Trevyn Toone delivered to a 200-strong audience for his winning Three Minute Thesis (3MT) presentation on 5 August.

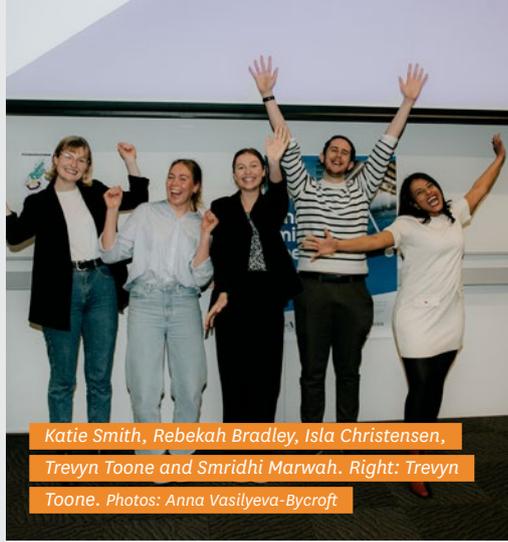
Trevyn was one of 14 postgraduate research students who shared their research to a general audience in three minutes, using a single static slide. His research, about mussel decline in the Marlborough Sounds, won the top doctoral prize, and the chance to represent the University at the 3MT Asia-Pacific Final and U21 3MT Final.

Two-time runner-up at the School of Graduate Studies Research Showcase, Trevyn is no stranger to research communication. Now in his third year of a PhD in marine science, he decided it was the right time to take on the 3MT.

“I knew it would be a good chance to approach my research from a different angle and really think about the core basis of my thesis,” he says. “The best part was listening to everyone else’s talks. It’s amazing how broad the scope of research is among postgraduate students at the University and it was exciting to see how passionate everyone is about their research.”

Trevyn is based in Nelson and is driven by his passion for environmental restoration.

“Humans have intentionally and



Katie Smith, Rebekah Bradley, Isla Christensen, Trevyn Toone and Smridhi Marwah. Right: Trevyn Toone. Photos: Anna Vasilyeva-Bycroft



unintentionally caused enormous damage to ecosystems across the globe. Restoration programmes like our work with mussels in the Marlborough Sounds allow us to atone for some of that damage. We can also learn more about the scientific realities of the natural world and how to recover vital ecosystems.”

The doctoral runner-up prize went to Faculty of Education and Social Work PhD candidate Smridhi Marwah, whose presentation showed how age, ethnicity, sexuality and Covid-19 all influence women’s perceptions of their bodies.

In the masters competition, science student Rebekah Bradley’s research on a platform for forensic sequencing of mitochondrial DNA won first prize. Fellow science student Isla Christensen won runner-up for her presentation on how kauri dieback management has been covered in print media. Rebekah is now preparing to compete at the national Inter-University Masters Final, to be hosted by the University of Auckland this year.

Other students who presented their work included Aldric Khoo who talked about using your genetic code to determine risk of lung cancer; Jerusha Gojer on the health benefits of kawakawa; Henry Till’s research assessing how New Zealand buildings might cope in a tsunami;

Michael Pudjihartono on the value of so-called junk DNA; and Ali Lowrey on how climate change will affect wine production by 2050.

Psychology doctoral candidate Katie Smith won the People’s Choice Award for her research on how the mind controls our movement.

“I was so grateful for the opportunity to shine a light on the most exciting parts of my thesis,” says Katie. “It was such a pleasure to have a platform just to communicate my passion for what I do.”

The judges were Professor Bridget Kool (Pro Vice-Chancellor Education), Gilbert Wong (Research Communications Manager) and Krish Chaudhuri (last year’s 3MT doctoral runner-up).

“3MT is a fantastic opportunity for postgraduate students to develop their communication skills and confidence,” says Krish. “The best part of coming back as a judge was having the privilege of being involved in the selection of the University’s representatives for the global competition – hopefully selecting a future winner in the U21 3MT 2022 competition from University of Auckland. The outstanding calibre of the presentations made judging very difficult.”

■ Emily Gallagher

Full list of 2022 3MT participants at auckland.ac.nz/3MT-2022-winners

MEDAL TO MĀORI HEALTH ADVOCATE

Associate Professor Matire Harwood’s passion for reducing inequities and improving hauora Māori has been recognised by her peers.

Matire (Ngāpuhi), a senior lecturer in the Department of General Practice and Primary Care, has been recognised for her tireless advocacy for Māori health, especially during Covid-19. The Royal New Zealand College of General Practitioners (RNZCGP) awarded her its Community Service Medal.

RNZCGP president Dr Samantha Murton says, “Dr Harwood is well-known as a hauora Māori

leader and her passion for improving Māori health outcomes through research, advocacy, education and clinical practice is really making a difference.”

As well as her academic work, Matire is a GP at Papakura Marae Health Clinic. She worked with a pop-up vaccination centre next to the marae and with a team from the then Counties-Manukau DHB to set up a vaccination bus that delivered hundreds of vaccines in South Auckland.

On one of the government’s big vaccination days, Matire recruited a couple of colleagues and her 15-year-old son to phone hundreds of unvaccinated young people, answer their questions and call them in. They vaccinated 600 people that day.

She also gave webinars to kura, answering questions from parents and rangatahi.

“As one of the first people to get the Covid vaccine, I felt obligated to promote that,” Matire

says. “Plus, I said to my own kids (aged 10 and 15), ‘are you happy to be on the TV, in the media, as the first to get a vaccine at a drive-through centre at a marae?’

“By walking the talk, you can talk to other families and show that it is safe and effective.”



Associate Professor Matire Harwood



William Muir

SUPPORT IS KEY TO SUCCESS

William Muir overcame his obstacles to crank out two degrees and land a good job.

If you put William Muir in an exam, he'd struggle to write eight words, but earlier this year he graduated with two degrees and now has a job at professional services firm Deloitte.

William has degrees in Arts and Commerce, despite having dysgraphia, a neurological learning difficulty that makes handwriting almost impossible. It's a relatively common impairment that often goes hand-in-hand with dyslexia and affects a person's ability to physically write as well as spell.

Plenty of well-known successful people have lived with it, including Albert Einstein, Louis Pasteur and actor Daniel Radcliffe (*Harry Potter*).

Thankfully, things are made easier by technology – typing doesn't create the same kind of challenge for William as handwriting.

"I started using a computer when I was quite young and that helped, but it didn't solve everything. It wasn't until year 13 that I started to do quite well," he says.

When he arrived at the University of Auckland, he started to realise his academic potential, with support from Student Disability Services (SDS).

As an example, SDS organised a reader-writer for tests, which was critical in subjects requiring written calculations, such as finance.

Disability adviser Lynda Reilly and the SDS team also worked with lecturers to develop strategies to accommodate his dysgraphia.

William, who moved to Auckland from Christchurch for tertiary study, was grateful. "When you have the right support structures in place, impediments don't need to stop you."

He also appreciated having someone who was familiar with his specific challenges, as well as the continuity of the relationship.

"It was important to have someone with me throughout my time at university, even when my lecturers changed," says William.

William originally came to Auckland to study for a Bachelor of Music. However, unforeseen circumstances meant he had to change direction after 18 months. Interested in finance and maths, he opted for the Bachelor of Commerce in finance and commercial law while also completing a Bachelor of Arts majoring in music. "I didn't want to waste the music papers I'd done in the first year-and-a-half of study," he says.

In 2020, Covid-19 created particular difficulties and William found studying remotely online isolating. Being a communicator who also enjoys public speaking, he says he learns best through talking to lecturers.

"If I talk through a topic with someone, I learn so much more than if I sit there and listen to a lecture, even though it's the same stuff. Not having that chance made the lockdown so much harder for me."

While it was challenging, he managed online exams without a reader-writer, but says some grades were below his usual levels.

However, William did get through a rigorous series of tests and interviews to land a graduate role at Deloitte in customer strategy and applied design. Thanks to the digital nature of business there, his dysgraphia is no longer an issue, and he won't need further assistance.

"What I'd say to students with any kind of learning disability is that it's important to talk it through with those around you as there's likely to be support you may not realise is available."

■ Jodi Yeats

• In July, the University announced its Disability Action Plan, 2022-2025. **Read the plan: auckland.ac.nz/disability-action-plan**

• Support is available for students with disabilities at the University. Register with Student Disability Services to access support.

Email: disability@auckland.ac.nz

• October is Dyslexia Awareness Month



Pole vault medallist Imogen Ayris.

Photo Alisa Lovrich/NZ Team

STOIC FEAT

Student athletes bring home clutch of medals from Commonwealth Games

Our students competing at Birmingham came home with four bronze medals and put in a number of creditable performances.

Sulu Fitzpatrick (Arts) and Grace Zweke (Business) were part of the bronze medal-winning netball team. Sulu's sister Theresa Fitzpatrick also grabbed a bronze in the women's rugby sevens.

Perhaps the most extraordinary performance came from fourth-year Science student Imogen Ayris, who won bronze in the pole vault – even though she had a broken bone in her foot. Echoing 2018 when she competed at the Under 20 World Athletics Champs, also with a fractured foot, Imogen, now 21, surprised everyone including herself when she ended up in a moonboot after the Games. She'd described her foot as being 'niggly' before the event, but it was only when it was scanned later that a fracture was revealed.

Now she has been forced to slow down.

"It has meant I can put more time into my study and settling in at home than I would have if I was running around and going out to see people and do things. My course coordinators have been great in terms of flexibility around deadlines as I was a few weeks behind when I got home. Without the foot injury I would have struggled a bit, but because I can't do much else it has made getting back into study somewhat easier."

Imogen dedicated her medal from her 4.45m vault to her dad, who passed away in 2020. He had attended most of her meets since 2014.

Her next goal is the World Champs in Budapest in 2023.

GRADUATION CATCH-UPS

Early August was a chance to catch up in more ways than one.

The 2021 spring graduation finally took place on 3 August 2022 after being postponed from 2021 because of the Covid settings at the same time last year.

But the current Orange setting meant the ceremonies could go ahead and students celebrated with friends and whānau in two ceremonies at Spark Arena, for the 'catch-up graduation'.

Among those to graduate were three postgraduate students from the School of Pacific Studies, two doctoral and one masters.

Dr Caleb Marsters, Emmaline Pickering-Martin and Dr Therese Lautua (pictured at the bottom of the page, from left) all received postgraduate degrees.

Caleb is a lecturer at Te Wānanga o Waipapa, School of Māori Studies and Pacific Studies. His PhD thesis focused on male Pacific athletes' perceptions of what contributes to positive mental well-being and peak performance at an elite level of sport.

"It's vital that elite organisations and their staff understand the lived realities and wider kinship obligations facing young Pacific male athletes away from sports," he says.

At bachelors level, Danielle Hao-Aickin (pictured top left), graduated with a Bachelor of Music majoring in popular music (song writing). She is already establishing a name for herself as one half of the Chinese-Pākehā singer-songwriter sibling pop duo Ersha Island.

Her sister Tee has also studied music at Auckland. Danielle says the degree is proving invaluable as Ersha Island pushes forward in the music world.

"It was about business, marketing, and about putting yourself out there, as well as about New Zealand funding opportunities.

"It was also about learning about what it takes to be a musician beyond your musicality. That's what I value most about the degree."

Around 1,300 students walked across the stage on the day, including two 83-year-old graduates. The youngest to graduate was 21.

■ Read the full Pacific Studies postgraduate story at auckland.ac.nz/Pacific-studies-postgrads

■ Read the music graduate story at auckland.ac.nz/music-grad-Danielle

■ The ceremonies were all live streamed and the videos can be found at auckland.ac.nz/spring-grads-2022



MAIA HETARAKA: SUCCESS WILL COME IN THINKING OUTSIDE THE MAINSTREAM

Maia Hetaraka is director of Tai Tokerau Campus and says students being able to study at a campus close to home is the key to academic success – and that includes her own.

Dr Maia Hetaraka is anchored and confident in her place in the world. Te Tai Tokerau.

From her home in Whangārei, bouncing her two-year-old mokopuna on her knee, Maia talks candidly of the big challenges with education in Aotearoa New Zealand. Her roles of mother, daughter, grandmother, academic and educationalist exist with seamless ease.

Earlier this year, Maia (Ngāti Wai, Ngāi Tahu, Ngā Puhi) stepped into the position of director of Tai Tokerau Campus, Te Puna Wananga, reaching a top role in academia with relative speed. It was only in 2020 that she graduated with a doctorate in education. She is enjoying the busy, challenging and rewarding role that sees her building connections between Tai Tokerau and the wider University.

Maia's success has not been predicated on a curriculum vitae of star-studded qualifications and tenures from across the globe. Rather, she is fiercely proud that her full gamut of undergraduate and postgraduate qualifications has been completed from Northland, including her Doctorate in Education exploring the possibilities and challenges of successfully enacting the Ministry of Education's Māori education policy "within Aotearoa New Zealand's socio-political context of colonisation".

"I have done all my degrees through our Tai Tokerau campus. For me, the value of having Waipapa Taumata Rau, University of Auckland based in Northland has been life-changing."

Maia says the pursuit of study close to home has been important for her whole family. Especially as during her early years of study as a young single mum she doubts she would have survived if she had moved her family to Auckland.

She doesn't feel unique in this experience. She says many of her students in Tai Tokerau have similar stories.

"I had my first daughter when I was 18, straight out of school. I started studying extramurally through Massey, but I decided that was not really what I wanted to do. Once I began studying

my Bachelor of Education (Primary) at the University's Tai Tokerau Campus, I found I really loved learning.

"It sparked a passion and I carried on for my honours and PhD to complement my teaching practice. And to contribute to the many efforts by many people to improve systems for Māori."

Now as a standard bearer for contextual and place-based learning, Maia says she can see a shift in the "big old institution".

"The University of Auckland is beginning to understand the importance of context and place-based learning, that where we are contributes to how we learn and to our education journey."

She sees that, on one hand, systems and processes are becoming more centralised at the University, but on the other there is more openness to allow campuses like Tai Tokerau greater autonomy.

"It may be an effect of working differently during the Covid-19 pandemic, but from where I sit here in Tai Tokerau, I feel that our Vice-Chancellor and Pro Vice-Chancellor Māori have been instrumental in slotting things in place that means there is movement, and it is exciting movement."

"For me, the value of having the University of Auckland based in Northland has been life changing."

– Dr Maia Hetaraka, director of Tai Tokerau Campus

"The institution now recognises that things are different here. We have more of a whānau environment. Students can study at a world-class university but the way we operate relates more to us in Northland."

Since the 1990s, Tai Tokerau Campus has offered studies in education. More recently, course delivery has extended to nursing which Maia says brings a whole new energy to the space. With the campus rebuild in the pipeline, she hopes more study options become available to the people of Northland.

"When you can study at an institution like the University of Auckland, and when you can get a degree that is recognised around the world – from Northland – it makes your chances in life that much greater."

Maia's secrets to success are close to home in many ways. Motherhood and a vested interest in equipping the next generation for their own successes has helped her engage in education.

And, for as long as she can remember, both her father, tohunga whakairo (master carver) Te Warihi Hetaraka, and mother, Janet Hetaraka, have had high expectations of her and set excellent examples. Striving for excellence is ingrained.

She credits her groundedness and confidence to her parents' commitment to raising their family to be comfortable in te ao Māori, as well as in Pākehā contexts. It is perhaps also the foundation for her leadership style and ability to walk into challenging conversations and express her views warmly and openly but with strength and determination.

For instance, as an educator, and a person who has been through the New Zealand education system and who works in that system, Maia considers her view to sit outside the mainstream.

"Education and schooling are two very different things. Schooling is obviously what happens when we send our children to school. Schooling does not necessarily educate. In fact, particularly for Māori, the education system has been one of the major blocks interrupting our own education practices and our bodies of knowledge."

She points to literacy as an example.

"In our school system, it is all about literacy, but a very specific kind. If you are literate in terms of reading and writing, you are deemed to be educated."

"From my perspective, that is a very narrow, limiting view. For me, being educated relies on using all our senses; it is how we are able to read the world around us."

Maia says if we could let go of one thing to help advance education, it would be the sense of superiority in many of our institutions and systems.

"Letting go of those deeply entrenched perspectives of knowledge, of education and of what counts, that our way is *the* way, and our knowledge is *the* knowledge. That will open up the possibility that there are other just as worthy streams of knowledge, just as valid ways of thinking and knowing."

A constant puzzle to her is why successive



Dr Maia Hataraka is fiercely proud that all her undergraduate and postgraduate qualifications have been completed from Tai Tokerau. Photo: Elise Manahan

“If you are literate in terms of reading and writing, you are deemed to be educated. From my perspective, that is a very narrow, limiting view.”

– Dr Maia Hataraka, director of Tai Tokerau Campus

governments look elsewhere for education models, and sometimes models that are not working so well, particularly when we have so much expertise in New Zealand. “We have people who know education and know us.”

With renewed celebrations around Puanga and Matariki, Maia senses a groundswell of people who are thinking about what education actually is and what that means for Aotearoa New Zealand.

The New Zealand Curriculum refresh is a new source of hope. Maia has been working on the social sciences and history streams.

“The potential for this refresh to open up education in our schools is massive.

“Still, work needs to be done for our teachers to let them know what this education is, because the new curriculum may ask them to carry out their work in a different way to what they have been doing.”

She says people are fearful of the change and it will not all be plain sailing. She suspects, for

such a long time we have been told what we have in education “is not big enough, not good enough, and that we have to look elsewhere”.

“I hear people saying we will limit our children by only teaching New Zealand history here, showing that there are huge misunderstandings.

“It is because people have not been exposed to the wealth of rich knowledge, understanding and history that we have in Aotearoa.

“The refreshed curriculum gives us an opportunity to explore the wealth of our history and that of others, it provides an ‘and’, not ‘instead of’ education. Māori understand this approach – knowing ourselves is a solid foundation from which to know the rest of the world and our important place in it.”

Maia is looking forward to the next generation who come through, hoping they will be people who will know the worth of world-class schooling and a world-class education gained from a kete of knowledge close to home.

And with September being Māori language month (and Te Wiki o te reo Māori from 13-19 September), she draws on a whakatauhā from Sir James Hēnare, that exalts te reo Māori as the life force of the culture. “He said, ‘Ko te reo te mauri o te mana Māori.’”

■ Megan Fowlie

ABOUT MAIA’S MOKO KAUA

Maia’s moko kauae was designed by her brother, who based it on the matau ā Maui.

“I got it a month before my granddaughter was born (her birth was a motivator) so she has only ever known me with it.

“A key meaning for my kauae is knowledge generation and dissemination; that knowledge is dynamic and living, but it also has its roots in the past.”



Manjit Singh is a professional teaching fellow in the School of Music, teaching a new paper, Ragas of India. Photo: Elise Manahan

INDIAN RHYTHMS IN AOTEAROA

Manjit Singh's quest to bring Indian ragas music into mainstream music education has involved going from teacher to student to teacher.

Manjit Singh's first impression of New Zealand was Waikato in 2008.

He thought it looked and felt just like his homeland, Punjab in India. He had been touring England playing tabla – a pair of hand drums fundamental to classical Indian music – when he was offered a trial job in Hamilton. The local Sikh association wanted him to teach classical Indian music to children.

Manjit started with teaching a class of around 50 children in Cambridge, mainly at the behest of their parents. When he visited Auckland on weekends, the local Sikh Gurudwara (temple) also enlisted him to teach. What started as an informal class outside the Gurudwara on a Sunday, soon expanded to a class of 60 students who were not just Punjabi but also included Gujarati, Marathi and Fiji-Indian children.

Manjit soon realised that, for his Kiwi-Indian students, his class was more than a music class.

“I wasn't just teaching them how to create music, like my classes in India. Through playing the tabla and learning Hindustani vocals, my students were also learning about their culture. They were exploring what it means to be an Indian.”

When Manjit became a father, he had a choice. Move back to India to be with his family and continue his career as a performer or ask his wife Daljeet – also a classically trained Indian musician

– to join him in Aotearoa and start the Rhythms School of Indian Music (rhythmsschool.co.nz).

The school specialises in teaching Hindustani vocals, Gurmat Sangeet (a Sikh music tradition), tabla, dilruba, sitar and violin at the highest professional level of the North Indian classical tradition.

“I realised that just starting the music school wasn't enough. These children we were teaching were so musically talented. But at school they were embarrassed to call themselves musicians. They felt like the music they played only belonged in temples. There was a real need for someone to go into the mainstream and connect the dots.

“I realised then that I didn't know much about mainstream music education myself. Everything I knew about classical Indian music I knew through my guru under whose tutelage I learned. I became a teacher when he declared I was ready to be one. In New Zealand though, that wasn't enough.”

Manjit realised he had to become a student again. However, when he first applied to study for a masters at the University's School of Music, his application was declined.

“I was told that, since I didn't have any understanding of Western classical music, I had to go back to undergraduate level. As someone who had studied tabla for 15 years, performed internationally and been teaching, initially it felt like a huge step backwards.”

As Manjit studied, he learned how Indian classical music was different from Western classical music and also how it was similar.

“Learning both sides really shaped me. I learned how to become a hybrid music teacher.”

While Manjit continued to learn and perform both in New Zealand and internationally, it was

“I wasn't just teaching them how to create music, like my classes in India... My students were also learning about their culture ... and what it means to be Indian.”

– **Manjit Singh, School of Music**

an opportunity to teach tabla at Botany Secondary College that prompted him to complete his postgraduate studies in music.

“At my college course, I taught many students. What surprised me was that they wanted to learn even though the course had no formal NCEA credits attached.

“One of the Chinese students I taught at Botany followed me to my music school. He started learning tabla because he liked Indian food and loved music. Today, he's a fabulous tabla player and famous within the Indian community in Aotearoa. Gurudwaras across the country invite him to come and play for them.”

It became Manjit's dream to create an Indian music curriculum for NCEA and that became the basis of his masters research, developing a Model of Indian Music Studies for New Zealand Classrooms.

Manjit graduated with his masters in September and is now a professional teaching fellow in the School of Music. His next mission is to work with NZQA to implement his research so that Indian Music can be introduced as an NCEA paper in secondary schools. While that may take time, Manjit continues to role model how tabla can be grooved across genres and musical styles. Some of the musicians he has worked with include jazz legends Nathan Haines and Jonathan Crayford, as well as hip-hop star Tom Scott with whom he performed live at the Vodafone Music Awards.

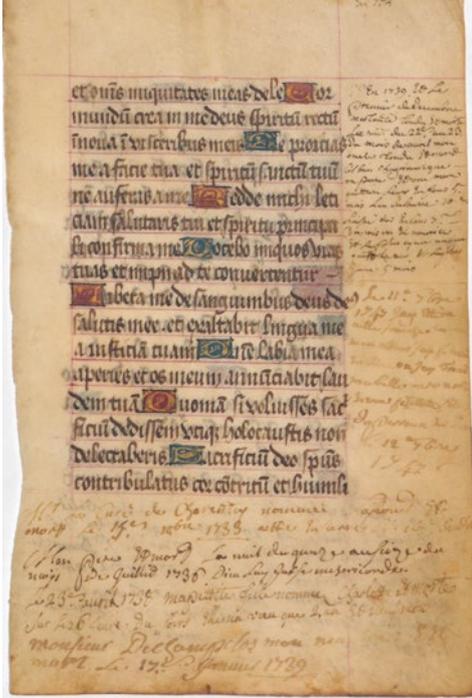
An important chapter in Manjit's journey to bring tabla to mainstream music education is the School of Music's new paper, Ragas of India.

“This paper is a culmination of my work in music education. Learning tabla's ragas and talas – musical beats – helps students with their composition and improvisation skills. It's a skill they can apply to all of their music.

“Ragas also opens up doors for other ethnic music. We can all benefit from a more diverse music classroom. After all, food, fashion and music are the platforms through which we change the culture around us.”

■ **Perzen Patel**

Manjit will perform at the upcoming Auckland Diwali Festival which runs 8-9 October at Aotea Square and Queen Street.



Fragment from Book of Hours, France, 15th century.

20 QUESTIONS...

To mark Special Collections' 20-year anniversary.

1. When/why was Special Collections set up?

It opened in February 2002 to provide a purpose-built home for manuscripts and archives, rare books and other significant published collections that had been housed in multiple locations.

2. What's the difference between Special Collections and Cultural Collections?

Special Collections is one of four repositories that are part of Cultural Collections in Te Tumu Herenga, Libraries and Learning Services. The others are the Archive of Māori and Pacific Sound, Media Services and the University's Art Collection.

3. Where is Special Collections material kept?

The published collections are mostly held in Te Herenga Mātauranga Whānui, General Library, as are some archival collections; some material is housed in other secure facilities.

4. What is needed for their preservation?

A secure environment with stable temperature and humidity levels, certain lighting conditions, pest control, conservation measures and careful handling by staff and clients.

5. How do people find out about what's held?

By searching the catalogues; through our work with students, academics, external researchers, library colleagues and others; as well as classes, exhibitions, talks, social media and conferences.

6. What is the oldest item in the collection?

A collection of medieval manuscript fragments from the 15th century, but some manuscript waste used in rare book bindings may prove to be older.

7. What's the most unusual thing?

A few choices there. Perhaps the solid fuel tablet. The lollipop? The whale vertebra?

8. What's the rarest thing?

Hard to say. Much of the archival material is unique, so not available elsewhere, while print variants, bindings, provenance and other marks add to the rarity of books.

9. How many staff do you have?

Five. They're all in our welcoming corner of the General Library ground floor.

10. What stories can the collections tell us about this University?

Countless stories, including about the social, academic, and cultural life of students and staff over the University's nearly 140-year history.

11. How do you obtain items?

The collections have been amassed since 1883 through purchase, donation, bequest and transfer. We still acquire material, particularly that relating to Aotearoa and the Pacific, and the University.

12. Have you ever been confounded by an item's provenance?

Yes, but usually only items deposited many decades ago because contemporary practices discourage acquiring material with uncertain provenance.

13. Tell us about your Twenty at 20 series; what's the idea behind that?

We wanted to share our thrill of coming across unexpected or interesting items and to highlight the breadth of the collections.

14. In what ways are the collections used?

Academics use them for teaching and research, students for assignments and theses, external researchers investigating countless subjects; also in publications, websites and exhibitions.

15. What do people ask to see the most?

The oldest item.

16. When something is digitised, do you still preserve the original for people to access?

Yes, our job is to preserve material and digitisation doesn't affect that. If an item is very fragile, we may sometimes limit access to the original after digitisation to prevent further damage.

17. With the country still at Orange, how can people see what's in Special Collections?

By appointment in our Reading Room or by booking a virtual session.

18. What's changed about the mission and practice of Special Collections?

Our mission is essentially unchanged – to develop, look after and provide access to the collections. Our methods have changed. For example, clients can search our online archives management system. We also hold virtual consultations using Zoom and a visualiser.

19. If you could add one thing to the collection, what would it be?

We have collection development policies that determine which areas we strengthen or diversify into. Unfortunately, that means sometimes declining wonderful items offered as donations.

20. Team, please tell us your favourite thing.

Katherine Pawley, archivist: I love the timelessness of things, such as an 1896 letter from a student to a professor explaining he only had the 1893 Calendar and thought the 'University did not alter things' so read the wrong text for an exam.

Sarah Cox, archivist: I'm intrigued by the handmade 'house books' created by architect James Walter Chapman-Taylor for his clients which document the ideologies and construction of the finished homes.

Ian Brailsford, assistant: I love browsing the General Election ephemera – mostly leaflets that were put in people's mailboxes. The collection, more than a century's worth so far, contains the great and the good (and occasionally notorious) aspiring politicians and political parties.

Nigel Bond, team leader: From the Twenty at 20 series, it's a 15th-century *Book of Hours* fragment from France. The text stems from Psalm 51, which features in the *Office of the Dead*. The handwritten marginal notes record the deaths of several people in the 1700s.

Jo Birks, adviser: An 1857 book of cottage, villa and country house designs that is filled with sketches and decorative lettering, because I'm interested in how readers marked their books.



Milled puriri logs arriving on site of C. A. Wilkinson's new Chapman-Taylor home in Taranaki, circa 1930.

MĀRAMATANGA

THINKING ABOUT TE REO MĀORI

*Whiua ki te ao
Whiua ki te rangi
Whiua ki ngā iwi katoa
Kaua rawatia e tukua e
Kia memeha e*

These words are extracted from *Whakarongo*, a waiata-ā-ringa by Ngāti Porou composer Ngoi Pēwhairangi, advocating the usage, promotion and wide dispersal of te reo Māori.

Many Māori and Pākehā have decided to embark on a journey for Aotearoa New Zealand to become a te reo Māori-speaking nation. It's a noble endeavour but I think we can agree that, although we have come so far, we still have so far to go. Perhaps it is timely for us to take a breath and consider some of the complexities arising with regards to how Māori and Pākehā can progress our nation's aspirations.

I am an advocate for Pākehā to support Māori to be Māori. Not Māori supporting Pākehā to be Māori. The distinction is important. When I voice this statement, people often get taken aback. To some it comes across as quite a separatist statement, but it's actually the opposite. It represents the absolute, selfless support of Pākehā to Māori.

Let me explain. We can get a bit comfortable with espousing the idea that Aotearoa New Zealand is a bicultural society. It leads us, as citizens, to take for granted and assume that our two cultures exist as equal independents. The misconception risks masking the reality that, for the most part, Māori continue to live within the parameters of mainstream society.

To break this idea down further, we could think of New Zealand in three components. Pākehā society, Māori society and the meeting space in between. But a healthy meeting space requires both parties to be independently empowered.

The promotion and consumption of te reo Māori provides an opportunity to highlight our partnership flaws and strengths. I like to use the metaphor of a hākari, the elaborate Māori feast, to prompt thought-provoking questions on te reo consumption but, more importantly, guide our behaviours and etiquette toward each other. At this hākari, the culturally savvy and te reo experts have grown, prepared and laid out all of our best delicacies – including pāua, kōura, kina, tio, kutai. It's all accompanied by waiata, guitars, witty company and the all-embracing manaakitanga that Māori will wrap you in.

But the hākari has limitations. The pool of experts is limited. There is only so much food they can prepare and hospitality they can give.



Dr Kiri Dell: te reo Māori revitalisation is more complicated than Pākehā may think.

“The promotion and consumption of te reo Māori provides an opportunity to highlight our partnership flaws and strengths.”

– Dr Kiri Dell, Ngāti Porou, senior lecturer, School of Business

The seats at the table are limited. Who should consume the food on that table first? Who should be nourished?

The statement, ‘I advocate for Pākehā to support Māori to be Māori’, asks for Pākehā to keep opening up space for Māori, especially the disenfranchised, to take seats at the hākari table. The beauty of Pākehā who place themselves in a position of supporting Māori to be Māori, indirectly creates a bicultural relationship at much deeper and meaningful level with Māori. Why? Because it requires Pākehā to listen attentively and act responsively and to engage in a constant, genuine uncovering of Māori needs, realities and desires.

In other words, Pākehā intimately come to know the plight, dilemma and predicaments of Māori and, via those interactions, become immersed in the reality of te ao Māori.

Truly advocating for Māori is far more complex than the uptake of a te reo class. Te reo consumption is one part of our nation's journey to become a Māori language-speaking nation.

With September being Māori Language Week (13-19 September) and the whole month focused on greater use of te reo Māori by all New Zealanders, it pays to remember this sobering fact: fewer than 20 percent of Māori can speak te reo confidently.

I am hoping to embark on a research project that includes shining a light on why it's important to put Māori first if the nation is to make progress in strengthening te reo Māori.

While it's admirable for Pākehā to learn Māori, let's bear in mind that Pākehā privilege can be a psychological trigger for Māori who feel marginalised by revitalisation efforts. Some perceive Pākehā as having easier access to the

experts who can teach them to speak and use te reo Māori.

But it is a Māori birth right to know te reo Māori for claims on land, authority to act on whānau, hapū and iwi issues, and for rights regarding marae politics. The language is a taonga that was taken away through colonisation.

This is not to criticise te reo Māori revitalisation efforts, but to acknowledge that there could be an impact on Māori well-being if there is inequitable access.

The challenge to revitalise straddles two dimensions. One acknowledges iwi Māori as kaitiaki. Its goal is for Māori to lead their own revitalisation efforts within their own communities.

The other promotes the mainstreaming of te reo Māori, which increases Pākehā consumption of, and appetite for, the language, using resources and expertise that could be used for Māori.

Mainstreaming of te reo must not supersede or overtake Māori efforts to revitalise the language in their own communities, nor create a competing agenda at the expense of prioritising Māori needs. Maintaining Māori well-being during the transition to a te reo Māori-speaking country is critical for this nation's positive social transformation and smooth bicultural evolution.

■ Dr Kiri Dell is a senior lecturer in management and international business at Waipapa Taumata Rau Auckland Business School and director of the Postgraduate Diploma in Māori Business Development.

The views in this article reflect personal opinion and are not necessarily those of the University of Auckland.