

Nomination for Associate Professor Tracey McIntosh

**Disciplinary Area of Sociology
Faculty of Arts
The University of Auckland**

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Tertiary Teaching Excellence Awards

Kaupapa Māori Category



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Mihimihi

Ko te Tāhu o Hau-ki-taha te maunga

Ko Ōtenuku te pa

Ko Oruakorau te awa

Ko Te Poho o Tahatu-o-te ao te whare tipuna

Ko Tamataueanga te wharakai

Ko Ngāti Kōūra te hapū

Ko Tūhoe te iwi

Ko Eric McIntosh tōku matua tane

Ko Lorna McIntosh tōku whaea

Ko Tracey McIntosh tōku ingoa

Teaching as transformation

*Whāia te mātauranga hei orange mō koutou
Seek after learning for the sake of your well-being*

All teaching must be transformative in intent. I draw on Patti Lather's (1991) concept of catalytic validity in both my teaching and research. Catalytic validity is the degree to which teaching or research moves participants to better understand the world and their place in it. By shaping and delivering teaching in this way, students can conceive of ways of transforming that world and their condition.

My practice is based on the principles of āta and manaakitanga in a student-centred environment. Āta speaks of the need to grow and nurture relationships, manaakitanga to ensuring that generosity, care, respect and support are fundamental to all teaching practices. It also signals the need to recognise that regardless of whether we are teachers or students – we collectively remain life-long learners.

The need to sustain meaningful relationships where knowledge can be generated and shared is critical if we are to create the conditions for long-term positive change at the whānau, community and national level. The need to see each other as co-learners similarly tasked in generating new knowledge demands a mutual engagement in the learning process. From a Māori perspective doing well educationally, economically and socially is intrinsically linked to being well physically, culturally

and spiritually. Moreover, in settler societies such as New Zealand, teaching and research can be conceptualised and actualised as a tool for decolonisation and Māori advancement.

Overall, I strive to embody a teaching practice that demonstrates a strong critical engagement with social issues, which looks seriously at relationships of power and the social implications of such relationships, that is attentive to tikanga and ethics and which seeks to support endeavours that redistribute the benefits of tertiary education.

I am a Tūhoe woman who grew up in South Auckland. Entering the university as a mature student I recognise my responsibility to Māori learners, particularly those who have entered the academy by non-traditional pathways. As such I work to support both individual and collective aspirations. I also recognise my responsibility to our Treaty partners and tauwiwi to deepen mutual understandings of each other in order to forge collective positive futures.

As a Māori academic deeply immersed in the Māori tertiary research environment I want to ensure that my teaching serves Māori educational aspirations. My teaching, research, public and community academic roles are not simply aspects of my intellectual life but are all elements of our professional, personal and collective life. I acknowledge the privilege of having an education and the obligations to ensure that the benefits of an education should accrue to the collective. This is manifested in a commitment to teach inside and outside my institution.



New worlds, tentative beginnings



I entered university relatively late but my teaching career started much earlier. I went from Papakura, South Auckland to Paris at 18. I did not speak French and found myself there due to a series of opportunities: from a waitress at Auckland International Airport to a teacher of English of adults in the Champs Elysées. Totally unprepared for teaching with no experience, qualifications or even a nascent

pedagogy, I based my teaching, such as it was, on relationships, identity and place. My ability to teach the finer points of grammar was at best limited. However, I was able to draw on Kaupapa Māori to give me a conceptual framework to make connections to my students and to ground me in a foreign environment. I knew where I was from, and this allowed me to recognise the role of identity in teaching.

If education is the steering of learning towards desirable ends, we must ask, who determines them? Whose perspectives dominate? Education can reproduce the social order or transform it. My teaching aspires to the latter. Offering alternative viewpoints opens up the possibility to rethink one's self and one's place in the world. This is reflexive practice. Everyone has the possibility to be changed in this exchange.

From France I went for a number of years to central Africa, teaching in Burundi in secondary schools and with adult learners on an alternative energy project. My greatest learning during this period was the way that colonisation shaped the educational experience. Time spent in both Burundi and Rwanda showed me a different form of colonisation, one that was to lead to lethal consequences and one that made me determined on my return to New Zealand to understand our own form of colonisation better and to seek a more formal education.

I first started teaching at the University of Auckland in 1992 as a graduate student, as an assistant lecturer and Māori liaison for the Sociology department. My teaching practice was greatly influenced by the fact that I was situated in a strong teaching department and that I was privileged to have been mentored by Professor Cluny MacPherson whose commitment to Māori and Pacific learning

was foremost in his work. My initial focus was Stage 1 teaching, taking Māori tutorials for all of the Stage 1 classes.

This was a new approach for an Arts subject. In the early 1990s the majority of Māori students were mature and second-chance learners. I held workshops on demystifying European social theory in which Kaupapa Māori was presented as both theory and practice. Tutorials operated as wānanga. Work was done collectively. For the large Stage 1 paper our rōpū of Stage 1 tutorial students gave the Treaty of Waitangi lecture to the entire class. They also completed one component of assessment as a group assignment. Again, this was a novel approach to both lecturing and assessment in the department. The best indicator of its success is that a number of students from this period have gone on to careers in Māori education.

In 1996 after completing my Master's degree and enrolling in a PhD I was appointed lecturer in Sociology at the University of the South Pacific. I had the opportunity to work in classroom settings that were culturally and linguistically diverse, to teach social theory (and particularly Marxism) in places that did not have an industrial landscape, and to travel to the partner states and to give tutorials in non-classroom settings. This meant I was able to witness the reach of education as a tool of development and of meeting Pacific peoples' aspirations of self-determination. It also made clear to me that as peoples of the Pacific we can be teachers of the world.

While I enjoy all aspects of academic life, and since 2007 have increasingly contributed to the Māori research environment, teaching remains my greatest satisfaction.



My university teaching

He iwi ke, koutou, he iwi ke mātou, engari i tenei wa, tatou, tatou e

You are different, we are different, but we can work together

I teach the sociology of death and dying, incarceration, state crime, and Indigenous peoples and the criminal justice system. All are important subject areas in our discipline. They also have real salience to Māori given our poorer health indicators, engagement with the criminal justice system and, as a colonised people, our relationships with the state. These areas all align with my research and work in the field. My research life is embedded in Māori research practice. This informs all of my teaching. I am therefore able to teach from both an evidence and experiential base *as a Māori woman*.

My university career has mostly been devoted to large-class teaching. Each year I teach over 500 students across three courses which I have designed. This is a both a great privilege and a great opportunity, which I take very seriously. The majority of these students are not Māori. While I teach *for* Māori rather than *on* Māori I am cognisant of my role to create the conditions for a greater understanding, appreciation and engagement with issues of Māori concern. They are also issues of national concern.

I am informed by the Principles of Te Tiriti o Waitangi in responding to Treaty partners and other tauwiwi. The normalisation of Māori kawa into mainstream settings affirms Māori identity for Māori, and introduces concepts to non-Māori in a way that is inclusive and which allows them to see the potential for meaningful relationships. I therefore embed this in my teaching practice. Every lecture starts with a mihi to the class that welcomes us all as learners and reinforces the contribution that Māori concepts have to learning.

Working to allow students to see themselves as Treaty partners is not without its challenges. It requires that students acknowledge and critically engage with the historical and contemporary implications of the systemic alienation of land, resources and power that Māori have experienced in colonial and neo-colonial processes. It also requires them to look at the way both privilege and disadvantage is reproduced in New Zealand society. However, recognising there is benefit in de-centring current power paradigms and drawing on multiple knowledge traditions can alert the student to the fact that they can be agents of transformative change, and can contribute to a New Zealand based on social justice principles and mauri ora.

Teaching death and dying

Tihei Mauri Ora

In designing the course *Last Call: The Sociology of Death and Dying* I wanted students to be able to appreciate how studying death demands cross-disciplinary approaches and can be a frame for examining all elements of the social world.

The opportunity to reflect on Māori attitudes both historical and contemporary allows students to gain real insight into mātauranga Māori. A focus on death attitudes always demands reflection on life principles. The course is designed so that students can demonstrate an understanding of how social location – ethnicity, class, gender, age – may determine the type of death we are likely to experience. It also means a strong appreciation is formed of the way that certain cultures, such as Māori, have been able to reaffirm their cultural values through death rituals.

The course is popular, routinely attracting around 200 students. Despite being a large course delivered in a large lecture theatre, sensitive interaction is a key component. The students in this course come from a range of different religious backgrounds. I teach in a narrative style, and when I use examples to illustrate a point I am conscious not to do so in a way that is ‘othering’, or positioning one viewpoint as the norm against which others are to be compared.

While death is considered a tapu subject which people prefer not to talk about, my finding has been once an environment is created where it can be discussed securely and respectfully there is a real enthusiasm to delve into its complexities. This environment is established by creating a sense of whānau within the classroom setting. The use of mihi at the beginning of classes, drawing on familial and personal experiences to illustrate a point and self-deprecating humour are all ways of establishing connections in large class settings.

The lecturer is giving lectures on a very difficult topic but by incorporating a mix of theory, history, and personal experience as well as measured humour she allows students to not only relax and take on ideas and concepts but to also enjoy learning about death.

SOCIOL 220, 2010

I have so much appreciated your ability to teach what could be a morbid topic so professionally, spiritually and engagingly. It has made me think more about sociology papers and has certainly reinforced my desire to help others learn about topics that are socially less acceptable to discuss.

SOCIOL 220, 2013

The way Tracey related to the topic personally and demonstrated that through personal stories made it easier to relate to and to comprehend when it came to the more difficult topics.

SOCIOL 220, 2010

Relating lecture material to 'lived' experiences [was most helpful for my learning].

SOCIOL 220, 2010

The course content can be challenging to the student and, even after 17 years, it remains a challenge to teach. This responsibility is not taken lightly. A significant number each year take this course because they face or have faced personal issues in relation to death. Issues around suicide, the loss of significant others at a vulnerable period in their lives, and other matters motivate students to study this in an attempt to examine in depth an area that has often caused them personal pain and anxiety. I am mindful of this in terms of content and course delivery. I broach these issues from the first lecture and give students a number of avenues to discuss issues with me, referring them on to other services as appropriate. I put all lecture materials online at least two days in advance of class and encourage students to review them beforehand. This provides students an opportunity to discuss with me any issues they may have and how we will navigate them. I record all of my lectures which, in addition to providing a tool for revision, gives students the option of engaging with any topic that they find personally affecting outside of a large class setting.

Tracey's kindness and warmth has made this paper a most fascinating and emotional ride.

SOCIOL 220, 2012

Tracey was sensitive, knowledgeable and the lectures were well designed.

SOCIOL 220, 2010

The role of manaakitanga is clear in a course such as this. From the outset there is a need to create a learning environment that is culturally safe and imbued with compassion, and that recognises the intellectual and spiritual needs of the students. Again, the first encounter is so important in demonstrating a care for students by both word and action. The death course is a life affirming course that seeks to fully understand what it means to be human. Student feedback notes that not only is it intellectually stimulating but that it is seen as a life-altering course: they see themselves differently at the end. The experience can be transformative.

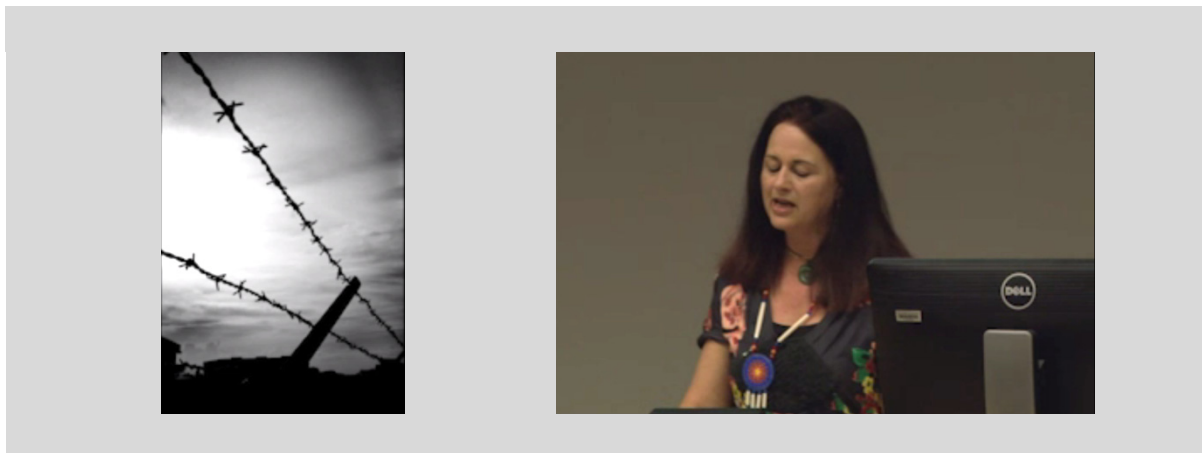
What I really would like to say is thank you so much for making my journey through university so thought provoking and life changing. I am not the person who entered UoA in 2009. I think I thought that I knew everything. It has been a challenging but very rewarding journey and I wish that more mature students could enter university.

SOCIOL 220, 2015

Teaching Criminology from an Indigenous perspective

Ko ia kāhore nei i rapu
Who does not seek will not find

The stage three course *Doing Time: Incarceration and Punishment*, which is part of the Sociology and Criminology majors, has well over 200 students enrolled each year. It is directly informed by my research, which focuses on incarceration, particularly of Māori women. As I work in prisons and in hard-to-reach communities I am able to bring experience, perspective and culturally informed options into the classroom.



In my opening lecture in this course I argue that the statistic that Māori make up over 50 per cent of the total prison population is one of the best known social statistics in New Zealand. It is so often repeated and decontextualized that many New Zealanders, my students included, tend to see it as a natural fact rather than as a social product. The course presents perceptual and intellectual challenges for both Māori and Pakeha students.

I find that students often arrive at stage 3 level of study having had Māori presented to them largely in the context of negative social indicators. The naturalisation of such statistics often compromises their ability to see the structural forces in play that produce such an effect. While they can cite poverty, unemployment and other root causes, they often assume that these are normal and unchangeable. My teaching practice in this course is to present Māori statistics from a Māori perspective. I challenge students to ask questions of the statistics used to inform policies, using examples such as the recent gang intervention strategy. If the crime rate has been falling over the past 30 years in a sustained way, how might we explain an increase in incarceration rates? Should we expect to see a corresponding fall? This class discussion might then lead us to consider other

factors, such as remand policy. Through this approach, I seek to demonstrate the way that the representation of Māori statistics as normal and unchangeable shapes – and limits – responses at the policy, societal and personal levels.

Very engaging and her knowledge on this course seems limitless.

SOCIOL 337, 2010

Māori students can find sitting in class after class where they are portrayed through the lens of negative social indicators, creates a demoralising and stigmatising learning experience. The act of deconstructing these perspectives and having a Māori academic drawing on evidence in an authoritative and compelling manner is esteeming. Māori students enjoy learning about workable innovative solutions, and ways of learning that legitimise their own contributions. They find it refreshing to be part of potential solutions instead of perpetually cast as part of the problem.

You have lit the pathway for many of us to follow because of the work that you have done. If there is ever going to be solution to our burgeoning growth of Māori in prisons I believe you will be at the forefront of that discovery. You are an inspiration.

SOCIOL 337, 2013

Tracey's experiences within the prison system are a great way to provide examples from within a New Zealand context.

SOCIOL 337, 2013



As a settler state New Zealand has a colonial past that it must constantly confront. Māori research and teaching is well-placed to critically engage and respond to issues that pertain to both the reproduction of privilege and the reproduction of disadvantage, particularly as they relate to Māori. Māori teachers and non-Indigenous allied teachers and researchers, perhaps more than others, bear a special responsibility to attend to these issues and to write them into their work rather than write them out. Recognising and dealing with difference both *within* and outside of our communities is important. There is a need to interrogate and complicate insider/outsider dichotomies. Certain courses provide teaching moments that can allow new ways of thinking about established topics. CRIM 302 *Criminology: The Indigenous and the Global* is such a course.

I played a lead role in developing both the undergraduate and postgraduate major in Criminology that was introduced in 2007 and 2009 respectively. My strongest contribution is the development of CRIM 302 and the teaching of an Indigenous Criminology within the programme. This focus makes a genuine claim to global distinctiveness. This is not teaching *on* Indigenous peoples but a course that is steeped *in* Indigenous worldviews, critique, methodology, theory, research and practice. I have designed this course so that the content is foregrounded by global Indigenous theorists and research. The positioning of the content is strengthened by it being taught by an Indigenous person. It is a core course for the Criminology major.

The over-representation of Indigenous peoples, including Māori, in the criminal justice system in settler states is well known. It is frequently studied. The point of difference in this course is that it takes state crime and state violence enacted against Indigenous peoples as its starting point to allow a rethinking of the traditional role of Criminology and the way Indigenous peoples are situated vis-à-vis the state.

This course is challenging to all students, and particularly to non-Māori students many of whom are unused to having Indigenous theory, concepts and methodologies challenge what they may have always accepted as unassailable truths. It can be confronting and disorienting to have one's privileges unmasked or to see the personal failings of others revealed as the outcomes of structural racism. Here the issue of power (and the challenge to everyday power relations) comes to the fore once more.

A safe teaching space is created for all by exercising the sociological imagination: students are reminded that we are talking about social arrangements and systems. The course was designed to assist students to unpack mainstream assumptions by providing evidence-informed Indigenous perspectives. If we want our students to contribute to solution making they must have the opportunity to develop the critical perspectives to do so.

It is imperative that this course is delivered by upholding Māori values of whakauete (respect), whanaugatanga, (belonging), mohiotanga (sharing of information) and māramatanga (understanding), while engaging students from all backgrounds. The exercising of manaakitanga in the classroom is demonstrated by a spirit of generosity, ethicality and criticality. In the classroom multiple points of view are welcomed, the focus is on issues rather than individuals, criticisms are based on the evidence available and best-practice solutions actively sought.

Thoroughly enjoyed this course – this has changed and opened my world.

CRIM 302, 2012

Great critical reflection.

CRIM 302, 2012

Glad to see the course material coming forward into forums for discussion.

CRIM 302, 2010

Approachable and engaged.

CRIM 302, 2010

Tracey's ability to be put on the spot with a range of questions about the course and always provide a well informed and easy to understand response [was most helpful for my learning].

CRIM 302, 2010

I have been really impressed with the level of communication that Tracey provides. Always promptly replying to emails and answering any questions in a very constructive way.

CRIM 302, 2011

Reflecting on my teaching

I evaluate my courses regularly, read the evaluation reports (and open-ended comments) carefully, and make adjustments to the courses I teach in response. For example, in light of student comments requesting feedback on their learning progress earlier in the course, I reordered the assessment in SOCIOL 220 so that the piece of work which provided the most formative feedback (the research essay) came first. To provide students with the necessary support to complete this work at an earlier stage in the course, I adjusted the focus of tutorial sessions.

	SOCIOL 220			SOCIOL 337		CRIM 302
	2008	2010	2012	2010	2013	2011
Responses/enrolled	99/225	151/301	150/286	65/149	84/224	33/108
Percentage of students who agree or strongly agree						
The lecturer was well prepared for the lectures	100	100	97	95	100	97
The objectives of the lectures were clearly explained	83	95	90	83	100	85
The lecturer stimulated my interest in the subject	97	90	85	89	79	70
The lecturer used educational technologies (e.g. e-lectern, CECIL, audio-visual clips) in ways that supported my learning	N/A	80	84	89	99	88
The lecturer responded to students' questions in a constructive way	87	83	75	92	89	73
Overall, the lecturer was an effective teacher	100	95	92	92	93	85

When marking assessment, I maintain an awareness of the uniqueness of each cohort. Marking student coursework provides an opportunity to gauge the appropriateness of the assessment while the class is being taught: have I adequately communicated key ideas, what are the levels of student comprehension, are assessments too challenging or not challenging enough? Although a significant undertaking, marking every exam in a large class also demonstrates a respect for the student's work.

Rangatiratanga: A Kaimahi model

I call my leadership approach a Kaimahi model. This is a worker model of leadership. It recognises that one can lead as part of a contributing collective, sometimes from the front and sometimes alongside others. This approach seeks to facilitate work towards collectively-determined positive outcomes. It recognises that the qualities of rangatiratanga can be found within the collective and do not need to be always invested in a single individual. It is through the shared principles and values of the collective that we remain strong. This principle of kotahitanga acknowledges the contributions and commitment of many to advance and secure positive change for Māori and the nation.

Throughout my career I have had many opportunities to progress mātauranga Māori and Māori advancement. The following initiatives demonstrate the kaimahi model in action and provide evidence of some of my different forms of leadership in the education sector.

Supporting access to tertiary education

Targeted Admission Scheme (TAS)

When the University signalled its move to limited entry for all faculties in 2009 I became a member of the University TAS working group to develop the policy that would inform the shift. Māori staff members were concerned about the policy's implications for Māori: could it compromise the University's obligations under the Treaty of Waitangi? Members sought to ensure that Māori educational aspirations would not be impeded. Our policy ensured that, even if they did not meet the NCEA rank score requirement, Māori who had met the UE requirements for admission could be admitted through the TAS scheme. The scheme guarantees an entry route for Māori students and links them to academic, cultural and pastoral support to improve their chances of academic success.

I oversaw the implementation of the TAS scheme with the Faculty of Arts. As a member of the Faculty of Arts TAS committee I reviewed every application for admission that meets literacy and numeracy requirements but falls below the rank score. This was a comprehensive assessment based on life-learning and other elements that were seen as indicators for success.

Chancellor's Academic Top Scholars Awards for Māori and Pacific Students

Between 2005-2012 I chaired the joint Māori and Pacific assessment panels and led the Māori assessment panel in awarding 40 (rising to 44) full undergraduate scholarships to Māori and Pacific school leavers. They were assessed on criteria related to academic achievement, cultural engagement, leadership qualities and all-round participation.

Supporting retention and success

Tuākana Programme

As Deputy Pro Vice-Chancellor Equity (2005 -2009) I co-led a review of Māori and Pacific recruitment, retention and achievement strategies and was instrumental in launching the Tuākana programme (which had first been successfully established by Professor Michael Walker in the Faculty of Science) across all the faculties.

I worked with colleagues to design, implement and monitor the Tuākana Arts programme in the Faculty of Arts. This tuākana-teina mentoring model has over 50 Tuākana mentors supporting academic success across our programmes. I was also instrumental in introducing the Tuākana Leadership Programme (TLP), an innovative programme which identifies students who have the potential to lead in their communities and enter into postgraduate studies. I wrote the proposal that was successful in securing funding from an independent donor to support TLP for two years.

Equity in the Faculty of Arts

As Associate Dean (Equity) in the Faculty of Arts (2003-2007) I focused on improving Māori and Pacific achievement. I led the move to embed equity into the fabric of the Faculty, sharing best practice models and consolidating gains. I helped secure two new full-time Māori and Pacific appointments charged with achievement in the Faculty. The first two appointed to these roles were Carmel Sepuloni (now a Member of Parliament) and Leighton Robb (now a deputy principle of a rural school). I managed these roles, overseeing their design, implementation and monitoring. Involvement in this initiative inspired Carmel and Leighton to take on further leadership roles to serve their communities. For Carmel, it meant that she became involved first in community ventures and local government, focused on education opportunities for under-served communities, then to participate in central government politics where tertiary education has been one of her portfolios. For Leighton, it meant going back to study, first in full immersion Māori medium teacher training and then completing his Bachelor of Education going out to teach in schools with high Pacific and Māori rolls.

Achievement at higher levels

I am the co-director of Ngā Pae o te Māramatanga (NPM). One focus of NPM is in addressing disparities in Māori participation and success in tertiary education and research training. An initial goal was to attain 500 Māori PhDs (completed and enrolled), and to foster successful participation in doctoral programmes. That success has been mirrored in NPM's National Māori postgraduate programme MAI Te Kupenga which has over 700 currently enrolled students. I have played a variety of roles here, including presenting at multiple MAI site meetings and the MAI doctoral writing retreats (which became the model for the successful Faculty of Arts Doctoral Writing Retreat).

Inside/out transformation in action

Mā tini, mā mano, ka rapa te whai
With collaboration, worlds can be conquered

For the last seven years I have voluntarily taught a weekly programme at Auckland Region Women's Corrections Facility at Wiri. I support women in their formal educational pursuits, but the most successful programme is my creative writing programme.

Given my teaching and research background I was approached to devise activities for two young women who were in the youth unit of the women's prison. Engagement levels were variable, but I did find a thirst for learning. This prompted me to consider different writing formats for the women to express themselves. More young women entered the youth unit and I expanded the programme. While my biggest groups remain in high security I meet in groups or in one-on-one sessions throughout the prison. Women who I met at 16 or 17 are now 22 and 23. We have developed a life-course relationship.

Of all the environments in which I teach, this is the most homogenous by ethnicity, background and life experience. With few exceptions, all have been effectively excluded from the compulsory education system by age 13. My greatest learnings have come from working with these young women. My research work in this sector has benefitted from their insights into the impact of marginalisation, the complex role that violence plays in their lives, and the inter-generational transfer of social inequalities.

For these women, questions are associated with interrogation and can close discussions rather than opening them up. I have adopted alternative classroom techniques, like the use of scenarios, images, popular music lyrics and poetry to stimulate debate about the issues at hand. These practices have been carried into my university classrooms.

In many ways we have become kaitiaki for each other. We hold each other's stories and histories. There is great strength in drawing on cultural concepts in navigating the environment. Karakia is an integral part of our working together. Whakapapa and connections are always traced. Hapū and iwi principles are identified and discussed. The mamae that sit within whanau and impacts across generations are recounted and responded to. The prison is not our place as Māori. That does not mean that we cannot be involved in mana-enhancing activities. Mana has been an enduring theme

of reflection given the context of their lives. Collectively, we have defined an important element of mana as being a sense of pride that can span generations rather than something that serves an immediate present.

Most women entering the prison have had limited educational achievement. It has been my privilege to be able to see the flourishing that occurs when our wāhine are supported. Three of the women who I support (who came into prison prior to their 18th birthdays) have enrolled and successfully completed courses at Massey University. One of the young women, given the length of time she will stay in prison, is likely to start and finish a BA degree. She has completed her first two courses. Her achievement is even more creditable given that she was excluded from school by 12 and that she draws from a deep, dark well of experience. None of the women have access to a computer. They have to really focus on a text-based approach. I take great pride in their academic achievements. Here the key has been engaging with them as learners rather than as prisoners, and more as people than as students. Through our engagements they have recognised the power of education for self-transformation and for societal change.

The creative writing course best demonstrates the women's potential. The quality of writing is often exceptional. With their permission I have read extracts of their work at conferences, community events and hui. The response to their work and insights is always powerful. Having heard some of the compositions I was approached by a donor to support the publication of a book of the women's work. Two of the young women inside are helping me edit it. One of the young women plays the role of te reo editor. When published, it will be a taonga to the other women.

With support and encouragement the women have the ability to contribute and participate in their whānau and communities. The value and strength of education is nowhere clearer to me. The obstacles remain very high indeed for these women, but we all have a responsibility to work for societal change so their potential and the potential of many others can be realised. This then will be a real expression of tino rangatiratanga.

Closing Comments: Teaching the Future

He Whakaakoranga Anamata

In closing, I would like to bring together the key themes that inform my teaching practices. Collectively, they speak to teaching content, context, and processes. They seek to empower, transform and engage. They are:

Research-driven teaching	engagement with the worlds I teach about, weaving together experience and evidence
Lifelong learning	the explicit acknowledgement of the strength that comes from the recognition that we are all on an educational journey
Teaching inside/out	a commitment to teaching across diverse social worlds and institutional settings. Teaching engagement with a variety of publics
The Kaimahi model	collective learning through distributed leadership, focusing on the processes of learners and learning
Student success	as a teacher and an educational leader I work to support student achievement, particularly Māori and other equity groups, consistently striving for equality of outcome. Here the role is to help redistribute the benefits of education
Teaching to transform	all students can be change agents. Education is one of the most powerful tools available to us. It can mitigate the effects of those who have had challenging backgrounds, it can open up new worlds and provide the means to create the conditions for positive change

The final thoughts are to the future. To capture the potential of all Māori means we must also attend to those who are presently in the margins and work alongside them to become active agents of their own change. Engaging Māori and their whanau in hard-to-reach communities is critical given that these whanau are likely to have a higher risk of inter-generational transfer of social inequalities. This is not a return to a deficit lens that further marginalises and embeds stereotypes of Māori. Rather, it is one which recognises the strengths and qualities that exist even under conditions of deprivation.

We should not expect solely cultural solutions to structural problems, but we know that solutions that take cultural expression and aspirations seriously are likely to succeed where initiatives that do not are likely to fail. These solutions apply not only to Māori but to non-Māori as well. Māori can teach Pākehā and others about Māori. Perhaps more tellingly, Māori can teach Pākehā and others about themselves too.

Teaching and research play a critical role in ensuring that New Zealand reaps the benefits of the demographic dividends of Māori, with their relatively youthful age structure. How we invest now will determine this country's collective well-being.



