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Ko te tangata (for the People): The Challenge of Indigenizing Libraries in Aotearoa

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ABSTRACT

Across the globe universities are reckoning with issues of diversity, equity and inclusion. In Aotearoa (New Zealand), conversations have centered around decolonization and indigenization to assist with diversifying the workforce, reducing inequities and building inclusive cultures. This article presents case studies from three libraries and their steps toward indigenization. While each is traversing a unique path, and at different stages, they share common themes. Te Tiriti o Waitangi (The Treaty of Waitangi) forms the basis of the work and sets the tone for reciprocal partnerships between Māori (indigenous peoples of Aotearoa) communities and the respective libraries. Themes of recruitment and retention of Māori staff, the commitment of senior leaders to indigenization and allyship, and the active promotion of te reo Māori (Māori language) and tikanga Māori (Māori convention, practice, protocols) are explored. Key lessons learned throughout each library's indigenization journey form the basis of a challenge to other leaders in how they might take action toward indigenization within their own institutions.

KEYWORDS

Indigenization;
decolonization; academic
libraries; te ao Māori;
recruitment

Introduction

CONZUL (Council of Aotearoa New Zealand University Libraries, 2022) is a collective of University Librarians who represent the eight university libraries in Aotearoa. This paper presents three case studies from CONZUL that illustrate how our libraries are responding to a unique Aotearoa context. That is, the impact of upholding a commitment to Te Tiriti o Waitangi. Signed on 6 February 1840, Te Tiriti enshrines a contractual partnership between Māori chiefs and the British Crown. It is impossible to work toward decolonization and indigenization in Aotearoa, without an understanding of Te Tiriti o Waitangi and the impact of colonization.

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Te Tiriti o Waitangi acknowledges and protects indigenous sovereignty over land, homes and taonga (treasures, anything prized) including knowledge. CONZUL have a collective commitment to uphold Te Tiriti: through partnership with tangata whenua (people of the land, Māori), to support Māori education and research. Te Tiriti o Waitangi, te ao Māori (the Māori world) concepts and values underpin indigenization work undertaken by CONZUL.

The case studies provide examples of different levels of maturity in the indigenization process. Te Wānanga Aronui o Tāmaki Makaurau/Auckland University of Technology (AUT), Waipapa Taumata Rau, University of Auckland and Te Whare Wānanga o Waikato, University of Waikato libraries share their experiences, some of the challenges and provide practical, helpful tips for others on this journey. In particular, the authors focus on what Lilley (2021) refers to as an indigenization process, an alternative to decolonization. Indigenization in this context, is a transformative process that aims to make services more representative of, and responsive to, indigenous education and research needs (Hoskins & Jones, 2022). The authors also lay down a wero (challenge) for other academic libraries in any jurisdiction to reframe decolonization as an indigenization process. As the whakataukī (proverb) from University of Waikato says, Ko te tangata (For the people), indigenization has the power to uplift and enhance the mana (dignity, power, influence, authority, status) of all those who share this work.

Shift from decolonization to indigenization

Decolonization of academic libraries, including acknowledging and addressing the harm done to indigenous peoples by our institutions, is something the higher education sector and the library profession have been grappling with for some time. In Aotearoa, academic libraries are embracing an alternative approach by a reframing of the process, from decolonization to indigenization. Dr. Moana Jackson and Puawai Cairns prefer indigenization over decolonization “... we tackled indigenization and were given a gift by Moana when he said that his preference as a term for indigenization was reMāorification. Their rationale being... ReMāorification was the promise of a created space where we, as the indigenous people, could determine the space, the content, the practice, according to our own autonomy and independence” (Cairns, 2020, para. 9).

Fortunately, library science research in this area is growing. Information management educators like Dr. Spencer Lilley of Victoria University Wellington are leaders in this discourse. Lilley agrees that indigenization is the way forward for libraries in Aotearoa. They state that “critical to the indigenization process is how “Indigenous constructs’ become part of the core structure of an institution or organization (Lilley, 2021, p. 306).”

The case studies that follow illustrate different approaches, contexts and stages of maturity in the indigenization process. They all demonstrate a willingness to, as the whakataukī says Mānuka takoto, kawea ake - to take up the challenge. It is a process that asks those who work in academic libraries to be open, reflective and willing to participate. Embracing indigenization is not a one-size fits all approach. It is highly contingent on several factors including context, readiness, framing, leadership, cultural capacity and safety. To international readers, all three case studies may present as “mature” in their progress toward indigenization; within the context of Aotearoa, and the standards and aspirations that we work toward, we see each of the case studies as at different stages of development. This is due to both the length of time they have been on this journey, the context and support of their parent organization and how they may (or may not) be starting to measure success.

Case study 1 – Te Wānanga Aronui o Tāmaki Makaurau/Auckland University of Technology

Te Mātāpuna Library & Learning Services, Auckland University of Technology, Tāmaki Makaurau (Auckland, Aotearoa).

Context

Te Wānanga Aronui o Tāmaki Makaurau (AUT) is a mid-sized urban university in the central business district of Auckland. It has a diverse student cohort and staff profile. The vision at the heart of the AUT Student Success Plan called *Ki uta ki tai 2025*, is that everyone with academic potential can flourish. Te Tiriti o Waitangi underpins this vision, as one of the four articles of Te Tiriti is *ōreitanga* (equity). The library is exploring how to meaningfully contribute to this kaupapa (purpose) and align its own strategy, planning and activity to support this work.

Te Mātāpuna Library and Learning services is on an indigenization journey. With the arrival of the current University Librarian, Kim Tairi in 2016, the library extensively through the work of the Library Māori Engagement Group (LMEG) began a renewed effort to indigenize. Part of this process has been Tairi’s own reMāorification process. She is the first, and currently only, indigenous University Librarian in Aotearoa. Indigenization is a kaupapa (topic, purpose) that is respected and practised in her personal and professional life.

Steps taken in the Te Mātāpuna indigenization process so far include:

1. Strengthening the role of Library Māori Engagement Group (LMEG)

2. Being gifted with the name Te Mātāpuna in 2022 by the AUT Office of Māori advancement
3. Successful recruitment of a Kaiwhakamanawa (senior Māori library leadership role)
4. Contributing to a strategic university-wide Te Tiriti o of Waitangi framework
5. Building an understanding of Te Tiriti o Waitangi, personal decolonization and indigenization

The role of Library Māori Engagement Group (LMEG)

CONZUL's strategic kete (basket) talks about partnership with tangata whenua to support Māori education and research. Te Mātāpuna is fortunate that 7% of its staff identify as Māori and they are the LMEG collective.

The group provides an indigenous lens for the library. The kaupapa of the rōpū (group) is articulated in its terms of reference which says: "Library Māori Engagement Group (LMEG), is a collective focused on raising engagement with mātauranga Māori (Māori knowledge), and knowledge of te ao Māori and te reo Māori (the Māori language) at AUT Library. LMEG supports the business of the Library Leadership Team and the University Directions to actively engage with our AUT Māori community." The kind of work this collective does includes: gifting te reo Māori names to services and projects; advice on strategy and planning; whakawhanaungatanga (relationship building); supporting events; workshops and training including traditional mihi (welcomes), karakia (traditional incantations) and waiata (song). It must be acknowledged that this work is on top of the members' day-to-day jobs. The library supports their contribution to this kaupapa but it is also careful not to burden indigenous staff with what Haar and Martin (2022) refer to as a/the cultural double shift, where Māori are expected to raise the cultural capacity of their organization without support.

In 2022, LMEG named the library's new teaching, learning and research framework, Te Pātaka. The name was chosen because pātaka are traditional storehouses on marae (Māori meeting grounds). Pātaka are often linked to libraries and museums, as libraries are storehouses of knowledge. The rōpū also offer workshops and events over the year, where library staff can learn more about mātauranga Māori; tikanga; te reo Māori, traditional crafts such as raranga (weaving) etc.

The most recent and biggest project driven by LMEG was the 2022 project to seek a new te reo Māori name for the library. Te reo names such as this are gifted and it is important that proper respect is given to the narrative and commitment that having such a name requires. The gift

of a name requires a genuine obligation to be responsive to and representative of Māori (Lilley, 2021). In te ao Māori we call this kind of reciprocity and balance—utu. Balance is maintained because the obligations between the library and Māori who gifted the name are maintained through the library upholding its obligations.

LMEG felt that the time was right to undertake such a project because of the progress made on indigenization work undertaken in the past, currently and in the future it warrants a name befitting this process. What is more, AUT was the only academic library in Aotearoa that did not have a Māori name.

The project took 12 months. It included extensive consultation to construct a meaningful, heartfelt narrative about what the library is and does for the AUT community. The rangatira (esteemed leaders) in the AUT Office of Māori needed the narrative, to be able to gift an appropriate name, that encapsulated these whakaaro (ideas, opinions, understanding, intention, thought).

Working collectively when timelines are tight can be a challenge. LMEG needed to build time into the naming project to ensure that everyone involved had time to contribute their whakaaro respectfully. They recognized that such an important undertaking cannot be rushed. When you are working with indigenous staff and asking them to provide a cultural perspective on top of other work, you need allow enough time for them to discuss their whakaaro with other Māori and their communities.

One of the most often cited frustrations of working collectively is the time needed to make decisions. In Māoridom, wānanga (deliberations, conferences, meetings) and hui (meetings) are used as opportunities to meet, deliberate, and consider everyone's whakaaro. To do this meaningfully and authentically, takes time, because everyone is given the opportunity to be heard. It also means that decisions made are more representative of the collective rather than a single representative making decisions on behalf of all.

Te Mātāpuna – The source

The name gifted to the library is Te Mātāpuna. It means source or well-spring. The name connects the library to the waterways in and around AUT. Each mātāpuna or campus library, is a fountain of knowledge for their campus - ki Waihorotia (at City), ki Manukau (at South) and ki Akoranga (at North). Te Mātāpuna also alludes to the faces (mata) of those present within the library, not only students, but of those who work in the library. The name also has its own whakapapa (genealogy). It links to the te reo Māori names of other departments, buildings, services and to affiliated Tāmaki Makaurau iwi (nations) and their stories. The library felt honored to be gifted such a beautiful name.

Recruitment of indigenous staff

To understand how to provide services that are representative of and responsive to indigenous staff and students, you need to employ indigenous staff at senior levels of your organization with enough authority and power to influence decision-making and affect change. Across Aotearoa, our academic libraries have taken up the challenge to recruit more Māori and Pasifika staff. In the following two case studies, fellow authors, Roberts, Huatahi, Blake and McDonald will also discuss the importance of recruitment at senior levels to change culture and drive the indigenization process. AUT (2023) has created a senior role to resource its indigenization work. The job title is Kaiwhakamanawa which means to instill confidence, inspire, and support. The main kaupapa of this role is to instill confidence in Te Mātāpuna staff to embed our Te Tiriti o Waitangi commitment through mana-enhancing practices (defined below) and support these practices.

The Kaiwhakamanawa position sits in the Office of the University Librarian, contributes to strategic planning, and leads the indigenization mahi (work) with support from the leadership team in Te Mātāpuna. When the library created this role, the aim was for it to mirror a similar role in another department and for them to work together on projects. However, in the end, this was not possible. Kris Wehipeihana a Māori hoa mahi (colleague) of Tairi who works in a cultural capacity building role, provided excellent advice—roles like this should never be created in isolation. *Never alone*—because it is a huge undertaking and can become a burden. This work is better shared with other Māori, with a collective. Fortunately, for the Kaiwhakamanawa, Te Mātāpuna has LMEG, the University Librarian and other indigenous staff in the broader university community for support. They are part of the AUT Māori whānau (family).

Understanding Te Titiri o Waitangi – Individual decolonization journey

To genuinely commit to and drive an indigenization process, every individual within the organization has a contribution to make. Tairi returned to Aotearoa after living overseas for 27 years. Her return required her to go on a personal Māorification journey. Although indigenous, she recognized that she needed to learn more about Te Tiriti o Waitangi, mātauranga Māori, tikanga and te reo Māori. A reconnection journey she is still on today.

To provide cultural safety for staff who are uplifting their cultural capacity and/or leading this process, it is vital that leadership of the university and the library are visible in their commitment to the process. They too need to be learning and using karakia, waiata and traditional practices. They need to be good allies, picking up the

mānuka (challenge) lain at their feet, to accept the challenges and give it their all.

It can be uncomfortable not knowing or understanding why this work is important in academic libraries and there will be naysayers. However, the benefits are multiple, including more authentic connection and inclusive processes. Anything to do with race and ethnicity can be tricky to navigate thus is it vital that the process is mana-enhancing.

McKeagg and Cuttriss (2022) define mana-enhancing practices as respectful interactions with all members of the university community, working in a collaborative partnership way at every opportunity. Thus, enabling a person's mana (dignity, power, influence, authority, status) to flourish. Library leaders must recognize that within your institutions, people will be at various stages of understanding, but everyone has a part to play.

Universities in Aotearoa all have strategy, policy, and resources in place that support honoring and enacting Te Tiriti o Waitangi. In July 2023, during Matariki (Māori New Year) AUT launched *Te Aronui*, its Te Tiriti o Waitangi framework. *Te Aronui* outlines the values, principles and strategic goals that will help AUT give life to Tiriti honoring actions (AUT, 2023). Te Mātāpuna Library and Learning Services is embracing the next stage of their indigenization journey underpinned by Te Aronui.

Case study 2 – Waipapa Taumata Rau/University of Auckland

Te Tumu Herenga, Libraries and Learning Services, University of Auckland, Tāmaki Makaurau (Auckland, Aotearoa New Zealand).

Context

Founded in 1883, the University of Auckland is New Zealand's largest university with over 40,000 students, nearly 10,000 of whom graduate annually. It is a research intensive, comprehensive university, ranked 85th in the QS World University Rankings (2022). Its vision is to “be internationally recognized for our unique contribution to fair, ethical and sustainable societies” and its Strategic Plan Taumata Teitei expresses fundamental principles that “reflect our foundational relationship with tangata whenua and our commitment to Te Tiriti.” 7% of students identify as Māori and 9% as Pasifika.

Te Tumu Herenga | Libraries and Learning Services is a large and complex service division, encompassing libraries, information commons, student and researcher advisory services, career development and employability services, and, from 2022, student hubs for answering student enquiries on campus and providing students with academic programme advice.

The team is large (230 FTE) and spread across multiple campuses and a large geographical area across Auckland and the north.

Vision and strategy—“Te Tiriti underpins everything we do”

In 2016 Sue Roberts, the new Director of Te Tumu Herenga, worked with staff and stakeholders to develop a Vision and Strategy for the service which was adopted in 2017 (running 2017–2021). As a particular outcome of staff feedback and input a bold and clear commitment was made to Te Tiriti o Waitangi being inherent in the culture and how kaimahi (staff) work. The aspiration then—and to this day—was to demonstrate the principle that Te Tiriti underpins all that we do. This has significant influence on how we work and partner, on our values, and on how we recruit, develop and support staff.

In 2017 few Universities had made this level of strategic commitment and the service was certainly going “out on a limb.” It is also fair to say that Te Tumu Herenga leadership and staff didn’t know what this meant in practice, but we would work together in partnership to figure it out in iterative, authentic and creative ways. This statement of commitment at that time was drawing a line in the sand and was both daunting and inspiring. It continues to be our focus and aspiration.

We outline below some of the steps we have taken on this journey; a journey which is ongoing, evolving, and one of learning, partnership and personal as well as professional discovery and transformation. This journey has deep roots, evidenced by the gifting of the name Te Tumu Herenga in the 1990s. Te Tumu Herenga means chief tethering post.

Beginnings—Decolonization, education, transformation programme

The Decolonization, Education, Transformation programme was designed as a series of activities to prepare Te Tumu Herenga staff to transform the way we think, feel and work as an organization that partners with Māori.

The decolonizing journey began with Te Pūmao Nation Building Seminar, a cultural conscientisation programme that critically examines the on-going impacts of colonization on Māori and provides participants with strategies and knowledge to create positive social change. Since the first course for Te Tumu Herenga was held in 2018, most people managers and staff in leadership roles have participated in this immersive programme. One of the key outcomes was better decision making within a mainstream organizational environment. The evidence of the change that has occurred is not necessarily in the decisions being made that are more favorable to Māori outcomes, but more in the conversations and discussions that result in those decisions.

To illustrate this point, encounters between Māori staff and our decision makers in the past had often been described by Māori saying they “don armor in preparation for battle.” Since the programme began, the freedom and safety for Māori to express ourselves in a manner that is more representative of our experiences has resulted from a deeper understanding by our Te Tiriti partners of the factors and influences that underpin those experiences. In other words, the perceived level of protection needed to engage in these discussions has lessened.

Alumni of Te Pūmao form Te Tiriti o Waitangi Action Rōpū to ensure the learnings and actions articulated in the seminars continue to evolve and manifest change in Te Tumu Herenga. A schedule of guest speakers and workshops that were also part of the initial programme design are now embedded in our staff development programme and new ideas for activities emerge as each new cohort of Te Pūmao come through.

Māori staff—Te Pou Rāhui

Te Pou Rāhui are kaimahi (staff) in Te Tumu Herenga who identify as Māori and have an active role in the organization in influencing strategic direction, particularly in advancing the needs of Māori. This intention was motivated by the visionary statement “Te Tiriti o Waitangi underpins all that we do.” Te Pou Rāhui met to discuss and critique this statement and determine what it meant for kaimahi Māori. More importantly, we saw the opportunity to realize the purpose of Te Pou Rāhui, to nurture and empower Māori students and staff in a whānau environment which is friendly to Māori cultural and personal values.

The discussion culminated in a Future Directions proposal presented to Te Tumu Herenga’s Lead Team in 2018 articulating recommendations across seven key areas of work:

1. Establishing a leadership role—Kaiārahi—to enable and enact authentic partnership. Te Pou Rāhui made apparent that the success of the proposal was dependent on this position being in place;
2. Establishing the role of Te Pou Rāhui as an advisory body to the Kaiārahi to support quality decision making;
3. Recognizing the tacit expectations of Māori staff and addressing the assumptions that Māori must be experts in all things Māori;
4. Recognize that Māori professional development needs are not adequately met by generic programmes on offer and that staff experiences as Māori differ from the mainstream;
5. Ensure Te Tiriti o Waitangi articles are embedded in workplace and work practice;

6. Recognize and value the relationships Māori have with other Māori, why this is important and how it contributes to the work we do as Māori;
7. Identify taonga (treasure, highly prized—for example these can be collections, artifacts or language) in the organization, as determined from a Māori worldview, so that decisions on their care and maintenance is managed appropriately and by the right people.

All recommendations were endorsed in full by the Lead Team and implemented by Te Pou Rāhui. Although the recommendations were clear, substantiated by lived experience, the decolonizing process undertaken by all members of the Lead Team provided a depth of understanding that made the decision to invest in this work easier. In 2022, Te Pou Rāhui was awarded the Vice Chancellor's Excellence Award for Enabling People in recognition of the achievements in Te Tumu Herenga.

Leadership and partnership

As outlined above, the leadership demonstrated by Te Tumu Herenga's Lead team and Te Pou Rāhui has been crucial to our Te Tiriti o Waitangi journey and our steps to decolonize and indigenize our organization, services and culture. All Lead team members “went first” in their own learning and in actively “learning out loud” in public. This was, and still is, a vulnerable place to be and a space that we continue to prioritize and invest in, as we share our own learnings with each other and with colleagues.

A significant step forward in partnership and co-governance was the introduction of the Kaiārahi leadership role in 2020. The recommendation from Te Pou Rāhui was made in 2018 and it took perseverance and persistence to bring this to fruition at a time when no service division had this type of role and we needed to both make a strategic case to University leadership and to reprioritise to find the funding. Key aspects of this strategic senior role are:

- To lead the development and execution of strategies for effective and enduring engagement with iwi, mana whenua and Māori communities;
- To work with the Director and Te Tumu Herenga | Libraries and Learning Services leadership team to develop and execute plans to achieve Māori student and staff equity goals;
- To play a key role with the Lead Team, and all staff, to enable the principle – Te Tiriti o Waitangi underpins all of our work;

- To ensure the division is connected with relevant Māori stakeholder engagement activities taking place across the University, including those within faculties and key service divisions.

Visible leadership and partnership—having a voice at the table, being part of developing strategy and decision making—had a major impact on Māori, on the Lead team itself, and on the type and nature of our kōrero (conversation) and focus. In 2023 we added another Kairāhi to the team to reflect the importance and demands on the role and to enable further capability building and leadership.

Strategy and audit

As highlighted above, the Kaiārahi position, although not a new role in the University, was the first of its kind within a Service Division. Te Tumu Herenga were embarking on new territory. The first task for the Kaiārahi was to develop a strategy, the Kaiārahi kaupapa. The Kaiārahi kaupapa identified four key pou, or success pillars, driven by the vision “Kia mahi rangatira tātou”—We lead noble, chiefly endeavors. Each pou expressed a set of priority statements to guide implementation.

A clear message that accompanied the implementation of the strategy was that we do not have all the answers. What transpired was people with expertise in particular areas, e.g. Research and Collections, were able to take the lead along with Māori for a particular priority statement and realize its successful implementation. In this way, all priorities were either met or in progress within the timeframe set by the strategy. It was partnership in action and truly represented how Te Tumu Herenga were embedding Te Tiriti in our work.

As successful as this endeavor had been at the strategic level, anecdotal evidence suggested that the level of engagement was inconsistent across all levels of Te Tumu Herenga. A Te Tiriti o Waitangi audit was developed to try to gauge in real terms the embedding of Te Tiriti across all functional areas and within teams. The Audit was conducted in 2021 and presented who we are and where we came from, what we dared to do, and what we had achieved. It outlined our achievements, challenges, and learnings, and analyzed six themes and made a number of recommendations. In 2022 He waka eke noa (a whakataukī that means “we are all in this together”) was developed to address six of the recommendations identified in the Audit with a particular emphasis on staff engagement and development. That programme of work began in July 2022 and is generating excitement, encouraging engagement, and fostering greater understanding about how Te Tiriti contributes to our service commitments and outcomes.

Case study 3 – Te Whare Wānanga o Waikato/University of Waikato

Te Whare Pukapuka, The Library, University of Waikato, Kirikiriroa (Hamilton), Aotearoa.

Context

Te Whare Wānanga o Waikato is a small university in Kirikiriroa (Hamilton) of approximately 13,000 students. The University has the highest percentage of Māori and Pacific students in Aotearoa NZ at 33% (note: this is not the highest number of Māori and Pacific students as it is a small University).

The University's motto *Ko te tangata* means For the people and its relationship with the local iwi (tribe) Tainui is unique within Aotearoa as the land on which the University sits is leased from Waikato-Tainui as it was part of the Crown settlement with Waikato-Tainui in 1995. Essentially this means the University are tenants on Māori tribal land - as explained to the University Librarian by a senior Māori academic when she first arrived. In addition to this, the University has a unique relationship with the Kīngitanga (Māori King Movement).

In September 2021 a new University Librarian, Michelle Blake, took up the post. She returned to Aotearoa after 15 years in the UK and was conscious it had changed significantly in that time and that the University of Waikato (2022) was set in a context very different to her previous institutions. Her background in user experience and relationship building meant she came in to listen and understand. It was evident on her arrival that work was required to undertake a transformation of the Library. The following were key to understanding the future direction required:

- The 2020 *Parata Gardiner report* investigated specific claims of racism at the University. While these specific claims were not supported the report stated "that because New Zealand's public institutions, including universities, are founded in our settlement history and adhere to western university traditions and cultures, there is a case for structural, systemic, and casual discrimination at the University of Waikato." (Parata & Gardiner, 2020)
- The subsequent internal Taskforce Report made a number of recommendations and the University stated its ambition to become the first anti-racist institution in Aotearoa. One of the long-term outcomes it wanted was that: "The University of Waikato is experienced as a welcoming, inclusive and affirming environment by staff and students of all cultures, as well as tangata whenua, and where systemic racism has been dismantled and casual racism is rejected." The subsequent work for the University from that report is called Te Aurei.

- In early 2022 the University drafted Te Tiriti o Waitangi me te Whare Wānanga o Waikato (University of Waikato Treaty Statement). The aim of this was to articulate the University's interpretation of the Treaty which would provide greater coherence to the University's efforts to give effect to the Treaty and provide a clearly defined framework for those.
- Understanding the lived experience of current staff across the Library.

The following steps have already been taken and are in progress to transform the Library:

- The Library Plan (Strategy) is built on the principles of Te Tiriti o Waitangi me te Whare Wānanga o Waikato.
- Reorganization of Library staffing to allow for successful delivery of the Library Plan, including:
 - Creation of six new permanent Māori and Pacific roles and two student Māori and Pacific library assistant roles
 - Inclusive recruitment practices to attract applicants from diverse backgrounds
- Development of a new team culture through:
 - Series of five all staff workshops culminating in the articulation of the Library Story to prepare for the gifting of a new te reo name for the Library in 2024
 - Anti-racism training and support planned for all staff
 - Understanding the lived experience of Māori and Pacific staff as well as those from other minority groups
- Indigenization of library services and processes.

Development of the Library Plan

In early 2022 the Library Plan was developed in partnership and conversation with the Deputy Vice Chancellors (DVCs) Academic, Research, Māori and Pacific. It is built on three principles from the Te Tiriti o Waitangi me te Whare Wānanga o Waikato and it is important to understand the significance of these principles in the context of the Library.

The principle of **mahi tahi** (partnership) to ensure that the Library not only consults but empowers our Māori communities in their success.

The principle of **kaitiakitanga** (active protection) ensures that the Library acts as the custodian of the taonga and knowledge it holds from the past, present and future. The Library will develop services that aim to close inequitable gaps in outcomes with non-Māori allowing our services to provide better equity for all.

The principle of *kōwhiringa* (options) will ensure that we develop services that support *mātauranga* and *kaupapa* Māori.

Reorganization of the Library

University approval of the Library Plan necessitated rethinking how staff were organized within the Library. There were a number of vacant positions when Blake arrived and these plus further vacancies were left unfilled in the early part of 2022 allowing for a radical rethinking of the roles required to deliver on the new Library Plan.

A major (cost-neutral) change process was undertaken to reimagine the roles required to be successful. The intention was not to cut jobs or make staff redundant and, while several roles were disestablished, many of these were already vacant and additional roles were created resulting in more roles than current staff. Staff were able to express interest in many of the roles before they were advertised externally providing an opportunity for many to move roles.

The change process resulted in the introduction of six new Māori and Pacific focused roles (there had previously been two roles and both were changed). *Whakawhanaungatanga* and *kōrero* started early. It was important to have strong connections across the University to engage the relevant people from the outset of establishing these roles. Consultation with Māori and Pacific colleagues was intentional and meaningful rather than being tacked on at the end as a tick box exercise. This included the Deputy Vice-Chancellor Māori and Associate Vice-Chancellor Pacific as well as many other staff and colleagues from across the University and other institutions (including Tairi and Roberts). These *kōrero* made it clear that too much was and had been expected of the few Māori staff within the Library. Blake saw parallels to the 2019 Sconul BAME staff experiences of academic and research libraries in the UK (Ishaq & Hussain, 2019). Blake was aware of the cultural double shift which Tairi referred to citing Haar and Martin (2022) which is often expected of staff and that came through in many of the *kōrero* she had with staff. It was evident that multiple new roles were created to ensure the work that was required to be undertaken could be done so appropriately with paid staff who possessed the appropriate knowledge and skills.

It was important that these new roles were named appropriately and Blake is very grateful for the support and guidance she had in this process from the University's DVC Māori, Dr. Sarah-Jane Tiakiwai, and Te Mata Ahurangi and respected *kaumātua* (elder) Professor Tom Roa as well as the AVC Pacific, Dr. Keaka Hemi, who arranged for the gifting of a Cook Islands name for the new Pacific Liaison Librarian role.

The names of each role appear below along with the translation of its meaning. One of the new roles is currently without a name and we are working on that at the moment (Table 1).

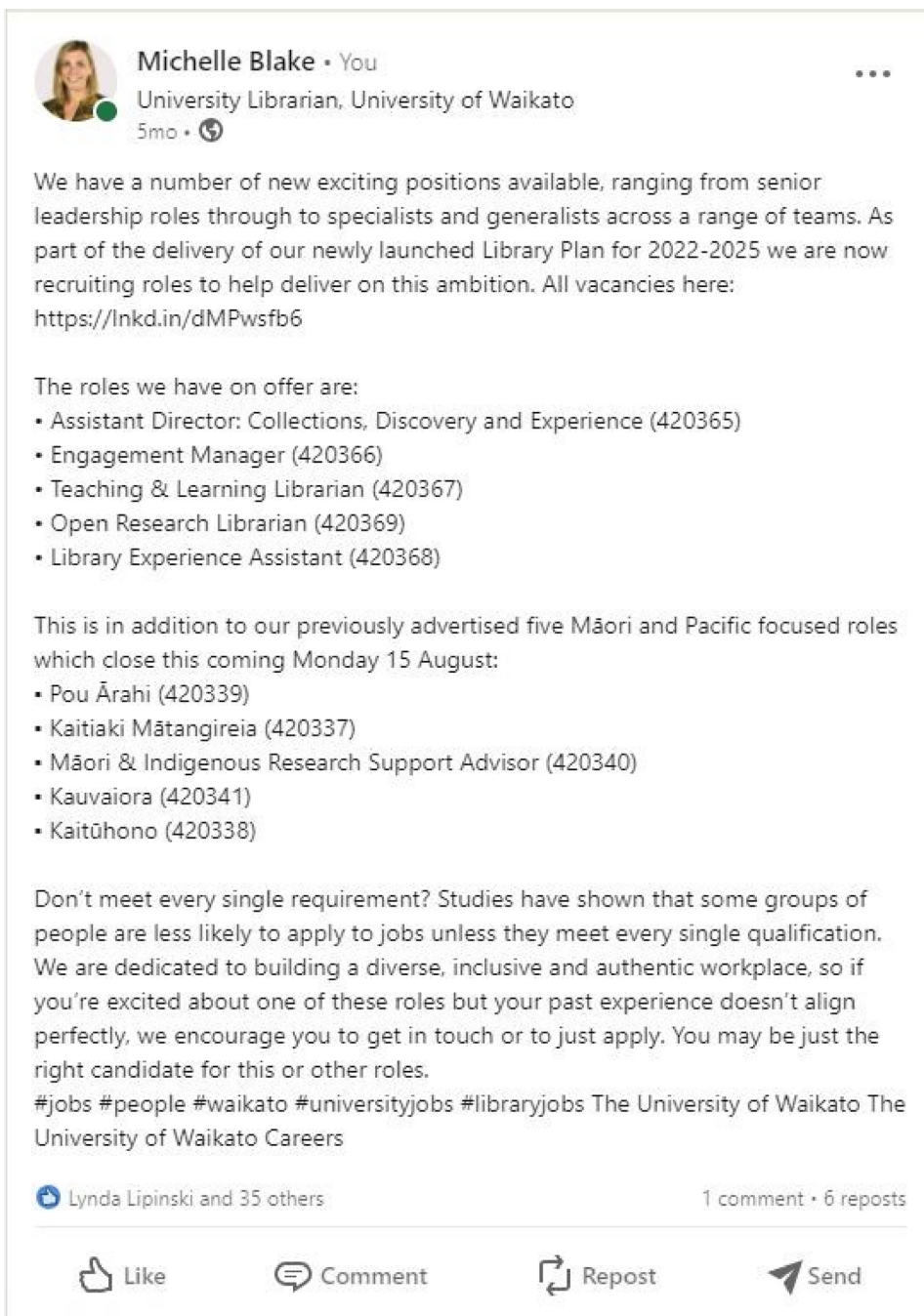
Recruitment and onboarding


It was acknowledged and expected that it would be challenging to successfully recruit to these roles as many of the skills required are highly sought after (not just in libraries or universities). It was therefore important to prioritize the most important requirements for each of the roles i.e. determine what skills could be taught on the job. All roles were advertised with as much flexibility as possible to attract the widest possible number of applicants. Blake was inspired by Jen Bayjoo at Salford University (UK) and her posts on social media channels around inclusive recruitment and utilized resources both from Salford and other organizations to support this. Likewise, a post on LinkedIn inspired wording about applying even if potential candidates did not believe they met all criteria (Figure 1).

The interview process also needed to be inclusive and culturally appropriate. The early whakawhanaungatanga with colleagues from the DVC Māori Office and in particular, the patience, guidance and support from Whetu Taukamo, the Pou Tūhono (Manager - Strategy and Implementation), was critical to the interview process. Taukamo was a part of the interview panels for all Māori positions. His leadership ensured a culturally appropriate interview process which included a karakia to open, a welcome and introduction (mihi) and a chance for all applicants to whakawhanaunga (build relationships) through pepeha (a traditional form of introduction) or in any other way they wanted to do this. The process also ended with

Table 1. Māori and Pacific Library roles.

Role	English title	Meaning
Pou Ārahi	A cultural leader	Post' or "pillar" to which things that matter are tied
Kaitiaki Mātangireia	Manager for Māori and Pacific Collections (Mātangireia)	The notion of kaitiaki expresses humility, care, and the interconnected relationships between humans and our elder siblings, the winds and weather.
Te Mata Aurei	Academic Engagement & Teaching and Learning Librarian	The person who keeps a watchful eye (mata) over, and fulfills a responsibility in bringing together, the various strands of the role advancing the Library's aspirations in teaching and learning and engagements.
Kauvaiora	Pacific Liaison Librarian	A gifted name from the Cook Islands people. A person who can assist with useful information. The literal translation is "Living river of water."
Kaitūhono	Māori Engagement Advisor	A position tasked with building and strengthening connections internally and externally between people and ideas
Māori & Indigenous Research Support Advisor	Māori & Indigenous Research Support Advisor	Awaiting name



Michelle Blake · You
University Librarian, University of Waikato
5mo · 

We have a number of new exciting positions available, ranging from senior leadership roles through to specialists and generalists across a range of teams. As part of the delivery of our newly launched Library Plan for 2022-2025 we are now recruiting roles to help deliver on this ambition. All vacancies here: <https://lnkd.in/dMPwsfb6>

The roles we have on offer are:


- Assistant Director: Collections, Discovery and Experience (420365)
- Engagement Manager (420366)
- Teaching & Learning Librarian (420367)
- Open Research Librarian (420369)
- Library Experience Assistant (420368)

This is in addition to our previously advertised five Māori and Pacific focused roles which close this coming Monday 15 August:

- Pou Ārahi (420339)
- Kaitiaki Mātangireia (420337)
- Māori & Indigenous Research Support Advisor (420340)
- Kauvaiora (420341)
- Kaitūhono (420338)

Don't meet every single requirement? Studies have shown that some groups of people are less likely to apply to jobs unless they meet every single qualification. We are dedicated to building a diverse, inclusive and authentic workplace, so if you're excited about one of these roles but your past experience doesn't align perfectly, we encourage you to get in touch or to just apply. You may be just the right candidate for this or other roles.

#jobs #people #waikato #universityjobs #libraryjobs The University of Waikato The University of Waikato Careers

 Lynda Lipinski and 35 others 1 comment · 6 reposts





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Figure 1. Recruitment ad on LinkedIn.

a karakia. All candidates were provided with the interview topics in advance so that they could prepare effectively.

It was important that we also welcomed new staff to the Library and onboarded them in an inclusive and culturally appropriate way. Māori and

Pacific staff are welcomed with a mihi whakatau (a formal welcome) on their first day and all new staff are welcomed with elements from the mihi whakatau (including a karakia, welcome speech and waiata and of course, food).

The changes made to the Library have resulted in Māori and Pacific staff numbers increasing from approximately 7%–21% overall. The manager group is now 33% Māori and the Library is beginning to reflect the student body more accurately. The recruitment of staff is a first step, and the authors understand that this is just the beginning of the work that needs to happen. The next is to ensure that the lived experience of staff is positive. A range of initiatives are being developed across the University and within the Library to support staff to contribute to the University as an anti-racist institution.

Development of new team culture

The change process also necessitated a journey to think about the team culture and how staff work together across the Library. Underpinning this work has been the values from the Te Tiriti o Waitangi me te Whare Wānanga o Waikato (kaitiakitanga, mahi tahi, kōwhiringa). This journey was supported by the University's Organizational Development Team. A series of five workshops were held which focused on whakawhanautanga and allowed the co-creation of ways to work together and ensure a positive work environment for all staff including the articulation of our Emotional Culture (how we need to feel to be successful at work, similar to values). From our shared emotional culture we can focus on the behaviors and rituals that embody these.

Pūrākau and pakiwaitara (storytelling) are an important element in Māori culture. The ability to be able to tell the Library's story and articulate who we are allows for a reimagining of our te reo Māori name (currently Te Whare Pukapuka which literally means House of Books) to one that is relevant and speaks to who we are and aspire to be. One step in this process is collecting the stories of our user communities, guided by Māori values and UX methodologies. The gifting of a new Te Reo name for the Library will be the next key milestone in our indigenization journey.

Lessons learned

This section provides high level themes relating to lessons learned across all three case studies that we feel are transferable to other contexts and organizations. We also provide more practical advice under each theme that we hope will help with the indigenization of libraries.

1. **Prioritize indigenization** - Build it into your strategy, planning and day-to-day operations. Enact not just talk.

- To do things purposefully and intentionally is critical and consequently things take longer but it's vital to make the space and time to do this – staff won't buy into things that are rushed. A long view is required and leaders need to make a lifelong commitment.
- Create the space and time for true dialogue - in Māoridom, wānanga and hui are used as opportunities to meet, deliberate, and consider everyone's whakaaro. It also means that decisions made are more representative of the collective rather than a single representative making decisions on behalf of all.
- We cannot overemphasize the importance of senior Māori leadership roles - to understand how to provide services that are representative of and responsive to indigenous staff and students, we need to employ indigenous staff at senior levels with enough authority and power to influence decision-making and affect change.
- In Aotearoa, the importance of really acknowledging Te Tiriti o Waitangi (there may be other things to acknowledge in different contexts/countries). This acknowledgement and commitment has an influence on how we work and partner, our values, and on how we develop people. Frameworks can be invaluable - all three institutions either have this in place at their institution or it is in process.
- Importance of aligning to our broader organizational direction but also not being afraid to lead the way as pathfinders - all three libraries have provided leadership for their organizations in different ways.

2. **Recruit indigenous staff**

- We need paid Māori/Indigenous staff to do the work that needs to be done – rather than the cultural double shift where Māori are expected to raise the cultural capacity of their organization without support.
- Pakeha/non-indigenous leaders need to lead with intention and create space and hold that space for their indigenous staff.
- We need to think carefully about our recruitment - we cannot find a unicorn. Prioritize the most important requirements for each role i.e., determine what skills could be taught on the job and think about how flexible we can be to attract great people.

3. **Create a culturally safe environment for indigenous staff to thrive and work collectively**

- Look to undertake “cluster” recruitment - recruiting several indigenous staff members at the same time to ensure support. This type of

work is better shared with other Māori, as a collective. Indigenous staff are not cultural sherpa for organizations.

- Recruitment is one thing, lived experience is another. We might be able to recruit diverse staff but can we retain them? What do you need in place to ensure a positive experience for all staff?
- It can be valuable for Māori and Pacific staff to have their own space/group to share experiences and issues.
- We need to recognize and value the relationships Māori have with other Māori, and the benefit these relationships brings to the organization.

4. **Recognize that collectively and individually people are at different stages of understanding**

- Indigenization occurs at an individual and collective level. In order to genuinely commit to and drive an indigenization process, every individual within the organization has a contribution to make. Enabling a person's mana, power, influence, authority, status) to flourish, and recognizing them where they are, is powerful. Library leaders must recognize that people will be at different stages of understanding, but everyone has a part to play.
- To provide cultural safety for staff who are uplifting their cultural capacity and/or leading this process, it is vital that leadership of the university and the library are visible in their commitment to the process. Leaders need to be vulnerable to “go first” in their own learning and in actively “learning out loud” in public.

5. **Reframe and reposition this work to engage everyone.** *Embrace new ways of working together including indigenizing work practices.*

- Reframe to indigenization rather than decolonization. This creates a powerful repositioning of this work.
- Names matter - te reo Māori names are often gifted and it is important that proper respect is given to the narrative and commitment that having such a name requires. The gift of a name requires a genuine obligation to be responsive to and representative of Māori (Lilley, 2021). In te ao Māori we call this kind of reciprocity and balance utu. Balance is maintained because the obligations between the library and Māori who gifted the name are maintained through the library upholding its obligations.
- Development and support for staff are essential in assisting us all on our personal journey. This also assists with cultural change and creating a shared understanding of why indigenization is important. Managers are a priority as they set the tone and direction within their teams.

6. Whakawhanautanga (relationship building)

- Importance of whakawhanautanga in all of this work. Taking time to build relationships within our libraries and across our organizations. Consultation with Māori and Pacific colleagues is a place to start and should never be a tick box exercise.
- Find other allies – we work with many others who have supported this mahi e.g. Organizational Development teams, and we have benefited greatly from collaborating and sharing nationally.

Ko te hapa te tuakana o te ako – Mistakes are the older sibling of learning. It will be challenging you will make mistakes but your library will be enriched by the process and the outcomes.

Conclusion

In this article we have presented experiences from three University libraries in Aotearoa in response to a desire to transform our organizations to demonstrate a commitment to Te Tiriti o Waitangi and better meet the needs of Māori in our communities. By doing so, we explore a process of indigenizing to address the impact of colonization on Māori populations, and our role in removing, or perpetuating, the barriers to Māori success.

Using a series of case studies, each library illustrates their respective journeys and level of maturity in this space. And while one may be further along than another, there is always opportunity to do more and go further. As Sir James Henare says:

Kua tawhiti kē tō haerenga mai kia kore e haere tonu. He nui rawa ō mahi kia kore e mahi tonu. You have come too far to not go further. You have done too much, not to do more.

Our reflections on the three case studies highlight two catalysts for transformation in all three libraries: the commitment from leaders and the establishment of senior Māori roles. The University of Auckland was the first to establish a Kaiārahi role in 2020, and it took several years to do so; it is now seen as the norm and the University of Waikato Library had someone in post within a year of Blake taking up post.

These case studies also raise important questions about measures. While they point to some success measures how do we know we have been successful? What impact have we made toward Māori success? Another important question is how do we ensure these practices are sustainable? When staff who have been instrumental in the development and implementation of these achievements move on, will these practices endure?

Our key recommendation for next steps is to develop a maturity model to enable everyone committed to this mahi to assess where they are and where they want to be, and how to measure success.

We have drawn upon a body of literature that is small but impactful and we contribute to the professional body of knowledge through practical and implementable strategic actions. Each story speaks to courage, commitment and partnership. Each institution in their own way challenged what was convention. We do not offer solutions, but possible avenues for action. Lessons can be derived from our stories to provide a pathway for like-minded individuals. Our challenge to other leaders, decision makers and policy makers in the profession is to critically read and evaluate each story with respect to your own context and ask yourself the following question: What will my transformational story be?

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