

Transcript: Summary of he taonga te raraunga? Is data taonga? – Te reo panel discussion

Video, 30:59 min

See video in [He taonga te raraunga? Is data taonga? – Te reo panel discussion](#)

Published 6 November 2018

Note: the onscreen text displays while audio of the discussion is happening in te reo Māori. The text is summarised English translation of the discussion, not word-for-word translation.

Visual: Rhonda Paku, Stats NZ Kaihautu, speaking to camera in Te Manukanuka a Hoturoa Marae.

Audio (Rhonda): Rarangi maunga, tū te ao, tū te po. Rarangi tangata, ka mate, ka mate noa. Rarangi raraunga, ka ao, ka ao, ka awatea. Kia ora mai kōtou katoa.

Onscreen text: Rhonda Paku, Stats NZ Kaihautu

Onscreen text (Rhonda speaking): Greetings to you all We all know that we live in a world of technology and instant access that ties in directly to data We have brought together a group of speakers to share their thoughts on data and tikanga Māori So listen in.

Audio (Rhonda): Ko Rhonda Paku ahau, mō Tatauranga Aotearoa

Visual: White background with Stats NZ logo, followed by white background with black, orange and grey wai tohu.

Onscreen text: he taonga te raraunga? is data taonga?

Visual: closeup of Te Arahi Maipi, facing the camera in Te Manukanuka a Hoturoa Marae, with a Stats NZ banner in the background.

Onscreen text: Te Arahi Maipi, Waikato-Tainui

Onscreen text (Te Arahi speaking): Greetings to you all, and greetings to the house of knowledge in which we gather as we discuss our topic: Is data a 'taonga'? I'm Te Arahi Maipi and I welcome you all. Welcome too to you who join us on Stats NZ's Facebook page. Make sure you follow us and head on to stats.govt.nz too.

Visual: Three panellists in Te Manukanuka a Hoturoa Marae, from l to r, Rukuwai Tipene-Allen, Te Aorere Pēwhairangi, Jade Maipi, and Te Arahi. From here on, the visuals record the discussion and focus moves from closeups of individual speakers to shots of the whole panel.

Onscreen text (Te Arahi speaking): The topic for our panel is something we deal with a lot in broadcasting. But it exposes the differences between mainstream and Māori culture, it exists in between the two, that is data. Let's meet our guests. A warm hello to Rukuwai Allen.

Onscreen text: Rukuwai Tipene-Allen, Ngāpuhi, Ngāi Te Rangi

Onscreen text (Rukuwai speaking): Thank you, greetings.

Onscreen text: Te Aorere Pēwhairangi, Ngāti Porou

Onscreen text (Te Arahi speaking): Te Aorere Pēwhairangi, welcome brother.

Onscreen text: Jade Maipi, Ngāpuhi, Pare Hauraki

Onscreen text (Te Arahi speaking): And my darling, Jade Maipi. Welcome.

Onscreen text (Te Arahi speaking): Good. All three of you deal with data and the internet on a regular basis. (Visual: panellists and Te Arahi, then closeup of Te Arahi) Tell us how you're dealing with data on a daily basis?

Onscreen text (Rukuwai speaking): I'm on Snapchat, Instagram, Facebook, Twitter and LinkedIn all the social networking sites every day. And they're great. They are hubs of activity. And I visit media websites too like the Herald's and Newshub, to find out what's trending and share it across my social media pages. So I'm on it a lot, almost 20 of the 24 hours in the day (laughter).

Onscreen text (Te Arahi speaking): How about you Te Aorere?

Onscreen text (Te Aorere speaking): As Rukuwai said, this is what we thrive on. It's the tool of our time. I'm reminded of Apirana Ngata's proverb, "Use the tools of the Pākehā to sustain your body", And that is what we're doing. Through our utilising these tools, we've established kōhanga reo, KKM, wharekura, the very institution we work for, Māori Television; and radio stations. We're still developing with regards to Instagram, Twitter, YouTube and Facebook. That's the world we live in today in 2018 and it's our mode of operation. This is us taking up the "tools of the Pākehā." But let's not forget the rest of Apirana's proverb, "Stay true to the values of your Māori ancestors." So, we've engaged these tools a lot in order to benefit those treasures, as the initiatives and strategies you'll see are for reo revitalisation.

Onscreen text (Te Arahi speaking): Jade, I can personally attest to your love for Instagram. But, do you use them for personal entertainment, (Visual: panellists and Te Arahi) or for work as well?

Onscreen text (Jade speaking): I work in media, and it's a good tool to promote the language far and wide. My Mother's side of the family do not speak te reo, They're living as virtual migrants in Auckland. So I'm the sole reo speaker representing Māori views on that side of the family (Visual: panellists listening to Jade speaking) and I use te reo on these platforms so that they see and hear te reo, and those that have no reo are exposed to a Māori viewpoint. And thirdly I'm a mother so I have to monitor my children, and make sure they're safe on social media sites like Facebook. I also work in business so I try to represent Māori opinion on that platform, With some of my colleagues, I'm the first Māori they've met, so representing our views, our concepts, is important to me.

Onscreen text (Te Arahi speaking): And to our viewers on Facebook, you can have a say too. Leave us your comments and thoughts on today's discussion.

Onscreen text (Te Arahi speaking): Today's digital show centres on data and whether it's a taonga. So join in on Facebook and other social media. So, do you think data is a 'taonga'?

Onscreen text (Rukuwai speaking): Yes it is. Look at our marae pages. My marae is one – they've created a page, and you'll find the minutes from our meetings there, whakapapa charts and historical accounts. Those things are tapu to me (Visual: panellists listening to Rukuwai speaking) as I know that the information is precious. Mountains, lands and whakapapa aside, it's the knowledge that is our children's legacy. The page is one strategy my marae has used to ensure that information is made available to the younger generation. So all that information is precious, including the photos of our soldiers who served overseas. They're no longer with us, but their images are 'taonga'. The recordings radios have archived are 'taonga', where you'll hear 'kaikaranga' and historical accounts, they're being shared on Facebook, where they've a place to live on. But where can we place them so they are set apart from the living? I mean, where is the pātū roimata that says this is a taonga, these are from the past, these are from our dead. And then how do we return from that space? (Visual: panellists listening to Rukuwai) those are my concerns about 'tapu' on social media.

Onscreen text (Te Arahi speaking): That may be true for us in reality, that anything relating to the dead is kept separate from that of the living. There's no difficulty there in keeping them separate, but can we blame that on the internet? (Laughing)

Onscreen text (Jade speaking): Yes, I think it's a major problem. The problem with Facebook is that the youth is open to being influenced by an ignorant few. I'm taken aback to see photographs of gravestones, it really upsets me as I know that those things should be kept to the dead. If you want to post up a photograph of your nanny, grandmother or grandfather, use a photo of them as they lived you wouldn't hang a photograph of a graveyard in your house, would you? That's just me. So after a time it becomes acceptable practice, as people have seen it being done by others on Facebook. So I make it my job to teach my children not to do that. That's my opinion. Those should be kept separate, in order to keep ourselves and our traditions safe.

Onscreen text: (Te Arahi speaking) Te Aorere, your thoughts?

Onscreen text (Te Aorere speaking): We're discussing 'tapu' and 'noa', and in my opinion you have to understand the concepts first. There is an English proverb which provides some context on tapu, "Cultures can be made, unmade and remade". To debate Jade's point, it's our cultural belief that 'tapu' depends on the context. For instance take a spade. If someone was to ask can a spade be tapu? I would say it depends on what that spade is for. If that spade was for gardening or for digging the hāngi pit that spade is 'noa'. But if that spade was for digging a grave, where a body is to lie, that spade is tapu. So we have to know our what our practices and the concepts behind 'tapu' and 'noa'. in order to express a correct opinion about them. So therein lies caution. As Jade said, we are sometimes open to being led by the ignorant, who know little about our tikanga. Tamati Kruger says, 'Our practices are the embodiment of our thoughts and beliefs'. Genealogy and the dead, these are all grave issues.

Onscreen text (Te Arahi speaking) But in the day-to-day, what sort of information would you keep personal? Like your image for instance, would you keep that to yourself? And what do you feel is fine to share openly?

Onscreen text (Rukuwai speaking): Everytime I post up a photo of myself, I'm sharing my moko on the internet. I have no problems sharing that on Facebook as most of my friends are actual friends and relatives. So that's fine, they know me well. But to think that someone could capture my moko, and use it for their own purposes, I will not agree. That's where I have an issue. I know that my face belongs to me, but my moko belongs to my family. So when I share images of it, there is a moment of pause where I worry that something bad could come from it.

Onscreen text (Jade speaking): If you consider Te Aorere's point about being 'tapu' being dependent on context, yours is a good example. If we look at what people share freely on Facebook, you'll see instances where people are naming themselves, their parents, their grandmother, grandfather, iwi and line of descent, that causes me some concern, as you are giving away your genealogy. I mean, posting up things like, 'I'm in Bali for a week with my mates,' is fine, so there are photographs and information that are safe to share on social media. But some things you should keep to yourself.

Onscreen text (Te Arahi speaking) That example of 'whakapapa', what's different with sharing it online, and sharing it in a meeting house like this to a room of 100 people? It's not as if you know every single person in the room so what makes it different?

Onscreen text (Jade speaking): When you hear 'whakapapa' being recited in the meeting house, or on the marae, you only hear it. You can't hear someone else's whakapapa and use it somewhere else. And even today we've seen examples in our families, where relatives are wanting to set up papakāinga on Māori land. There's a woman in Rotorua who claimed in the Māori land court, 'This is my land, I have whakapapa', she used genealogical charts she acquired off the internet, and won shares in that land. It's due to incidents like this that I don't agree with sharing your whakapapa online, because ultimately Māori land is the main issue here. If we lose our land, where do we call home, where do we stand tall? So I don't agree with online sharing of 'whakapapa', with making that a piece of internet data..

Onscreen text (Te Arahi speaking) Te Aorere, you have strong Māori values. Your perspective is very Māori, most of us aren't like that. But we're quick to express our opinions about Māori issues online. If you had any advice to give to those who don't have that traditional knowledge tell us what things make you uneasy when you see them on the internet.

Online text (Te Aorere speaking): Good question. Actually, that's a difficult one. Who am I to say to someone, they're doing that right, they're doing that wrong. Hence why I say, perhaps more wisdom is required. I'll reiterate my point about the importance of knowing our customs, so that we keep ourselves safe, that is the very function of tikanga, to keep us safe. Perhaps the greatest tragedy here is that in 2018 we have let our customs rule us because we simply don't know them well enough. If we knew them well, we would know that they serve our purpose. And that's how we ensure that we are safe and that we remain authentically Māori in today's society. And keep our activities true to the knowledge we've inherited from our ancestors. Sir Peter Buck said in 1930, "here again the age-old story of a conservative culture incapable of adaptation stands in the way of a practical solution." This was in a letter Sir Peter Buck wrote to Sir Apirana Ngata. These were the

issues they discussed in 1930. It's been almost 100 years and we're still talking about the same issues. And furthermore, even then they identified, "Here again the age-old story," so the issues were time-worn when they discussed it, all those years ago. So I'm saying we need to know our customs, and know our history, as Sir Apirana Ngata, Sir Peter Buck, the generations before us have already talked about, the same issues we're discussing today. I think by paying heed to what they said, and staying true to our customs, beliefs...Finally, in response to your question and Māori principle will we achieve it. I implore everyone to learn, learn our customs, learn our reo. It's not a sprint, it's a marathon.

Onscreen text (Te Arahi speaking): Rukuwai, when you head off to your next wānanga there are so many wānanga these days, wānanga reo, wānanga on karanga, wānanga on Māori medicine. Is it time a wānanga was held for all Māori? There are approximately 1 million of us living throughout the world. 99 percent of them are online. Is it time Māori discussed a set of online tikanga?

Onscreen text (Rukuwai speaking): Yes it's a necessity in the world we live in. We need to find a space where we can be authentically Māori, in the face of today's emerging pop culture. So that's one part of the issue. Te Aorere was right, the discussion has been going on some time. It's a changing world but it's not as though we have to sacrifice being Māori, or abandon our worldview in order for us to survive in that world. The question is where are we at now? How can we come together, and let Māori principle guide us on those situations? I think Māori meeting to discuss online tikanga is of high importance. But perhaps we've all seen people turning to cyber sources to learn about customs and reo. That is fine. Some of us have busy lives and we're loaded with work. But it can't beat experiencing the Māori spirit, sitting at the heels of your elders. So there is the internet, but let it not dictate how we do things.

Onscreen text (Te Arahi speaking): This issue is not for Māori alone, but for both Māori and Pakeha alike, it's the collection of data from all your online activities. From everybody including Google, Facebook to the Government and other such agencies. No matter what you do online, no matter the website, the activity is recorded. Do you have any reservations about that? Or are you fine with it?

Onscreen text (Jade speaking): Most times I am, because I'm Māori. That data is used to say we, Māori, are poor, that we are unlawful and unhealthy. So that makes me naturally distrustful of data collection. But that aside, I've seen in rongoā practitioner circles, the exhaustive effort being made, to ensure that the Ministry of Health recognises, an alternative health therapy in traditional Māori medicine. So that's one example of data collection that has merit. Because often times a person's mental state isn't taken into consideration, nor their spiritual wellbeing. You won't find that in the data. Here's a genuine Māori concept that is evidence of an alternative treatment for our people, but Pākehā say they need to see evidential proof, before they recognise it.

Onscreen text (Te Arahi speaking): Why did you come to today's panel? What brought you here?

Onscreen text (Te Aorere speaking): I came to represent our Māori perspectives, and ensure that our language and our opinion is heard, in discussions around 'tikanga' and modern technology. As Professor Linda Smith said, when the tidal wave of immigrants arrived to New Zealand, they brought two objects, the pen and the page. She says within 30 years the Māori people were complete literate. A lot of people say, don't do this and don't do that. But some of our best scholars, Te Matorohanga, Te Kōro, Mohi Turei journalled the things Māori people of the time said. And those

accounts remain as a legacy of knowledge, so that we may gain insight to inform what we do. So I came today because the pen and the page of today, is the iPad you hold in your hand, it's the camera, it's the iPhone that I have in mine. These are the pen and page of 2018, and I, Te Aorere Pewhairangi, came to ensure that it is recorded for my children, and all my issue in the next 100, 200, 300 years, and so forth So that the record reflects our account, and the Government hears real Māori views on the issue.

Onscreen text (Te Arahi speaking): The last government collected a lot of data and they said it would benefit the economy and law-making. The entire nation as a whole. Do you agree or don't you agree, And what do you see in that data collection to will benefit us in the work we do?

Onscreen text (Rukuwai speaking): Māori have been failing in the statistics for some time. It has been years and I haven't seen any benefits to following the data in order to meet that, or so that Māori are better performing in that area. How many years have Māori failed, and there's been no change, we're still failing. So, if that's what the Government is after, then they need to pay for the privilege. We've seen times they've called us poor. Jade is right, they call us poor, moneyless, homeless and under qualified. So how about you compensate us, for filling out your census and for doing this, and doing that. I think we should be paid for that service. Don't just take the data from my activities, don't put me into that Māori box. I am here living as Māori, which by your definition says I'm poor, moneyless and whatever else. But yet you haven't armed me with the tools to succeed. And Jade was right, their health system has only one perspective, they ignore the spiritual and mental wellbeing of a person. So how are Māori meant to get healthy? They need to consider those aspects. And stop lumping all Māori into the poor, moneyless and underqualified box.

Onscreen text (Te Arahi speaking): Perhaps data could be collected for iwi purposes? Audio (Jade): "ahhhh, mmmm" while Rukuwai and Te Aorere laugh)

Onscreen text (Jade speaking): I respond that way, because profit is at the bottom of every man's motivations...

Onscreen text (Te Arahi speaking):...Whether they be Māori or Pākehā.

Onscreen text (Jade speaking): Yes, Māori, Pākehā, iwi or iwi board. The statistics show us failing. For example, if 70% of Ngāpuhi lived in Auckland and 50% of them were sick, then you'll see that iwi take that data and say to the Ministry of Health, we'll run workshops and appoint doctors to heal those sick people. But let us lead that. So it's using data so that an agency can get funding to provide a service to iwi. That's not a bad idea at first glance, but I wonder if they're right group to provide that service? Sometimes I look at those people and I wonder if they are the right people to lead that cause.

Onscreen text (Te Arahi speaking): I give it up to you three, when I see something on the internet or if it's on YouTube it's the real deal to me. Everything they say is legit. But you've all argued against that. But it's time to end our discussion, and it has been a great discussion indeed. We hope you go and share your own thoughts. I hope you, our viewers, have enjoyed it too.

Onscreen text (Te Arahi speaking): After this show, when you leave this house, will today's discussion change what you do? What you do online, on Twitter, on any other social media? Today's discussion has confirmed a few things.

Onscreen text (Rukuwai speaking): I'll return home soon and debate more, and this will be one of the issues we discuss. What is our code of conduct for online, and this discussion will spark that debate, so that's what I'll be doing after this..

Onscreen text (Te Aorere speaking): What was the question?

Onscreen text (Te Arahi speaking): When you leave and you have your iPad in your grasp, will today's discussion change how you do anything online? Or are you set in your ways?

Onscreen text (Te Aorere speaking): They are pretty set, but tomorrow may be different (laughter from panellists)...that world. Let me quote a saying by Mason Durie, "tikanga is a comment on processes and practices...as much as it is on fixed belief." My beliefs are pretty fixed now, but should a practical solution appear tomorrow, that could change.

Onscreen text (Rukuwai speaking): Tell me, so I can tell the marae (more laughter).

Onscreen text (Te Arahi speaking): Or leave us a comment on Facebook (laughter).

Onscreen text (Jade speaking): But the world changes and Māori have to adapt. We are not, are not a rigid people. And that's why Te Aorere's example of Apirana Ngata is fitting. "Use the tools of the Pākehā to sustain your body," But remain true to the customs of your people, the Māori people. So, to sum up today's discussion, I'm still of the same mind, in that I need to keep adapting with this changing world. I need to keep our best customs strong and te reo, in order to safeguard our culture, our children and the future generations.

Onscreen text (Te Arahi speaking): Jade, Te Aorere, Rukuwai, thanks for taking part. And once again I implore you to head on to stats.govt.nz. And check out Stats NZ's Facebook page. So the main point I've taken from today, is to uphold the traditions no matter what, but hand out advice with caution and compassion, and read and share that information in understanding too. Take care of yourselves and your families. On that note we end the show. Make sure you share your thoughts with us on our webpage. Thank you to you all.

Visual: panellists and Te Arahi

Visual: Stats NZ logo

Onscreen text: www.stats.govt.nz

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