

**HUI TAUMATA MĀTAURANGA IV**

*Increasing Success for Rangatahi in Education*

*Insight, Reflection and Learning*

***Māori Achievement:  
Anticipating the Learning Environment***

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### **Māori Achievement: Anticipating the Learning Environment**

#### **The Hui Taumata Mātauranga**

The year of the fourth Hui Taumata Mātauranga, 2004, coincides with the 150<sup>th</sup> anniversaries of two of New Zealand's long standing institutions. The first session of the New Zealand Parliament was held in 1854 and Te Aute College, the oldest surviving Māori school also took its first pupils in 1854. In quite distinctive ways both institutions have contributed to Māori development and their paths have crossed on many occasions. The Young Māori Party for example, which arose out of the Te Aute Students Association, actively encouraged its members to seek political office and three, Apirana Ngata, Te Rangi Hiroa and Maui Pomare successfully won seats between 1905 and 1911. The year 2004 also marks the centennial of the graduation of Te Rangi Hiroa from the University of Otago, the first Māori to graduate from that university.

150 years later, this Hui has had the opportunity to view success from different perspectives and from different generations, and to consider how Māori and the Crown, together, might make a difference for future generations.

#### *Hui Taumata Mātauranga I*

In February 2001 the first Hui Taumata Mātauranga provided a framework for considering Māori aspirations for education. It resulted in 107 recommendations based around the family, Māori language and custom, quality in education, Māori participation in the education sector and the purpose of education. There was also wide agreement about three goals for Māori education:

- to live as Maori
- to actively participate as citizens of the world
- to enjoy good health and a high standard of living

### *Hui Taumata Mātauranga II*

The second Hui, in November 2001 discussed leadership in education and examined several models for Māori educational authority. In addition, the contribution of other sectors to Māori educational success – and failure – was acknowledged. The Hui agreed that education could not be considered in isolation of other sectors and other aspects of positive Māori development. Five platforms for educational advancement were identified:

- educational policies of the state
- broader social and economic policies and a mechanism for assessing the educational impacts of all social and economic policies
- the relationship between Māori and the Crown
- Māori synergies
- leadership.

### *Hui Taumata Mātauranga III*

In March 2003 the third Hui Taumata Mātauranga focussed on the quality of teacher education and the tertiary education sector. In addition the interface between te ao Māori (the Māori world) and te ao whānui (the global world) was contextualised as a place where the curriculum, workforce development, quality assurance and relationships were shaped by:

- the exercise of control
- the transmission of world views
- participation in decision making
- multiple benefits

### **Hui Taumata Mātauranga IV**

Whereas the three earlier Hui Taumata Mātauranga had been led by education planners and providers and as a result emphasised the views of parents, teachers, community leaders, policy analysts, academics, and politicians, the fourth Hui in September 2004 centred on the views of rangatahi, young Māori learners. Prior to the Hui a number of regional hui had canvassed the views of a range of young people, most still

attending secondary school. The themes raised during discussions and in video interviews were then used as a basis for unravelling the determinants of success.

To complement the views of rangatahi, and to expand on the themes raised in a series of video interviews, a panel of young adults and another panel of kaumātua and kuia, discussed the factors that had been important to them in their years at school.

### *Themes for success*

Although the distance in age between the three generations spanned some sixty or seventy years, the themes raised by all three groups were not dissimilar. In response to questions about the ingredients of success, external factors that contribute to success and advice that might be given to new generations of learners, two major conclusions emerged. First, it was clear that Maori learners, from all three generations were articulate, thoughtful, concerned about the learning process, and mindful of the importance of education to Māori futures. Second, it was also clear that they wanted the best, not only for themselves but also for those who might follow.

Of the several themes explored, five were given particular emphasis:

- relationships for learning
- enthusiasm for learning
- balanced outcomes for learning
- preparing for the future
- being Māori.

### Relationships for learning

All three panels were unanimous that learning does not occur in a vacuum nor is it indifferent to interpersonal exchanges. Three sets of relationships were identified: relationships with teachers, peers, and whānau. Across all three, a climate conducive to asking for help and raising questions was important. Isolation, fear of ridicule, and insular thinking are not compatible with the best possible educational results.

Learning is more likely to occur where there is a positive relationship between teacher and learner; where aspirations overlap; and where teachers can engage with learners at a personal level. Though aware that teachers had professional roles to play

(and in that sense were not to be confused with ‘friends’) there was a preference for a relationship that went beyond the narrow tasks of information transfer to encompass personal interest and respect. Teachers did not need to know everything, however, and there are times when students might be in a better position to answer a query or take the lead. Kaumātua and kuia remembered their teachers with exceptional clarity, evidence of the key roles teachers play and the lasting influence they can leave. The relationship with teachers, however, has not always been positive. Much depends on clear communication, mutual trust and a sense of equality.

Relationships with peers were also considered important. Where peers have a common attitude towards learning, are similarly focussed on high attainment, and share enthusiasm for school, outcomes are likely to be better – in short students who want to learn contribute to each other’s success. Large classes are often a drawback to positive peer participation and too wide a range of interests and levels of learning within one class does little to promote an attitude of collective engagement.

Whānau relationships were valued by learners from the three generations, not only for social and family reasons but also because of the potential of whānau for improving educational success. Good and positive feedback from parents or older whānau members could make the difference between persevering with studies and abandoning them altogether. At the same time students agreed that despite the value of guidance and encouragement, in the end personal commitment and personal energy might be the most significant determinants.

### Enthusiasm for Learning

Education and learning should be enjoyable. An approach that is excessively task-oriented or is more concerned with compliance than discovery will quickly turn potential excitement about learning into an ordeal that must be endured. Converting a sense of burden into an opportunity for enjoyment is a challenge for learners and equally for teachers. Good teachers have passion and are committed to their subject, and their students. Poor teachers fail to convey enthusiasm for their subject, or their students, place undue emphasis on conformity, and give more emphasis to getting through the curriculum rather than understanding the curriculum. Some students learn better in

relaxed settings; most are more likely to make progress where there is a close alignment of cultural values within the classroom and across the school.

### Balanced Outcomes for Learning

Learners from the three panels agreed that success depends to a large extent on the expectations of themselves as well as others. The expectations of teachers were especially important. Among some teachers, however, there was, and still is, an assumption that Māori learners would not do well, or at least not as well as Pākehā and Asian students. Career choices were sometimes permanently compromised by those attitudes. Whānau expectations were also crucial in shaping pathways to success. Where whānau encouragement was not forthcoming learners felt less inclined to aim high and were even ambivalent about continuing school beyond the absolute minimum number of years. Success, however, needs to be measured by more than one indicator. This point was well established by the kaumātua panel. Although NCEA is a relevant measure of success it is not, by itself a sufficient measure. Success means that a learner has been well prepared for life beyond school, for civic responsibility, and for balancing work with recreation, leisure, and positive participation with whānau and friends.

### Being Māori

Though eager to succeed and to enter rewarding careers, learners were also adamant that being Māori was integral to success. Kaumātua recalled with regret the requirement that they leave a Māori identity at the school gates. Education then was about transforming Māori into Pākehā. Indeed the Young Māori Party is sometimes criticised because it appeared to place greater emphasis on western values and ideals than on tikanga Māori. In fact, tikanga Māori was already an integral part of their lives and did not need to be reinforced within a school setting. But over time the education system as well as wider pressures within society did little to value being Māori.

As a result some panel members regretted not having had the opportunity to engage in Māori endeavours while at school. But for those who did, there was no question that time spent on te reo Māori, whakairo, waiata, kapa haka and tikanga was as important as other parts of the curriculum. And, contrary to views that are still prevalent in New Zealand, being Māori is not incompatible with aspirations for high levels of achievement in science, economics, marine biology, art or history. Many learners maintain that competence in one area has implications for other areas; cultural confidence goes hand in hand with accomplishments in sport, study, and personal development.

#### Preparing for the Future

Rangatahi, mātua and kaumātua saw schooling as a step towards preparation for life rather than an end in itself. Some rangatahi felt that schools were insufficiently focussed and by offering a wide curriculum sacrificed depth and concentration. They should be more attuned to vocational and professional needs. But there was also a view that careers in the future might require broad knowledge and competence across several subject areas. It was a mistake to specialise too early in the educational process. While those two views express contradictory perspectives, there appears to be agreement that relevance to the future needs to be factored into education and the curriculum so that Māori learners can take their places in an increasingly competitive world. The point of agreement was that the learning environment had dual responsibilities to Māori learners: to prepare students for full participation in wider society, and to prepare students for full participation in te ao Māori.

## **Transformation in the Education Sector**

During the Hui Taumata Mātauranga IV it has become obvious that across a range of ages, from sixteen to eighty-five years, Māori have reasoned and fervent views about education. It is unlikely, however, that the many of the views discussed at this Hui in 2004 would have been seriously entertained even twenty years ago. Then, the inclusion of Māori specific items in the curriculum or within the culture of the school was the exception rather than the norm. When the Hui Taumata – the Māori Economic Summit - was held in 1984 Kohanga Reo was only just about to emerge as a system of early childhood education that could be applied on a national scale. Critics were concerned that a generation of Māori children might grow up unable to speak the language of commerce or science and would be seriously disadvantaged. Similar arguments were heard when kura kaupapa Māori were launched. And jibes of separatism were added. The conservative call was for New Zealand to have a single system of education, and a curriculum that the majority approved. But not only did both Kohanga and kura flourish, they also gave rise to whare kura, wānanga and a range of whānau, hapū and community educational initiatives.

An apparent irony is that Māori were able to assert demands for an education system that supported Māori values and ideals within a market driven environment. The Welfare State had presumed that its duty to Māori was discharged when the worst features of poverty had been eradicated. Being Māori meant being poor, not necessarily being indigenous or being able to live as Māori. Although the economic and government reforms instituted in the 1980s impacted heavily on Māori causing unemployment to suddenly escalate, they were also accompanied by a fresh spirit of independence and a

renewed determination to retain those elements of indigeneity that were essential to being Māori in a complex and modern society.

As a consequence, when the twenty-first century dawned, Māori were in a stronger position to be Māori than they had been two decades earlier. Prior to 1980 there were only a handful of Māori providers and they often had to contend with dogmatic assumptions that all New Zealanders shared the same cultural values, aspirations and histories. In contrast, after 2000, there were several hundred Māori providers of health, education, and social services and Māori language and culture had become more or less accepted as part of the operating norm in schools, hospitals, state agencies and community centres.

Although the reformation over the past two decades has not been even, or as extensive as many would wish, it has nonetheless represented a major transformative experience for the education sector. Not only has it led to flourishing networks of Māori centred educational institutions it has also been instrumental in increasing Māori participation in early childhood education to around fifty percent and has seen Māori emerge with the highest rates of participation in tertiary education of any group aged at twenty-five years and over. Consequential changes have also been evident in the primary and secondary curriculum, teacher training programmes, school cultures, and education policies. These changes would have been difficult to predict twenty years ago.

Transformations of systems and practices do not occur often, especially in the education sector; instead change tends to be gradual and incremental. When first introduced, compulsory education that was free and secular was a significant transformation and it could be argued that ‘Tomorrow’s Schools’ has some aspects of

transformation. But the inclusion of Māori concepts, processes and values within the education sector has even more obvious features of a major educational transformation in New Zealand.

That transformation has had multiple impacts but importantly it has led to improved access for Māori learners to te ao Māori, the Māori world and has improved access to early childhood education, tertiary education and policy making arenas.

The question now arises as to whether a further transformative experience is needed over the next 25 years or so to move beyond a focus on access and pockets of success, towards a focus on greater consistency, the realisation of the dual goals of living as Māori and being citizens of the world, and attaining uniformly high levels of accomplishment that will provide sound platforms for full participation in a world that is likely to be equally transformed.

### **Secondary Futures**

Anticipating the future is a difficult task and has not been given great attention in New Zealand. Instead there has been a tendency to plan for short time-spans – three to five years ahead. But in 2003 a project called Hoenga Auaha Taiohi - Secondary Futures – was launched by the Minister of Education. Its aim is to encourage debate and discussion about schooling in twenty years time and to identify the implications for learners and others involved in the education sector, including whānau. The project is led by four Guardians, while a sector wide advisory group – the Touchstone Group – provides oversight and opportunities for networking. Through the OECD, Secondary Futures has close ties with similar projects in Great Britain, Toronto, the Netherlands and Australia

and has been actively encouraging schools, communities, teacher organisations, and boards of trustees to become more involved in planning for the future.

Although some determinants of change can be estimated, by and large it is not easy to predict the future with a great degree of accuracy. One of the ways in which the future can be better contemplated, however, is through the use of scenarios that map what could be possible (rather than what is probable). The OECD has developed four types of scenarios that might well have universal application by 2020 – schools as social centres, schools as focussed centres for knowledge transfer, schools that are part of a networked learning society, and a model for education that revolves around individual choices rather than schools.

Mapping the future for Māori learners also requires that changes within te ao Māori are considered. Some of these changes will be in the broad field of Māori social, economic and cultural development and are likely to be debated at the Hui Taumata planned for March 2005. Other changes will have more direct impact on education and learning and the early trends can already be identified. Māori demographic change is an important consideration. The Māori population will continue to expand; there will be proportionately more children, and more older people, and there will be greater ethnic diversity among Māori.

Having witnessed a rapid rate of depopulation in the latter half of the nineteenth century, the population in the twentieth expanded to the extent that it had reached half a million by the year 2000 and is likely to be approaching a million by 2051. Increases in the school age population will be particularly obvious so that by 2031 about one-third of all learners will be Māori.

The wider scene will also change. Globalisation will make the world into a market place for Māori and all New Zealanders and will dictate fashion, music food preferences, scientific discoveries and new technologies. National sovereignty will be balanced by international collegiality and inter-dependence and New Zealand will be reminded that it is a Pacific nation in close proximity to Asia.

The Māori economy is also likely to change over the next two decades. Treaty settlements will provide iwi with capital to enter the commercial world. Household incomes are likely to increase, less and less transfers from the state to individuals will occur, and land based and resource based economies will be increasingly supplemented by the knowledge economy.

Change will also affect Māori parents. By 2024 they will be older than they were two decades ago and may not have children until they are in their thirties. They will show greater socio-economic diversity and may have a wider range of affiliations with other ethnic groups, especially Pacific and Asian. Predictably they will have more disposable income; will be more likely to be competent Māori speakers than their parents and possibly their grandparents; will be expecting high levels of achievement from their children and will want an education system that can accommodate unique aspirations.

### **Scenarios for Māori Education**

On the basis of the OECD experience and emerging trends in te ao Māori, it is possible to construct four possible scenarios for future educational environments:

- Whetu Marama – schooling through a range of centres of excellence
- Te Hononga Ipurangi – schooling through world wide electronic networks.

- Te Piringa – schools that are inclusive and comprehensive
- Te Ara Mātau – schools that focus exclusively on knowledge and knowledge transfer.

### ***Whetu Marama***

In this scenario, by 2025 schools as we know them will have virtually disappeared. Imagine that even by 2015, Māori along with other groups will have established a number of centres of learning where students can have access to the best possible tuition in specific subjects. Some of the centres will be marae based, others located alongside Runanga, others in shopping malls. Sporting academies, centres for te reo, intensive science programmes, mathematical centres, art and music, will have all been developed to such high levels that instead of attending a single school and expecting that school to be expert at everything, students will now have the opportunity to mix and match their educational experience. In this scenario all learners would be registered with approved educational advisors who would broker a suitable mix of programmes depending on individual need and preference. In the course of a single day a learner might attend three or four different settings and would also spend quite a lot of time on the computer at home.

### ***Te Hononga Ipurangi***

Suppose in this scenario that Māori have embraced CIT with enthusiasm. Imagine that by 2015 Māori Television has become a major player in educational television, has formed a partnership with Te Huarahi Tika, the Māori Spectrum Charitable Trust, and also with

CISCO which had by then overtaken Microsoft word as leaders in academic networking. Together Māori Television, Te Huarahi Tika and CISCO will have created an environment where Māori learners can be part of national and international networks for learning. The virtual classroom pioneered through Kaupapa Ara Whakawhiti Mātauranga, CRS Education and Paerangi in the early 2000s will have become the norm. Though still attending schools, most learning will be through the internet. Being a small school will no longer prevent students from studying a wide range of subjects, including those where there is a national shortage of teachers. By then all teachers will have been required to obtain a first degree in CIT and will be expert in helping students gain maximum benefit from world-wide networks.

### ***Te Piringa***

A scenario such as Te Piringa was seen as a distinct possibility as early as 2003 when it was noted, in the Māori Language Strategy Te Rautaki Reo Māori, that the education sector would play a major role in Māori language development. Hopes that whānau, hapū, and Māori communities would provide leadership in Māori language usage had unfortunately not been realised and it was clear by 2010 that schools would need to take a more dominant role. Moreover, many Māori initiatives in education had proven to be too small to survive the new economic climate and the political climate had shifted away from devolution and private provision to state monopolies. In most communities by 2025 state schools had become one-stop-shops. Almost all community activities were centred around the school. Not only did schools take full responsibility for programmes in te reo Māori and for delivering a complex curriculum but they also provided health services,

recreation, leisure and sporting opportunities, counselling for families and individuals, career advice and access to community information. Most marae also had offices on the school campus.

### ***Te Ara Mātau***

In contrast to Te Piringa, in the scenario known as Te Ara Mātau, the role of schools is narrowed rather than expanded. Suppose that the Māori Language Commission was able to increase funding for the active promotion of te reo in homes, on marae, and in sports clubs and had shifted the learning emphasis away from schools. Whānau had been so successful in creating the home as a domain for te reo Māori that there was widespread reluctance for schools to have any involvement in teaching, or even using, Māori language. Hapū were adamant that te reo was a taonga that should not be promoted out of context or away from hapū control.

As a result by 2020 most schools had ceased to include reo or tikanga in their programmes. It was part of a more general decision to narrow the focus and concentrate on transmitting knowledge about subjects that had international currency. Rather than attempting to be centres for social and community development, and for cultural activities, schools had been happy for sports academies to take responsibility for sport and recreation, for marae and whānau to assume guardianship of te reo me ona tikanga and for community centres to offer health services, career advice, homework centres, cultural programmes and counselling services. Schools had become experts at delivering a narrow curriculum and placed high emphasis on academic achievement, benchmarked against international standards.

## **Longer-Term Planning**

Although the four scenarios are very much for the future, and may never actually eventuate, in fact elements of all four are already evident in our communities. However, the reason for discussing them in the context of the Hui Taumata Mātauranga is not to encourage debate about a preferred scenario but simply to underline the importance of thinking about the future and considering the options that lie ahead. Too much planning for Māori development has been in response to a crisis or on the basis of short term goals. As a consequence initiatives, while valuable in their own right, have not been integrated into a wider schema.

For many reasons the fourth Hui Taumata Mātauranga has greatly added to our knowledge of the opportunities and obstacles that impact on Māori success. Importantly the five themes emerging from three generations have added focus and sense to the debates about success:

- relationships for learning
- enthusiasm for learning
- balanced outcomes for learning
- preparing for the future
- being Māori.

The voice of rangatahi has been loud and clear and has raised challenges that should not be ignored. Nor should the views of kaumātua and the wisdom that has accompanied their own reflections on success be overlooked. Though reflecting on former times, the issues they have raised are not fundamentally different from those faced in contemporary times.

The four Hui Taumata Mātauranga have been favoured by the support and attention of Ministers Mallard and Horomia, and other cabinet members and Members of

Parliament all of whom have shown a keen interest in deliberations. The assistance of officials from the Ministry of Education and Te Puni Kokiri has also been quite pivotal to the smooth running of each Hui. But without the patronage of Ngāti Tuwharetoa, and te ariki, Tumu Te Heuheu it is unlikely that they would have been successful, at least in terms of the level of Māori participation and the credibility which they have rightly earned.

The year 2024 may seem a long time away but if there is to be a further transformative experience for Māori education so that access to quality education can be extended to the majority of Māori learners, and excellence can be seen as an outcome that is attainable by most if not all Māori learners, then there is an obvious need to actively engage with the future. As learners have emphasised, education should be relevant and useful, not only to today but also to the realities of tomorrow. To that end Secondary Futures will play a catalytic role as a vehicle for contemplating the future and steering a course towards it. But essentially anticipating the future is a matter that Māori need to progress. At present there is no obvious Māori capacity to advance that cause or to examine the implications of long term change in a deliberate and systematic manner. To that end the Hui Taumata Mātauranga team may wish to consider how a dedicated Māori capacity to explore longer term Māori futures might best be developed so that success in two worlds and across several domains can be shared by all Māori.