

Ka Awatea

Understanding and affirming Māori success and potential



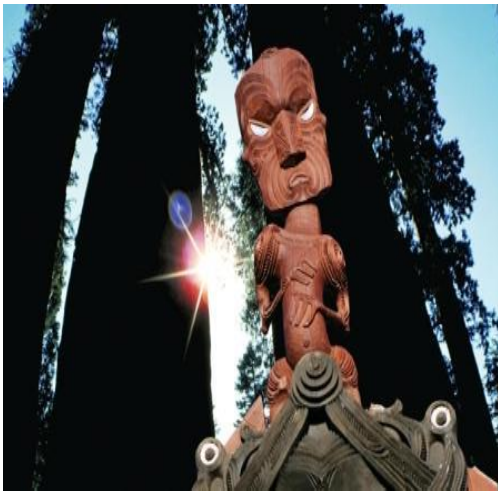
NGATI WHAKAUE EDUCATION ENDOWMENT TRUST BOARD

Te Toro ihi Matauranga





Ngātoroirangi



Ihenga

He aha te kaupapa nei?

- A quintessentially community driven and community focused project that reinforces the rangatiratanga status of local people and local knowledge.
- A kaupapa that rejects deficit theorising
- A kaupapa that esteems Māori students, whānau, community and school practices that support and enable Māori success.
- Affirms and promotes iwi/local theories, theoretical frameworks and worldview
- Integrates collective tribal, institutional, disciplinary and research knowledge and experience
- Places the community at the centre
 - Tikanga (how we do things properly)
 - Whakapapa (how we and/or things relate to each other)
 - Mohiotanga (what we know to be real)

Mahia ngā mahi: Two phases

Phase One: How did success manifest in times past?

- **Conversations** with Pakeke/kaumātua
- **Literature review/collation of our written stories**
- **Meetings with** Te Taumata o Ngāti Whakaue Iho Ake, Ngāti Whakaue Education Endowment Trust, Rotorua Secondary Principals Professional Learning Cluster, Te Arawa Lakes Trust, Te Arawa Research and Development Strategy Group.
- **Pilot study** funded by Ngāti Whakaue Education Endowment Trust
- **Eight key characteristics** developed from the pilot study (Ngā Pūmanawa e Waru)

Phase Two: How does success manifest in contemporary times?

- **Questionnaires and interview questions** based on all of the above.
- **Data collected** in 8 Rotorua secondary schools
- Interviews with **Tuakana**
- Interviews with **Pakeke**
- **Findings and recommendations** developed



Houmaitawhiti

Key research questions:

- *How do Te Arawa define educational success?*
- *In what ways do whānau , teachers and the wider Te Arawa community foster conditions that enable the characteristics of success to manifest?*
- *How are the characteristics of success enacted by successful Te Arawa students? To what effect?*

Table 1. *Study Participants*

Participants	Survey	Individual Interviews	Focus Groups	Total
	<i>n</i>	<i>n</i>	<i>n</i>	
Students	66	5	61	132
Teachers	38	10	32	80
Principal/DP	5	8	-	13
Parents/Whānau	29	2	17	48
Pakeke	-	5	-	5
Tuakana	-	5	-	5
Total	138	35	110	283



Tunohopu



- *What are the qualities of success (from a distinctively Te Arawa perspective)?*
- *In what ways do these qualities manifest in successful Māori students?*

Quality 1

Successful Māori students have a positive sense of Māori identity

Characteristics

A belief in and knowledge of one's self; strength of character, strength of personality; a strong will; boldness and a tendency to take risks

Application to school & work

- Resilient to negative stereotypes
- Positive self-concept
- Some knowledge of language and protocols to successfully contribute/participate in Māori contexts
- Connection to land and place (genealogy)

Quality 2

Successful Māori students are diligent and have an internal locus of control

Characteristics

Patience, commitment and a sacrifice of time and effort; an ability to overcome difficulties; resolute confidence often balanced with a quiet, unruffled calm.

Application to school & work

- Disciplined
- Self-motivated
- Attentive
- Focused



Te Arawa Icon - Tamatekapua



Te Arawa Icon – Frederick Bennett



Quality 3

Successful Māori students learn how to nurture strong relationships

Characteristics

The ability to sustain relationships that are premised on a balance of assertiveness and warmth (manaaki) because this provides sustenance for the inner person.

Application to school & work

- Encouraging
- Willing to learn from others
- Willing to mentor others
- Aware of own strengths and weaknesses

Quality 4

Successful Māori students are curious and innovative

Characteristics

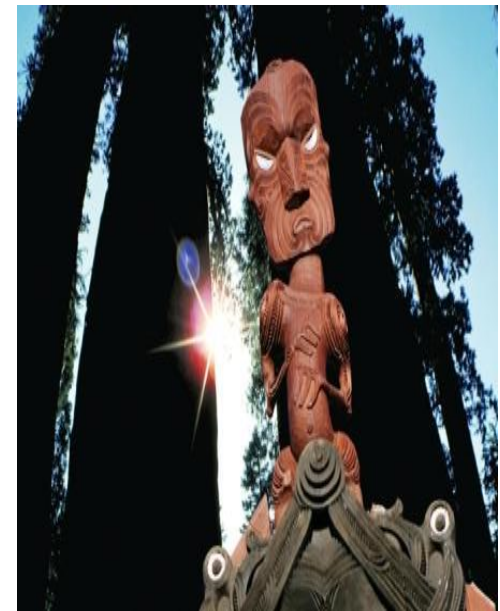
An enquiring mind which probes, draws conclusions and makes associations; an exploratory orientation that is exploited in social and academic activities.

Application to school & work

- Courageous
- Competitive
- Curious
- Creative



Te Arawa Icon – Te Ao Kapurangi



Te Arawa Icon – Ihenga



Quality 5

Successful Māori students look after their wellbeing

Characteristics

Attention to physical, spiritual and mental health needs that are needed to flourish at school, affirming the inexplicable link between wellness and learning.

Application to school & work

- Healthy
- Fit
- Resourceful
- Balanced

Quality 6

Successful Māori students are committed to advancing their own knowledge. They are scholars who know where they want to go and persevere to achieve their goals

Characteristics

An aptitude for things scholarly and a commitment to excellence are evident. A intrinsic desire to learn and an innate curiosity.

Application to school & work

- Can apply themselves
- Driven
- Purposeful
- Aspirational



Te Arawa Icon – Nanny Bubbles Mihinui



Te Arawa Icon – Makereti



Quality 7

Successful Māori students possess humility

Characteristics

A quality which is often a cultural point of difference because it is about service to others, generosity of spirit and putting others before the self.

Application to school & work

- Puts others before self
- Accept criticism
- Work in service to others
- Team player

Quality 8

Successful Māori students understand core Māori values

Characteristics

An ability to model the most meaningful qualities in Māori culture, portrayed by way of aroha (love), manaaki (care) and wairua (spirituality).

Application to school & work

- Manaakitanga – ability to care and be hospitable to others
- Kotahitanga – ability to commit to a kaupapa/vision
- Wairuatanga – moral compass and sense of social justice



Te Arawa Icon – Dr Hiko Hohepa



Te Arawa Icon – Wihapi Winiata

Māori students success flourishes when they have :



Kahumatamamoe

1. **Mana Whānau:** They occupy a central position of importance within their whānau
2. **Mana Motuhake:** A positive sense of Māori identity is crucial if Māori students are expected to express their mana tangata
3. **Mana Tangatarua:** Bi-education: They must acquire the skills to navigate success in two worlds
4. **Mana Tū:** They must be courageous, humble, tenacious and resilient
5. **Mana Ūkaipo:** Place-based learning is important for Māori student learning and connection to place.

Mana Whānau: Successful Māori students occupy a central position of importance within their whānau

- They are nurtured into succeeding in both worlds by their whānau
- They are socially capable and have a developing sense of belonging across a number of contexts.
- They know that their families value education, and that their school success is important to the whole whānau because their success is seen as success for their whole whānau.
- They have a fear of not reaching their potential and letting their whānau down.
- Successful Māori students take the responsibility of 'academic success' very seriously.



Mana Motuhake: A positive sense of Māori identity is crucial if Māori students are expected to express their mana tangata

- They have the ability and knowledge to engage meaningfully with Māori culture
- Their social behaviour is informed by Māori values such as manaakitanga and māhaki. They have a sense of belonging and connectedness to others in their whānau, school and community.
- Whānau play the most important role in terms of socialising their children into the Māori world and helping them to develop cultural efficacy.
- Māori communities see young Māori as critical players in the continuation of Māori culture, language and tradition. They like to see Māori students equipped to play a meaningful and successful role in social and cultural activities.



Mana Tangatarua: Bi-education: Māori students must acquire the skills to navigate success in two worlds

- Academic success should not come at the expense of Māori identity – all participants saw both identities as vital to overall success. Students need the appropriate ‘navigational skills’ and ‘role models’ and a strong sense of emotional and spiritual wellbeing to navigate the two worlds of Aotearoa successfully.
- Families are primarily responsible for “success as Māori” and should model what this looks like.
- Schools are important because they offer students many opportunities to be innovative and creative, to try new things and to take risks (which many Māori families cannot offer them – so they value education for this very reason).
- Schools offer students new experiences that “unleash their potential” to bridge their two worlds and increase their “range of opportunities” in terms of “possible futures”.
- Most Māori communities want Māori students to thrive in the non-Māori world but retain “a heart for things Māori”.
- Successful Māori students want to “give back” to their whānau and communities.



Mana Tū: Successful Māori students are courageous, humble, tenacious and resilient

- They tend to be aspirational, have high expectations and enjoy overall physical, emotional and spiritual wellbeing.
- Whānau need to ensure their children have a healthy home environment that supports this physical, emotional and spiritual wellbeing.
- Whānau members need to model practical resilience strategies – for example work ethic, perseverance, determination and discipline – because students look to whānau as their “first teachers” and ultimate “motivation for success”.
- Māori students need “touchstone teachers” who act as mentors and as confidantes at school. These teachers look for the good in students, articulate Māori students’ potential and have high expectations of them.



Mana Ūkaipo: Place-based learning is important for Māori student learning and connection to place.

- Successful Māori students seek a synergy between school-based learning and the unique their local context - what is referred to as Place-based Learning.
- They want to see iwi/local role models of success made visible and prominent in schools.

e.g., Te Arawa students wanted Te Arawatanga to have some resonance with their educational activities, and expected Te Arawatanga to occupy a position of importance in the school curriculum in the rohe. They perceived Te Arawatanga to be a viable platform for future aspirations and achievement.

- Many Te Arawa students want to come home to work and raise a family – Are we prepared for their return? Have we helped them to see how they can contribute to the local economy/iwi with their personal and professional skills, qualities and education?



Recommendations for Māori students

- Hold fast to your deeply held cultural values and moral standards.
- Embrace additional opportunities to enhance your cultural competence.
- **Maintain a balance in terms of your wellbeing – especially your tinana and hinengaro – find time to nourish both.**
- Value your teachers and friends within the context of the school community because they are valuable sources of knowledge and support in times of struggle.
- Value your whānau because they are you, and you are they.
- **Seek out and maintain relationships with positive role models that you aspire to be like.**
- **Mahia te mahi! Drive your own learning – ask questions, do the hard work required, and celebrate all successes (large and small).**
- Be humble – seek out and acknowledge the support, assistance and expertise of others and receive correction, compliments and feedback gracefully.



Pukaki



Te Ao Kapurangi

Recommendations for Whānau

- Ensure that your home environment is positive, safe, caring and nurturing. Students who are products of such environments are more content, emotionally secure and resilient.
- Nurture your child's sense of Māori identity – give them a sense of belonging and connectedness to their reo, marae, hapū and iwi.
- Be tamariki-centric – place your child at the centre of your whānau. Make their success and wellbeing the most important thing in your household.
- Be present and active in the school context – this signals to your child that you value education (and *their* education in particular).
- Make your home a place of learning – establish routines and rituals that prioritise education.
- Encourage dialogue, open communication and good listening in your home.
- Ensure that your children are exposed to positive role models – children emulate the behaviours and characteristics of 'significant others'.
- Model coping skills – talk to your children about how to be resilient in the face of adversity.

Recommendations for Teachers and Schools

- Value Māori students' cultural distinctiveness and support them to develop a degree of academic and cultural self-confidence and self-belief.
- Articulate hapū and iwi features in teaching and learning.
- Actively support Māori students toward a state of cultural enlightenment and encourage them to embrace opportunities to engage within the wider community.
- Premise your instruction on evidence-based and culturally-responsive practices.
- Build upon students' cultural and experiential strengths to help them acquire new skills and knowledge.
- **Utilise iwi role models of success, living or dead, to promote aspiration, cultural pride and achievement.**
- **Visionary school leaders should promote and model the right balance between whakahīhī (pride) and māhaki (humility) in their interactions with students, whānau, staff and wider community members.**
- **Ensure academic programmes have meaningful links to local people, their iwi history and their reo.**



Tarakaiahi

Recommendations for Iwi



Tama te kapua

- Continue to be involved with local schools.
- Provide visionary and proactive leadership – ‘reach in’ to schools; don’t wait for schools to ‘reach out’.
- Provide stewardship to whānau, encouraging them to be tamariki-centric.
- Within reason, provide and promote marae-based reo and tikanga wānanga. Such offerings provide whānau with opportunities to become more culturally competent and connected.
- Where possible, support the organisation and provision of local cultural events (e.g., Te Matatini and Te wiki o te reo Māori) – and ensure they are connected and relevant to the local context.
- Interact with local educational policy-makers, academics, teachers and interested whānau in your forward-planning.
- Provide places and spaces for voices to be heard, particularly wahine and rangatahi.
- Provide support for the educationally vulnerable, because they too have talents and gifts to offer.

Recommendations for Policy-Makers

- Draw on iwi and local educational expertise.
- **Make links to iwi-specific education strategies.**
- Find out about iwi aspirations regarding education.
- **Personalise and/or contextualise large Māori education projects to better suit local area needs.**
- **Provide seminars and workshops on Māori and tribal education priorities.**
- Familiarise administrators with local tikanga and kawa.
- Adopt a Treaty approach of shared responsibility for educational advancement.
- Institutionalise a clearly marked path to student success.





Whakaaro Whakamutunga

He patai whakahirahira

Key research questions:

- *How do your local iwi/community define educational success?*
- *Who are your models of success (living or dead)?*
- *How are the characteristics of success enacted by successful students in your local area? To what effect?*
- *How can this mohiotanga be used in kura to engage Māori students?*



The complete manuscript is available on the Ngā Pae o te Maramatanga website

Macfarlane, A., Webber, M., Cookson-Cox, C. & McRae, H. (2014). *Ka Awatea: An iwi case study of Māori students' success*. [Manuscript]. Auckland, NZ: University of Auckland.

m.webber@auckland.ac.nz



E ngā taitamariki o te ao, e ngā pou o te ako, e ngā pūtake o te māranga, e ngā mana o te iwi, tēnei ngā mihi atu kia koutou. Anei te kāhui rangahau e whāriki atu nei i mua i te aroaro o te hunga mātauranga. Hopukina mai, wānangatia, kōrerotia, me whakamahingia. Nā reira, huri noa i te motu, tēna koutou katoa.