

## Ngā tapuwae o mua, mō muri *looking back at 50 years of Māori education*

### Presentation at Ako Aotearoa Academy Symposium

Angus H Macfarlane  
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## Aims of this presentation



- Take a glimpse at an historical icon
- Consider recent thinkers' contentions
- Peruse some of the 'knowledge areas' within the disciplines
- Look at some 'ways of knowing' and postmodern trends
- Provide examples of culturally-responsive pedagogy
- Offer a set of influential factors for responding to diversity in tertiary education contexts
- Conclude with a reiteration of the Ako Academy kaupapa

IF YOU WANT TO UNDERSTAND THE PRESENT YOU MUST  
FIRST UNDERSTAND THE PAST. THE CIRCUMSTANCES OF  
TODAY WERE SHAPED BY THE EVENTS OF YESTERDAY.

Paul Temm, QC: 1990

THE WHOLE IS GREATER THAN THE SUM OF ITS PARTS.

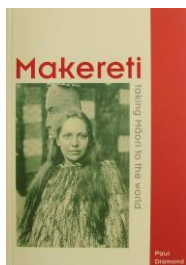
Ihimaera, 1993

## Makereti (in Penniman, 1986)



- Raised by older people, learned in genealogy, customs, history, te reo and tikanga. Confident in two cultures, at ease in two worlds but always ratified her thoughts from Te Ao Māori
- Guide
- Performer
- Leader
- Humanitarian
- Scholar
- **And ..... she took Māori to the world**

## Maggie Papakura (see Diamond, 2007) (Te Arawa)



## Questions that are relevant to the Ako Aotearoa Academy (adapted from Durie, 2013)

1. What happened in earlier times to get us to where we are today
2. What is the present status of Māori education?
3. How can Māori successfully participate in tertiary education?
4. How can the tertiary education sector add value to Te Ao Māori?

### Is there an additional question?

*Does the academy have a clear and honest understanding of the reality in terms of Māori imperatives and perspectives?*

### Take into account that....

- Truths tolerated
- *Data sought*
- Experiences tasted
- *Assumptions challenged*
- Talk generated
- *Feelings respected*

### Te ao tāwhito

#### Having to cope with social and economic change

- Almost complete loss of the ownership and control of land resources
- The development of alien systems of national administration
- Decimation by warfare and disease
- Enforced migration into cities
- Imposition of alien religious systems
- A money economy
- Changes in styles of housing, clothing, gender roles, status systems, and language
- The pressures on ethnic identity
- A culturally deprived education system

### Historical Discourses



..... I do not advocate for the Natives under present circumstances a refined education or high mental culture; it would be inconsistent, if we take into account the position they are likely to hold for many years to come in the social scale, and inappropriate, if we remember that they are better calculated by nature to get their living by manual than by mental labour.

(Report of the Department of Education, AJHR, 1862, p.38)

### The last 50 years

- Māori Boarding Schools
- Hunn Report
- Johnson Report
- Taha Māori
- Te Kōhanga Reo
- Kura Kaupapa Māori
- Whare Kura
- Wānanga
- National Curricula
- 10 Point Plan, Closing the Gaps, Ka Hikitia
- Tertiary Education Strategy (out of the shadows of anthropology)

### Tertiary Education Strategy 2010-2015

....has four over-arching vision statements, one of which is to “enable Māori to enjoy education success as Māori” (Ministry of Education, 2010a, p.6). The strategy notes that one in five tertiary students is Māori and frames the fundamental aspirations for “education success as Māori” as follows,

..... *Māori have a unique place as tangata whenua and partners to the Treaty of Waitangi. Tertiary education has a particular responsibility to maintain and develop Māori language and culture to support Māori living as Māori in both Te Ao Māori and in wider society.* (Ministry of Education, 2010a, p.7).

### But wait, there's more

*Tertiary providers and ITOs need to focus on improving their pastoral and academic support and the learning environment, and must adopt teaching practices that are culturally responsive to Māori students. Particular emphasis is needed to improve progression to, and achievement at, higher levels of study* (Ministry of Education, 2010a, p.12).

## Ngā tapuwae o mua, mō muri

- Hui Rapuora
- Hui Whakaoranga
- Hui mo Waitangi
- Hui Taumata
  - Ako Aotearoa
    - Ngā Pae o te Māramatanga
  - Tertiary Education Commission Equity Fund
    - Manu Ao
    - Marsden Fund
  - Health Research Council
  - National Science Challenges
    - Iwi Development

## Criticality

- Interest in critical thinking arose in the middle of the twentieth century, particularly through the work of academics in the USA concerned about the poor thinking skills of their compatriots.
- The movement has its greatest inspiration in the figure of Socrates, in his faith in rationality in the quest for the truth, and courage to confront authority. Enter Paulo Freire and Henry Giroux.
- Critical thinking emphasises the development of rationality and skills of evaluation of arguments, identification of assumptions and formulation of lines of reasoning.
- Critical pedagogy starts from the premise that there are certain fundamental injustices in society and that education is a key factor in the perpetration and continuance. This requires the presentation of particular forms of knowledge to the students that can allow them to critique dominant positions.
- A 'biting back' phenomenon

McCowan, T. (2009). *Rethinking citizenship education*. New York: Continuum International Publishing Group.

## A 21C Māori tradition



- The '**biting back**' has commenced: it is being felt, acknowledged, and new learning sought after as a way forward
- A river of **conscientization** flows; *Conscientization* refers to a type of learning re political contradictions. Conscientization also includes taking action against oppressive elements in one's life as part of that learning (hooks, b., & West, C., 1991)
- An authoritative **Māori stream of consciousness** is being advocated by some quarters (see Pihama, 2012; G Smith, 1995; L Smith, 1999; Walker, 2000)
- A consideration of a **convergence of streams** of knowledge is being proposed by some (see Durie, 2007; Macfarlane, Macfarlane & Gillon, 2015; Ritchie, 1992)
- A consideration of a more **culturally embedded stream** of knowledge is being proposed by others (Hong, Macfarlane, Vyletta-Kemp & Poulton, 2015)

## Some knowledge areas



- **Technical knowledge** – analytical or quantitative knowledge which can provide empirical support for observable changes in behaviour (Gillon, 2011; Mercier, 2013)
- **Practical knowledge** – interpretative or qualitative knowledge, determining how meaningful a cultural imperative is (S. Macfarlane, 2009; Skerrett, 2010)
- **Reflective knowledge** – developing interventions that will make a social decision – turning a value(s) into practice (Savage et al., 2013)
- **Indigenous knowledge** – Māori knowledge being perceived as having an integrity of its own (Durie, 1997; Tāwhiwhirangi, 2010)



## Epistemology . . . knowledge



- A branch of philosophy that is concerned with the **quality of the knowledge** or **ways of knowing**
- "Māori knowledge has an integrity of its own" (Durie, 1997) - **Māori knowledge has quality**
- This has not always been acknowledged
- The epistemological paradigms emerging from the experiences of Māori offer a challenge to mainstream perspectives (adapted from Gordon, 1997)



## Some postmodern trends



- A cultural and intellectual phenomenon
- A radical reappraisal of modern assumptions about culture, identity, history, language
- An expansion of the importance of critical theory
- A beginning of thoughts that old things are valuable, priceless even
- A recognition of kinship with nature - the environment is biting back
- A concession that things Indigenous have importance (sic)

## Purpose(s) of schools, tertiary institutions



- To further the democracy in which we live and prepare citizens for participation in our social and political democracy  
(John Goodlad, 2004)
- To make teaching a job people want to do and to make education settings places students want to be  
(adapted from [www.ppta.org.nz](http://www.ppta.org.nz), 2007)
- Communities will use evidence engaged practice to shape curriculum development and delivery, quality teaching practices, robust assessment and evaluation strategies to deliver equity and excellence for diverse learners  
(adapted from NZEI Goal 4: <http://www.nzei.org.nz>, 2008)
- To enhance opportunities for Māori ... to live as Māori; to participate as global citizens; and to enjoy good health and a high standard of living  
(Mason Durie, 2003)

## Te ao hurihuri: More recent thinkers .....

- **Teacher deficit theorising** impacting the quality of teacher/student relationships with Māori students (Bishop, et al., 2009)
- **Pathologizing practices** such as transmission teaching, remedial programs and behavior modification (Bridging) programs (Bishop, et al., 2009)
- **Denial of cultural difference** resulting in the use of the same identification procedures and assessment measures for all learners regardless of their culture and language (Bevan-Brown & Bevan-Brown, 1999; Cullen & Bevan-Brown, 1999; Glynn, 2009)
- **Low teacher expectation** leading to self-fulfilling prophecies (Bevan-Brown, 2000; Bishop et al., 2009)
- **Negative and stereotypical attitudes** toward Māori learners (Bevan-Brown, 2002)
- **Abdication of responsibility for cultural input into education**, e.g. Teachers not addressing cultural issues in the belief that this is the sole responsibility of kura kaupapa (total immersion schooling) Māori or Māori teachers, or Māori departments in tertiary institutions (Bourke et al., 2001)
- **Economic rationalization** and commercially-driven values which result in Māori-relevant services not being provided because they are not economically viable (Bevan-Brown, 2002)
- **Teachers as champions** (Ako Aotearoa, 2015; Curtis, 2015; Macfarlane, Webber, Cookson-Cox & McRae, 2014)

## A discourse of diversity

- Ubiquitous
- No longer a projection – it is a reality
- The context for diversity is shifting
- The rhetoric about diversity is increasing
- Understanding the conditions under which diversity works – and addressing them institutionally – is paramount
- Tensions for Indigenous peoples has tended to be about cultural survival – language, identity, culture,
- Destory - from histories and legacies of injustice to building capacity for an environment of equity and hope
- Restory - Instilling a culture for success (students; staff research, teaching & service)

## The changing structure of the public tertiary education workforce

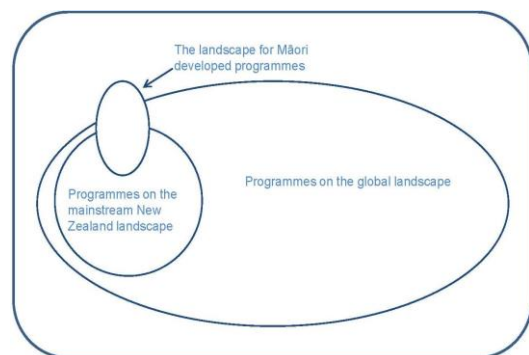
- Polytechnics and universities now employ a higher proportion of professors due to the 'drag effect' of an ageing workforce, that is, people entering as lecturers and staying to become senior lecturers or professors.
- Universities now employ a higher proportion of senior academic staff, in response to the greater focus on research performance.
- Universities have moved to more part-time teaching staff to help manage the costs of the shift to senior academic staff.
- Universities and polytechnics now employ a similar proportion of part-time teaching staff

## What are the main dangers of Eurocentric hegemony in the academy?

- The lack of attention to alternatives to mainstream knowledge (which is not only Eurocentric but typically focused on middle-class beliefs and practices) has the potential to leave the academy impoverished
- There is the potential for damage because of the 'colonisation' of local knowledge and theory and practice by Eurocentric thought. The dominance of Eurocentric ways of research and teaching helps legitimise world-wide inequality

Adapted from Howitt, D & Owusu-Bempah, J. (1994). *The Racism of Psychology*. London: Routledge

## An even playing field?



## Six Goals of Organisational Success

- Goal 1** Provide strong leadership for Māori education
- Goal 2** Be better informed and communicate better with the education sector and within the institution itself
- Goal 3** Build the institution's capacity and confidence to lift performance for, and with, Māori
- Goal 4** Embed *Mātauranga Māori – Māori Knowledge*, within reason, in planning processes and curriculum documents
- Goal 5** Use evidence deliberately to focus decisions and investments on what works for, and with, Māori scholars and academics
- Goal 6** Continue to invest in relationships with iwi, and national Māori education groups

## Kolb's learning theory

MacGibbon (2011) conducted research at Whitireia which looked at embedding literacy and numeracy in trades courses and highlighted six aspects of "deliberate acts of teaching"

- learning goals
- Success criteria
- Scaffolding
- Explicit teaching of how to learn
- Using the teachable moment
- Regular prompt feedback

## The Whitireia Way (Tomoana, 2012)

1. Strong relationships within the learning space (necessary to have trust, not just between tutor and students, but also between students )
2. Belief by tutor that all students have the ability to achieve
3. Mindful that every student is different, even within the categories of Māori, Pasifika, and Youth. It's about trying to find the space in your teaching to allow all students' differences to be valued/acknowledged /reflected
4. The need for the tutor to be reflective in their practice; and
5. The use of good teaching principles.

## Emerging principles of effectiveness

Hargreaves (2004), Macfarlane (2004)

- Learning is central - not just academic success
- Learning to learn strategies
- Authentic assessment
- Uses student voice
- Instruction or learning procedures encourage active engagement (*physically, mentally, emotionally, spiritually*)
- Develops learners' understanding of themselves as learners and as people of their community
- Learning professionals are highly attuned to learners' needs and their motivations
- Learning professionals value students, events and ideas
- **Learning professionals connect to the culture of the students**



## More questions than answers?

- Why is it that what we have done in education has not changed the status quo, and instead has perpetuated it?
- Why is it that the status quo in New Zealand is one where educational disparities are ethnically based, and have been so for some considerable time?
- **How can we provide tertiary teaching so as to galvanise empathy, skill and confidence in our work with ākonga Māori?**

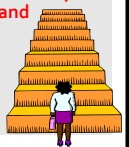


## Stepping up....

- How we as educators respond to this challenge will seriously affect how successful we and others with whom we work will be in terms of reducing disparities for Māori students ....
- By improving the contexts in which they learn, and thus their potential opportunity to achieve

**By striving to connect with culture so that there is meaningful awareness, understanding, and application of culturally responsive teaching and learning practices, and professional learning and development**

(Adapted from Berryman, 2007)



## The 'demands' of the teaching context(s) (Doyle, 1986)

### The demands of:

- Multidimensionality
- Simultaneity
- Immediacy
- Unpredictability
- Publicness
- History



..... The 'demand' (sic) of cultural difference?

## The functions of the teacher

(Doyle, 1986; Macfarlane, 2011)

### Dealing with the content of instruction

An **instructional function** that intends to cover the curriculum, to ensure mastery, to promote favourable attitudes to the subject, and to learning in general

### Focusing on the process of teaching and learning

A **managerial function** that promotes fluidity through procedures, systems and responsibilities

### Listening to culture

A **culturally responsive function** that encourages developing a metacognitive approach to learning experiences that are likely to expand ones understanding of difference and human diversity

## Some research studies on culturally responsive teaching - USA

- o **Grace Stanford** (1997), **Johnson & Nock**, 2015) community solidarity; community of learners; focus on whole learner; personal accountability
- o **Ladson-Billings** (1995), **Savage et al.**, (2014) Conception of self and others; structuring of social relationships; conceptions of knowledge; building and reinforcing of positive cultural identity
- o **Pauline Lipman** (1995), **Macfarlane et al.**, (2014)
  - Insisted on high academic and social standards and worked to help students achieve them
  - Tapped into students' experiences and culture
  - Considered nuances of dominant discourse
  - Took at-risk students under their wing
  - Perceived teaching as a calling
  - Provided care and guidance
  - Transformed contexts from boring to brisk
- o **Cecelia Pierce** (1996) Organisation, roles, enthusiasm

## Suggested Solutions

(Bishop et. al, 2003; Hill & Hawk, 2000; Macfarlane, 2004, 2007)

- ✓ Caring for person (socio-culturally located) (soft care)
- ✓ Caring for performance of student (socio-cognitively located) (hard care)
- ✓ Identifying and transforming the potential of young Māori
- ✓ Creating a secure, well-managed learning environment
- ✓ Insisting on effective teaching interaction
- ✓ Connecting to culture
- ✓ Procuring a repertoire of strategies



## Skill Cluster 1

Structure to assist sound pedagogy (Smith & Laslett, 1993; Macfarlane, 2004)

### Four rules of managing the learning and teaching context

Tahi  
Rua  
Toru  
Wha



## Skill Cluster 2

### Body Language

(Jones, 1987; Macfarlane, 2004, 2007)

- Remain calm; calm conveys strength - ngāwari
- Scan the room
- Eye contact
- The pause
- Physical proximity
- Body carriage
- Facial expression
- Overlapping
- Beware of satiation and over-exposure
- Mix of enjoyment and challenge



**Teachers who are fine technicians  
have 'withitness' – moving minds  
(Kounin, 1977; Macfarlane, 2004, 2007)**

- Are well organised
- Know their subject material
- Have realistic expectations of students
- Use multi-faceted approach to assessment
- Have an authoritative approach
- Mark work and give appropriate feedback – regularly and on time



**Teachers who are exceptional...  
have *mana* (Macfarlane, 2004) – heart, head, hand**

- Are fine technicians
- **Are excellent communicators**
- Instruction predicted on culturally responsive pedagogy
- Have mana; can "move" people
- Understand the proportionality factor - balance of authoritativeness and warmth
- Are enthusiastic consumers (Macfarlane, 2007);  
.....Are Gourmet Omnivores, according to Joyce and Showers, 1988; 2004)



## Listening to culture

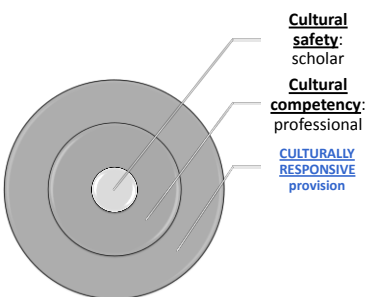
"When teachers listen to, and learn from, the students, they can begin to see the world from those students' perspective, this helps them to make what they teach more accessible to students and helps them to think of teaching, learning and the way we study them as more collaborative processes. Students feel empowered when they are taken seriously and attended to as knowledgeable participants in important conversations. They become motivated to participate constructively in their own education". (Bishop and Berryman, 2006, p.4)

## Why is it important to be culturally competent?

"Cultural competence is the acquisition of skills so that we are better able to understand members of other cultures in order to achieve best outcomes....it is about being able to understand the people who we are going to deal with, as practitioners..."

(Durie, July 2003; page 2.)

## Culturally Responsive practice....



## A culturally inclusive approach to tertiary responsibilities

- Having goals that move toward equity
- Developing an expanded knowledge base
- A commitment to combating cultural biases (see Macfarlane reading)
- Empowerment - by way of adroit training and professional development - of lecturers, their faculties, and all who work in the profession
- **Cultural responsiveness**



**Frequently asked questions**  
(see Au, 2006; see Prochnow & Macfarlane, 2008)

- Can teachers and professional services who are outside the students' culture still implement culturally responsive practices?
- I teach in a mainstream institution where there are few Māori students. Can teachers in a setting like mine still use culturally responsive instruction?
- So, isn't culturally responsive teaching just good teaching?

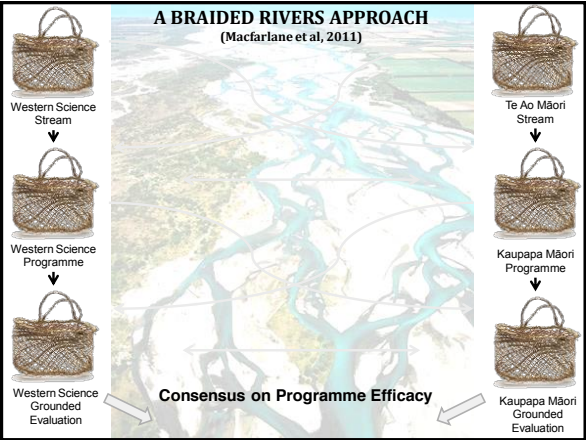
?

let's explore this last question more, on the next slide ....

**So, isn't this just good teaching?**

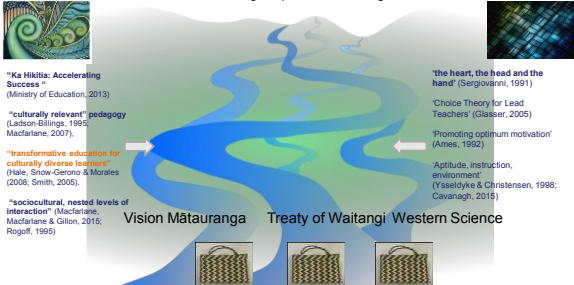
(see Au, 2006; Gay, 2000; Macfarlane, 2007; (see also Phinney & Rotheram, 1987); Prochnow & Macfarlane, 2008; Savage, 2008)

- Consider that advocating a universal concept of teaching may be advocating teaching principles from a European, North American or other mainstream perspective? *The way they do it....*
- Consider seeing the norm as 'doing teaching' according to the privileged, dominant view of the world? *The way we do it....*
- Consider that while these concepts and principles may be examples of building on prior knowledge and establishing positive relationships - **the way these principles are instantiated** may well differ depending on the cultural background of the students.
- Consider the differing worldviews with cultural nuances, customs, protocols etc. *The culturally responsive way....*
- .....*Demeanour, Disposition*



**Embodiment of Two Streams of Knowledge**

Unleashing the potential of ākonga



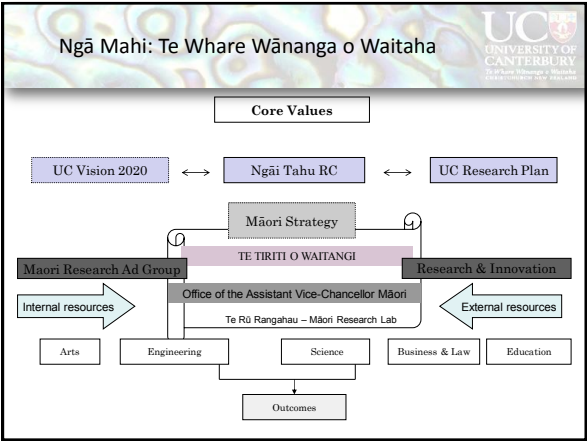
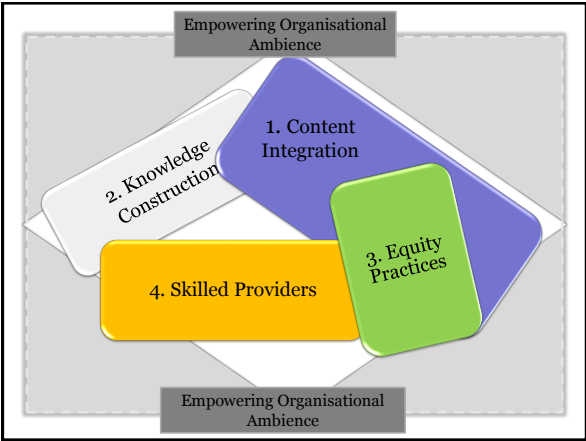
**Distinctiveness:** A braided approach is innovative; has an element of the pioneering spirit  
**Coherency:** A braided approach draws from quantitative accumulation and qualitative refinement  
**Impact:** A braided approach is more powerful than either on its own

**Five influences of culturally responsive provision in 21<sup>st</sup> Century Education**

- Content integration
- Knowledge construction
- Equity practices
- Skilled providers
- Empowering organisational ambience







## In tandem with the Ako Academy



Initiating culturally responsive environments that attempt to move us forward and build on learning from earlier experiences is clearly not an easy task.

*Portfolio size, pressure of work, fiscal constraints and cultural dynamics may intensify the challenge*

*Six considerations seem to be reasonable at present*

1. Using existing approaches and building on these to take on a culturally inclusive presence
2. Developing and making available to tertiary providers resources that are socioculturally grounded
3. Attitudinal shifts
4. Good teachers
5. Wise leadership
6. Informed and confident communities of learning

**The heart, the head and the hand**