

# Whiti ki Runga

## Māori students soaring at school

*iti rearea teitei kahikatea ka taea*

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cognition  
education

# PARTNERSHIP

Whakawhanaungatanga:

Increasing whānau of interest engagement

Here in New Zealand, we now recognise that consultation with the whānau mātauranga, and cultural community is a crucial component to educational decision making (Bevan-Brown, 2001, 2003; Gillon & Macfarlane, 2009; Macfarlane, 2005)



# What business wants from schools

(O'Reilly, 2009)

- Essential skills
- Technical skills
- Intrapersonal skills
- Motivation
- Citizenship

The first two relate to the capacity to read and write, and to analyse the world around them

The next three relate to looking within and beyond.....

# Mixing business with education

- The Business NZ family
- Business loves skills
- Surveys important
- Lack of skills = brakes on business

(O'Reilly, 2009)

- The Mātauranga whānau
- Schools teach skills
- Outcomes important
- Lack of skilled interventions = brakes on outcomes

(Macfarlane, 2009)

# Aims of this presentation

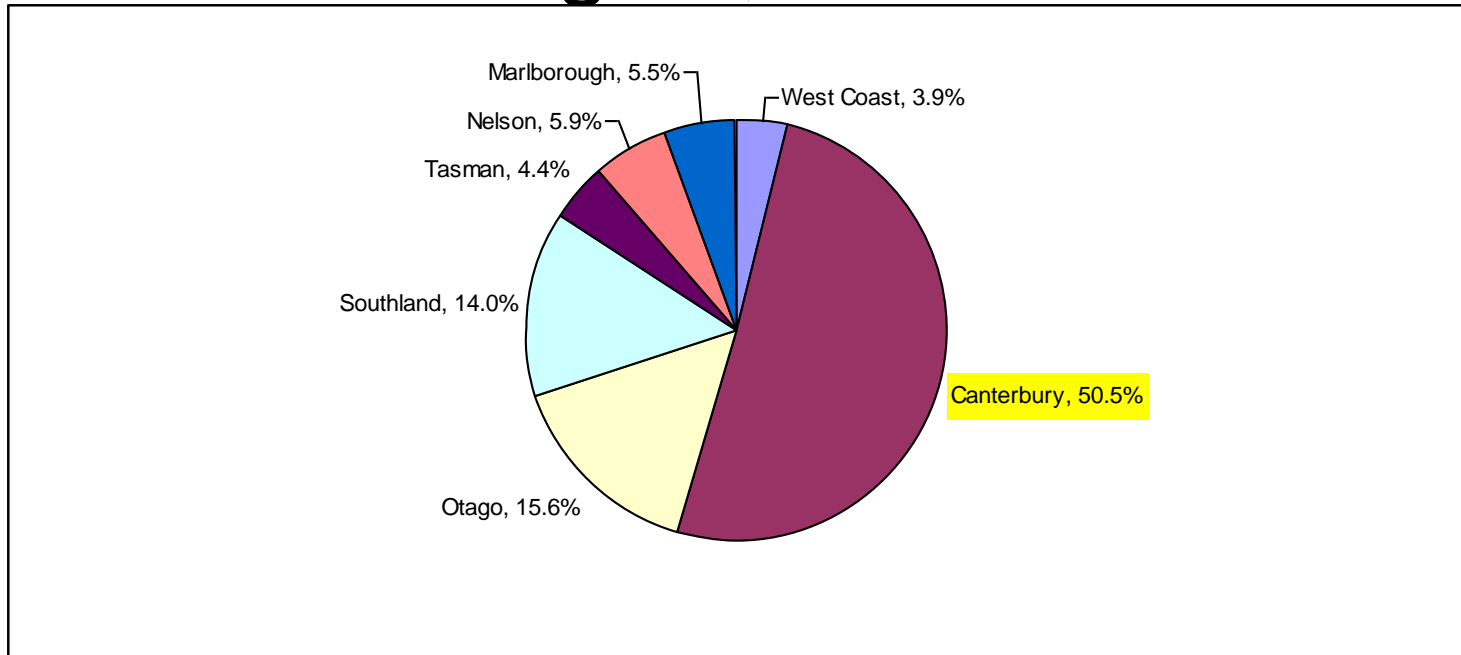
- Acknowledge and consider the challenges inherent in the phenomenon referred to as *diversity*
- Consider some statistics, but not dwell there
- Introduce elements of *Ka Hikitia*
- Refer to research on Māori students of promise
- Refer briefly to research on culturally-responsive teaching
- Consider what schools of a *democracy* can offer Māori students of *promise*
- Introduce *An Educultural Approach*
- Offer five hypotheses

# Ethnic Composition of Students, 2009

Area	European	Māori	Pasifika	Asian	Other
North Canterbury	85.0%	12.2%	0.7%	1.2%	0.9%
Mid Canterbury	74.2%	11.9%	4.1%	7.2%	2.5%
South Canterbury	85.7%	10.4%	1.1%	1.8%	1.0%
Canterbury Region	76.6%	11.8%	3.4%	6.0%	2.2%
Southern Region	78.0%	12.8%	2.9%	4.4%	1.8%
New Zealand	56.5%	22.2%	9.7%	9.2%	2.4%

**Source: Ministry of Education, July 2009 roll returns**

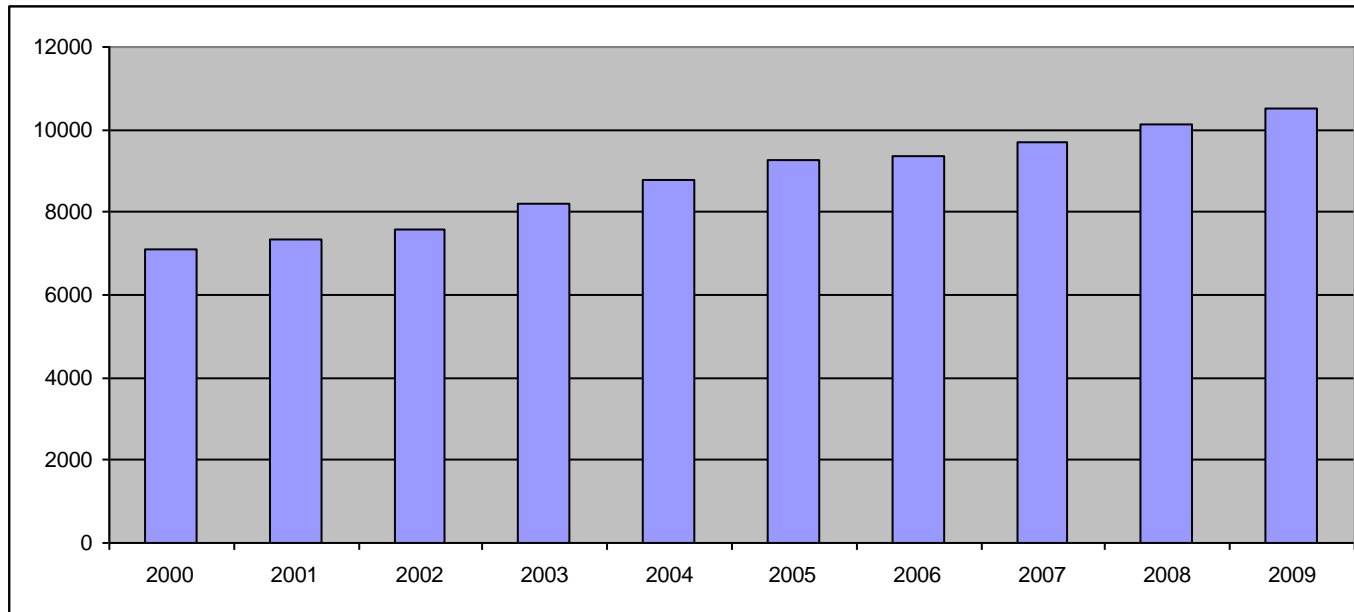
# Māori Student Population of the Southern Region, 2009



**Canterbury Region has 51% (10,533) of the Southern Region's 20,862 Māori students. The majority (7,257, 69%) of these students live in Christchurch City.**

**Source: Data Management Unit, Ministry of Education, July 2009 roll returns**

# Change in Māori Roll – Canterbury Region Schools, 2000-2009



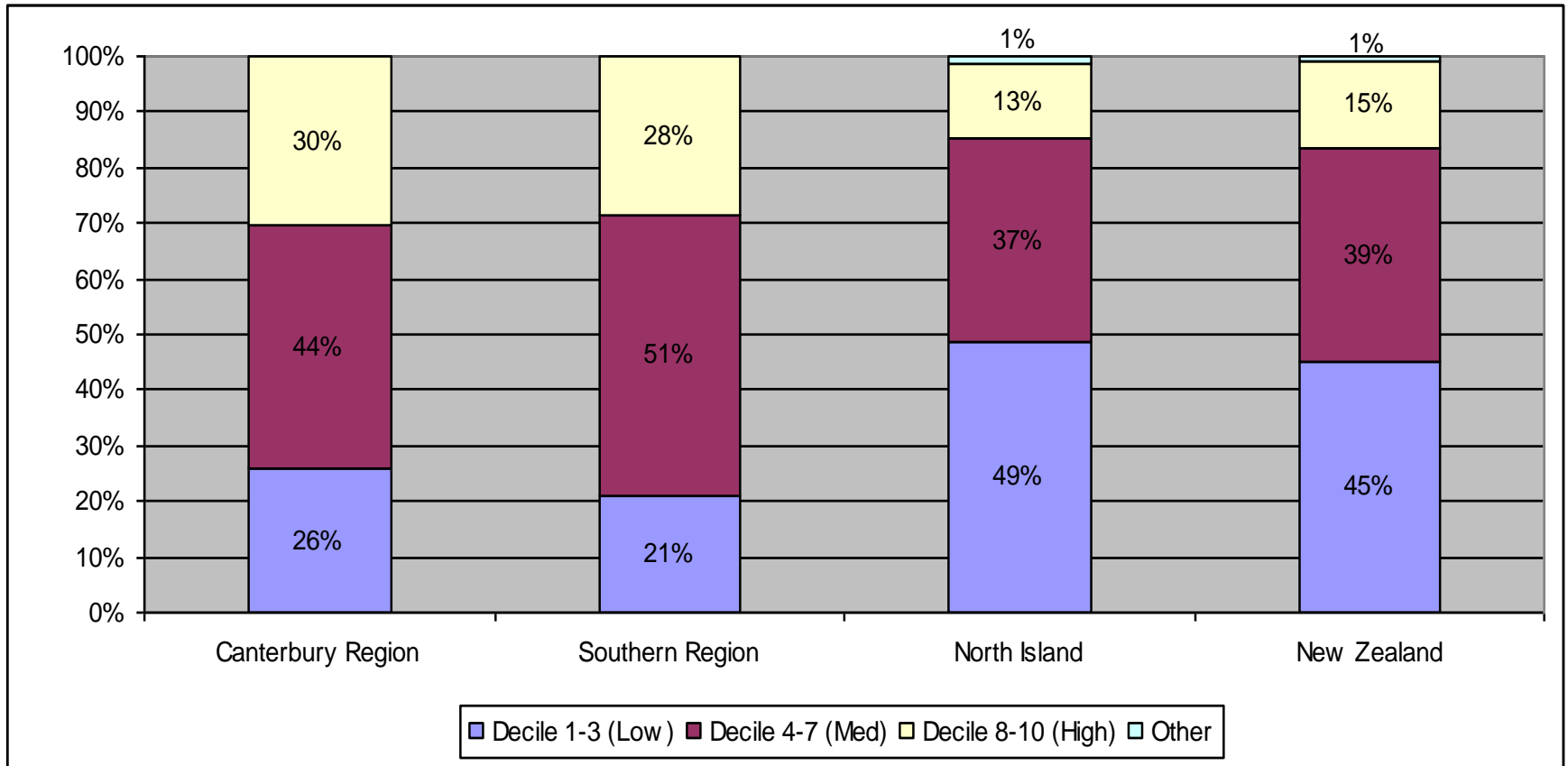
**The Māori proportion of Canterbury Region's school rolls increased from 8% of the roll to 12% between 2000 and 2009.**

**This is an increase in number of 48% from 7,095 to 10,533 Māori students.**

**Source: Ministry of Education, Enterprise Guide**



# Māori Students by Decile, 2009



Source: Data Management Unit, Ministry of Education, July 2009 roll returns

# Decile and Outcomes

- Research shows a clear link between socio-economic status (indicated by decile level) and a student's outcomes
- Compared with the highest quintile (deciles 9 and 10), students at the lowest quintile (deciles 1 and 2) are:
  - 4.5 times more likely to leave school with little or no formal attainment
  - Less than half as likely to leave school with at least NCEA Level 2
  - 4.2 times less likely to leave school with a university entrance qualification

# Decile and Outcomes

Canterbury Region has:

- A smaller proportion of Māori students at low decile schools (26%) than nationally (45%).
- A higher proportion of Māori students at medium decile schools (44%) than nationally (39%).
- A higher proportion of Māori students at high decile schools (30%) than nationally (15%) .

Based only on socio-economic indicators:

- Canterbury Region Māori student outcomes should therefore be higher than New Zealand.

# Candidates Gaining NCEA or NQF Qualifications in the Canterbury Region, 2008

Area		Typical level or above		Below typical level		No Qualification	
		Māori	Non-Māori	Māori	Non-Māori	Māori	Non-Māori
Canterbury Region	Year 11	53%	75%	0%	0%	47%	25%
	Year 12	52%	74%	13%	7%	35%	19%
	Year 13	46%	62%	15%	8%	38%	30%
New Zealand	Year 11	52%	72%	0%	0%	48%	28%
	Year 12	33%	73%	14%	7%	52%	19%
	Year 13	44%	61%	20%	10%	37%	29%

**Source: Ministry of Education, Enterprise Guide**

# Achievement: A Snapshot in One Year (2008)

## Of 100 **Māori** students in Years 11 – 13 in Canterbury Region:

- 46 will leave school with NCEA Level 2 or above
- 51 will attain a typical level NCEA qualification
- 41 will not attain any formal qualifications
- 70 (Year 11s) will attain Level 1 literacy and numeracy requirements

## Of 100 **Non-Māori students** in Years 11 – 13 in Canterbury Region:

- 72 will leave school with NCEA Level 2 or above
- 72 will attain a typical level NCEA qualification
- 24 will not attain any formal qualifications
- 85 (Year 11s) will attain Level 1 literacy and numeracy requirements

# Engagement: A Snapshot in One Year (2008)

## Of 100 **Māori** students in Canterbury Region

- 7 will be stood-down
- 1 will be suspended
- 14 will be infrequently truant
- 3 (15 year olds) will be granted an ELX

## Of 100 **Non-Māori** students in Canterbury Region

- 3 will be stood-down
- 1 will be suspended
- 8 will be infrequently truant
- 2 (15 year olds) will be granted an ELX

# Some facts, but not to dwell on

- Suspensions by ethnicity
- Early leaving exemptions
- Percentage of school leavers with little or no formal attainment
- To de-story and re-story; it is timely to introduce a new narrative

# A strategy (Ka Hikitia) to address a decade of non-progress

## Ka Hikitia - A framework for action

- Managing for success
- Realising Māori potential
- Selected focus areas



# Schools' Provision for Gifted and Talented Students

## Findings (ERO, 2008)

This report outlines factors and issues critical for successful provision for G&T students

### Critical factors

- school-wide understanding and acceptance of individual difference;
- commitment and leadership from senior management;
- board of trustees' support;
- knowledgeable and skilled teaching staff;
- written and implemented policy, processes, and procedures;
- range of provision to meet individual student needs;
- **sensitivity to cultural differences**; and
- self review of provision

# Schools' Provision for Gifted and Talented Students

## Findings

- **Definition: *Incorporates Māori and multi-cultural concepts***
  - ~ Some schools incorporated Māori or multi-cultural concepts of G&T in their definition
  - ~ Many of these schools had high proportions of Māori and/or non-Pākehā students
  - ~ The majority of schools did not adequately take into account Māori or multi-cultural concepts in their definition
  - ~ Most of these schools had not considered this
  - ~ In some schools, Māori beliefs and perspectives were included, but there was little practical application of these in programmes or in strategies

# Schools' Provision for Gifted and Talented Students

## Findings

- **Schools' programmes and provision for gifted and talented students: *Māori values, tikanga and pedagogy***
  - ~ Programmes at only a few schools were inclusive of Māori values, tikanga, and pedagogy
  - ~ At these schools there was strong support for students with gifts and talents in aspects of Māori culture
  - ~ This was lacking at almost all schools
  - ~ Teachers at these schools lacked appropriate knowledge to identify G&T Māori students or to provide programmes to meet their needs
  - ~ Many thought that they were meeting their particular needs by providing kapa haka and te reo, and by incorporating some aspects of tuakana-teina

## Ngā whakaaro o Makereti (Penniman, 1986)

- Teaching to inculcate unselfishness
- Tasks were often gender-specific
- Roles of parents and grandparents were significant. Skills taught were often intergenerational
- Storytelling about patupaiarehe, the homeland, nature, adventure, atua, karakia, tapu
- Games were taught to develop sharpness of eye and quickness of movement
- Teaching about the importance of upholding of mana, and about leadership

# Characteristics of Giftedness in Māori Cultural Abilities and Qualities

- Speaks te reo Māori fluently;
- Can deliver a karanga, mihimihi or whaikōrero appropriate to the occasion;
- Has a broad knowledge of Māori, hapū, and iwi history and tikanga;
- Has a broad knowledge of Māori mythology and can interpret myth messages in a contemporary context;
- Demonstrates advanced practical and creative ability in some form of Māori art or craft eg. carving, weaving;
- Demonstrates advanced performing and creative ability in some form of Māori music eg. composes haka, has an extensive repertoire of traditional waiata;
- Displays advanced ability in Māori games, pastimes and practices eg. taiaha expertise;
- Has a keen interest in and wide knowledge of whānau, hapū and iwi whakapapa;
- Has a deep appreciation of traditional Māori values such as manaakitanga, wairuatanga and whanaungatanga and embodies these in word and action;
- Has in depth knowledge of traditional healing principles and practices;
- Possesses a strong sense of Māori identity and incorporates cultural content and allusion in many fields of endeavour;
- Possesses and is accorded a high degree of mana from peers;
- Has a well developed sense of altruism and is selfless in service to others.

(Bevan-Brown, 2008)

# Māori concepts of giftedness (Bevan-Brown, 2003)

Disseminate handout at this point .....

- **Giftedness is widely distributed - not bound by class, economics, gender**
- **Can be exhibited in individual or group contexts**
- **Areas of G & T are wide ranging**
- **Importance on qualities and abilities**
- **The concept of giftedness is holistic and inextricably intertwined with other Māori concepts**
- **Others benefit from an individual's G & T**
- **Grounded on tikanga**
- **Links to the concept of mana**

# Characteristics of high achieving Māori students

From a small study involving 40 who gained high scores in both S.C. Maths and English (Mitchell & Mitchell, 1988)

From a smaller study involving a cohort of Māori students who schools had considered highly successful scholars (McRae, Macfarlane, Cookson-Cox & Webber, 2009)

- Had an innate ability
- Worked hard
- Were competitive, and
- Were often perfectionists

**There were other factors...**

# Positive Influences (Both studies)

(17 & 18 year olds)

- Received a lot of encouragement from parents
- Talked to their parents about things that happened at school
- Talked to their parents about homework, and
- Were actively encouraged by their parents to stay at school

AND wait, there's more ....

- Resilience to peer pressure
- Positive school experiences
- Reasoned that staying at school had instrumental and intrinsic value



# Teacher expectations and outcomes for students (Mitchell & Mitchell, 1988)

- ‘Teacher pushed me’, successful Māori scientist
- ‘Some teachers have low expectations of Māori students’, student who stayed on at school
- Participants (in study) who had not gone on to tertiary education reported negative experiences with teachers at school

Therefore, Aim to have high but realistic expectations of ALL students

# Rotorua study (McRae, Macfarlane, Cookson-Cox & Webber, 2009)

- Te ao Māori (cultural competence)
- Te ao whānui (global confidence)
- Relationships
- Role models
- Withstanding deficit thinking
- Optimistic
- Valuing of academic side of education
- Locus of control
- Self efficacy
- Discipline

# Christchurch Health and Development Study (CHDS)

The findings of the analysis included:

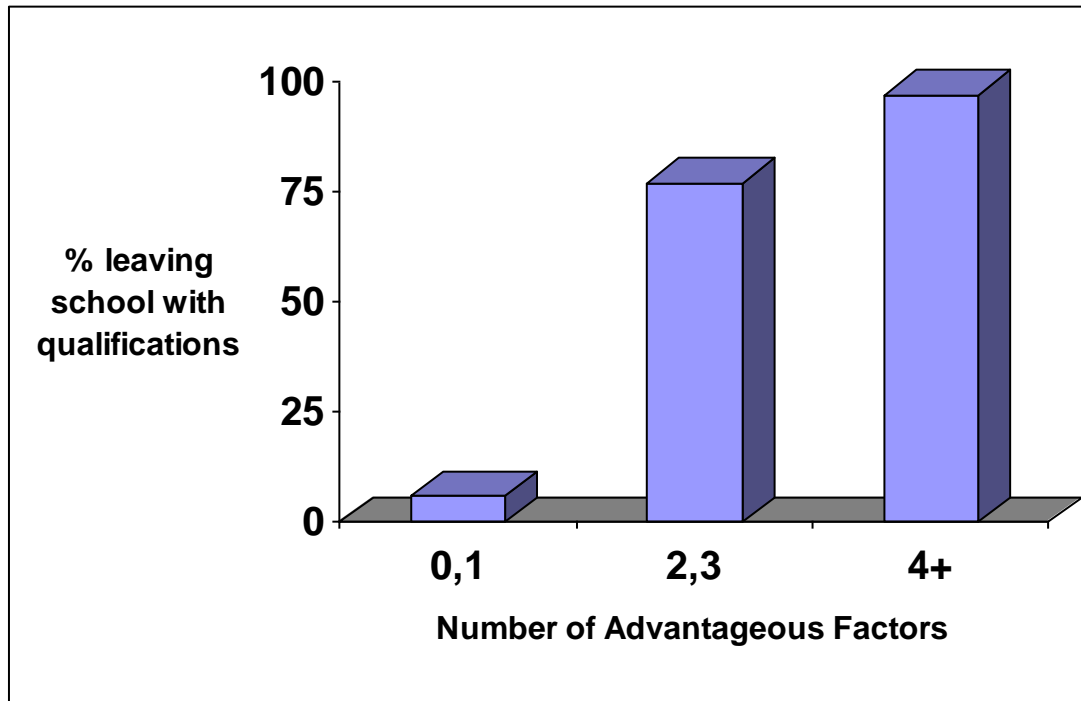
- Of the 114 young Māori we studied 80 (70%) left school with qualifications (School Certificate, UE, Bursary) and 34 (30%) left without qualifications.
- We found that **five factors** distinguished young Māori who gained qualifications from those who did not.

(Fergusson & Boden, 2009)

# Five distinguishing factors

1. Parental education
2. Socio-economic status
3. Child intelligence
4. Behaviour in adolescence
5. Educational aspirations

Figure 1. Rates of leaving school with qualifications by number of advantageous factors (Fergusson & Boden, 2009, p.3). Slide displayed with permission 16/10/09



He tohu a te rangatira he manaaki,  
he ihi hoki (Totoro, 2004; Macfarlane, 2004)

- The sign of a gifted leader is their ability to provide a caring and hospitable service to visitors...

...and to be firm in conviction

- **Human qualities:** pleasant, warm, friendly, kind, compassionate, empathic, supportive, making time for people
- **Personality traits:** patience, tolerance, calm, tact, diplomacy, sense of humour, confidence, ambition, sensitivity, perceptiveness, organisation, intelligence



**“All Māori children have gifts . . .**

**It’s just whether or not that door  
has been opened for them”**  
(see Jenkins, Moltzen & Macfarlane, 2003)



**“Giftedness is not seen as just fantastic individual achievement but rather as an achievement or quality brought about by the contributions and support of many others.**

**The philosophy is that if you’re good at something lots of people have helped you get there . . .**

**It’s not about being ‘show offy’ so that your candle burns brighter by blowing someone else’s out”**

**(Māori Director of Learning)**



**“Food Technology happens in the wharekai, in an authentic context . . . and our kids are wonderful. They can just host hundreds of people without batting an eyelid . . .**

**We have students who you just need to say . . . *‘there is a group of people coming, go and get ready for that’* and they’ve got the jugs on, the cups out, the kai ready, 40 people could walk in the door and it’s just not a problem.**

***That’s a huge ability. The knowledge of how to look after people.***

# Curriculum Issues

- **Increase Māori-centred curriculum materials**
- **Use local contexts and knowledge and extend to the global phenomena to challenge, compare, contrast**
- **Bear in mind that learning styles, while promising in some instances, can be misleading in others (Bennet, 1995)**
- **Danger in over-generalising, which leads to stereotyping**
- **Danger of equating cultural difference with deficits**
- **Also, membership in a certain group does not predict behaviour, it only makes certain types of behaviour more probable**
- **While there may be distinctive learning styles among cultures, great variations exists among individuals within groups**

# Three considerations for countering Māori student disengagement (see Tipene-Clarke, 2009)

- 1. Whanau and teachers having high expectations of students**
- 2. Students having high expectations of themselves**
- 3. Teachers who are focused on meeting student needs**

# And, there are Culturally Responsive Models that “Step Up” to the plate ....

- Grace Stanford, Pennsylvania
- Gloria Ladson-Billings, Northern California
- Pauline Lipman, De Paul University
- Cecilia Pierce, South Eastern US
- Te Kōtahitanga (Ministry of Education, 2003)
- The AIMHI project (Hill & Hawk, 2000)
- The Educultural Wheel (Macfarlane, 2004)
- The Hikairo Rationale (Macfarlane, 2007)

# Frequently asked questions

(see Au, 2006; see Macfarlane, 2008)

- Can teachers who are outside the students' culture still implement culturally responsive practices?
- I teach in a mainstream school 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?

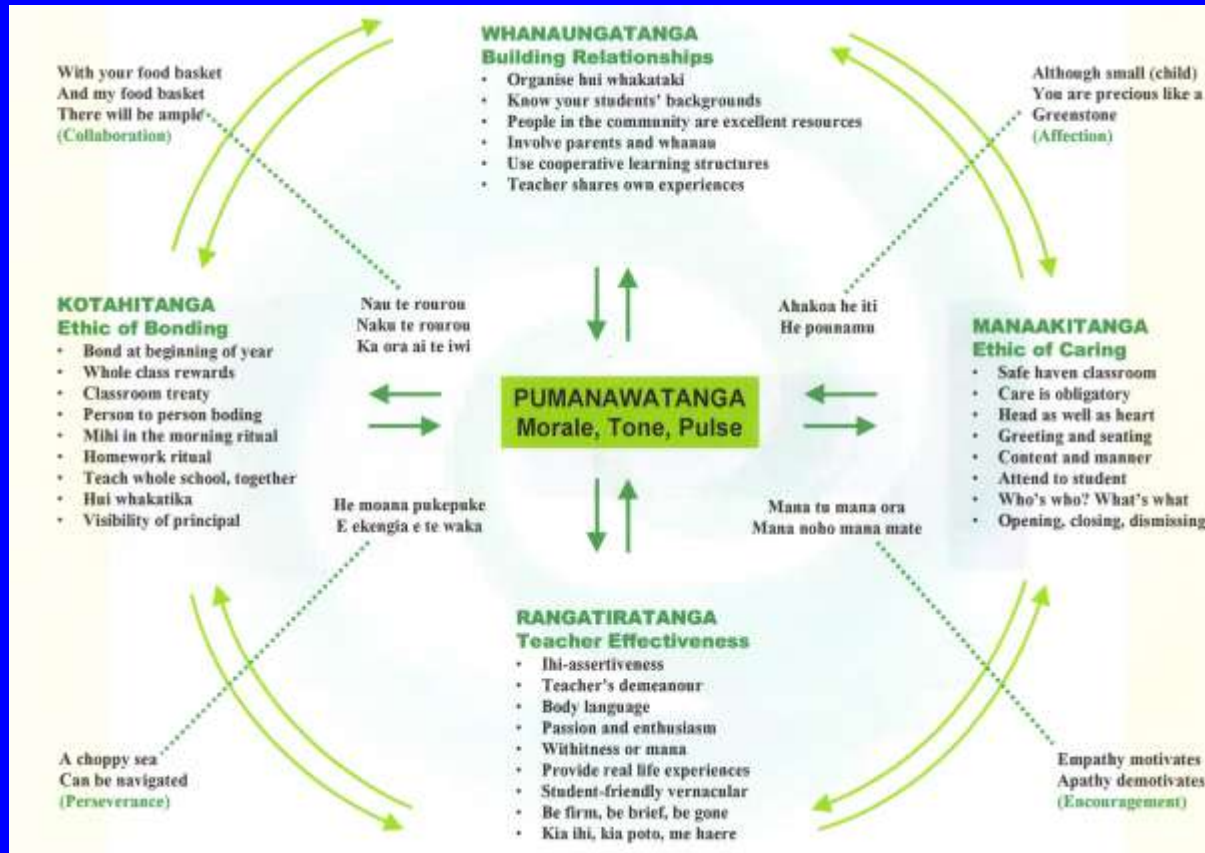
**let's look at this last question on the next slide ...**

# So, isn't this just good teaching?

(see Au, 2006; Gay, 2000; Macfarlane, 2007; Prochnow & Macfarlane, 2008; Sonja Macfarlane, 2009)

- Consider seeing the norm as 'doing school' according to the privileged, dominant view of the world?
- Consider that advocating a universal concept of teaching may be advocating teaching principles from a European, North American or other mainstream perspective?
- Examples of these principles may be building on prior knowledge and establishing positive relationships - and the way these principles are instantiated may well differ depending on the cultural background of the students
- Consider the differing worldviews
- Consider cultural nuances
- Consider a school-wide, or cluster-wide, or district-wide, or nation-wide synergy a lever for change (Ka Hikitia; Cognition Education)

# The Educultural Wheel



From Macfarlane, A. (2004)

# Tools from The Hikairo Rationale

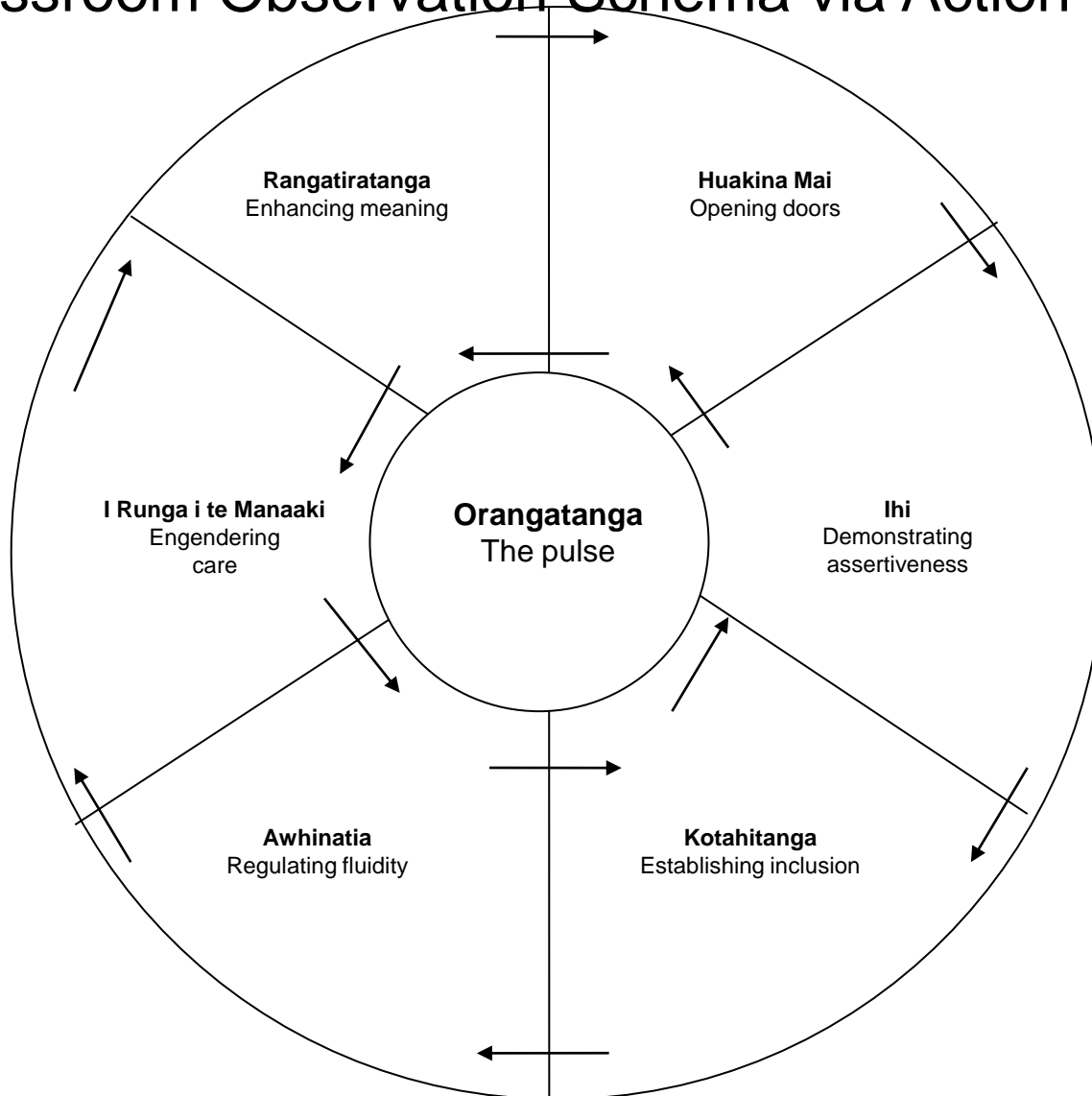
(Macfarlane, 1997; 2007)

- Huakina Mai: Opening doorways for learners
- Ihi: Being assertive about developing gifts
- Kōtahitanga: Linking gifts of home and school
- Āwhinatia: Moving toward giftedness practice
- I Runga i te Manaaki: Caring for gifted learners
- Rangatiratanga: Motivating gifted learners
- Orangatanga: Growing gifted learners



# The Hikairo Rationale (Macfarlane & Macfarlane, 2009)

## Classroom Observation Schema via Action Research



# Figure 1.1 In search of an *educultural* community

(Macfarlane, 2009)

An educultural community is one where culturally responsive pedagogies transcend the school, the home and the wider community. Within this culturally-connected community the following elements are valued:

- All students and teachers benefit in terms of desirable goals
- All parents and caregivers understand, support and contribute to these desirable goals
- Excellence in teaching and learning is pursued through appropriate academic and professional development
- The culture of the school and the community is one where discipline, democracy and diversity co-exist

What would an educultural environment look like in our community?	
What are the <b>main challenges</b> that we face in making our community an educultural one?	
In light of the emerging information and meanings, what are some <b>values and philosophies</b> that we, as a community, can adopt?	
Based on the emerging values and philosophies, what are <b>three bold steps</b> we can propose to make our community truly educultural.	

# Figure 1.1 In search of an *educultural* community

(Macfarlane, 2009)

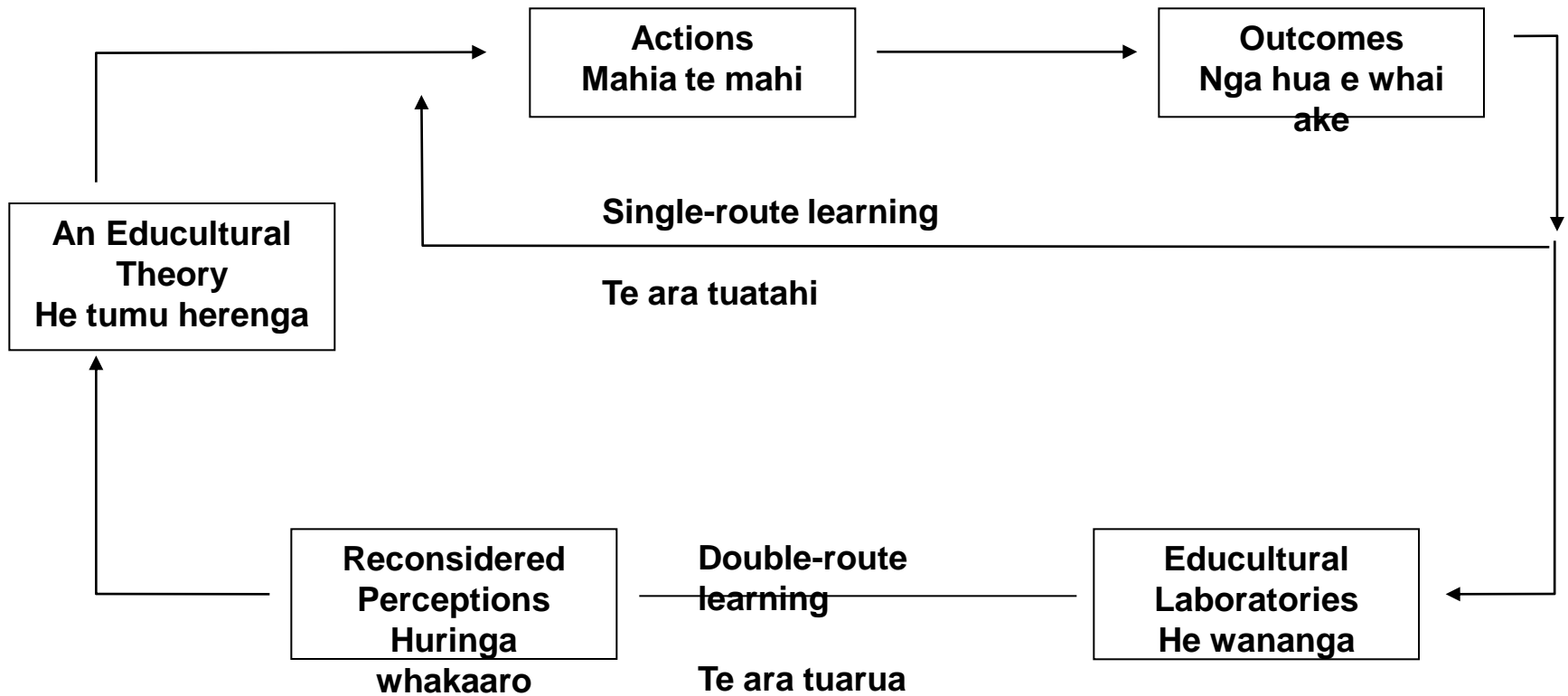
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# Figure 1.2 An Educultural Circuit

(Adapted from and with acknowledgement to the work of Argyris, 1990; Hargrove, 1999; see also Macfarlane, 2004; Macfarlane & Blampied, 2009; Prochnow & Macfarlane, 2009)



# Five hypotheses

1. Axiology (whanaungatanga) is important – the highest value lies in the interpersonal relationships. Interaction with and understanding of the social environment is important
2. Epistemology (mātauranga) is important – attend to the mandated curricula and know that this is a branch of philosophy that is concerned with the quality of the knowledge. Māori knowledge has an integrity of its own
3. Hegemony (rangatiratanga) is important – wise leadership will drive a direction toward promise
4. Pedagogy (ako) is important, inspirational teachers make the most profound difference
5. Ideology (tūmanako) is important as it expedites attitudinal shifts – essential, as not much can occur within a state of ‘cultural lag’

# Barrack Obama (2009)

***“Change will not come if we wait for  
some other person or some other time.  
We are the ones we’ve been waiting for.  
We are the change we seek.”***

# Acknowledgements

- Cognition Education
- Ministry of Education
- Education Review Office
- Hilary and John Mitchell's 1988 study
- Christchurch Health and Development Study (CHDS, David Fergusson and Joe Boden)
- South Auckland Study (Heather Jenkins, Roger Moltzen & Angus Macfarlane)
- Ngati Whakaue Education Trust Board (Hiria McRae, Angus Macfarlane, Candy Cookson-Cox & Melinda Webber)
- New Zealand Special Education Association Canterbury
- The University of Canterbury

Tēnā tātou katoa



# He waiata (Hirini Melbourne, Ngai Tuhoe)

Purea nei, e te hau  
Horoia, e te ua  
Whitiwhitia, e te rā  
Mahea ake ngā poraruraru  
Makere ana ngā here

E rere wairua, e rere  
Ki ngā ao o te rangi  
Whitiwhitia, e te rā  
Mahea ake ngā poraruraru  
Makere ana ngā here

Let the breezes blow  
And the rains wash over me  
And the sun's rays shine  
Freeing me from perplexity  
And from bondage

Fly away spirit, soar  
To the clouds that beckon the  
heavens  
Let the sun's rays shine  
Freeing me from perplexity  
And from bondage