

MANU AO  
Academy

**The Transformation of Māori Education  
– From Invisibility to Self Management**

*Delivered by Dr Turoa Royal*



## **Transformation Of Māori Society Over A Number Of Centuries**



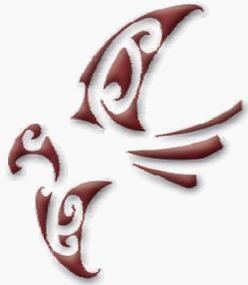
**History tells us that the Māori people had  
lived through a number of major  
transforming experiences over a number of  
centuries**



## **Transformation Of Māori Society Over A Number Of Centuries**



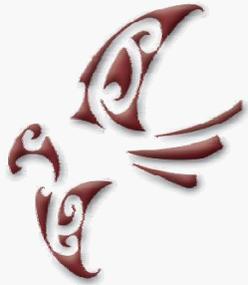
**The next major transformatory experience of  
the Māori probably occurred when they sailed  
in their ocean-going canoes south to  
Rarotonga and Aotearoa/New Zealand**



## **Transformation Of Māori Society Over A Number Of Centuries**



**About the year 1350AD a number of sea faring ocean going canoes sailed south from the warm tropical islands of Rangiataea to Aotearoa/New Zealand where the seasonal weather was more pronounced but the food resources of the sea, the forests, the rivers offered the newly arrived settlers a sustainable livelihood throughout the seasons.**



## Transformation Of Māori Society Over A Number Of Centuries



*E kore au e ngaro –  
he kakano i ruia mai i Rangiatea*

**I will not be lost –  
a seed spread from Rangiatea**



## **Transformation Of Māori Society Over A Number Of Centuries**



**By the time the British had arrived to sign a Treaty about 500 years later the Māori people had built up a strong sustainable livelihood based upon close relationship with the land, the forest, the rivers and the surrounding seas.**



# **Commerce, Christianity and Colonisation**



**Commerce was the first transformational agent in the British contact period. Different types of trade and commerce were conducted by - whalers, sealers timber and flax merchants. The resultant interactions eventually led to significant changes to Māori economic and social life with the introduction of of corn, potatoes, wheat and other arable crops.**



# **Commerce, Christianity and Colonisation**



**The conversion of Māori to christianity seem to have a smooth transition and transformation. The missionaries lived amongst the people. They documented the Māori language and they used the language in their medium of instruction.**



# **Commerce, Christianity and Colonisation**



**The Treaty of Waitangi was signed in the period around the 6th of February, 1840.**



# **Commerce, Christianity and Colonisation**



**Article One gave the British Crown the right to govern and it was honoured almost immediately. In the 1850s a form of British colonial government had developed over the whole country. Article Two and Three which safeguarded Māori interests had to wait some 135 years before they were enshrined in legislation.**



# **Commerce, Christianity and Colonisation**



**In 1867 a national education system was set up for Māori children. English was to be the compulsory language in the schools. In 1879 the control of the native schools was transferred to the Department of Education. English was to remain the only language as the medium of instruction.**



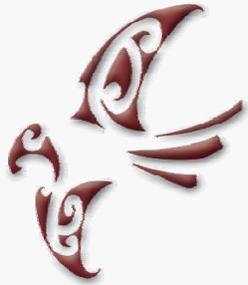
# **Commerce, Christianity and Colonisation**



*A Civilising Mission? – Perceptions and  
Representations of New Zealand's Native  
Schools System.*

**Edited by Judith Simon and**

**Linda Tuhiwai Smith**



# **Commerce, Christianity and Colonisation**



What has been accepted almost totally by Māoridom has been the introduction of Christianity through the activities of the missionaries. Though modified somewhat to take into consideration of the language and the belief in life after death Christianity has been largely adopted by Māori. Māori ministers of the church like Pacific Island ministers are generally acknowledged not only as leaders of their congregation but also of the local communities.



## Integration, Treaty of Waitangi and Māori Education Initiatives



In 1939 the Minister of Education Hon. Peter Frazer announced a more precise direction to schools. He announced that :

*The Government's objective broadly speaking is that every person whatever his level of academic ability, whether he be rich or poor, whether he lives in town or country has the right as a citizen to a free education of the kind for which he is best fitted and to the fullest extent of his powers.*



# **Integration, Treaty of Waitangi and Māori Education Initiatives**



It is noticeable that a number of educational principles were expressed by the government:

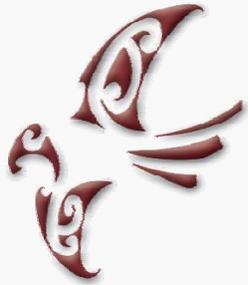
- The principle of equal opportunity,
- The principle of education as a right;
- The principle of free education;
- The principle of state provision;
- The principle of appropriate education generously given through the state.



## **Integration, Treaty of Waitangi and Māori Education Initiatives**



**“...for God for King and for Country,  
Aue! Ake, ake, kia kaha e!  
Alas! Forever! Forever! Be strong!”**



## **Integration, Treaty of Waitangi and Māori Education Initiatives**



**A New Act – The Māori, Social and Economic Advancement Act 1945 intended to increase the range of services to address such issues as urban housing, trade training, budgeting and counselling, community welfare, pre-employment advice, health issues and land development.**



## Integration, Treaty of Waitangi and Māori Education Initiatives



E tipu e rea mō ngā rā o  
tou ao

Tō ringa ki te rakau ā te  
Pākehā

Hei ara mo tou tinana

Tā ngākau ki ngā taonga o  
ngā tipuna Māori

Hei tiketike mō to mahuna

To wairua ki te Atua

Nana nei ngā mea katoa

– *Grow up in the days of your  
world,*

– *Your hand to the world of the  
Pakeha,*

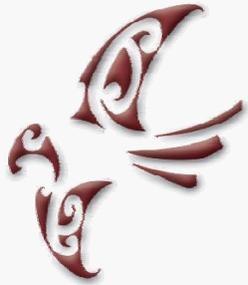
– *For your bodily wellbeing*

– *Your heart to the treasures of  
your ancestors*

– *As a plume for your head,*

– *Your spirit unto God,*

– *The author of all things*



## **Integration, Treaty of Waitangi and Māori Education Initiatives**



**In 1955 the National Advisory Committee on Māori Education was set up by the Minister of Education. The Committee produced reports in 1970 and 1980. The League played an important part in developing the awareness that Māori students had the right to enjoy equality of education outcomes similar to Pākehā students.**



## **Integration, Treaty of Waitangi and Māori Education Initiatives**



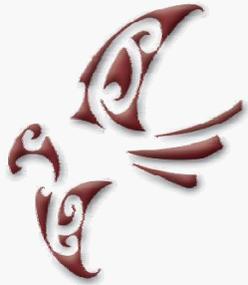
**Two new reports commissioned by the government in the 1960s gave further evidence that Government wish to review the approach to Māori education and to Māori development. The Hunn Report 1960 gave greater emphasis to the every day needs of Māori – in housing, in education, in employment, in urbanisation and in land development.**



## **Integration, Treaty of Waitangi and Māori Education Initiatives**



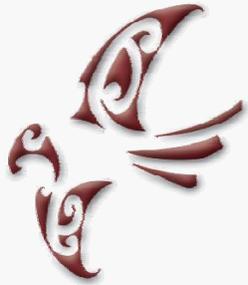
The second report – Currie Report named after the Chairman was more forthright in their support of Māori language and culture. Even though there were no Māori people on the working party they maintained the view that Māori language and culture must be reflected in the curriculum for Māori children. They also felt that the Native Māori schools should be transferred to Board control by 1970. These two reports provided the basis of a new approach to Māori education and the education of Māori children. The assimilative policies of the past were no longer appropriate in the future in respect to the education of Māori children.



## Integration, Treaty of Waitangi and Māori Education Initiatives



John Waititi had completed writing the *Te Rangatahi* textbooks on Māori language. New readers in Māori language – *Te Wharekura* and *Te Tautoko* were produced by the Publications Division of the Department of Education and a new textbook *Te Reo Rangatira* designed for the senior secondary school classes was written by Timotī Karetu.



## **Integration, Treaty of Waitangi and Māori Education Initiatives**



**Dr Sheen the Director General of Education and later Bill Renwick felt that in order to action the many recommendations that were laid on his desk decided to create a new Māori and Islands Division at Head Office Wellington in 1970 headed by a newly created position for the Officer of Māori and Islands Division.**



## **Integration, Treaty of Waitangi and Māori Education Initiatives**



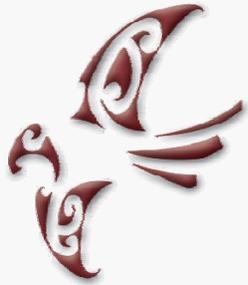
**A team of 21 inspectors and itinerant staff were eventually appointed during the 1970s to work with schools. Inservice marae courses were also devised by the Departments of Māori Affairs and Education for senior staff of secondary and primary schools. Working with Māori parents was always an essential feature of inservice training.**



## **Integration, Treaty of Waitangi and Māori Education Initiatives**



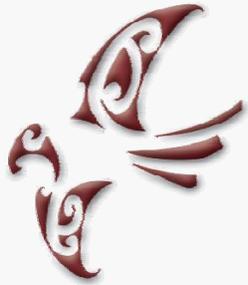
**At the same time much activity had been engendered by the Māori Womens Welfare League with respect to preschool education. They worked closely with Lex Grey of the Play Centre movement and with staff employed by the Māori Education Foundation - Miria Pewhairangi and Leonie Shaw.**



## **Integration, Treaty of Waitangi and Māori Education Initiatives**



**One cannot refer to Māori education in the 1960s, 1970s and 1980s without commenting on the degree of Māori protests centred in the main around universities and Māori protest groups on a number of interrelated issues.**



## **Integration, Treaty of Waitangi and Māori Education Initiatives**



Another form of protest came from Māori university students who protested against the lack of Māori language teaching in schools. They called themselves Nga Tama Toa. They worked closely with sympathetic university tutors and together they organised a petition which they took to parliament. They also proposed a Māori Language Week – an activity that is still with us today.

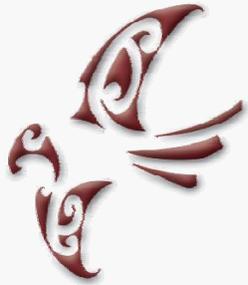


## **Integration, Treaty of Waitangi and Māori Education Initiatives**



**Ngā Tamatoa was also active in marching to Waitangi on the 6th of February every year to protest the lack of honouring the Treaty of Waitangi (at least Articles 2 and 3). They were joined by many groups – by the National Council of Churches who felt strongly about racial equality in New Zealand.**

**They chanted “While you come to celebrate we come to mourn”**



# **Integration, Treaty of Waitangi and Māori Education Initiatives**



**In 1975 Whina Cooper called on Māori and other sympathisers to march (hikoi) to Parliament from the North Cape to Wellington.**



## **The 1980s And Beyond - Self Management Of Māori Education – A System Within A System**



**Two important developments followed – Māori Play Centre mothers began to speak Māori to their children within the playcentres. It is understood that the first manifestation of a Te Kōhanga Reo (Language nest) occurred in the Wellington region at Pukeatua in February 1982. The growth over the first ten years was spectacular from 50 centres in 1983 to 819 centres in 1994.**



## **The 1980s And Beyond - Self Management Of Māori Education – A System Within A System**



The second development occurred when in 1988 government legislatively recognised Māori language as an official language of New Zealand along with the English and Sign language. It meant that the government had to promote the development of all three languages in New Zealand. The recognition of the Māori language as an official language in New Zealand was a major encouragement to those who were working in the field of Māori language development.



## The 1980s And Beyond - Self Management Of Māori Education – A System Within A System



Rangatiratanga (self determination) was to be a new movement that became prominent in the 1980s. The movement has a vision under the name of Kura Kaupapa Māori. It has a number of underlying themes:

- Kura Kaupapa is an expression of rangatiratanga (self determination)
- Kura Kaupapa is emancipatory in that it wishes to move away from the “failure syndrome” *cont..*



## The 1980s And Beyond - Self Management Of Māori Education – A System Within A System



- Kura Kaupapa wishes to enhance the value of language and culture.
- Kura kaupapa intents to give greater validation to Māori knowledge;
- Kura kaupapa wishes to search for the most successful pedagogy (akonga Māori). Equally important is the family, whakapapa, and spiritual values and kawa – etiquette.

These are very lofty aims but essential in the light of present circumstances.



## **The 1980s And Beyond - Self Management Of Māori Education – A System Within A System**



**The John Waititi Marae complex in west Auckland decided to keep their Te Kōhanga Reo children in 1986. It meant they began to teach the first kura kaupapa schooling programme.**



# **The 1980s And Beyond - Self Management Of Māori Education – A System Within A System**



**Wānanga o Raukawa started teaching a degree  
programme in 1981.**



## The 1980s And Beyond - Self Management Of Māori Education – A System Within A System



The Education Act 1990 S162 defined Wānanga as;  
*A wānanga is characterised by teaching and research that maintains, advances and disseminates knowledge and develops intellectual independence and assists the application of knowledge regarding ahuatanga Māori (Māori tradition) according to tikanga Māori (Māori custom)*



## **The 1980s And Beyond - Self Management Of Māori Education – A System Within A System**



**The first wānanga to be established formally was Te Wānanga o Aotearoa in Te Awamutu.**



## **The 1980s And Beyond - Self Management Of Māori Education – A System Within A System**



**Te Whare Wānanga o Awanuiārangi was officially opened at a dawn ceremony 10 February 1992 although it had been in the developing stage 6 years prior to its opening. By 1997 the wānanga was recognised and funded under the Education Amendment Act. It offers a great number of degree courses and it is the first wānanga and at this stage the only wānanga to offer a doctorate program.**

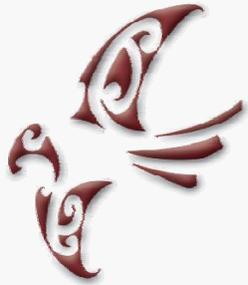


## **The 1980s And Beyond - Self Management Of Māori Education – A System Within A System**



In summary Māori have moved outside of the state structure by setting up a system within a system for the following reasons:

- They wish to build on the legacy of embedded colonisation to provide a more appropriate New Zealand context for Māori children;
- They wished to ensure that Māori language and culture was not marginalised,
- They want to counter the lack of power and control over educational decisions,
- Māori wished to be involved in the teaching of their own children;
- They wanted to overcome the unacceptably high and disproportionate levels of underachievement of Māori children;
- Māori want to develop Māori alternatives which support Māori curriculum, pedagogy, decision making, cultural values and initiatives.



## **The 1980s And Beyond - Self Management Of Māori Education – A System Within A System**



It is my view that the following aspirations of Māori groups and Māori individuals can be summarised in the following way. They include:

1. Safe families and youth development;
2. Whānau, hapū and iwi development;
3. The fulfilment of the Treaty of Waitangi;
4. Rangatiratanga defined and implement;
5. Achievemnet in equity in education, housing and employment;
6. Economic Development and full employment;
7. Strategic management of all resources;
8. Good health and a high standard of living.