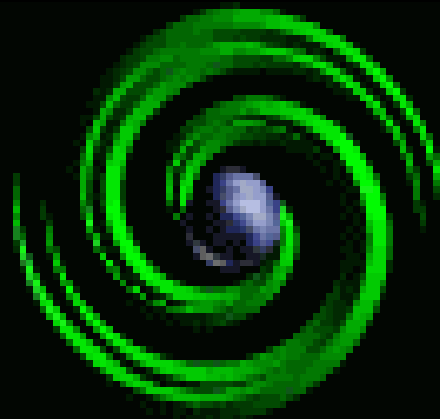
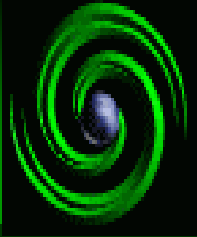


An education that looks,
sounds, and feels Māori



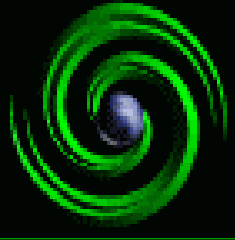
Wally Penetito, Victoria University of Wellington

Presentation to MANU AO, 6 April 2011



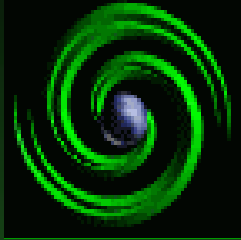
Introduction (1)

- Royal Commission on Social Policy: The April Report:
Education for a just society (1988).
- *What's Māori About Māori Education?* (2010).
- **‘An education (a) ‘about’, (b) ‘in’ and (c) ‘to be’ Māori’ – For an education to work in our interests what must it satisfy?**



Framework for analysis (2-3)

- 1867 – 1980 An education ‘about’ Māori
- 1980 – 2010 An education ‘in’ Māori.
- 2011 - An education ‘to be’ Māori



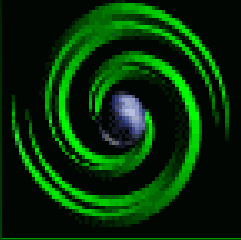
My argument (4)

Māori familiarity with Pākehā culture

‘cultural lag’

Pākehā conscientisation of Māori aspirations

‘cultural imagination’



An education 'about' Māori 1867 - 1980

- **(5) Rapid Westernisation of Māori**
 - Polar opposites
- **(6) Yet creation of liaisons and partnerships common**
 - Shifts from focussing on objects to relationships
- **(7) Mainly compensatory**
 - Diminution of the Māori psyche
- **(8) Those in power define what is true**
 - Distortions of Māori identity



An education 'about ' Māori

- **(9) Literacy-oriented alphabetised world**
 - **Narratives vs reality**

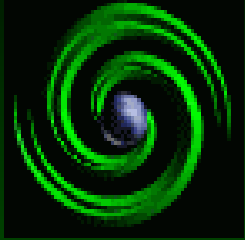
(10) Additive and subtractive biculturalism

(11) Conservatively status quo

- **Taha Māori initiative**
- **Rumblings of discontent**

(12) Good intentions but...

- **cultural superiority**



An education 'in' Māori 1980 - 2010

(13) Urgency needed to address loss of language

- kaupapa Māori as an alternative system of schooling
- dual strategy of resurrecting whānau and revitalising te reo

Kaupapa Māori developments at a crossroads:

- maintaining motivation
- countering new forms of colonisation



An education 'in' Maori (14)

- - cultural revitalisation
- - institutional context
- - learning and using te reo Māori
- - whānau as learning context and learning model
- - creation of the marae as a learning/teaching centre
(marae as learning context)
- - oral-oriented and traditional
(oriori, pātere, karakia...)



An education 'in' Māori – what is the issue of 'cross-roads'? (15)

- Need to be both pro-active as well as re-active
- Establishment of 'alternative' institutions without requisite resourcing is a recipe for failure. Kaupapa Māori institutions are extremely vulnerable at present
 - Kohanga reo - few exist
 - Kura kaupapa Māori - accessibility issues
 - Wharekura - training facilities
 - Wānanga - lack of research



An education 'to be' Māori (16-21)

This is the manifestation of the 'cultural imagination':

- It needs to be self-determining
- It needs to be accountable to whānau, hapū, iwi
- It needs to help transform mainstream
- It needs to encompass a place-based ethic



An education 'to be' Māori (16-21)

(17) the 'essence' of what belongs to Māori

(18) 'authenticity' of appearance and reality

(19) whakataukī

Tōku reo, tōku ohooho.

oriori – “Nau mai e tama, kia mihi atu au..”

(20) philosophical stance:

- Te Aho Matua

- Te Wheke

- Te Whāriki

(21) challenge to negative and self-destructive bigotry