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Te mauri, te mana, me te pūmanawatanga: Māori perspectives of giftedness

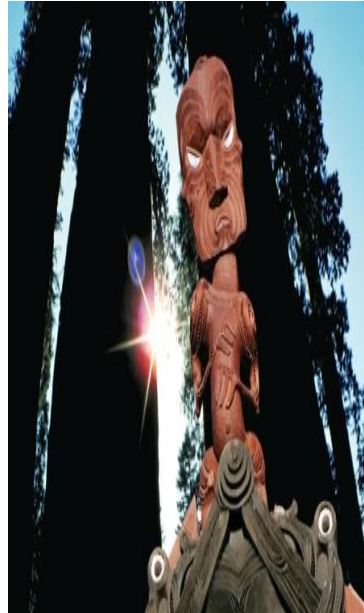




Ngāpuhi nui tonu



Te Arawa



Te mauri, te mana, me te pūmanawatanga: The essence of Māori giftedness

1. **Te Take** - The negative impacts of a social-psychological phenomenon called Stereotype Threat
2. **Te Mauri** - an energy which binds and animates all things in the physical world. Without mauri, mana cannot flow into a person or object.
3. **Te Mana** - a person's/community's influence and profound ability to impact upon, affect and positively transform the lives of others
4. **Te Pūmanawatanga** - the expression of natural talents, gifts and intuitive cleverness.





Rangitihī

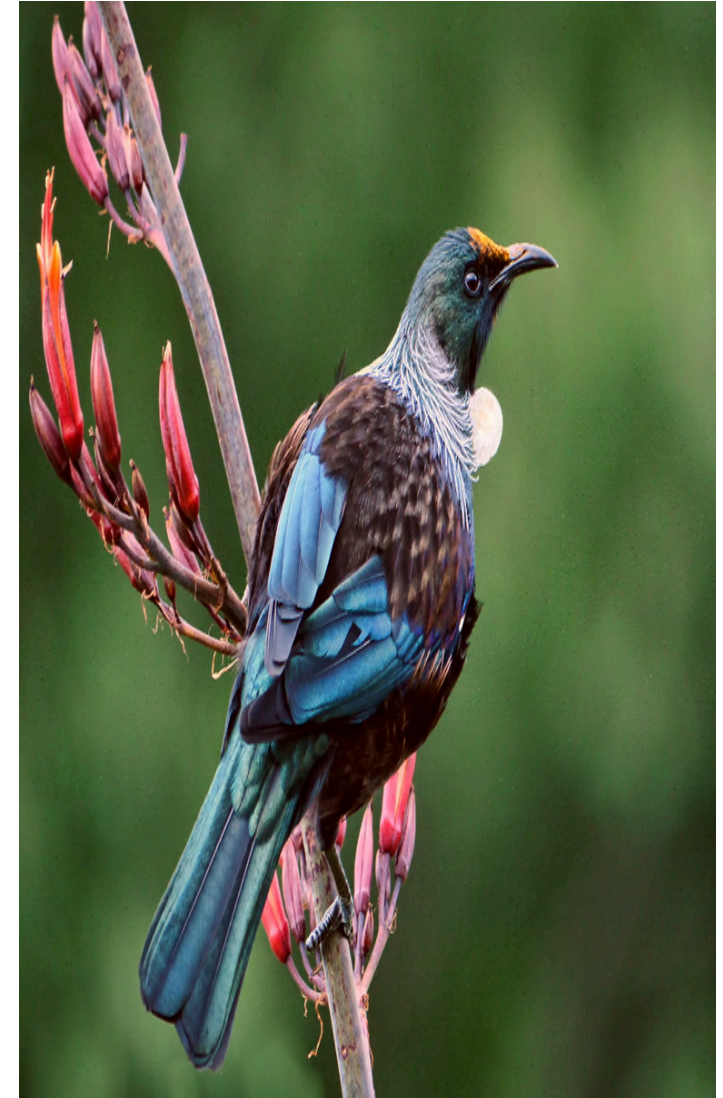
Te Take - Stereotype Threat (Steele, 1997)

- Stereotype Threat is the threat of being viewed through the lens of a negative stereotype or the fear of doing something that would inadvertently confirm that stereotype.
- Stereotype threat can influence academic performance.
- When students are aware of stereotypes they are more inclined to *become* that stereotype than they would if the stereotype did not exist.
- The ones that care most about their academic performance - those who are academically inclined or 'gifted' - are most vulnerable.
- Gifted Māori students internalise racial discrimination via their personal/familial experiences with racism, media, newspapers, low teacher expectations and other negative social indicators around them.
- Repeated experiences of stereotype threat can lead to a vicious cycle of undermined confidence, poor performance, and loss of interest in the relevant area of achievement and/or identity.

He mauri tō te tamaiti - A child has an energetic force

“Mauri is a concept of vitality, joy and inspiration” (Diamond, 2002) and could be seen as the building block, the very foundation for learning.

- Motivation
- Inspiration
- Aspiration
- Drive
- Effort
- Determination
- Stamina



He mana tō te tamaiti - A child has power and potential

Mana has also been defined as “a person’s influence and profound ability to impact upon, affect and positively transform the lives of others” (Dell, 2017, p. 93) and a “quality, energy or consciousness in the world which can be harnessed and expressed in human activities through acts of generosity and wisdom” (Royal, 2006, p. 8).

- Integrity
- Esteem
- Service to others
- Graciousness
- Generosity of spirit
- Reciprocity
- Respect/Reputation
- Humility



Ka Awatea: An iwi case study of Māori success



Dr Angus Macfarlane
Rangiwēwehi



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Ngāti Whakaue



Dr Candy Cookson-Cox
Uenukukōpako



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*Ko Te Arawa te waka
Ko Te Arawa māngai-nui ūpoko tū-takitaki.
Te Arawa the canoe
Te Arawa the determined people.*

Key research questions:

- *How do Te Arawa define giftedness?*
- *In what ways do whānau , teachers and the wider Te Arawa community foster conditions that enable giftedness to manifest?*
- *How is giftedness enacted by Te Arawa students? To what effect?*

Table 1. Study Participants

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	Questionnaire	Individual Interviews	Focus Group Interviews	
Participants	<i>n</i>	<i>n</i>	<i>n</i>	Total
Akonga	66	5	61	132
Kaiako	38	10	32	80
<u>Tumuaki</u>	5	7	1	13
Whānau	29	2	17	48
Kaumatua/Kuia	-	10	-	10
Total	138	35	110	283



Tunohopu



Quality 1

Gifted 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)



Te Arawa Icon - Tamatekapua



Quality 2

Gifted 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 - Frederick Bennett



Quality 3

Gifted 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



Te Arawa Icon - Te Ao Kapurangi



Quality 4

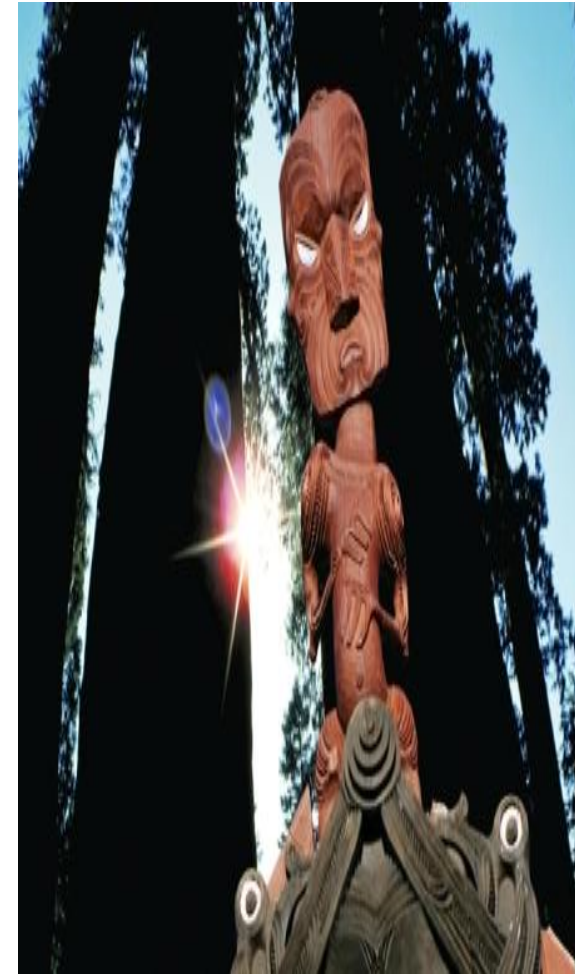
Gifted Māori students are curious and innovative

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 - Ihenga



Quality 5

Gifted 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



Te Arawa Icon - Nanny Bubbles Mihinui



Quality 6

Gifted 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 - Makereti



Quality 7

Gifted 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



Te Arawa Icon - Dr Hiko Hohepa



Quality 8

Gifted 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 - Wihapi Winiata

The Mana Model

Mana Tangatarua

- The skills, knowledge and confidence to navigate success in two (or more) worlds

Mana Tū

- Efficacy, courage, humility, tenacity and resilience

Mana Motuhake

- A positive Māori identity and a sense of embedded achievement

Mana Ūkaipō

- Belonging and connection to place.

Mana Whānau

- A belief that they occupy a central position of importance in their whānau





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

- They are nurtured into succeeding in both worlds
- 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 - **embedded achievement**

“My Nan used to tell me that because I am the oldest moko [grandchild] I have to set the standard high”.

“My mother and father have worked hard for me my whole life. The best way to repay them is to be successful at school and life”



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

- They have the ability and knowledge to engage meaningfully with Māori culture - **cultural efficacy**
- 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.

One parent summed this up by recording three clear aspirations he had in terms of his son's identity as Māori:

- *Sound knowledge and understanding of whakapapa foundations and tribal connections - in order to fully understand 'nō hea ia', where he is from and what that means.*
- *Ability to actively develop and sustain meaningful inter-relationships with whanaunga - in order to foster 'nā wai ia', who he is a part of and the mutual relationships / responsibilities therein.*
- *To be able to fully express himself in te reo Māori me ōna tikanga - that he may be able to fully convey the depth and breadth of 'ko wai ia' - who he is and wishes to become.*



Mana Tangatarua: Bi-education: Gifted 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.
- 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”.
- Gifted Māori students want to “give back” to their whānau and communities.

“Our children see their whakapapa and their genetics reflected all around them every single day. In our house we have the great grandparents climbing up the wall, on the stairs, all the way out of the house. We say to them whenever they leave, or if they are in trouble for something, ‘Every time you walk out that door, you are taking all those people with you, so take a good look on the way out’ ”.



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

- They tended 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, coping and discipline - because students look to whānau as their “first teachers” and ultimate “motivation for success”.
- Gifted Māori students also 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.

One whānau member stated that the following tenets are “central to teachings about humility”:

- 1. He iti anō tāku iti. Ko koe hai mua ko au hai muri - Place others’ needs before your own.*
- 2. Noho whakaiti, tū whakanui - Your humility will be noted and promoted by others.*
- 3. Ka pai whakahīhī, ka kino whakahāwea - Pride in oneself is good but not to the detriment of others.*



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

- Gifted 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?

“If tikanga and kawa is well integrated then they tend to much more likely to become successful. Knowing who they are makes them confident to go out into the world”.

“When you are steeped in a particular knowledge you have a certain level of confidence. Because that’s your standing place, your tūrangawaewae so why wouldn’t you be comfortable carrying on with your learning if you can identify who you are and you’re with a group of mostly your own descendants, your own iwi”.

Recommendations for gifted 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 gifted 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 gifted 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 gifted students' cultural and experiential strengths to help them acquire new skills and knowledge.
- **Utilise gifted 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 inviting Māori and tribal organisations to articulate their educational 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.





***Te pūmanawatanga* - - the expression of natural talents, gifts and intuitive cleverness**

Rubie-Davies (2014) has stated that “it should be the aim of all teachers to ensure that every inkling of talent that students possess is nurtured” (p. 230).

Therefore, teachers and other educators (including parents) *must*:

- acknowledge, affirm and accelerate the mauri of each child through designing programmes of learning that are premised on two things: 1) the gifted student’s strengths, academic interests, social connections and cultural assets, and 2) a belief in their innate potential “as Māori”.
- create the conditions for mana to flourish in a classroom. The development of mana is crucial because it is a profoundly powerful social-psychological construct that affirms and advances gifted Māori student wellbeing, connectedness and belonging in the school context. A secure sense of mana can influence gifted Māori students’ thoughts and behaviors, enabling them to act purposefully in the world to achieve their goals and aspirations.
- ensure that the gifted Māori students themselves are aware of their mauri and mana - their unique leadership potential and talents, collective belonging, cultural connectedness, embedded achievement, and responsibilities to others.

Webber, M. & Macfarlane, A. (2017). Transformative Role of Iwi Knowledge and Genealogy in Māori Student Success. In E.A. McKinley & L.T. Smith (Eds.), *Indigenous Handbook of Education*. Singapore: Springer

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.

Webber, M. (2015). Diversity and the secondary years: Ngā pūmanawa e waru: Identifying the characteristics of successful intelligence from a Māori perspective. In A. Macfarlane, S. Macfarlane & M. Webber (Eds.), *Sociocultural Realities: Exploring New Horizons*. (pp. 135-154). Christchurch: Canterbury University Press.



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.