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Maori Education in 1991: A Review and Discussion

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So much has happened in education in the past few years that it is extremely difficult to know, even at a basic descriptive level, what constitutes the full range of programmes coming under the rubric of "Maori education", in formal, institutional contexts as well as in non-formal community based ones, let alone to review or offer critical analysis of them. We need to do urgent work just to establish what constitutes Maori education. Many new developments are a long way ahead of publications about them. Indeed, the published literature on Maori education is behind the cutting edge of change as many of the most exciting innovators in Maori education are so busy there seems little opportunity for them to take time out, to reflect, and to write in depth about their work.

At this crucial time in Maori education, we need to identify and analyse the totality of what counts as "Maori education", the good news and the bad, to provide a balanced view. We need to identify success in Maori education at this time, as much as if not more than we need to identify failure. We have had the "bad news" for years, indeed, there is a whole educational industry which has grown around it. This is not to deny the urgency of the need to keep addressing the areas of Maori education which remain serious concerns. The Education Gazette of March 15, 1991 identified the following key policy issues as critical to Maori education:

1. *achievement rates of Maori students are low in comparison with other groups in New Zealand, and the gap is widening;*
2. *the Maori language is facing extinction;*

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3. *there is debate about whether mainstream education or separate structures offer the most promising solutions for improving achievement rates and retaining the Maori language.*¹

But if justification can be made for continually funding the educational enterprise which is centred on Maori educational failure, surely an equally powerful argument, if not more so, can also be made for funding a new enterprise which is concerned with Maori educational success.

This paper aims to critically review and analyse, as completely as is possible, given the constraints identified above, Maori education in 1991. Though a difficult aim for a short paper like this, anything less at this time, it seems to me, would do the breadth and depth of development that is Maori education in the nineties a disservice.

Ka Awatea

"Ka ao, ka ao, ka awatea
it is dawn, it is dawn, it is day"²

So begins *Ka Awatea*, the report commissioned by the Minister of Maori Affairs on 7th January, 1991 to "develop recommendations regarding the Government's policy directions and objectives in the Maori Affairs area". Both the vision of "ka awatea" and the policy document of the same name, call forth the arrival of a new day bringing with it new hope, new dreams and new possibilities, as new days are wont to do. A new vision has in fact moved beyond the level of vision in Maori education and is now evident as praxis on a range of levels, from whanau development to government policy, requiring the interconnectivity of a diverse array of groups for its success. These programmes have acted as catalysts for other developments and concerns such as the need to: increase the numbers of *kaiwahina i te reo* (formerly *kaiarahi reo*); increase teacher training programmes for Maori; increase teacher training opportunities in bilingual education; and to produce a new range of good quality learning resources to support these varied programmes. Consider, for example, the development of *Te Kohanga Reo*, *Kura Kaupapa Maori* and the bilingual and immersion language programmes. *Te Kohanga Reo* is still growing as a movement ten years on. In 1991, 623 *kohanga* were operational.³ Enrolment

statistics show that in 1989 some 45% of Maori pre-schoolers attended Kohanga Reo as compared with 32% in kindergartens, 11% in playcentres and 12% in other early childhood programmes.⁴ Importantly, this growing number of pre-school Maori children attending a kohanga is not drawing children away from other programmes. "Significantly, the number of Maori children attending early childhood institutions other than kohanga reo has not dropped markedly".⁵ What these statistics suggest is that kohanga reo are catering for a client group previously not catered for by early childhood programmes.

Kura Kaupapa Maori are similarly growing in number. By April, 1991 nine were fully functional with official status and state funding, whilst others were in the developmental stages, some already seeking official status. Further, a number of official bilingual schools and programmes have sought official recognition for a change in status to immersion programmes and/or to kura kaupapa Maori. Ruatoki, the first official bilingual school, so designated in 1977, is the first due for approval to change its official status to a Kura Kaupapa Maori. This approval was expected in early 1992. Immersion and bilingual education programmes have also continually grown at both the primary and secondary school levels in recent years. By 1990, 171 bilingual schools and schools containing bilingual units were operational at the primary school level.⁶ The numbers of students in bilingual classes in primary schools increased from 1,428 in 1987 to 6,697 in 1990. Of these 91% were Maori.⁷ In 1990 almost 40% of children in these programmes were kohanga reo graduates.⁸ At secondary school level, between 1971 and 1989, a four-fold increase in the number of Maori students taking Maori occurred. In 1971, 17% of all Maori at secondary school were taking Maori; by 1989 this had increased to over a third.⁹

Introducing the Education Family¹⁰

Establishing who is active in the area of Maori education, and who therefore is likely to be included in a review of this nature, is no longer an easy task. It is however a critical one. At least two major groups can be identified in this task: those that belong to the educational whanau of the state; those that are to be found in Maori society. This section considers the "official education whanau of the state".

As a result of the recent restructuring process government responsibility in education has been proliferated. In Maori education similarly. Establishing who has what responsibility, in which areas is an important starting place. Closely akin to this is the question of funding: who gets what to do it with! Through these new organisations Vote: Education flows! Latest figures show that in 1991/92 "funding and resources applied to Maori language and Maori education in Vote: Education amount to \$607.9 million".¹¹ In order to be able to make informed analyses of what "value" Maori are getting out of the current education system, at a time when there are calls for the development of separate systems, at least part of the debate relates to questions of fiscal accountability.

An interesting series of developments amongst Maori working in the new educational organisations in Wellington bodes well for Maori education in the future. At a time when there is concern that this proliferation of responsibility could result in fragmentation and wasted energy, when Maori education can least afford it, tikanga Maori are being invoked so that Maori educational processes ensure a dynamic Maori educational output across a wide range of educational organisations. During 1991 Te Roopu Whanui (Maori educationists), Te Roopu Whakahaere (senior Maori managers),¹² Nga Purapura Whetu (Maori women in education) and Te Roopu Whakamana Wahine (Maori women in government policy making agencies)¹³ met as networks of Maori educationists, from diverse groups, committed to working together on kaupapa Maori in education to ensure a coherent approach.

These networks have been created at a time when we could well have seen Maori educationist pitted against Maori educationist under the auspices of the corporatisation of education. The lessons of these initiatives seem to suggest that the wisdom of our tupuna, retained for us in many forms, including our whakatauki, provide us with both the visions and processes necessary to make them real, regardless of the prevailing constraints, or ideologies, of the day.

Toi te kupu, toi te mana, toi te whenua

Retain the language, retain dignity, and in so doing, retain one's identity with the land.

Nau te rourou, naku te rourou, ka ora ai te manuhiri

From your food basket and from mine, the well being of the people shall be assured.

The publication *Introducing the Education Family* provides a useful starting place for this task of identifying who belongs to this new education family. At the beginning of 1991 the official "education family" of the state comprised nine separate organisations: Ministry of Education (MOE), New Zealand Qualifications Authority (NZQA), Education Review Office (ERO), the Teacher Registration Board and the Parent Advocacy Council, all with direct lines of responsibility to the Minister. The Early Childhood Development Unit (ECDU), Special Education Service (SES), Quest Rapuara and Education and Training Support Agency (ETSA) were all contracted to MOE to provide services. In this review MOE, ERO and NZQA will be considered in some depth.

One member of this "whanau" is already with us no longer. Like the Women's Advisory Committee on Education and the Runanga Matua, two ministerial advisory committees in education, charged with the responsibility of taking the voices of women and Maori directly to the Minister, the Parent Advocacy Council was abolished in the 1991 budget. Prior to its disestablishment, WACE published two resources relevant to this review. The first was "A Non-Sexist Bibliography for Teachers", published in *Non-Sexist Resources: A Guide for Teachers*,¹⁴ which seeks to ensure that all women are represented in the bibliography, including Maori women. The second was *Te Mahi Hurapa: Kei hea nga kotiro, wahine Maori hoki e tu ana i te ao matauranga – Maori Girls and Women in the Education System*, a compilation of three papers on the education of Maori women and girls.¹⁵

A major change to the composition of the education whanau in 1991 has been the accreditation of a new category of private providers of education. This move has considerable potential for Maori whether this be at the individual, whanau, hapu, iwi, waka or pan tribal level of operation. The extreme difficulties which Maori have faced in the tertiary sector, for example, trying to promote Maori and bicultural development in polytechnics, colleges of education and universities, may well be averted by Maori setting up such new institutions rather than trying to tinker around with the existing ones. Developments along these lines at the tertiary level could well follow the pattern set by Te Kohanga Reo and Kura Kaupapa Maori.

Not only are there now new government agencies and new private providers, but, some aspects of education, previously the domain of specific institutions, have been credited to a new range of institutions.

Two examples here should suffice. First: universities no longer have the exclusive right to offer degree programmes. Second: the approval, in October, of the first accredited programme of pre service teacher education to be offered by a "joint iwi and polytechnic group": *Te Rangakura*.¹⁶

In 1991 the first three non-university degrees were offered. They were the Bachelor of Ministries and Bachelor of Divinity degrees, taught at the Bible College of New Zealand, and the Bachelor of Health Science, at the Auckland Institute of Technology.¹⁷ This move must have major implications for the accreditation and validation of wananga, tertiary institutions, in New Zealand, and their ability to offer NZQA validated degree programmes in the near future. Indeed, in November of 1991 three applications for formal wananga status were being considered by NZQA: Te Whare Wananga o Raukawa, in Otaki; the Aotearoa Institute, in Te Awamutu; and Te Wananga o Awanui-a-Rangi, in Whakatane.¹⁸

The programme, *Te Rangakura*, "an iwi based bilingual, bicultural teacher training programme"¹⁹ is being offered through Wanganui Polytechnic in partnership with local iwi, through the Maori Studies Department, Rangahaua. A number of other iwi are watching the developments in Wanganui closely, eager to discern whether this is a viable model for them.

Finally, on December 31st, 1991, the government added another major body to the list, a new government ministry. On that day the Iwi Transition Agency and Manatu Maori ceased to exist, to be replaced by the new Ministry of Maori Development, Te Puni Kokiri. Coming into existence on 1 January, 1992, this new government ministry will have, inter alia, statutory responsibility for "promoting higher levels of achievement for Maori with respect to education."²⁰ The arrival of this new addition has invoked a much more heightened sense of anticipation than is usually the case in the proliferation of state bureaucracy. Whereas it may once have been felt by Maori people that no one in government really fought for Maori education, as Maori people felt they should have, there will soon exist two Ministries, reporting to two different ministers, about the development of policy in Maori education. Two heads may well be better than one, and Maori education may indeed be the major winner out of this new bureaucratic development! Indeed, given the current economic climate, Treasury will

surely require that this is the case or fiscal savings will be rapidly called for! The promises of *Ka Awatea*, the policy document which called for the establishment of this new Ministry, will have to survive the long and perilous trip through the maze of bureaucracy before we can judge what influence will be felt at the flaxroots level. Both the policy document and the process adopted to launch it, however, already have significant implications for Maori education.

Ministry of Education

One of the main initiatives of MOE in Maori education in 1991 has been the creation, process of advertising and appointment of the Group Manager Maori (GMMaori) position. The role of the GMMaori and the staff which support the position, is to coordinate the Maori input throughout the whole Ministry. This strategy is designed to ensure maximum accountability from all sections of the Ministry, through the office and position of GMMaori, for the implementation of the Treaty of Waitangi, as set out in the Ministry's corporate plan. Throughout MOE Maori staff are employed to provide specialist input, for example in the policy division. Through caucusing with all Maori staff, and coordinating the work of all other Ministry staff and departments, the new position works by the philosophy and strategy that responsibility for Maori and bicultural development is shared by all, throughout the Ministry.²¹

In July, 1991, the new Group Manager Maori, Bill Kaua, was appointed, at the second tier of management within the organisation. With a long career in the public service which included, immediately prior to joining MOE, experience at senior management level in the Department of Maori Affairs, Bill Kaua brought to the job a strong background in Maori development within the Maori community. A native speaker of Maori, with a long and active role in the affairs of his hapu and iwi, these management and community based qualifications contrast with the academic and professional qualifications of previous senior managers in Maori education. The contrast exemplifies a view of educational management which MOE has adopted in other senior management appointments. The current Manager of the Policy Division, for example, similarly brings public service experience outside education, and management, as opposed to academic or professional qualifications in education, to the position she holds.

Two issues relating to the process surrounding the GMMaori appointment are of continuing interest. The first relates to Maori representation in the Ministry; the second the wording of the first draft of the Group Manager Maori job description which was circulated for comment. Both examples have implications for Maori education beyond the context of MOE, hence their elaboration here.

When the old Department of Education was being redesigned to become the new Ministry of Education, the seniority of Maori representation became an issue. It was not until the eleventh hour that the position of director, of what was then Te Wahanga Maori, the Maori division, was given the same status as other divisional managers, in the second management tier of the new structure. Previously, the position was to be located at the third tier. A kit sent out to all education employees, dated May 17, 1989, showed no mention of the Te Wahanga Maori Director in the second tier.²² Neither did the diagram sent out as a supplement to the Education Gazette on June 15, 1989.²³ It is not always easy to pinpoint when an individual, let alone a government department "actually sees the light", but on this issue, from the evidence at hand, it seems safe to suggest that illumination occurred sometime between June 15th and August 18th, 1989, when the bulk of the interviewing for positions in the new Ministry was completed. For the record, the Director of Te Wahanga Maori was appointed to a management position in the second tier of responsibility, the only Maori presence at this level, therefore the most senior Maori input into the Ministry. It was with this very recent sense of *déjà vu*, therefore, that Maoridom watched the recommendations of *Today's Schools*,²⁴ known as the Lough Report, take shape. A new second tier of management appeared. Again, no Maori presence appeared in it, either by designation or appointment. New energy was called for to help the Ministry find the most appropriate way to provide for Maori input, which in the end was again at the second tier of management. How many times do Maori have to articulate, clearly and reasonably, basic information to government about representation?

When the first draft of the GMMaori position was circulated for comment, it called for a "tamatoa": a male warrior, to lead Maori education in the Ministry. Now, at least two issues arise from this. Why a masculine adjective, given the Ministry's EEO policy on human rights issues, and the massive input that Maori women are making in

education and Maori Development generally, and why a warrior? I think it is fair to say that the wider community would not use "warrior" as the most appropriate adjective to describe public servants! But, Maori employed in education are indeed expected to be warriors, when everyone else can just be workers. How vastly different the nature of the work facing Maori educators is from that facing their tauivi counterparts! This is acknowledged and illuminated by this example. This does not mean, sadly, that those who work alongside Maori in education, knowing that their Maori colleagues are required to work like warriors, currently do enough of a *substantial* nature to change this situation for the better. In my experience people see Maori educators operating like warriors on a daily basis. In the main, however, they seem to find it easier to issue more warpaint to wear, confirming their perception of us as warriors, rather than fundamentally changing the nature of education as a site of struggle so that we don't have to work like warriors. A much more difficult task!

One of the major initiatives of MOE during 1991 was the completion and release of the Ten Point Plan in Maori Education. Though not "new" (indeed most of the ten points can be found similarly worded as recommendations in major documents on Maori education such as *He Huarahi* (1980), the report of the National Advisory Committee on Maori Education) the Ten Point Plan at last captured Maori educational concerns and presented them as government policy. It details what Maori people have been saying to government for years. The ten points are:

1. Establish principles and guidelines for incorporating bicultural perspectives in the administration, policy development and personnel practices of the Ministry of Education.
2. Develop a targeting strategy within the Achievement Initiative to remove all barriers to learning and achievement for Maori students in both primary and secondary schools so that they have a strong foundation for later achievement.
3. Develop policies which foster increased participation rates of Maori children in early childhood education programmes.

4. Develop policies that will increase Maori participation rates in post-school training/retraining and education to increase their employment options.
5. Encourage colleges of education and other tertiary training providers to increase the supply of Maori teachers and teachers with competence to teach in bilingual and Maori immersion programmes.
6. Increase the supply of Maori language learning resource materials.
7. Provide resources to support Maori language initiatives at early childhood, primary, secondary and tertiary levels, specifically Te Kohanga Reo, Kura Kaupapa Maori, Bilingual classes, kairahi reo, Te Atakura programme, bilingual teacher education and Whare Wananga.
8. Provide resources (resources can encompass learning materials, teacher development contracts, syllabi, Maori Language Factor Funding, systems, policies, agreements, funding, advice and support) to support research into: teaching styles most appropriate for Maori learners; the needs of children graduating from Te Kohanga Reo; the effectiveness of taha Maori programmes in mainstream education; the impact of Kura Kaupapa Maori on the life chances of Maori children.
9. Develop policies that promote home-school relationships and remove obstacles to Maori families becoming full partners in the educative process in order to improve the success and achievement of Maori students at all levels.
10. Explore the implications of separate structures for Maori education in relation to mainstream education.

The development of this policy seemed to indicate that the struggles of Maori to find a voice in educational policy were finally coming to fruition! The introduction to the Ten Point Plan, however, gives no credit to Maori for any part in its development. Others perceived as "key players" are specified, not nga iwi Maori. The latest statement in the *Education Gazette* about the ten point plan states that it was

... developed during 1991 within the framework of the Hirsch recommendations, related to research and statistical information and the Government's new policy initiatives.

Though the struggles of Maori to put forward constructive recommendations for Maori education over a period of many years have undoubtedly influenced this policy statement, the credit has been given to others. MOE has rendered the Maori community invisible at a juncture in our educational history when it can ill afford such a move, given the calls for tino rangatiratanga. Now that this is government policy, urgent questions are being asked about when and how the policy will be implemented. Given that most of the ideas in the policy can be traced back to a range of reports, issued over a number of decades, people are asking what will now ensure that they are implemented? What will explain why they haven't been implemented already? Who will be implementing this ten point plan? On this count historians in future years may well observe that a clear, detailed policy on Maori education only appeared after the state developed a policy-only ministry, no longer responsible for the delivery of education programmes.

Another major initiative of MOE was a national hui for Maori educators on assessment. Following keynote addresses on assessment from Wally Penetito, Linda Smith and Geraldine McDonald (Standardised Test Scores and Maori Pupils), the hui workshops were lively and insightful in their consideration of the issues facing Maori in the assessment area. Keynote addresses and workshop reports were published as a set of conference proceedings, which are available from MOE.²⁵

MOE funded a number of major research projects with a specifically Maori focus in 1991. Some were projects which started in earlier years, which had their funding continued; others were new projects started in 1991. Together they totalled 12 (19%) of the 63 projects being undertaken either within or contracted by MOE,²⁶ and constituted about 20% of the MOE research budget.²⁷ This represents an increase in funding in this area in recent years. The projects are:

1. *A Feasibility Study for Establishing a new, full time, tribally based, tertiary education facility "whare wananga" in or near Kaitaia*, Nov 1990 - March 1992. Hone Harawira, Aupouri Maori Trust Board.

2. *Access and Opportunity in Education, Phase 2*, a study which examines "the effects of social position, ethnicity and gender on educational opportunity",²⁸ Aug 1989 - June 1992. Dr Roy Nash, Dr Richard Harker and Mrs Arohia Durie, Education Department, Massey University.
3. *Assessment in Total Immersion and Kaupapa Maori Schools*, Oct 1991 - June 1992. Mike Hollings, Wairarapa Community Polytechnic.
4. *Census of Education Services Employees*, a study which aims to "provide a profile of people working in the education sector",²⁹ Feb 1990 - Feb 1992. Alistair Dunn, Nicholas Pole, Jenny Rouse, MOE.
5. *Impact of the Ngarimu Scholarship Scheme*, Aug 1991 - June 1992. Ruth Ferris, Ngarimu VC Fund Board.
6. *Kura Kaupapa Maori Research and Development Project*, May 1990 - June 1992. Dr Tamati Reedy, Reedy Holdings Ltd.
7. *Language Policy Development: A Comparative Study*, a study which "focuses on language policies in NZ and in Victoria, Australia",³⁰ Dec 1989 - Dec 1992. Dr Roger Peddie, Education Department, University of Auckland.
8. *Maori Education Status Report*, Dec 1991 - May 1992. Lisa Davies, MOE.
9. *Monitoring Today's Schools*, one of a series of reports being produced on the Tomorrow's Schools reforms "will focus specifically on Maori concerns",³¹ Aug 1989 - June 1993. Dr David Mitchell (Coordinator), Education Department, Waikato University.
10. *A Regional Study of the School Based Factors Affecting the Achievement of Maori girls at Primary level in Immersion, Bilingual and Mainstream programmes*, Oct 1991 - Dec 1992. Kathie Irwin, Education Department, Victoria University, Lisa Davies and Lyn Carkeek, MOE.
11. *Survey of Demand for Bilingual and Total Immersion Education*, June 1991 - June 1992. Ms Jill Caldwell, ACB/McNair Ltd.

12. *Teacher Development Programme Evaluation: Maori Language Syllabus, Tihe Mauri Ora*, June 1991 - Nov 1992. Mrs Arohia Durie, Education Department, Massey University.

Learning Media has published a number of important resources in recent times. In 1990 *Tihe Mauri Ora*, the Maori language Syllabus for junior classes to Form 2, and related resources, was released, a welcome addition. For years teachers have struggled with Maori language syllabus development, replicating this work in school after school because of the lack of a national syllabus. This publication provides teachers with a critical resource enabling those who have skills in this area to feel the confidence of the national syllabus behind them as they build school based programmes around it. A new Maori language series, *He Kohikohinga*, was released in 1991. This series, the third in the Learning Media publications series,³² contains a collection of original work, including stories, poems and articles. The quality of these publications is excellent! I think that it would not be considered an understatement by Maori language teachers, however, to state that there remains a paucity of good quality resources in this area. The shortage of good quality Maori language teaching and learning resources is a factor hindering the development of Maori language teaching.

NZQA

The structural arrangement for the Maori staff who work for NZQA provides a second model of how to implement Maori development within a government organisation. NZQA has a unit known as the whanau, with its own manager, Te Pou, Monte Ohia, "set up to encourage Maori developments in education and training".³³ The Whanau is identified as an integral unit within the organisational structure. From the Chief Executive Officer, the second tier of management consists of the Managers of each of the units: policy and development; the whanau; implementation; assessment and certification; and finance and corporate services.³⁴ The whanau ensures that "the Maori voice is clearly heard in the reform of the current qualifications system."³⁵ Major initiatives for Maori in NZQA to date have included "consultation with Maori groups and iwi about the National Qualifications Framework, Maori based qualifications and the

process of being approved as private training establishments and Wananga". Access to all qualifications in the country for Maori has also been a crucial issue.³⁶ Production of NZQA documents in both Maori and English, such as policy statements and newsletters, provides another form of access to the important work of NZQA whilst also contributing to the validation and accreditation of Maori by using it in such contexts. The NZQA is a good example of a government organisation putting its internal budget where its corporate responsibilities lie.

Three specific initiatives are particularly noteworthy and deserve highlighting. The first is the accreditation of the Aotearoa Institute in Te Awamutu as a Private Training Establishment, the first registered PTE in the country. It offers "introductory courses for Access students in a variety of areas such as Maori carving and weaving, catering and secretarial skills".³⁷ The second is the accreditation of *Te Rangakura*, an iwi based programme in teacher education, offered in Wanganui by an iwi in partnership with a Polytechnic. The third is the accreditation of the *Tino Rangatiratanga whakapakari Training Course*.³⁸ The qualification, a Diploma in Maori Early Childhood Education (DIP MECE) will especially cater for educationists in Te Kohanga Reo.³⁹ The course is made up of ten units of learning: the beginnings and history of Te Kohanga Reo (TKR); the essence and philosophy of TKR; the Maori language; the culture of the Maori world; teaching and learning; human relationships; management and administration; child development; observation and analysis; traditional and modern health practices.⁴⁰

Each of these initiatives represents an innovation which is taking Maori into the world of education and training as programme developers and providers. These examples are already acting as beacons for others lost in the fog of educational bureaucracy and restructuring, desperately trying to provide a future for their people through education. In the hazy new world of education which has followed the restructuring and reform process, NZQA seems to have been able to minimise the red tape. It has an excellent PR machine which puts out clear information about the organisation's role and functions. For this NZQA is to be congratulated. For groups or individuals wanting to move into the new areas that are opening up there is ample information and support available in handouts and clear lines of communication, which are well publicised. Brochures, for example, are available which

set out guidelines and procedures for: Private Training Establishments (PTE); degrees offered outside of universities; the approval of courses in colleges of education and polytechnics; the granting of permission to a PTE to use the protected term university; and the approval of courses in secondary schools for overseas students.⁴¹ This may well be one of the reasons why Maori groups have been amongst the first being accredited through NZQA in the new qualifications environment. When you know what the rules of the game are, it is much easier to take part!

ERO

The Education Review Office, Te Arotake Matauranga, with a national head office and regional offices, has developed a third, fascinating model of Maori development. Within ERO Maori workers have created Te Uepu, which is "Maori people in the Review Office who choose to belong."⁴² Te Uepu involves: a National Maori Coordinator;⁴³ four Maori co-ordinators; a presence in most offices;⁴⁴ two kaumatua appointed from within the organisation, Awhina Waaka, Ahuriri (kuia) and Himiona Hunia, Waiariki (koroua);⁴⁵ a Kaupapa Whanui (corporate plan) which is prepared by the Maori coordinators and taken to the annual Te Uepu Hui for endorsement; and an annual national hui at which they meet.

Since ERO's establishment the role of Te Uepu has been clarified and refocussed until it now stands as an exciting and challenging model of Maori development within a government educational organisation. As well as targeting specialist Maori positions within the organisation, Te Uepu also provides culturally appropriate support, professional development and training for all Maori, whether in a designated or general position. In this way, the structural marginalisation that Maori have often felt in other organisations, unable to have real input into the senior management of the organisation, and vulnerable throughout the organisation as a consequence, does not seem likely to be part of the ERO experience. Members of Te Uepu have set out clear statements about their role within the organisation and the staff development issues and needs that relate to this in the document *He Putea Mo Te Matauranga Maori*. "Principles for the review of education for Maori" and "guidelines for the review of education for Maori learners"⁴⁶ are also detailed. The detail of the organisation and accountability of Te Uepu to each other, to ERO, and to the community, is exemplary in its

professionalism. More than this, Te Uepu are keenly aware, as evidenced by their planning, of their accountability to the Maori community, as well as to the professional educational community. Accordingly, Te Uepu has developed procedures to have its work validated in professional as well as cultural terms. This level of accountability has been catered for in the designation of their kaumatua, the roles of which are described thus

kaumatua are recognised in the Maori world as the providers of wise counsel on all matters. This is a fundamental truth regarded by Maori people as inviolate.⁴⁷

The ERO kaumatua are part of the organisation so their advice is an internal part of the ERO accountability processes. They are not, as is often sadly the case, in an external advisory capacity, which can result in advice being given but not taken. The work they do in this capacity is also a part of their normal workload, not an extra load to carry.

Moves to review kohanga and other immersion programmes have raised major issues related to the review methodology in 1991. The development of this methodology is being continuously upgraded to cater for such learning environments. Staff development, fluency in te reo Maori, and accountability for the conduct of appropriate reviews are issues which have been highlighted by these developments.

ERO has been identified as having created a "first" by paying employees for Maori language proficiency.⁴⁸ Eight members of staff qualify for, and have been credited with, the Taura Whiri Category A Maori language level of proficiency.⁴⁹ For those who have this extra qualification it is now recognised, for others who might wish to become proficient in te reo Maori this acts as further motivation.

Teacher Registration Board

One of the announcements made in the July 1991 Budget was that teacher registration in New Zealand would become voluntary.⁵⁰ This move is a potential catch 22 for Maori education: it could mean that schools are freer to appoint Maori teachers, who may be well qualified in te reo and tikanga Maori but not "trained" to teach them. It could also mean that those same teachers have their rates of pay and conditions of work undermined by the very same legislation that gave them entry as teachers to the jobs they were to be appointed to.

NZCER

One of the major activities of the New Zealand Council for Educational Research during 1991, an initiative of Te Wahanga Kaupapa Maori (TWKM), was the official launching of Te Wahapu, a computerised Bulletin Board which electronically links educators throughout the country through TWKM. "Te Wahapu" enables users to access all data bases at TWKM, interact and exchange directly with each other, and help to build up the data base of information available in the area of Maori education with a specific focus on Maori language, bilingual and immersion education.

Cedric Croft, Richard and Nena Benton were co authors of a major study, commissioned by the Maori Caucus of the NZCETSS, *Kahukura: The Possible Dream: What the Treaty of Waitangi Requires of Courses in the Social Services*, published in May, 1991. Nena Benton continued on to make a major study of the recognition of prior learning. As a result of this work Nena and Richard Benton have been contracted by the Te Kohanga Reo National Trust to undertake a major study of the accreditation and validation of prior learning for the Te Kohanga Reo training programme.

John and Hilary Mitchell, the NZCER J. R. McKenzie Senior Research Fellows, completed a study of why Maori teachers leave teaching. Whilst undertaking the fieldwork for a previous major study,⁵¹ the Mitchells were struck by the number of Maori teachers they met in their travels who were no longer teaching. Concerned about this, they submitted a proposal to NZCER to undertake a national study which investigated why Maori teachers left the teaching profession. The final report of this research was submitted to NZCER in 1991. It is currently being edited for publication and is due to be released as a book by NZCER in 1992.

NZCETSS

The New Zealand Council for Education and Training in the Social Services has been designated by NZQA as the "Industry Training Board for the Social Services".⁵² In 1991 the NZCETSS published three documents which aim to provide clear guidelines for the accreditation and approval of education and training courses in the social services in New Zealand. The documents represent the work of two major working parties, over a period of two to three years. NZCETSS (1991) *Education*

and Training in the Social Services: Procedures for Accreditation and Course Approval, is the major report of the Accreditation and Validation Working Party. *Kahukura: The Possible Dream. What the Treaty of Waitangi Requires of Courses in the Social Services* (1991) Benton, N., Benton, R., Croft, C. and Waaka, A.,⁵³ is the report commissioned by the Maori Caucus. Three key topic areas had been identified by the Maori caucus as "interrelated aspects of the accreditation of course providers and approval of courses leading to nationally recognised qualifications in the social sciences". They were:

1. (a) What background factors are relevant for the accreditation of Maori providers to establish their credibility, and
(b) What processes are needed to verify and maintain that credibility?
2. How should course content and procedures be approved,
(a) generally, to ensure a Maori perspective in all nationally recognised courses
(b) and in courses intended primarily for Maori social service workers?
3. How can and should prior learning be taken into account – that is, how can the relevance of prior learning be established and this learning become an integral part of social service courses?⁵⁴

The Maori Caucus was determined that each should be addressed from a Maori perspective. The third document sets out the response to this challenge. The validation and accreditation of prior learning was such a major issue that in the third document published by the NZCETSS, an in-depth study of it was undertaken by Nena Benton and published as *Recognition of Prior Learning: From Hegemony to Symphony* (1991).

Maori Education Foundation (MEF)

During 1991 the MEF launched a new set of scholarships called the "special scholarships". Awarded for the achievement of high levels of academic excellence, the scholarships are: "Professions Scholarships", 10, at \$5,000 each per year to NZ university students seeking to make a career in the professions; "Maori Language Scholarships", 40, at \$3,000 per year, for the final year, to College of Education students who will

staff Kura Kaupapa Maori, immersion or bilingual units and "Technician Scholarships", 10, at \$3,000 per year to students in polytechnics.⁵⁵

Ngarimu VC and 28th Battalion Trust Board

During 1991 the Trust commenced a major study of a group of Ngarimu scholarship holders, including recipients of both undergraduate and post graduate awards. Involving in-depth interviews of a representative sample, the study promises to provide fascinating insights into the impact of Ngarimu scholarships on the lives of their recipients and wider families.

Early in 1991 a new Ngarimu VC 28th Battalion Postgraduate Scholarship holder was announced. Tania Ka'ai, Senior Lecturer in Education at Auckland College of Education, enrolled in her doctoral research, was awarded this scholarship for the period 1991-1992. Her research is into aspects of Kura Kaupapa Maori Schooling.

Teacher Education

A range of new developments have occurred in pre-service Teacher Education programmes in recent years. A selection of these programmes, all offered through Colleges of Education, will be identified, outlined and briefly discussed, highlighting significant characteristics.

Taken for granted provisions at each of the colleges include: Maori Studies departments, which cater for students majoring in Maori Studies, as well as those taking some Maori studies courses; compulsory teacher training in multicultural education, of which 70% involves Maori studies; and in most colleges a range of programmes which consider the role and place of the Treaty of Waitangi in Education. These will not be spelt out for each college, but need to be recognised for each college in order to gain a full picture of the nature of programmes currently available. Further, the Advanced Studies for Teachers Unit (ASTU) offers a range of courses by distance education, as detailed below, as well as through face to face contact teaching in most centres. Colleges offer a range of the ASTU papers as taught courses for teachers. The information presented here has come from an invitation to the colleges to "detail initiatives in Maori education or initiatives with major implications for Maori education".⁵⁶

Te Whanau o Ako Pai Ki Te Upoko o Te Ika – Wellington College of Education

Marketing secondary teaching as a positive career for Maori school leavers is the aim of working links between the college secondary division and the Parewahawaha Marae, Bulls, which involves annual marae based field trips. The School of Special Education has recently appointed a new Maori lecturer, Linda Hall-Thorpe, to provide input into the courses of the division. The school offers a Certificate and Diploma in Teaching People with Disabilities. Those enrolled include Maori and Pakeha community workers in this field and this includes family members, people with disabilities and support workers. A Diploma of Teaching (Early Childhood), a field based training programme, based in Otaki, and developed in conjunction with, and supported by, Ngati Raukawa, Te Wananga o Raukawa and local kohanga reo, aims to bring tertiary education to a group of Maori students who might not otherwise be able to train. The course involves three years of compulsory te reo Maori studies. Teacher Support Services provides a base for Nan Gray, Parae Wirepa and Eruera Wharehinga, Maori Advisers. Their work includes: in-service staff development for teachers in te reo Maori, for some, with a view to implementing the Maori language syllabus; providing advice and support to Boards of Trustees and school communities on matters relating to te reo and tikanga Maori; advising on the development of programmes in schools. The primary division has a primary teacher training programme which targets trainees with some/good Maori language fluency. It is offered off campus in Otaki and Wairarapa, as well as on campus.⁵⁷

Te Kura Akoranga o Tamaki Makaurā – Auckland College of Education

Under the Directorship of Tuki Nepe, ACOE offers a Kura Kaupapa Maori Teacher Training programme, aimed at fluent speakers of Maori, who are supported by whanau and iwi. These trainees undertake a three year Diploma of Teaching course, with extension into a Bachelor of Education programme a possible option. The ability of this group to operate as an autonomous unit, under the kaupapa of tino rangatiratanga, is a developmental issue which the staff are resolving. Initially a part of Te Puna Wananga, the centre will operate as an

autonomous one in the future. The college has provided extra staffing in support of this programme. Funding was obtained from the Contestable Equity Funding in 1990 and 1991. Mahia Wilson has developed and runs a 12-16 week pre-teacher education ACCESS (soon to be TOPS) course. The course curriculum includes personal and professional development, for example study skills and self development, of the kind necessary for successful completion of a teacher training course. A training programme for Kaiarahi Reo, for those with at least two years experience in these jobs, who wish to complete a full teacher training programme is the responsibility of Angie Hamiora. Graduates of this programme will emerge with a three year Diploma in Teaching. Off campus, located on the East Coast, and developed by Ruhi Richards and Angie Hamiora in partnership with the local iwi Te Whanau-a-Apanui, is a teacher training programme for fluent speakers of Maori who wished to train as teachers. A full 3 year Diploma in Teaching is offered, mainly at Te Kaha, to a group of students, who are currently in their second year. An integral component of the support for Maori and bicultural development at the college has been support given to Te Kura Kaupapa o Maungawha, a kohanga reo on campus since 1984, and the recent on-campus residency of the Taio Dance Group.⁵⁸

Te Kura Toi Tangata – University of Waikato School of Education

Te Reo Rua is a full-time bilingual education course for trained teachers and some 200 part time teachers and community workers, providing in-depth training in the theory and practice of bilingual education. The part time students are located in five regional centres. The programme is co-ordinated by Katerina Edmonds and Waldo Houia. A group of Kaiarahi Reo, located in eight different centres around the region are undergoing a three year, part time, school and field based primary training programme. In another part time programme, trainees in Tikitiki (most are Ngati Porou) and in Wairoa (about half Maori) are completing a Division A course. The Whanau and Rumaki groups are undertaking a Division A course, with Maori as a majoring subject. A significant characteristic of these programmes is that they are taught in and through Maori. The Whanau graduates are destined for bilingual programmes and the Rumaki full immersion programmes. At the early childhood level some 12-15 students major in Maori and plan to teach

in bilingual early childhood centres. This programme is offered on campus as well as off campus, to a group of 14 students in Turangi. Iwi support of the trainees and the programmes is significant.⁵⁹

Te Kupenga o Te Matauranga – Palmerston North College of Education

Reo Rua ki Kahungunu (off campus, in Flaxmere, Hastings) and Reo Rua ki te Kupenga o te Matauranga (on campus, in Palmerston North) are three year Div A programmes for fluent speakers of Maori who are training to teach in Kura Kaupapa Maori or bilingual schools/units. Iwi support for the trainees and the programmes includes a wide coverage of iwi from the lower part of the North Island. Funded and administered by ETSA is "Te Roopu Raukura", a six month full time bridging course for people who plan to train in the bilingual teacher training programme. They are all second language learners of Maori. In 1991 this programme involved 15 people. At the secondary level PNCOE offers a one year per service training programme known as "Te Atakura". This course is designed for native speakers of Maori. Indeed, fluency in Maori language and an in-depth knowledge and understanding of Maori culture are accepted as qualifications for this training programme.

Advanced Studies for Teachers Unit, Palmerston North College of Education

The Advanced Studies for Teachers Unit, ASTU, offers a Certificate in Bilingual Teaching which comprises two compulsory papers (Bilingual Education, Maori Language Teaching) plus two further papers that can be chosen from a comprehensive list including Maori language papers. At least one such paper must be taken or "equivalent language competence shown".⁶⁰ Maori art papers, papers which consider the relationship between education and culture, as well as a paper on the implications of the Treaty of Waitangi for Education. As well as being available for people taking this qualification the papers are also able to be taken individually. These papers are available to teachers through distance education as part of their continuing professional education. The certificate is a qualification open to a wider target group, "to all people working in education".⁶¹

Te Kura Akau Taitoka – Dunedin College of Education

Operating from its Southland Campus, Dunedin College of Education runs a “foundation course for teacher training”.⁶² The course has been designed to cater for mature Maori candidates, with basic bilingual and bicultural skills, who have identified Kura Kaupapa Maori or bilingual schools as their preferred career destination. A six month introductory course prepares the intake for the demands of the teacher training programme.

Some of the main issues, beyond recognising need, have involved specific questions like: how to develop new programmes and how to develop new methods of delivering them. A critical factor in this work for Maori is the development and delivery of off campus programmes of teacher training. Caught in the throes of long term social and cultural development, as the Maori community is, the need for education and training within tribal boundaries is an urgent issue. Those who are able or who want to go out of their tribal areas to train can do so and they have always been able to. But those who for family, tribal or other reasons, cannot leave home to train have their options severely constrained; some are winners, some are losers.

Many Maori women with families, and others involved in iwi, hapu and whanau affairs, making a wonderful contribution to Maori development, come in to this category. Whilst they are able to see further education and training as another way to take part in tribal development, they are also keenly aware of the contradictions in the need to leave the context of tribal development in the short term, say for three or four years, in order to make an input in the long term. Family, tribal and other local needs and issues can and do prevent exciting educators from enjoying the benefits of education and training. The development of field based and distance education programmes, enable Maori who wish to remain in the context of tribal development to do so, whilst they train. A win win situation for all concerned, and ultimately for New Zealand society as a whole.

Though this represents progress in pre-service teacher education, questions about in-service teacher education remain unanswered. What about staff development for the hundreds of thousands of teachers who trained long before Te Kohanga Reo, who trained when they were open to new ideas, but now may feel threatened by anything new...let alone anti racist education.... What about the continuing professional

educational needs of these teachers? Who will provide good quality, readily accessible in-service education for all, regardless of whether they want to upgrade their qualifications or not? And who will pay for it?

Research and Scholarship

A number of useful resources which aim to facilitate research and scholarship in Maori education were published in 1991.⁶³ One of the main publishers of such materials in 1991 was Manatu Maori. *E Tipu, E Rea: Maori Education – Current Status* (Nga Kairangahau: Sharleen Forbes, Everdina Fuli and Tania Rei) (1991) brings together an up-to-date overview of Maori education statistics, originally published in a number of different sources, with discussion and analysis. The publication of this document is a positive initiative. The collation and dissemination of information which government departments are known to have on Maori education, in one publication, annually, with analysis in a language that can be read and understood by educational workers across a broad spectrum, provides real access to information urgently needed for educational planning and policy making. Whilst government departments may be able to access such information routinely and quickly, this is not the always the case for others engaged in this work, for example at iwi or community level.

Also written by Nga Kairangahau (Sharleen Forbes and Everdina Fuli) (1991) was a survey on Maori language use amongst primary school children, *Te Reo Maori o Nga Tamariki*. A discussion paper on research ethics in the Maori community was commissioned. *He Tikanga whakaaro: research ethics in the Maori community* (1991) was written by Dr Ngahuia Te Awekotuku. A major contribution of this paper is the development of “a provisional set of ethical principles ...formulated...as a basis for scrutiny and discussion.” *Maori and Work: The Position of Maori in the New Zealand Labour Market* (1991) by Annette Nicol and Caroline Ffiske, of the Economic Development Unit, was written to be “both an information and discussion paper”.⁶⁴ *Te Aka Kumara: Directory of Contacts for Consultations. Volumes 1-3*, makes visible at last what Maori have long, affectionately, referred to as “the kumara vine”. With visibility, it will be interesting to see what happens to this critical feature of Maori society. Let’s hope that visibility doesn’t lead to open season on Maori again by researchers who know where to find us now that some of our best hiding places have been revealed!

Also published by Manatu Maori were: Moko, Cyril (1991) *Nga Putunga Tatauranga Maori: A Directory of Maori Statistics; Nga Kairangahau Nga Take i Neke ai te Maori: Maori Mobility. A Review of the Research. Report 1;* and the second Maori Mobility Report *He Iwi Pokai Whenua – A Journeying People* (1991) by Graeme Butterworth.

A number of Maori bibliographies were published during 1991. Quest Rapuara published *He Waka Eke Noa – Maori Information Resources* a bibliography compiled by Ross Himona to acquaint trainers and educators with a range of Maori resources. Rangi Black, Theresa Graham, Chris Szekely and Jane Wild, of the Auckland Public Library researched and published *Te Hiko i Marama. A directory of Maori information resources*. *Maori Women: An Annotated Bibliography* researched and published by Michelle Erai, Everdina Fuli, Kathie Irwin and Lenaire Wilcox, contains over seven hundred and twenty annotated entries of writing either by or directly about Maori women. With the expressed aim of making Maori women and their writing visible, this bibliography provides access to work ranging from single poems to PhD theses.

These bibliographies help open up the world of scholarship, and the libraries which guard it, at a time when Maori are becoming increasingly involved in research and scholarship enterprise, at long last, at levels which range from iwi based claims to the Waitangi Tribunal to post graduate research.

A number of theses were presented during this year in the field of Maori education. Though the following is not an exhaustive list, they include Lisa Davies (1991), MSocSci, Waikato University *Senior School Retention Rates: An Institutional, Locational and Regional Analysis*; Russell Bishop (1991) MA, Otago University, *He Whakawhanaungatanga Tikanga Rua*; Elizabeth Rata (1991) MA, Auckland University, *Maori Survival and Structural Separateness: The History of Te Runanga o Nga Kura Kaupapa Maori o Tamaki Makaurau 1987-1989*; Patricia Johnston (1991) MA, Auckland University. *A Fair Measure of Influence: Maori Members on School Boards of Trustees*; Kathleen Jacques (1991) PhD, University of Canterbury, *Community Contexts of Maori - English Bilingual Education: A Study of Six South Island Primary School Programmes*.

As well as contributing to the advancement of knowledge in Maori education, in itself an important contribution, such thesis work is providing an important learning environment for a new group of

trained Maori researchers willing and able to move between the research and Maori communities, with authentic credentials in each.

Research such as that undertaken by Russell Bishop (1991), which analyses the research process from a Maori point of view, identifying and contesting pakeha bias in research methods and processes, promises to herald the emergence of a new kind of research and scholarship enterprise, based in Maori and bicultural development, which draws from Maori as well as other theories of education. This bodes well for education. The legacy past research and scholarship has left in the Maori community is one of suspicion and mistrust. This legacy will only be broken down by research and scholarship of a fundamentally different nature from that which was the norm for so long.

Tino Rangatiratanga

Organised here under the kaupapa of tino rangatiratanga, are a fascinating plethora of programmes in Maori education operating at whanau, hapu, iwi, waka and pan tribal levels. In order to do justice to the coverage in this section I should cite an example from every level of the schooling system, from early childhood to post compulsory education and training, as well as the wider education system and including the Maori education system based around the marae, including formal and non-formal education programmes, in every town and city of this country. In this way the full diversity would be illuminated. The constraints of space here are such, sadly, that I cannot do this. In future issues of this journal a number of papers will need to address "Maori education" rather than a stand-alone one such as this. Then, the coverage will be more comprehensive than has been possible here.

A very light sampling of these programmes will be provided here, chosen because they are representative of the kinds of programmes that have developed and the ways in which people are working to bring about change through Maori education, now. The sampling includes: the Congress Maori Education Sub Committee; the Tino Rangatiratanga national movement; the Second Tainui Five Year Education Plan; Tommy Taurima's Maori Cultural Access Course; He Parekereke; He Kupenga Hao i Te Reo; Huia Publishers; and Rose Pere and her work through Ao Ako Global Learning New Zealand Limited.

The Congress Maori Education Sub Committee

In 1990 leaders from throughout Maoridom met at Turangi, at what was described in the media at the time as a historic hui, to consider the idea of establishing a national Maori Congress, under the mana of the tribes of Aotearoa. One of the sub committees of the Congress is the Education Sub Committee, chaired by Mrs Tilly Reedy, Ngati Porou, with a membership, in 1991, of 23, all nominated by and representing their iwi.⁶⁵ For 1992 the committee was given a brief by Congress to consider the establishment of a Maori Education Authority. A task force from the Education Sub Committee, chaired by Bill Hamilton, was established and charged with the responsibility of considering this idea in full. Further to work of this kind, based around specific projects or tasks, the Education Sub Committee has also developed an educative process which is targeted at the iwi level. Tilly has a clear view that the Committee should be iwi driven, acting as an information broker for iwi at this time of rapid change and restructuring in education. In this role, the Committee aims to provide an important service which helps iwi to find its own solutions to self defined issues and concerns. Providing an interface between iwi and the wider educational community in this way, the Committee sees this role as a critical way of ensuring that iwi have access to education through an educative process in which the integrity of the iwi is the primary focus. An example of one of the Committee's initiatives in 1991 shows how this philosophy works in practice, taking the "theory" of tino rangatiratanga into an important community context. The Committee organised an educational hui at which major educational agencies and bodies were invited to share with iwi representatives their view of their organisations and work. Held at Whitireia Community College, Wellington, 11 November, 1991, this hui provided a very effective direct link to iwi. Issues could be raised and discussed directly in a supportive Maori environment.

Tino Rangatiratanga

In 1990 the Combined Early Childhood Unions of Aotearoa, New Zealand Education Institute and Post Primary Teachers' Association convened a national a hui for Maori in education at Rotorua. Organised and co-ordinated by Rotorua Komiti Maori and their communities, the hui provided people with a chance to discuss the many issues and concerns facing Maori in education. One of the final recommendations

was a call for the establishment of an MEA, a Maori Education Authority. From this hui, the movement has grown, holding regular national and regional hui to keep analysis in Maori education developing.

To date Tino Rangatiratanga has steadily gained momentum throughout the country. Key achievements to date, though not an exhaustive list, include: the creation of a network of Maori in education of over 2,000 people who are regularly updated with information; the implementation of whanau based commissions of inquiry into the suspension and expulsion of Maori children from schools and support for these groups to refer complaints and recommendations to national groups for further action (e.g., the Race Relations Conciliator's Office, the Human Rights Commission, the Minister of Education, the Ministry of Education); the mobilisation of Maori communities on two annual national days of action (24.4.91 and 13.3.92) to provide a focus to consider what tino rangatiratanga means in education; lobbying TVNZ to require them to continue to provide the news in Maori; and developing links with groups in education and other groups which have an impact on Maori education.⁶⁶

The Second Tainui Five Year Education Plan

In June, 1991, the *Tainui Education Strategy – Second Report*⁶⁷ was published. Following on from the *Tainui Education Strategy 1987-1997*, the second report sets out an iwi based education strategy, detailing the aspirations of the Tainui people. Discussing the central role of the Treaty of Waitangi in policy development in this country, the report identifies both Articles II and III of the Treaty as relevant in this context of educational policy development. Article II included guarantees to Maori tino rangatiratanga over their treasures. The report states that "those treasures included the education of their children".⁶⁸ Under Article III Maori were guaranteed "the rights of all citizens of New Zealand, including the right to equitable educational opportunities".⁶⁹ The strategy set out in the report is based on "Kingitanga philosophy, findings of national and international research, the professional training and experience of Tainui educators; and the viewpoints and opinions of Maori parents within the region."⁷⁰ This report exemplifies the kind of iwi planning and policy development that is a rarely taken into account, if ever, in the educational planning that the state pays for.

Maori Cultural Access Course: Director, Tommy Taurima.

Located in Gisborne is an ACCESS programme designed to take a group of young Maori without work, put them through an intensive Maori cultural performing arts programme, take them on a world tour and then release them on the world! Operating out of Gisborne, Tommy Taurima, noted Maori entertainer and songwriter, (his composition "Kotiro Maori" is almost a Ngati Kahungunu contemporary tribal anthem), is the visionary, leader and tutor of this group. Tommy Taurima has developed a strictly disciplined approach to personal presentation standards, attendance and maximum student input into the learning environment he creates. Informal reports indicate⁷¹ that the young people who work with Tommy Taurima through these courses have good placement rates in the workplace when they leave him.

He Parekereke

In the garden the "parekereke"⁷² is an area designated as a seedbed, in which seedlings are carefully nurtured into young plants strong enough to withstand being planted out in the main garden. This part of the garden gives its name to "He Parekereke: A Maori Women's Research, Policy Studies and Resource Centre",⁷³ established in December of 1991, and located in the Education Department, Victoria University. Whatever their final destination, be it iwi or institution based, the aim of this Centre is to provide a nurturing and protective environment for Maori to develop as academics. Studies of the impact of government and other policies, policy decisions and policy making processes will be undertaken on a contract research basis through the Centre. Postgraduate policy and research students will also be invited to undertake research which can be sponsored and or supported by the Centre. Contract research, based in kaupapa Maori, will be supported, sponsored and carried out by Centre staff. The research project *A Regional Study of the School Based Factors Affecting the Achievement of Maori Girls at Primary Level in Immersion, Bilingual and Mainstream Programmes* is currently located in the Centre and involves Centre staff. The creation, collation and distribution of original resources, about or by Maori women, constitutes the final aspect of the centre's programme. Currently the Maori Women's Bibliography and the video *Ko te reo te mauri o te mana Maori: A field-based teacher training programme for Kaiarahi Reo through Distance Education* are the two original resources created by

Centre staff and available through the Centre. In December 1991 the Centre successfully negotiated with the National Library the facility to publish an occasional publication series through its own ISBN listing. It will be a monthly series, publishing writing by or directly about Maori women. Student writing which fits into this category at third year undergraduate level or post graduate level will be considered for publication, as will writing from any others. Major works will be considered for publication as monographs or books. This publishing facility will directly contribute to the ongoing development of the Maori Women's Bibliography.

He Kupenga Hao i Te Reo

Located in Palmerston North a group of Maori language specialists, concerned with the paucity of Maori language teaching resources, have established an incorporated society which has as its prime aim the creation and dissemination of such resources. During 1991 four resources were available for purchase: He Kupenga Hao i te Reo: a pack containing four folders of different types of communicative activities; Hei Panui Tuatahi, a pack of 36 reading cards arranged in three different levels of difficulty, designed for secondary school level; Hei Panui Tuarua: a set of 13 cards, similar in concept to the set above, though designed for a less advanced group; and Paraoa Pekena Paura, a small book following Whaea Rau making bread (photographs included, results guaranteed – in the bread making that is).⁷⁴ (Postal address – P.O. Box 5031, Palmerston North)

Huia Publishers

Huia Publishers was established in August of 1991, as a business which "specialises in Maori publishing".⁷⁵ Managed by Robyn Bargh, a former teacher and Senior Policy Analyst in Te Ohu Whakatipu, the Maori Women's Secretariat of the Ministry of Women's Affairs, the company aims to promote the participation of Maori in the publishing industry at all levels and in all sectors. It also aims to provide services for non Maori in the publishing industry "who want a Maori perspective or comment".⁷⁶ (Huia Publishers are located at 291 Tinakori Road, Thorndon, Wellington)

Ao Ako Global Learning New Zealand Limited

Operating from Te Pikinga House, 23 Mill Road, Gisborne, Rose Pere, one of the country's leading Maori educationists, has established a new educational consultancy called Ao Ako Global Learning New Zealand Limited. Educated first in a traditional Maori context and style, Rose added to this early Maori education a long and successful career in the "mainstream" education system. Mainstream is written in inverted commas because it is through the work of such tohunga as Rose Pere that many people start to learn that there is a "mainstream Maori education system" in this country as well as the one built on western views of education which is usually, in non-Maori circles, acknowledged as "the only" education system.

Rose entered into the work of this new consultancy when the old Department of Education, in which she had worked for decades, holding every position in the teaching service from scale A teacher to school principal to inspector to research fellow at Waikato University, was disestablished. Freed from the constraints of a nine to five job, five days a week, tied to this country, she now works round the clock, seven days a week, all over the world! Her recent writing includes: (1979) "Taku Taha Maori – my Maoriness", in He Matapuna, New Zealand Planning Council; (1982) Ako: concepts and learning in the Maori tradition, Working Paper No. 17, Department of Sociology, University of Waikato; (1987) "To us the dreamers are important", in Public and Private Worlds, ed. Shelagh Cox; (1988) "Te Wheke: whaia te maramatanga me te aroha", in Women and Education in Aotearoa, ed. Sue Middleton. In 1991 Rose published Te Wheke, a book which sets out what Rose identifies as the central principles of Maori education. The book has been published, distributed and marketed by Rose's company, keeping control and decision making in her hands at every step along the journey towards its creation!

Conclusion

This review is incomplete, as was probable from the start, given the brief chosen. Many wonderful programmes and innovations have not been covered. The work of some of the most important organisations has not been covered, specifically NZEI and PPTA, two of the unions with the strongest and most effective Maori voices and structures in education

today. The 1992 edition of this journal will contain detailed papers on these organisations, and those others missed, through lack of space, in this first review.

Maori education in 1991, as evidenced by this plethora of programmes and the links between them, is at an exciting juncture in our educational history. Legislation has both created new educational organisations and redistributed some of the power of existing ones. Maori have found and taken "tino rangatiratanga" in education in various ways and at a range of levels. In short, the whole enterprise that we have come to know as Maori education is rapidly changing. If we are to keep pace with the changes and make sense of them in the light of their current possibilities, rather than outdated perceptions, there is much work to be done. Importantly this work is increasingly being led by Maori, in pro-active ways, rather than reactive responses. Maori are increasingly the educational planners, managers, policy analysts, curriculum developers and educational providers. Some of the bitter contestations of the past, over power-sharing in education, have changed substantially in nature as Maori have been able to gain real access to educational power and resources. Signs are that this can only increase into the future.

The comprehensive nature of the changes taking place in Maori education, and the linkages between them, evoke the very powerful Pacific image of a net of agencies and programmes, te kupenga o te matauranga, the net of knowledge and learning, which has been "Maori education" in 1991. It is this net, not any one rope (perhaps weakened by the sheer weight of the task it is engaged in), which offers us a timely image to visualise as we review and analyse Maori education at this time.

None of us is alone in our work. Our strength is a collective strength, our job to find our place in the net, amongst others who are also building for the new day, ka awatea, in Maori education.

*Ka pu te ruha,
Ka hao te rangatahi.*

The worn net is put aside,
The new net goes fishing.

Notes

- 1 Ministry of Education *Education Gazette*. Wellington: MOE, 1991, p. 1.
- 2 Henare, Denese et al. *Ka Awatea* Wellington: Manatu Maori, 1991.
- 3 Ministry of Education *Education Gazette*. Wellington: MOE, 1992.
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