Aims of the presentation

- Acknowledge Mana Whenua, continuing custodians of this land
- Reflect on the reality that the sector needs to do more to attract and support Indigenous knowledge—so as to ‘get in early’ in terms of wellbeing aspirations
- Acknowledge that the disparities have been persistent
- Assert that the situation is not insurmountable
- Propose that the adoption of a proactive approach might be more effective than a reactive approach
- Introduce four pillars and an overarching lever
- Offer six considerations to support a hīkoi whakaoranga

Ka Awatea: An iwi case study of Māori success

A research project examining the qualities/indicators Māori students develop to overcome stereotype threat and thrive in educational contexts for better futures.

Ngā Pūmanawa e Waru o Te Arawa

The 8 beating hearts of Te Arawa

Identity  Relationships  Wellbeing  Humility

Diligence  Innovation  Scholarship  Values
Discuss a Te Arawa perception of educational success? What are the key indicators of a successful Māori learner?

**Methods**

- **Questionnaire** (Quantitative and Qualitative items) x 138
  1. **Identity** (Tamatekapua): What aspects of your Māori identity are most important to you? Why?
  2. **Diligence** (Rev Frederick Bennett): What advice would you give to other Māori students about staying focused and motivated?
  3. **Relationships** (Te Ao Kapurangi): Who has supported you in being successful? What did they do that was helpful or encouraging?
  4. **Innovation** (Ihenga): Please provide an example of your innovation and creativity.
  5. **Wellbeing** (Dorothy 'Bubbles' Huhana Mihinui): In what ways do you look after yourself to maintain your physical, emotional and spiritual wellbeing?
  6. **Scholarship** (Makereti Papakura): Please explain why being successful is so important to you.
  7. **Humility** (Dr Hiko Hohepa): What does humility mean to you?
  8. **Values** (Wihapi Winiata): How have your experiences in education enabled you to experience Te Arawatanga/Te Arawa protocols?

- **Individual interviews & focus group interviews**

- **What are the qualities of success (from a distinctively tribal perspective)?**
- **In what ways do these qualities manifest in successful Māori learners within and across the sector?**
- **What are the impacts on wellbeing?**

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**Quality 1**  
**Successful Māori have a positive sense of 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 education and 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)

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**Quality 7**  
**Successful Māori 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 education and work**
- Puts others before self
- Accept criticism
- Work in service to others
- Team player

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Māori success flourishes when they have:

**Mana Motuhake:** A positive sense of identity is crucial if Māori scholars are expected to express their mana tangata
- They must have the ability and knowledge to engage meaningfully with Māori culture.
- Their social and gender behaviour is informed by Māori values such as manaakitanga and māhaki. They have a sense of belonging and connectedness to others in their whānau, education and community.
- Māori communities see young Māori as critical players in the continuation of Māori culture, language and tradition. They like to see Māori scholars equipped to play a meaningful and successful role in social and cultural activities.
- Whānau play the most important role in terms of socialising their children into the Māori world and helping them to develop cultural efficacy.

**Mana Tū:** Successful Māori are courageous, humble, and resilient
- They tend 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 and discipline – because younger ones look to whānau as their “first teachers” and ultimate “motivation for success”.
- Māori learners need “touchstone teachers” who act as mentors and as confidantes through the education journey. These kaiako look for the good in learners, articulate their potential and have realistic expectations of their.

**Mana Ūkaipo:** Place-based learning is important for Māori scholars’ learning and connection to place.
- Successful Māori scholars seek a synergy between context-based learning and their unique local context - what is referred to as Place-based Learning.
- They want to see tribal/local role models of success made visible and prominent in place of learning.
- e.g., Te Arawa rangatahi wanted Te Arawatanga to have some resonance with their educational activities, and expected Te Arawatanga to occupy a position of importance in the curriculum in the rohe. They perceived Te Arawatanga to be a viable platform for future aspirations and achievement.
- Many Te Arawa rangatahi 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/wi with their personal and professional skills, qualities and education?
Mana Tangataua: Bi-education: Māori scholars must acquire the skills to navigate success in two worlds

- Academic success should not come at the expense of Māori identity – all participants use both identities asstial to overall success. We framed the appropriate bi-education as a “chef’s model” and a strong sense of emotional and spiritual wellbeing to negotiate the two worlds of Kaawatea successfully.

- Whānau are primarily responsible for success as Māori and should model what this looks like.

- Education providers 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 their children – so they value education for this very reason).

- Education providers offer students (re)new(ed) experiences that “unlock their potential” to bridge their two worlds and increase their “range of opportunities” in terms of “possible futures”.

- Most Māori communities want Māori students to thrive in the non-Māori world but retain “a heart for things Māori”.

- Successful Māori students want to “give back” to their whānau and communities.

Mana Whānau: Successful Māori occupy a central position of importance within their whānau

- They are nurtured into succeeding in both worlds by their whānau.

- 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 success is important to the whole whānau because their success is seen as success for their whole whānau.

- They have a fear of not reaching their potential and letting their whānau down.

- Successful Māori scholars take the responsibility of “academic success” very seriously.
In Summary – the pathway to well-being/te whakaoranga

- Initiating culturally responsive environments that attempt to move us forward into successful gender, work, and organizations is clearly not an easy task.
- Portfolio size, pressure of work, fiscal constraints and cultural dynamics may intensify the challenge.
- But, the challenge is not insurmountable.

1. Getting in early
2. Making the most of existing opportunities and services
3. Developing and making available resources that are socio-culturally grounded
4. Attitudinal shifts
5. Wise leadership
6. Informed and confident communities of learning that strive for excellence in cultural responsiveness across diverse fields of practice.

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