1 The wider Significance of the Hui Taumata Matauranga 1

2 The Objectives of the Hui Taumata Matauranga 2

3 A Framework for Considering Maori Educational Advancement 3

4 Goal One - to Live as Maori 3

5 Goal 2 - to Actively Participate as Citizens of the World 3

6 Goal 3 - to enjoy good health and a high standard of living 4

7 Concurrent Goals 4

8 Principles for Education - the Principle of Best Outcomes 5

9 Principles for Education - the Principle of Integrated Action 6

10 Principles for Education - the Principle of Indigeneity 6

11 Pathways for Maori Education - Maori Centred Pathways 7

12 Pathways for Maori Education - Maori Added Pathways 8

13 Pathways for Maori Education - Collaborative Pathways 8

14 Goals, Principles, Pathways 9

Three goals: 9

Three principles: 9

Three pathways: 9

15 A Maori Capacity for Integrated Long Term Planning and Policy 9

16 A Framework for Considering Maori Education 11

Table a framework for considering Maori education 11

17 The Hui Taumata Matauranga 11

# 1 The wider Significance of the Hui Taumata Matauranga

Early in 2001 two events added strength to the Mäori call for tino rangatiratanga. The first, which is the main focus for this address was the Hui Taumata Mätauranga, held at Turangi and Taupo on February 23 and 24. The Hui Taumata Mätauranga was hosted by Ngäti Tuwharetoa and its Paramount Chief, Tumu te Heuheu. The second event occurred in May and was the celebrations at Turangawaewae, Ngaruwahia to mark the anointment of Te Atairangikaahu as Mäori Queen in 1966, 35 years ago. She has now held that position for longer than any of her predecessors and over that time her contribution to Mäori and to the nation has been immeasurable. The two events, the hui Taumata Mätauranga and the celebrations at Turangawaewae are of course related although it is necessary to go back in time to understand the relationship.

In 1858, following two or more years of discussions at Pukawa on the shores of Lake Taupo, and elsewhere in the North Island, the Waikato chief, Potatau Te Wherowhero was anointed the first Mäori King. The event heralded a new era in Mäori politics that had the potential to provide a rallying point for all Mäori and to create a vehicle for a partnership of equals between Mäori and the Crown. Although the anointment of a Mäori king came at a time when there was growing Mäori disquiet about the alienation of tribal lands and the loss of voice in decision making, the position of Mäori king was not primarily a challenge to the authority of Queen Victoria. Instead it envisaged a high level of Mäori authority to complement the authority of government, and to cement a closer relationship with the Crown under the protection of the same God.

Wiremu Tamihana, who undertook the anointment of Te Wherowhero, and had been a strong advocate of a Mäori King, was essentially a peacemaker. To illustrate the relative roles of King and Queen, he placed two sticks on the ground, one to represent the Governor who would have authority over land acquired by the Crown or the new settlers, and the other to represent the Mäori King whose authority would be over Mäori lands and Mäori people. A third stick was placed across both to represent the law of God and the Queen. He then traced on the ground a circle around the sticks, a symbol of the Crown's protective might.[[1]](#footnote-1) Later, as he was about to anoint the new King he explained the goals again: `Firstly the King be set up to hold the mana or prestige over land; secondly, mana over man; thirdly to stop the flow of blood. The Mäori King and the Queen of England to be joined in concord. God be over them both!'[[2]](#footnote-2)

It may not be clear how these events, occurring one hundred and forty-three years ago, are pertinent to The Hui Taumata Mätauranga. Underlying both occasions, however, was the interest in building a relationship between Mäori and the Crown based on mutual respect and shared benefits. Or at least that was part of it. But there was also another question. In 1858 and in 2001, the other question being raised was less about the relationship between Mäori and the Crown and more about the relationship between Mäori. Of the two questions it is difficult to know which might be the more complicated; suffice to say the Hui Taumata Mätauranga has once again placed both questions on the agenda and, it seems, one cannot be answered without some resolution of the other. In other words, the broad aim of seeking active Mäori participation in the formulation of educational policies and programmes, carries with it some expectation that participation might occur within the model of a partnership and from the foundations of a focussed Mäori voice.

# 2 The Objectives of the Hui Taumata Matauranga

The prime purpose of the Hui Taumata Mätauranga was not, however, to rehearse structural and constitutional arrangements within New Zealand, or for that matter to consider how a focussed Mäori view might emerge. Rather it was to identify the key issues that will, or do, impact on Mäori education and then to suggest solutions. The hundreds of participants represented Mäori women, men, rangatahi, iwi, teachers, parents, whänau, education administrators, academics, and the churches. As well the State sector was strongly represented and Ministers of the Crown were in attendance. The strength of the Hui can largely be attributed to that mix and to the enthusiasm and commitment delegates brought. It must also be said, however, that much of the magnetism came from the hosts, and especially from the personal interventions of the Paramount Chief himself.

The formal powhiri, and discussions on the first day occurred at Turangi and moved on day two to a large convention centre in Taupo, where the large numbers could be accommodated. Delegates were asked to participate in one or more workshops and to make recommendations which might lead to substantial improvements if Mäori educational achievement.

Arising from deliberations, some 107 recommendations were received and passed on to the Minister of Education.

The recommendations, clustered into five themes had emerged from the five workshops:

Töku Pä Harakeke - the family

Töku Reo Mauri Ohooho - Öku Tikanga Mäori - Mäori Language and Custom

Tahia te Ara ki te Ao Marama - educating for what?

Kia Toitu Mana Mäori Töku Ngäkau Ngätahi - Mäori participation with authority and partnership

Oku Rangi Whakamatära - striving for quality in education

# 3 A Framework for Considering Maori Educational Advancement

In due course, the action taken in respect of those recommendations will be discussed, probably at Taupo, later this year. But the focus today is not in that direction - there will be other opportunities to debate the recommendations and the Governments reply to them. Prior to the five workshops, the Conference had been heard a presentation on a framework for considering Mäori educational advancement. It was not directly related to any of the workshop theme but found a measure of relevancy to them all. And it is that framework which is the basis for this address.

# 4 Goal One - to Live as Maori

The Hui Taumata Mätauranga had to consider, quite early, what the broad goals of Mäori education might be. A proposed starting point was that education should be consistent with the goal of enabling Mäori to live as Mäori. That meant being able to have access to te ao Mäori, the Mäori world - access to language, culture, marae, resources such as land, tikanga, whänau, kaimoana. To the extent that the purpose of education is to prepare people for participation in society, it needs to remembered that preparation for participation in Mäori society is also required. If after twelve or so years of formal education a Mäori youth were totally unprepared to interact within te ao Mäori, then no matter what else had been learned, education would have been incomplete. While it would be unreasonable, and unwise, to expect that the education sector should be the sole determinant of access into the Mäori world, - indeed it could be argued that access to te ao Mäori is not the business of the State since it sits squarely with whänau and hapü - it is equally unreasonable to assume that the education sector should ignore the meaning of being Mäori and not accept some obligation to prepare students for active lives within Mäori society, not simply to learn about Mäori but to live as Mäori.. Being Mäori is a Mäori reality. Education should be as much about that reality as it is about literacy and numeracy. In short being able to live as Mäori, imposes some responsibilities upon the education system to contribute towards the realisation of that broad goal.

# 5 Goal 2 - to Actively Participate as Citizens of the World

If there were agreement about the goal of being able to live as Mäori, it is likely that there would also be a fairly high level of agreement that education is equally about preparing people to actively participate as citizens of the world. There is a wide Mäori expectation that education should open doors to technology, to the economy, to the arts and sciences, to the knowledge wave, to understanding others, and to making a contribution to a greater good. This does not contradict the goal of being able to live as Mäori; it simply recognises that Mäori children will live in a variety of contexts and should be able to move from one to the other with relative ease. Quite apart from the increasing urbanisation of New Zealand, the shrinking globe will bring the cultures of other lands and communities to Turangi or Taupo, and in turn those towns will be only a web or two away from London and New York. If years at school do not lead to some readiness to confront the world, and to participate actively in it, then opportunities for Mäori advancement will have been sacrificed. Access to music, sport, travel, and the international disciplines of commerce, law and science will be increasingly important for all Mäori over the next 25 years. Even if there is no travel overseas, the global impact will be felt just as much at home.

# 6 Goal 3 - to enjoy good health and a high standard of living

A third goal for education is linked to well-being. Education should be able to make a major - if not the major - contribution to health and wellbeing and to a decent standard of living. Educational achievement correlates directly with employment, income levels, standards of health, and quality of life. Where there is educational underachievement, health risks are higher, length of life is reduced, and poor health is a more likely consequence. Although there would probably be disagreement that a prime goal of education is to become wealthy, there would be a fairly high level of agreement that being poor is no great virtue; it leads to poor health, fewer opportunities for the next generation, and more than a fair share of pain and suffering. A successful education therefore is one that lays down the groundwork for a healthy lifestyle and a career with an income adequate enough to provide a high standard of living.

# 7 Concurrent Goals

Although education has a number of other goals including enlightenment and learning for the sake of learning, three particular goals have been highlighted as relevant to Mäori: enabling Mäori to live as Mäori, facilitating participation as citizens of the world, contributing towards good health and a high standard of living. Some might argue that one is more important than the other two, or that less emphasis might be afforded to another, but they were presented at the Hui Taumata Mätauranga as concurrent goals - a parcel of goals - all of which should be pursued, together. It makes limited sense only to prepare students for a life in international commerce if living as a Mäori must be sacrificed. Similarly, if fluency in te reo Mäori has been achieved through education but there is no preparation for work or for participating in a wider society, then a disadvantage has occurred. The point is that all three goals must be addressed. Education is not the only factor that will determine fluency in te reo, or readiness for participation in a global society, or good health, but it has the potential to be a major contributor, and educational failure significantly reduces chances of success in any of the three areas.

# 8 Principles for Education - the Principle of Best Outcomes

In order to reach the three goals: to live as Mäori, to participate as citizens of the world, and to enjoy good health and a high standard of living, education must be guided by sound principles. Some principles go almost without saying - treating students with respect, establishing good relationships between school and home, acknowledging the dignity and uniqueness of all learners. But there are three particular principles that are worth further discussion if only because they are generally insufficiently recognised. The first is the principle of best outcomes. A guiding principle for Mäori education must be one of best outcomes. It is unacceptable for Mäori students to leave kohanga, or primary school, or high school without achieving the best possible outcome. Unless all students have made significant and measurable progress towards reaching the three identified broad goals, then the system has failed them.

Achieving best outcomes means focussing more on the product and perhaps less on the packaging; it also means making sure that the measures of progress actually quantify an outcome and not simply compliance with a programme, or a demonstration of wrote learning. The fact is that much more work is needed before accurate assessment of best outcomes for Mäori can be made. Such measures as there are, do not adequately reflect the outcomes that Mäori expect from education. The ultimate test of an education system is whether it leads to excellent results.

Measuring outcomes also brings into focus the question of benchmarks. What is the benchmark against which Mäori should gauge progress? The tendency has been to compare Mäori with non-Mäori but that approach presupposes Mäori are aiming to be as good as Päkehä - when they might well aspire to be better, or different, or even markedly superior. Sometimes more relevant benchmarks may be found with other iwi, or in other Mäori schools, or in other indigenous communities, or in the best schools of Asia. Disparities are totally unacceptable in a modern society and inequalities between Mäori and Päkehä should not be tolerated. But it is misleading to use crude comparisons with non-Mäori as a type of shorthand for best outcomes or to assume that Mäori non Mäori comparisons always provide useful information about Mäori progress.

There is a further aspect to the principle of best outcomes - zero tolerance of educational failure. It has been estimated that the index of potential for Mäori youth is well below 60%. If the 174,500 young Mäori under the age of 15 years were all on line to reach full potential, Mäori would be in a strong position and able to make substantial contributions to the country if not to the world. But the index of potential is only around 60%. There are some 60,000 young Mäori who, on present trends, will never experience anything like a reasonable outcome. Instead they will become trapped in lifestyles that are essentially incompatible with healthy growth and development and will struggle to participate in either te ao Mäori or the wider global community. Simply blaming the home, or the whänau, or the school, will do little more than produce a stand off when what is needed is a joint resolution - by all parties - that failure will not be tolerated. Moreover, if for one reason or another more resources are needed to prevent such high levels of human wastage, then the nation must be prepared to act. It is too tempting to find excuses for failure and poor performance and then to do nothing. The reasons might be quite valid, but they should not be used to condone unrealised potential. Instead zero tolerance of failure should become the starting point and the expectation as Mäori head into the next phase of development.

# 9 Principles for Education - the Principle of Integrated Action

The principle of integrated action recognises the multiple players in education. Success or failure is the result of many forces acting together - school and community; teachers and parents; students and their peers; Mäori and the State. Lives in New Zealand are too closely intertwined to pretend that action in one sphere does not have repercussions in another. Unless there is some platform for integrated action, then development will be piecemeal and progress will be uneven.

Not only is there room for greater co-operation between institutions such as homes and the school, but there is also a need for better co-ordination across sectors. Education policies by themselves will not overcome the effects of poor housing, or unsafe streets, or alienation from customary land, or low incomes, or polluted environments, or physical and mental abuse. Nor does it make sense to talk about the knowledge economy and the knowledge wave if access to higher centers of learning is conditional upon loans that are often higher than parents would have contemplated for a home mortgage. Across the range of policies and programmes - outside the formal education sector as much as within it - there needs to be some consistency and a shared sense of direction. Messages about the value of education will not be well received where deculturation, loss of identity, unemployment and indifference prevail. Education by itself will not be a panacea for all Mäori ills.

One of the promises of iwi development was the opportunity to develop programmes that superceded sectoral development. In the 1980s runanga and Mäori Trust Boards recognised only too clearly the impact of one set of circumstances on the other and attempted to work in a way that integrated the concerns of education with housing or economic development or Matua Whangai, or Kohanga Reo, or marae subsidies. It made sense but generally received little support from a State which was so heavily sectorised that cross-sectoral co-operation was nigh impossible. Strengthening Families and the Youth Suicide Prevention Strategy may be exceptions but one of the ongoing concerns of Mäori development is the risk of piecemeal development that occurs when a sector by sector approach is taken. Indeed if the Hui Taumata Mätauranga had not been able to recognise the impacts of socio-economic, political and attitudinal factors on education, then it would have glossed over a key principle for future progress - integrated action.

# 10 Principles for Education - the Principle of Indigeneity

One of the more contentious issues for education in New Zealand is whether the teaching of Mäori language and culture has any place in the public education system. The argument brings into focus two rights, sometimes seen to be in conflict: the democratic rights of all citizens on the one hand, and on the other, the rights which Mäori assert by virtue of being tangata whenua in Aotearoa/New Zealand. The principle of indigeneity highlights the point. Indigeneity is about a set of rights that indigenous peoples might reasonably expect to exercise in modern times. In contrast to the situation of many other indigenous peoples, issues relating to indigeneity in New Zealand have rested largely on the application of the Treaty of Waitangi. Probably, especially in recent times, the Treaty has been a helpful vehicle for the promotion of Mäori interests. Yet the Treaty does not embody the sum total of indigenous rights, nor do indigenous rights capture the uniqueness of the Treaty. At the heart of the Treaty is the promise of a mutually beneficial relationship between Mäori and the Crown, a partnership. The fact that the relationship has not always been positive, or that it continues to dwell too much on the past and not enough on the future, should not distract from the potential to create an understanding where indigeneity can be valued alongside those other principles so dear to the democratic heart.

At the same time the Treaty is not always the most useful document to define the extent of indigenous rights. The Draft Declaration of the Rights of Indigenous Peoples, to which the New Zealand Government is party, will do so in a more comprehensive way. In contrast to the Treaty, where 1840 represented a new beginning, indigenous rights have a longer memory. 1840 is somewhat incidental to a set of customs and lores that evolved over some hundreds of years. Increasingly the State will need to be concerned about indigeneity as an issue that is related but not identical to the Treaty of Waitangi; and the language of indigeneity will need to be heard alongside the Treaty dialogue. Far from being a compendium of indigenous rights, the value of the Treaty will be in its potential to encourage a relationship between Mäori and the Crown, upon which indigenous rights will continue to be realised.

The principle of indigeneity will not be welcomed by all New Zealanders. While there is a measure of acceptance that Treaty grievances should be settled, and inequalities in society should be eliminated, there is less enthusiasm for accepting that being indigenous confers special rights on a particular group. It seems to clash with the notions of democratic citizenship. But New Zealand society must grapple more directly with the principle of indigeneity, not because of a desire to close gaps, but because unlike other groups in society, Mäori can lay claim to a set of indigenous rights and that right has implications for the type of education Mäori children might expect.

In exercising their indigeneity, Mäori might wish to establish closer relationships with many other groups, apart from the Crown, including other indigenous peoples, even to sign treaties with them. The Treaty of Waitangi gives expression to one relationship - with the Crown - but it would be short sighted not to explore other relationships and to see how other groups living in modern states are able to reconcile the sometimes conflicting principles of citizenship and indigeneity.

# 11 Pathways for Maori Education - Maori Centred Pathways

There is no single route that will satisfy the wide range of Mäori educational needs. But all educational pathways should be able to incorporate the three principles of best outcomes, integrated action, and indigeneity, and work towards similar broad goals. Some pathways will be able to give greater emphasis to a particular goal but should not ignore the other goals. Of three possible pathways a Mäori centred pathway is one that is largely under Mäori direction and has an obvious focus on the goal of increasing access to te ao Mäori. Kohanga Reo, and Iwi Wänanga are examples.

The extent to which those oganisations and similar bodies are under Mäori control varies. While the Board of Management or the Runanga may be entirely Mäori there is usually a requirement to conform to national standards and in that sense the broader parameters of control are designed by the State. But there is also a well earned sense of Mäori ownership and in the long run that may be the most important consideration. In any event although the Mäori centred pathway is relatively new in the eyes of the State, dating back to 1983, it is expanding rapidly, and has reinvigorated Mäori enthusiasm for education. Sometimes the goal is primarily about Mäori language revitalisation - a goal that is not identical to the goals of education, even though there is a large overlap. As well, Mäori centred pathways are often, though not invariably, more closely linked to Mäori communities and share similar aspirations; so in that respect they tend to be aligned with the broader goals of Mäori development as much as to the goals of the education sector.

# 12 Pathways for Maori Education - Maori Added Pathways

Most Mäori children do not participate in Mäori centred educational pathways. Instead they attend schools, polytechnics and universities where a Mäori dimension is added onto an existing framework - the Mäori added pathway. The Mäori dimension may exist as a relatively autonomous unit within the wider institution or may be integrated into all aspects of the operation. But one way or another a Mäori stream is introduced. Some argue that it is too little, even tokenistic, while others complain that it is too much and that things Mäori are forced on the wider population for little purpose. But, compared to 1975, there has been a huge attitudinal shift and a demonstration that a Mäori agenda can not simply be tolerated but even encouraged within a regular state school. Whether the Mäori dimension can survive without unreserved commitment from the institution as a whole is another matter. If it lacks critical mass, adequate space, sufficient curriculum time, or community support it might be forever fighting fires and seldom planning for future development. Nonetheless, it is in the Mäori added pathways that most Maori pupils and students are to be found so the issue of viability is of great importance.

# 13 Pathways for Maori Education - Collaborative Pathways

Given the broad goals of education it is unlikely that a single mechanism will provide all the answers for all children or even for one child. A third pathway is concerned more with collaborative effort than a solo effort. The collaboration might be between a Kura Kaupapa and an intermediate school (e.g. for sport and recreation), or between a wänanga and a university, or even off shore between a Mäori department in a High School and the World College in Vancouver, or between a whare kura and the Kamehameha Schools in Honolulu. Institutional loyalty is a value worth preaching; but institutional solitude may not be in the longer term interests of students or whänau. In some ways the collaborative pathway seeks to create a total picture out of several parts. It may well count against the sole objective of Mäori language revitalisation, and it could be costly, but if excellent outcomes benchmarked against the best in the world are the aim, then increasingly collaboration of effort within and outside New Zealand will become an integral part of education.

Collaborative pathways also imply cooperation between Mäori and the State in planning and providing educational policies and programmes. The Hui Taumata Matauranga was a step towrads collaboration in so far as the Ministry of Education and Ngäti Tuwharetoa worked together to bring it about and have since worked to address the recommendations. But collaboration needs to be distinguished from a take-over bid or the exploitation of one group over another. It can only bring positive results if it is associated with a genuine and mutual respect for the autonomy and integrity of the other.

While there will be some pressure to compare these three pathways and prioritise them, one over the other, all three need to be recognised, since, given the diversity of Mäori, and the resource limitations, all three are necessary. Moreover it is likely that quality educational leadership in the future will not be found among those who adopt an institutional approach to education or whose energies are committed to guarding the pa, so much as among those who go between the pathways and engage the overlap or the gaps. The strength may lie in the relationships that exist between the pathways.

# 14 Goals, Principles, Pathways

So far nine points relating to a framework for Mäori education have been discussed. They are:

## Three goals:

* + to live as Maori
  + to actively participate as citizens of the world
  + to enjoy good health and a high standard of living

While education by itself will not be able to achieve those goals, it is able to make a highly significant contribution to each of them. Moreover the three goals represent a single package of goals and should be pursued concurrently.

## Three principles:

* best outcomes and zero tolerance of failure
* integrated action
* indigeneity

## Three pathways:

* a Mäori centred pathway
* a Mäori added pathway
* a collaborative pathway

All pathways have a role and creating potential from the relationship between the three will be a challenge for educational leadership.

# 15 A Maori Capacity for Integrated Long Term Planning and Policy

There is a tenth point. A glaring gap in Mäori capability is the lack of a sustained capacity for long term integrated planning and policy. While various Government Departments have an eye to the future, their planning fields are limited by sectoral interests and do not usually start from a Mäori view. Indeed their mission is to give expression to Government policy. And because of the three year electoral priorities, their political masters are not always easily persuaded to go too far beyond a three year cycle. Various Iwi have also developed long term plans but, rightly, have done so with their own territories and people in mind and seldom engage in inter-tribal planning. Nor do other Mäori authorities go beyond their own visions.

There are a number of problems with these approaches to planning. First, although Mäori people are highly diverse, belonging to different iwi, associating with different groups, living in different places, they share commonalities that bind them. Second, given that most Mäori enjoy many - not single - affiliations, Mäori networks are close and intersecting. It makes no sense therefore to pretend that there is no such thing as a Mäori collective - a Mäori nation - or that planning for collective Mäori futures can be met by adding together the separate efforts of tribal groups. Fragmented effort will simply leave a vacuum that others will fill. Despite the diversity there is a reality that all Mäori share. But the stark truth is there is no national forum where Mäori might set policy directions, plan for the future, and enter into agreements with the State and other groups. If there were, then the discussions about the allocation of fishing quota would not have been so protracted.

From time to time a national hui has been called to address a particular issue or resolve a particular problem. The Hui Taumata Mätauranga was an example. The Hui to formulate a `Forty Year Plan' called at short notice to fill a gap at Waitangi earlier in February was another. But one off events will not produce a sustained capacity to plan for the future.

The pressing need is for a Mäori capacity, broadly representative and outside the Government, to take an integrated approach to planning so that sectoral limitations are circumvented and longer term plans can be hatched. That is not a criticism about the potential of the Hui Taumata Mätauranga to chart a meaningful course but it is a note of caution about the distance the course will run.

A Mäori Eduaction Authority was an obvious point of interest at the Hui and it was seen as a way to fill a valuable role in planning and policy. But if it were established to whom would it be accountable? Would it quickly become just another department of state? And how would it relate to the other Mäori planning groups that many sectors boast?

More than simply duplicating the sectoral approach of the State, Mäori achievement would be better served by a holistic approach to policy development, and an approach that celebrated Maori consensus, and Mäori commonalities. The prospect of that approach was favourably considered at Turangi in 1989. And before that at Waipatu in 1892. And well before that at Pukawa in 1858. Is the beginning of the 21st century a time to re-examine the notion of an independent Mäori Assembly for formulating policy and planning well into the future? Until that capacity exists then Mäori control of the broad directions for Mäori advancement will be more illusionary than real and Mäori educational progress will suffer from the absence of a plan that integrates education into the wider arena of Mäori ambition.

# 16 A Framework for Considering Maori Education

The ten points discussed above can be used as a basis for a framework to consider Mäori education. The framework can be represented as a biaxial chart: the horizontal axis contains the broad goals and the vertical axis contains the principles, pathways and capacity. The three goals, to live as Mäori, to be citizens of the world, and to enjoy health and well-being are concurrent goals - all three are fundamental to Mäori achievement. The principles of best outcomes, integrated action and indigeneity all reflect the need for community as much as sectoral commitment. And educational pathways that are centred on Mäori, or add a Mäori perspective, or reflect collaboration are options within which Mäori diversity might find expression. Finally, without an independent Mäori planning capacity, Mäori educational initiatives run the risk of being piecemeal and unrelated to the wider pan-sectoral thrusts of positive Mäori development.

### Table a framework for considering Maori education

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  |  |  |  |  |
| Implementation | | The Broad Goals | | |
| To live as Maori | To participate as citizens of the world | To enjoy good health and a high standard of living |
| Principles | Best outcomes & zero tolerance of failure |  |  |  |
| Integrated action |  |  |  |
| Indigeneity |  |  |  |
| Pathways | Mäori centred pathways |  |  |  |
| Mäori added pathways |  |  |  |
| Collaborative pathways |  |  |  |
| Capacity | An independent Mäori capacity for integrated long term policy and planning |  |  |  |

# 17 The Hui Taumata Matauranga

The application of the framework to Mäori educational achievement is currently under consideration and there are some signs that it may be a useful model. Meanwhile the 107 recommendations that came out of the Hui Taumata Mätauranga suggest there much more to do with unresolved issues across a range of concerns and levels. Nonetheless the Hui Taumata Mätauranga, has been a positive step towards exploring the issues and to establishing a process for addressing them. Three major gains are likely to be felt:

* gains in Mäori educational achievement
* gains in the establishment of a working relationship between Mäori and the Crown
* gains in concerted Mäori planning for independent action

In the end, the most important product of the Hui, gains in education aside, may be the endorsement of a relationship between Mäori and the Crown - a relationship that is less preoccupied with the grievances of last century, and more committed to planning a secure future for the generations ahead. In that process there will be tasks for the State, tasks for Mäori, and tasks best managed by joint action.

Professor Mason H Durie

Te Pütahi a Toi

School of Mäori Studies

Massey University

2001

1. Rickard, L. S., (1963), Tamihana the Kingmaker, A. H. & A. W. Reed, Wellington, p. 74 [↑](#footnote-ref-1)
2. Te Hurinui, Pei, (1959), King Potatau, Polynesian Society, Auckland, p. 223 [↑](#footnote-ref-2)