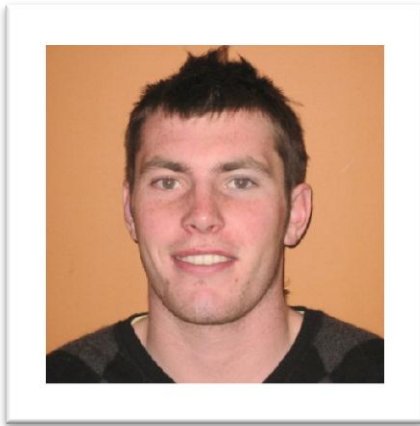


Whakarongo mai, Listening in - stories from the inside

Māori students and parents, students and school, students and community

Ben Carpenter,

Ngati Kahungunu and Ngai Tahu; Ngati Marau hapu



I am in Year 13 at Central Hawke's Bay College in Waipukurau studying NCEA Level 3 in Te Reo Maori, English, Geography, Statistics and Physical Education with the role of Head Boy. My interests include: rugby, cricket, kapahaka, singing, speech and drama.

I have written this chapter because I believe I am a successful Māori student at my school and have been mentored by many people. I want other Māori youth to be aware that there are many opportunities for them out there. I encourage their families to tautoko (support) them. I encourage students not to be afraid to ask for help. By standing back you cannot move forward and it starts with whānau.

Ka tu ake au ki runga I te tihi o ngā pae maunga ara ko Ruahine.
Ka tiro whakararo ki te mania o Takapau, te oranga o te hapū,
ara ko Ngati Marau.

Ka haereere taku haere ki rō te awa o Makaretu.

Ka tae ki te waka i kawē mai oku tipuna, ko Takitimu.

Ko Kahungunu te tipuna,

Ko Kahungunu te rangatira,

Ko Ngati Kahungunu te iwi

Tihei Mauri Ora!

Ko te kaupapa o taku tuhinga kia whakamarama i te kaupapa o
Kaiarahi Taiohi o te ao Māori.

Creating Māori leaders

Māori leaders in 2020 need to be innovative, creative and energetic people. We need Māori leaders who are confident and

“ *Leaders learn best when they see these qualities modelled by others.* ”

Personal development for Māori, from youth to maturity, can be illustrated by *Mauri Kaiarahi* :

Whakatutuki – success

Whakamana – respect

Te Awe Turanga – influence

Kaha – power

Kawe – responsibility

“ *Leadership is a mentality leaders eat, sleep and breathe. They show it at all levels and in most situations in everyday life.* ”

skilled in Te Ao Pakeha, while proud and proficient in Te Ao Māori. This requires clarity of vision and purpose.

We need to teach children how to be visionary, creating a mission to be leaders. Being exposed to leadership qualities is not enough. Leaders learn best when they see these qualities modelled by others.

Past leaders have developed through a process of learned opportunities and have consequently acquired a range of skills and abilities necessary to be a competent leader. This has not happened by chance, but has in fact been guided deliberately by various forms of influence and encouragement.

Future Māori leaders must have an understanding of how influence, power and responsibility operate in Māori whānau, hapu, iwi and communities and more importantly how to manage them effectively. Leadership can be vested only in those who exhibit responsibility for advancing the interests of Māori people. If the influence and power of a Māori leader exceeds the people, then there is no leadership.

Leadership is a mentality leaders eat, sleep and breathe. They show it at all levels and in most situations in everyday life.

So what do our young Māori leaders of the future need to assist this process of becoming visionaries? Quite simply it starts in the whānau and at school.

Māori students need to be exposed to learning and leadership opportunities early in their lives. This can be done through relationships - the key to life. Through parent and student, school and student, and community and student relationships, a Māori leader who is actively engaged in education can be formed and can make a difference to society.

For Māori, discovering whakapapa and understanding tikanga Māori are early prerequisites to move forward as a leader. Sustained Māori identity is one of the keys for Māori youth, and for future Māori leaders maturing towards adulthood, equipped and prepared to live in modern society.

“ *Sustained Māori identity is one of the keys for Māori youth, and for future Māori leaders maturing towards adulthood, equipped and prepared to live in modern society* ”

Some Māori lead well supported lives and experience achievement, success and influence at a very early age. It is these individuals who tend to excel. But this accomplishment is not achieved in isolation. Their parents and whānau expose them to opportunities not always available to other less fortunate whānau, either through their own efforts and activities or by sharing experiences that had a dramatic impact on them. Respected role models, through their actions, can constantly encourage them.

Most people experience success, respect, and influence to some degree in their life time. But young people can be challenged by the complexities and responsibilities. Māori leaders of the future need to be taught how to look beyond the personal needs and visualise the impact such actions have on developing respect, influence, power and most of all responsibility. Mauri Kaiarahi is therefore applicable to all Māori in some way, shape or form, especially if they are parents.

Parents leading students

Parenting is one of the intimate expressions of leadership: children are, after all, an extension of their parents.

“ *...parenting needs to be seen as a vocation and taken seriously* ”

Parents lead through their actions: how they choose to behave when their child is a foetus; what level of interest they take in them; what opportunities they create for them; how they communicate with them; what type of role model they choose to be for them. These are the influences and power attributes of parenting responsibilities and are some of the early stage determinants in Māori leadership development. This is why Mauri Kaiarahi is applicable to all Māori.

Parents cannot always control or manage their outcomes because of influences beyond their reach but they can determine their environment and in general they are the most significant determinants of their children's potential.

A disturbing trend is the fact that more “fatherless generations” are emerging. Many boys have no-one to show them how to grow up as Māori male leaders. At my college, some transient Māori students are now the third generation of their family who

have no connection with a marae, or Māori tikanga and are often disengaged at school.

Quality parenting is an excellent starting point for establishing significant advantage and is one way many Māori can play a role in Māori leadership development.

So parenting needs to be seen as a vocation and taken seriously.

Māori parents generally want their children to have a better education than they had, and have a strong desire to be involved in their child's schooling. But our Māori parents, as Sheridan McKinley pointed out, need more guidance on HOW best to support their children's education at home, and HOW to access information or services to help them give that support.

My parents' role in my leadership

I am registered as New Zealand Māori, a proud descendant of both Ngati Kahungunu and Ngai Tahu. My mother is Māori and Father is Pakeha. Both have taken an active role supporting me right throughout my schooling, attending all my parent teacher interviews to discuss my academic progress, encouraging me to do homework and asking to see my work, watching my sports and cultural activities as well as helping out at school when needed.

From an early age I identified as Māori, as my eldest sister had, and was supported and encouraged by my parents, aunty and whānau. Interestingly my other sister chose not to identify Māori as strongly as myself and eldest sister. With the support of my parents, eldest sister and extended whānau I stand strongly as a bicultural citizen. I have experienced and taken advantage of both leadership and educational activities in school and out in the community which is why I would like to see more Māori leaders emerge.

During my formative years at primary school I had little exposure to Tikanga Māori and Te Reo but at secondary school it was very different. I could choose Te Reo as a subject in Year 9. Kapa Haka was an activity that was open to anyone who wanted to join. I wanted to immerse myself in things Māori like my sister so I took up these new opportunities, supported by my parents -particularly my mother. Mum has incidentally travelled some way with me in establishing stronger identity as Māori. My parents have formed strong relationships with my teachers and our local Māori

community which has been helpful in assisting with my growth and understanding of being Māori.

My parent's social networks have also helped me see Māoridom from many different perspectives.

One particular Māori teacher and family friend, Conrad Nepe-Apatu, my rugby coach for a few years, was influential in my decision to live Tikanga Māori through his korero. He taught me spiritual dimensions of faith, determination and aroha for myself and others which was a feature of the way he prepared us for each game we played. As a child playing rugby he toughened me mentally and taught me valuable life lessons which I still value and use today. I am grateful to Conrad for his time and belief in me because that helped me to get to representative level rugby.

My parents have been committed to Hui, Wananga, Manu Korero, Kapa Haka and my other cultural and sporting activities by offering to help wherever there was a need such as cooking, fundraising or transport. They have been avid supporters attending all the performances and games that I participate in. My mother has encouraged me to learn more about my whakapapa by asking questions of our kaumatua and kuia and other whānau members when possible. I have learned so much from listening to their stories.

My mother was instrumental in the College Kapa Haka cultural trip to Rarotonga this year to help our young Māori students explore their ancestry from the time the great fleet left the Cook Islands to travel to Aotearoa New Zealand.

My desire to continue my Māori Studies and Te Reo at the University of Otago next year is being supported by my parents and whānau.

At home we have our special Māori artefacts and tāonga displayed in our living room, promoting discussion, thought and reflection. These things define this small patch of Waipukurau as "Te papa takaro o te whānau Carpenter."

“ *Schools can look at offering support and teaching strategies that parents must have to help their children with reading, writing and maths to build that solid foundation with children's learning.* ”

Parents need to seek and take advantage of support that is there beyond the early physical development and instruction like Plunket. Parents need to be taught what quality parenting looks like through the appropriate courses and programmes. Parents

also need to be taught how to best support their child in the education system.

However in my school I have noticed that the Māori pupils who succeed and take up the leadership roles and opportunities come from (in the main) middle class, two parent families. Their parents are employed, have disposable income and have better housing, nutrition, health care and educational experiences for themselves and their children. Education in these homes is valued and supported.

Sound partnerships between schools and all students' homes must be developed to build and support the value education can have in helping people lead better lives.

Schools can look at offering support and teaching strategies that parents must have to help their children with reading, writing and maths to build that solid foundation with children's learning.

Parenting can create good leaders, but as a nation we need more than that.

Student leadership and the school

Education and our schools have a very big influence on leadership.

Schools exist to create actively involved contributors to the well-being of New Zealand socially, culturally, economically, and environmentally. This contribution includes leadership.

The Curriculum's 8 fundamental principles include an acknowledgement of "the principles of the Treaty of Waitangi and bi-cultural foundations of Aotearoa New Zealand. All students have the opportunity to acquire knowledge of te reo Māori me ōna tikanga."

The Treaty of Waitangi has played a huge role in shaping Māori today and shapes and influences leadership then and now.

Lastly the Curriculum sets out things that students are encouraged to value such as: excellence, innovation, inquiry,

The vision of the *New Zealand Curriculum* is for young people:

- who will be creative, energetic, and enterprising;
- who will seize the opportunities offered by new knowledge and by new technologies so they can secure a sustainable, social, cultural, economic and environmental future for our country;
- who will work to create an Aotearoa / New Zealand in which Māori and Pakeha recognise each other as full treaty partners, and in which all cultures are valued for the contributions they bring;
- who, in their school years, will continue to develop the values, knowledge, and competencies that will enable them to live full and satisfying lives;
- who will be confident, connected, actively involved and lifelong learners.

“ Ngata warned against turning away from either the Western world or the Māori world. Instead Māori should learn to work and live in both worlds. ”

curiosity, diversity, equity, community and participation, ecological sustainability and integrity. Integrity involves being an honest, respectful person who is guided by moral rules and I believe it is most important for Māori as it reinforces what is taught in tikanga.

Our greatest asset is our people. It is education that will shape Māori leaders who can capture and inspire the hearts and minds of Māori so they can achieve their individual potential and contribute to society. How effective they are in this area will depend mostly on their ability to influence the people. At school communication skills at a high level must be taught along with people skills. In parallel to these, mediation and conflict resolution skills also need to be taught.

But influence on its own is not enough. From success grows respect, from respect comes influence, from influence stems two more attributes of Māori leadership: power and responsibility.

The next group of Māori leaders will lead by example. Their ability to influence will determine their ability to be effective because their key role will be to create opportunities for those Māori less fortunate.

In 1949 Apirana Ngata wrote:

“E tipu e roa mo nga ra o tou ao; Ko to ringa ki nga rakau o te Pakeha hei oranga mo to Tinana; Ko to ngakau ki nga taonga a ou tipuna, hei tikitiki mo te mahunga, ko tou wairua ki te Atua nana nei nga mea katoa.”

Ngata was encouraging Māori youth to seek out knowledge and to blend it with Māori customary knowledge. Ngata warned against turning away from either the Western world or the Māori world. Instead Māori should learn to work and live in both worlds. Ngata recognised that knowledge had influence, that power and the retention of strong Māori identity ensured an awareness of responsibility to Māori people.

It is imperative that the youth of today make every day count at school and use the opportunities available to them to become leaders of tomorrow.

“ *It is up to us to climb the poutama of opportunity and to have big dreams for ourselves* ”

It is up to us to climb the poutama of opportunity and to have big dreams for ourselves.

The manner of the climb is up to us. It may be through work. It may be through education, it may be through the arts or sport, or it might be out in the community.

Leaders of tomorrow need effective nurturing and mentoring in order to blossom and that begins today.

The Te Pikinga programme, implemented at Awatapu College to address local concerns at low numbers of Māori students in senior academic classes, is a good example of what I mean. The key focus of this programme was on supporting and mentoring senior students to achieve their potential.

This would be an ideal project for a group like Rotary to take up. Just imagine the difference this could make if each and every Rotarian in New Zealand mentored and supported a young Maori person from the beginning of their Year 9 year through until the end of their Year 13 year. If each Rotary Club had 40 members, then you would have 8 members each year picking up 8 new Year 9 Maori students and mentoring and offering them new opportunities and leadership training for five years. This type of project could make such a positive difference for these students, our society and for Rotary where they would get better known and that organisation could benefit by attracting new members as well because hopefully when these mentored students leave after their 5 years of mentoring through Rotary they would possibly join or encourage others to join such a worthy service club because of the benefits to be gained.

Personal stories of students and school leadership

I attend a rural, state, co-educational, decile 4 secondary school with a school roll of 600 students of which 33% identify as Māori. At present there are 86 Year 13 students, 39 females and 47 males, but a disturbing statistic is that only 18 are Māori, 13 females and 5 males - one of those is me! What has happened to these Māori students between the start of their secondary school career and the time that they leave?

Tama's story

"I got into a pattern of not going to school and then it was easier not to go because I got into a home routine," he says. "I had heaps of friends but didn't really care if I didn't see them for ages."

Getting involved in the rugby team was a turning point for Tama and now he's back as a Year 13 to engage in his education and be part of the team.

"I was given a leadership role as captain of the 2nd XV rugby team," says Tama. "If I drop out now, it's about others, whereas before it was just about myself."

"My goal for the future is to be a PE teacher, and school is the only way to achieve that goal. School has the resources to help get me there and I have been given an opportunity to be a leader so I want to learn how to do that well. I am now working in class and getting some credits because I want some kind of future," he says. "I don't want to break the routine otherwise I will go back to the old pattern."

This is a classic example of where a Māori student was given some responsibility and put into a leadership role and experienced some success!

Waiora's story

Waiora, in Year 10, hated our school and was rebellious. She wanted to be a TV producer and felt there was nothing at our school for her. She was not involved in any extracurricular activities. She felt it was therefore okay to be rebellious and things were the school's fault. Her parents initially agreed.

Our school told her she had to fix her behaviour and they would try and give her the opportunities she required. Otherwise, she could go to another school in Wellington where she thought all her needs would be met.

She left for a short time and when she returned our school organised for her media programmes and graphic design and performance studies to be sent to her through block courses in the industry.

She was also told to take part in some sport or cultural activities so she played basketball, joined the kapahaka group and so got involved with a different set of friends.

Now she is a student leader, a vital part of our Year 13 and committed to the kaupapa of our school. She says, "I am so thankful to have been given an opportunity to try something different because that clicked and I have enjoyed school ever since. Being a House Captain this year is awesome."

My story

I have built strong relationships with teachers at my secondary school, especially with my Te Reo Māori teacher, Geography teacher and with my principal. They have helped me to achieve my goals by monitoring my progress closely and mentoring me like in the Te Pikinga programme.

Principal Richard Schumacher put opportunities in front of me such the “Young Person’s Reference Group” for the Office of the Children’s Commissioner, a Youth MP at Youth Parliament, and he appointed me Head Boy. He would meet with me regularly and discuss how things were going and check on how he could help if needed which I appreciated. He also monitored my academic progress and encouraged me to strive for excellence in my NCEA Level 1 and 2 assessments.

Marino Tiuka gave me confidence to speak in Te Reo and encouraged me to enter the Manu Korero speeches and to be an active member of kapa haka. He has been instrumental in me taking Level 3 Te Reo Māori this year and at university next year.

My Geography teacher for the past three years, Hannah Glenny, motivated me to work hard and achieve excellence through her passion for the subject and by the way she teaches in class. She encouraged me to ask questions if not sure without feeling stupid. She happily explains things in different ways if I do not understand and she gives examples that I can relate to and she is fun.

What stands out for me about these three teachers is that they care about me. They take an interest in me inside the classroom, and in what I do outside of my schoolwork. They are prepared to stop and talk, listen to what I have to say, offer advice when needed and, most importantly, they are all great to have a good laugh with.

Schools’ role in building Māori student leadership

Māori students at our school are well supported. Our kura is blessed with having an actual whare to work in at the entrance to our school. It is used all day for teaching Te Reo classes, kapahaka and hui. It’s a place where, as Russell Bishop puts it, to be Māori is to be normal; where Māori identities are valued, valid and legitimate. In other words, it is a context where Māori students can be themselves. However I have noticed that it is only the

kapahaka students and students taking Te Reo who use the whare in their own time.

School is a place where our leaders of tomorrow begin to emerge by actively engaging in education and attaining all the knowledge every day that has been attained for us by Tane.

There are many steps on the poutama of opportunity here for us to choose activities which will take us into leadership roles. But it should say, we are visible and successful, whether in stage challenge, sport, speech and drama and academically

Sport and recreation activities at school, even primary school, provide a powerful environment to nurture leadership. If you are willing to listen, accept advice from coaches, teachers and elders, you are often selected to take up leadership roles and build up experience.

As Māori leaders of tomorrow, we must engage in our education from our very first day of school right through until our last day at the end of our year thirteen and onto a lifetime striving for knowledge, wisdom and understanding.

It is said “Being a male is a matter of birth. Being a man is a matter of choice.” Likewise, being a Māori is a matter of birth. But being a Māori achiever is a matter of choice.

My challenge to Māori students at school is:

- climb your own poutama to leadership and success. At each step acknowledge your tipuna and be proud of your heritage.
- stay at school and leave at the end of Year 13 with your NCEA levels endorsed with Merit and Excellence and
- step up and join your school kapahaka group as well as getting involved in sport and cultural activities.

Student leadership and the community

Leaders are created, not born. Everyone should be given leadership opportunities. Children need to know what good leadership looks like and feels like.

To support young people to learn leadership we need a positive robust leadership mentoring system that would have a proactive role not too dissimilar to the emerging “Rangitahi Court Model”. This has guidance and oversight from elders and volunteers who take young Māori under their wings.

Our schools need to work with our elders, and mentors already in our schools, to put Māori leaders on the right pathway at the beginning of their schooling so they get the best possible start.

In 2004 the University of Auckland interviewed a group of Māori graduates.

Respect and influence had been forthcoming to them, but they had only recently become aware of their power and a responsibility to contribute back to the Māori people.

They identified the following issues as motivation to achieve and succeed:

1. A realisation that they needed to take greater leadership roles in whānau (and then eventually) hapu and iwi activities.
2. A need to actively connect their cultural identity. For most of their adult lives, cultural affirmation was absent and they were worse off for it.
3. Academic success is the first step towards personal development.

“ *Acknowledging success and achievement is difficult for many Māori but it is a practice that needs to be encouraged and taught.* ”

It is much more profitable to have our elders and mentors working in our schools to avoid a journey part way down the wrong path and before our courts.

For me, leadership means first and foremost setting a positive example and making a difference. Leadership is getting the job done.

Leadership is the ability to serve and to inspire, and the knowledge of when each is needed. It is about responsibility and what you do with that responsibility, giving back and serving your whānau and school.

We are all born with potential and beginning to develop our potential, especially our intellectual potential, is a step on the road to success.

But success can feel empty without celebration so Māori must celebrate success and acknowledge victories. It is the ideal platform for whānau to become intimately involved, if they are not already, and to stay involved in a student's life at school.

Experiencing success can have a profound effect on an individual, especially when it is intensified by collective celebration and reinforced by whanangatanga. Celebration inspires others and instills pride in oneself. Confidence and motivation increase and respect is gradually earned. Positions of leadership are forthcoming, the ability to influence brings power, and with power comes responsibility.

Celebration - obvious, genuine and purposeful - must be accepted as the new norm and done more frequently.

Acknowledging success and achievement is difficult for many Māori but it is a practice that needs to be encouraged and taught.

Māori have a history of being very humble people with a preference of letting their actions speak for themselves, as in the whakataukāki: waiho ma te tangata e mihi – let someone else sing your praises.

Fortunately Māori are beginning to celebrate success as Māori very well in community events such as the Ngati Kahungunu Sports Awards, National Performing Arts Festival, Māori Waiata Awards.

But this should also be happening in our schools. Why not have Māori Achievement celebrations where whānau and iwi are also recognised?

At our College we have a Māori Academic Celebration evening at the end of term 1 where all Māori students who have achieved Levels 1,2 or 3 are recognised and the students who gain merit or excellence endorsements are presented with badges and get heaps of praise in front of their peers and whānau.

The role of my community in my leadership

Whakapapa records the passage of our wairua.

This wairua has divine origins which is why it is often translated as “soul” or “spirit”.

When the mauri binds the wairua to the body there is a meeting of tapu – the physical and the spiritual.

Rakautatahi in Takapau is my Turangawaewae, situated at the end of Snee Road at the bottom of the Ruahine Ranges. It is where my mother was brought up on her parent’s farm.

I have grown up knowing my marae and attending whānau functions as well as learning my whakapapa. We are all born with a whakapapa – a part of our being. It lives with us, and breathes through us in our wharenuī the backbone of our people.

We must acknowledge our identity and not limit our potential, given to us by our tipuna.

I choose to do that fully so that I can be a leader of tomorrow and I experience this support of my tipuna whenever I am at our marae. Earlier this year I attended the Russell family reunion where we gathered to find out more about our whakapapa and meet our extended whānau. It was an excellent opportunity to get a better understanding of our people’s journey and their connections.

By listening to our elders I have been fortunate in gaining valuable knowledge, wisdom and understanding that has helped me grow as a person from kaumatua like Uncle Arthur Snee, a return serviceman from the Māori Battalion whom I look up to and greatly respect for his mana. I enjoy listening to his stories

especially the stories about his younger days with his cousin and my koro Ben Allen who died when I was only nine years old.

Uncle Arthur has said to me, *“the problem with our Māori youth is actually the adults. We need to lay off our youth and sort out our adults. If we want our Māori youth to act in a certain way, to achieve at school, take up opportunities and be leaders then they need us Māori adults to be role models and demonstrate how that’s done. If we’re serious about wanting to prosper and provide hope for our kids then Māori adults need to step up.”*

Conclusion

When Nelson Mandela was released from Rhode Island Prison and was asked how he managed to survive 28 years in prison, he replied: “A man with no history, has no future.” This is an incredible insightful response from someone who had vision. In spite of his horrid surroundings he maintained commitment to a cause far greater than himself by visualising his responsibilities to black African people.

He knew that surviving prison would be his success. Influence and power would be forthcoming upon his release and then he would be able to meet the responsibilities of his people.

That is how focussed future Māori leaders must be: that is Mauri Kaiarahi – Māori Leadership Values. They must be visionaries with a firm focus on their future responsibilities now. Māori leaders of the future must never forget the responsibilities associated with who they are and where they come from.

Future Māori leaders must do what Ngata implied; seek out knowledge derived from te ao Pakeha, and with its influence and power and blend it with our knowledge of te ao Māori and its responsibilities.

Homes and schools need to encourage and teach Māori rangitahi to focus on responsibilities now so that young Māori can grow their potential, experience success and earn the respect of their whānau, hapu, iwi and communities.

References

- Bishop, R. & Glynn, T. (2000). Kaupapa Maori messages for the mainstream. **set: Research Information for Teachers**, 1, 4-8.
- Durie, M. H. (2001). *Mauri ora: The dynamics of Māori health*. Auckland: Oxford University Press.
- Durie, M. H. (2003). *Ngā kāhui pou: Launching Māori future*. Wellington: Huia Publishers.
- Mandela, N. (1995). *Long walk to freedom: The autobiography of Nelson Mandela*. London: Back Bay Books.
- McKinley, S. (2000). *Māori parents and education/Ko ngā mātua Māori me te mātauranga*. Wellington: NZCER Press.
- Ministry of Education. (2007). *The New Zealand curriculum*. Wellington: Learning Media.
- Mead, A. (1994). *Māori Leadership: Hui Whakapumau Māori Development Conference*, Massey University.
- Paterson, M., Wilson, D., & Lawrence, A. (2008). Realising Māori student capability: An alternative approach to supporting students to maximise their potential. **set: Research Information for Teachers**, 3, 15-18.
- Quote attributed to Ta Apirana Ngata, (1949)
- Unpublished; University of Auckland (2005, March). *Māori student graduation Page 3*, Auckland: Author unknown