

## *Intelligence and the Pakeha Child*

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This paper deals with the problem of Pakeha intelligence. The authors have developed a new test of intelligence, called the MOTIS and are optimistic that their findings will revolutionise the processes of intelligence testing and secondary school streaming in New Zealand. The MOTIS is a desirable instrument on several grounds. First of all, the test consists of only ten items, and is quick and effortless to administer. Secondly, the MOTIS draws upon information that is purely New Zealand-based - unlike the now obsolete OTIS test which was developed in the foreign cultures of the United States and Australia.

In addition, the outdated OTIS suffers from an unfortunate cultural bias. For example, Question twenty-six of Form C of the OTIS reads:

Which word makes the truest sentence? A youth is (?) wiser than his father.

1 never, 2 rarely, 3 much, 4 usually, 5 always.

In a gerontocratic society, where elders are strictly respected, the culturally "correct" answer would be "never". But, of course, that is not the answer the OTIS test regards as the correct one.

It is hoped that the implementation of the new MOTIS test of intelligence will erase the inequities of the OTIS and similar tests. A copy of the MOTIS is shown in Figure 1.

The authors administered the MOTIS intelligence test to 113 Maori and Pakeha third and fourth formers. The test is intentionally difficult - the mean number of correct answers for all students tested was only 2.78 correct answers out of a possible maximum of ten.

The findings of our study are relatively dramatic and portentous. They suggest that a serious oversight has previously characterised secondary education in New Zealand. The authors feel that the MOTIS could well provide evidence for a major reworking of educational theory in this country. In brief, the MOTIS has demonstrated that the IQs of New Zealand students are not, in fact, what educators have thought them to be.<sup>1</sup>

### **MAORIS SCORE HIGHER**

Maori students scored higher on the MOTIS test of intelligence than did their Pakeha peers. The mean number of correct answers scored by Maori pupils was 3.43. Pakeha pupils, however, only scored a mean of 2.24 correct answers - a statistically significant difference. Numerical IQs may be obtained from the MOTIS by multiplying the number of correct answers by the "MOTIS factor" of thirty. Thus the mean IQ of the Maori students tested was 102.94. The mean IQ of the Pakeha students, however, was only 67.26. Pending further testing, these figures may be provisionally accepted as the average IQs of both population groups.

These findings are, of course, rather distressing. They show the Pakeha child to be farther behind his Maori classmate than even the authors had suspected. More important, the findings justify the immediate implementation of corrective programmes to assist the handicapped Pakeha child in catching up.

The authors feel that it is necessary to view the MOTIS results in an appropriate perspective. Of course, the low performance of the Pakeha child does not, necessarily, mean that he is innately inferior; it may well be - and the authors would like to believe - that the Pakeha child has the same chance at birth to be as highly intelligent as the Maori child. If the Pakeha's child's intelligence is inferior, his inferiority may be said to be cultural. In other words, the Pakeha child may be thought of as "culturally disadvantaged". This means that the Pakeha child has simply not grown up in a home as rich in cultural opportunities as the home of a Maori child. Of course, the authors feel that it would be wrong to shame the Pakeha child by telling him that his parents haven't given him the advantages given a Maori child. After all, the Pakeha's inferior intelligence is simply not his fault.

From another perspective, the MOTIS results are not without grounds for cautious optimism. The mean Pakeha IQ of 67.26 leads us to believe that the Pakeha child is at least trainable and perhaps educable as well. The authors recommend that the MOTIS replace the archaic OTIS as the criterion upon which students are streamed into classes of progressively greater difficulty. On the basis of the MOTIS data, the authors feel that the Pakeha child may well be best suited for curricula which do not overtax his limited resources. Shopwork, machining, home science, and perhaps even commercial courses may well be within the reach of the Pakeha child; and with adequate training, the Pakeha child could even become a rather terrific bulldozer operator.

Of course, there are drawbacks. If students are streamed on the basis of their MOTIS results, it will create an unfortunate racial stratification in the high schools. That is, the higher intelligence Maori pupils will tend to

<sup>1</sup> Reprinted from *National Education*, July, 1971, 53, No. 577, pp. 258-60

populate the highest academic levels, and the under achieving Pakeha child will tend to filter down into courses of low status. If this does occur, we must expect that the Pakeha child may come to think of himself as an inferior. He may think that Pakehas as a group, are not worth much in school, or elsewhere as well. He may not think much of himself, or expect much of himself, or aspire to achievement. But after all, we do have the MOTIS data to prove that he belongs where he is - in the lower streams.

Naturally, the authors do not assume that the Pakeha is hopelessly inferior without a chance of remedy. In fact, history shows a progressive improvement on the part of the Pakeha people. Just thirty years ago, the Pakeha race was engaged in the most brutal and bloodthirsty global war the world has ever seen. The Pakeha race has come a long way in just thirty short years. The authors have every hope that he will continue to civilise and to improve himself.

### SOME CURATIVE MEASURES

One approach to assisting the Pakeha in self-improvement might be to encourage him to commercialise his culture and to turn it into a dollars-and-cents business. The authors suggest, for example, that whenever a plane or boat bearing tourists arrives in New Zealand, a troop of Pakehas could greet them at the airport or wharf. The tourists, particularly the Americans, would love to see the Pakeha perform his traditional rugby game. The tourist would also thrill to the authentic and quaint cultural expressions of the Pakeha, like the well-known "too right" and "I'm crook". Besides helping the Pakeha to recognise that he is colourful enough to be a tourist attraction, these endeavours would secure precious overseas dollars. Some vigilance may be necessary, of course, to insure that non-Pakehas do not unfairly exploit authentic Pakeha culture for their own profit.

It is hoped that through the measures we have suggested, and through others that are sure to arise, the disadvantaged Pakeha child will be able to catch up with his Maori counterpart. In early school and adolescence, the Pakeha child could be taught to value both sides of the rich cultural heritage available only to New Zealanders. In addition to learning Maori, for example, we believe that all children should be taught English in the schools. And in addition to the extensive study of Polynesian history which the schools now dwell upon, we believe that children should also be taught at least some British history. Instead of studying only the voyages of Kupe, as at present, we believe that students should also hear at least something about the Pakeha explorer Cook. The authors believe that only in this way can New Zealand children of both races, and of both levels of tested intelligence, grow up in a land of mutual respect.

### Figure 1 MOTIS Test

This is a test to see how much you know about some aspects of New Zealand culture. After each question, there are four choices. The first one has been marked already. If you are not sure of the answer to any question, make a guess. Please answer all 10 questions

1. Which of the following is not a fruit?  
 peach,  apple,  grass,  lemon.
2. What is a waka?  
 bird,  horse,  storm,  canoe.
3. The opposite of enemy is  
 manu,  hoa,  toru,  marae
4. When you leave a cemetery, what should you do first?  
 have a meal,  tell jokes,  sing a song  
 wash your hands.
5. Which one of these four words is most unlike the others?  
 puha,  pipi,  tuna,  kina.
6. Where would it be bad manners to take food?  
 store house,  dining hall,  meeting house,  
 whare puni
7. If a fantail flew around inside your house, it would be a sign of what?  
 good luck,  bad luck,  stormy weather,  fine weather
8. What is a haurangi?  
 speaker for his people,  a man of great mana,  
 a drunk,  a farmer.
9. Which of the following is a name for the North Island:  
 Te Ika a Maui,  Waipounamu,  
 Maunganui,  Aotearoa
10. What does whakahihi mean?  
 to laugh,  to cry,  to talk,  to skite
11. What does this proverb mean? Kia u, kia mau ki to Maoritanga.  
 Hold on to your Maoritanga.  
 Eating is the heart of Maoritanga.  
 The Maoritanga and the birds are of one wing..  
 The Maoritanga of old is not new.



# A History Of The Maori Language

**Pre-1840** - Maori is the predominant language of New Zealand. It is used extensively in social, religious, commercial and political interactions among Maori, and between Maori and Pakeha. Education provided by missionaries is conveyed in Maori.

**1840** - Signing of the Treaty of Waitangi. Maori is the predominant language of New Zealand.

**1842** - First Maori language newspaper is published.

**1850s** - Pakeha population surpasses the Maori population. Maori becomes a minority language in New Zealand

**1858** - First official census to collect data about Maori records a population of 56,049 Maori people.

**1867** - Native Schools Act decrees that English should be the only language used in the education of Maori children. The policy is later rigorously enforced.

**1870s** - Following the New Zealand Wars, society divides into two distinct zones, the Maori zone and the Pakeha zone. Maori is the predominant language of the Maori zone.

**1890s** - Many Maori language newspapers publish national and international news. Maori is the predominant language of the Maori zone.

**1896** - Maori population, as recorded by official census, reaches lowest point. A Maori population of 42,113 people is recorded.

**1913** - Ninety per cent of Maori school children are native Maori speakers. Te Puke ki Hikurangi, Te Mareikura and other Maori newspapers publish national and international news and events in Maori as well as extensive coverage of farming activities.

**1920s** - Sir Apirana Ngata begins lecturing Maori communities about the need to promote Maori language use in homes and communities, while also promoting English language education for Maori in schools.

**1930s** - Maori remains the predominant language in Maori homes and communities. The use of English begins to increase, and there is continued support for English-only education by some leaders.

**1940s** - Maori urban migration begins.

**1950s** - Maori urban migration continues. Maori families are 'pepper-potted' in predominantly non Maori suburbs, preventing the reproduction of Maori community and speech patterns. Maori families choose to speak English, and Maori children are raised as English speakers.

**1951** - Maori population is recorded in official census as 134,097 people.

**1960s** - Play Centre supporters encourage Maori parents to speak English in order to prepare Maori children for primary school.

**1961** - Hunn Report describes the Maori language as a relic of ancient Maori life.

**Early 1970s** - Concerns for the Maori language are expressed by Maori urban groups including Nga Tamatoa and Te Reo Maori.

**1973-78** - NZCER national survey shows that only about 70,000 Maori, or 18-20 per cent of Maori, are fluent Maori speakers, and that most are elderly.

**1975** - Ngati Raukawa, Ngati Toa and Te Ati Awa initiate Whakatipuranga Rua Mano, a tribal development exercise which emphasises Maori language development.

**1978** - Ruatoki School becomes the first bilingual school in New Zealand

**1979-80** - Te Ataarangi movement established in an attempt to restore Maori language knowledge to Maori adults.

**1981** - Te Wananga o Raukawa established in Otaki

**1982** - Te Kohanga Reo established in an attempt to instill Maori language knowledge to Maori infants

**1980s** - Experiments in Maori radio broadcasting lead to the establishment of Te Upoko o te Ika and Radio Ngati Porou.

**1985** - First Kura Kaupapa Maori established to cater for the needs of the Maori children emerging from Te Kohanga Reo.

**1986** - Te Reo Maori claim brought before the Waitangi Tribunal by Nga Kaiwhakapumau i te Reo Maori. The number of Maori speakers is estimated to have fallen to about 50,000 or 12 per cent of the Maori population.

**1987** - Maori Language Act passed in Parliament; Maori declared to be an official language and Te Taura Whiri i te Reo Maori established. Te Kohanga Reo National Trust established.

**1989** - Education Amendment Act provides formal recognition for Kura Kaupapa Maori and wananga (Maori tertiary institutions). Government reserves radio and television broadcasting frequencies for use by Maori.

**1991** - Broadcasting Assets case initiated, Census records Maori population as 435,619.

**1993** - Maori broadcasting funding agency Te Mangai Paho established to promote Maori language and culture. More than 20 iwi radio stations broadcast throughout the country.

**1995** - He Taonga Te Reo (Maori Language Year) celebrated. Hui Taumata Reo Maori held in Wellington. A national Maori language survey shows that the number of Maori adults that are very fluent speakers of Maori has fallen to about 10,000

**1996** - Aotearoa Television Network broadcasts a trial free-to-air television service in the Auckland area.

**1997** - A total of 675 Te Kohanga Reo and 30 developing Te Kohanga Reo cater to 13,505 children. There are 54 Kura Kaupapa Maori and three whare wananga. Over 32,000 students receive Maori medium education and another 55,399 learn the Maori language.

**1998** - Government announces funding for Maori television channel and increased funding for Te Mangai Paho.

