

Dr Carla Houkamau presents Unconscious Bias and Education

>> Professor Sue Trinidad: Welcome everyone and I want to acknowledge the Nyungar people whose land on which we meet today. We pay our respects to Elders past and present and future. Today we have Dr. Carla -- now I'm going to say this name not quite correctly, with my Aussie accent... Houkamau?

>> Dr. Carla Houkamau: Houkamau.

>> Professor Sue Trinidad: Houkamau.

>> Dr. Carla Houkamau: Houkamau.

>> Professor Sue Trinidad: Good -- visiting the Centre. So Carla is a senior lecturer in the department of management and international business at the University of Auckland. And is a social psychologist. And she has researched diversity with the Māori population and the impact of systems bias towards Māoris. She is a national expert on the concept of unconscious bias, given the growing evidence suggesting racism contributes significantly to Māori disadvantage in New Zealand. So I'm going to hand over to Carla now, who will briefly outline the findings of her recent research report, which is co-authored with Anton Blank and Hautahi Kingi. And this explores and compares the experiences of the Māori and African American children in education. Now we are recording this and the PowerPoint and the recording will go up to the National Centre website. But over to you. Thanks very much, Carla, for presenting this.

>> Dr. Carla Houkamau: Thank you so much.

[Applause]

>> Dr. Carla Houkamau: Well everyone, thank you so much for coming along today. And thank you for also to the National Centre for Equity in Higher Education for inviting me to present and supporting this while I'm over here. I really appreciate that. Okay, so as you can see, this is called Unconscious Bias in Education: a comparative study of Māori and African American students. So I should probably give you a bit of background about myself. So I am Māori and Pakeha. Pakeha is the Māori term given to white New Zealanders – the descendants of the early British colonists. We call them Pakeha. So I've got one Māori parent indigenous to New Zealand and one Pakeha parent. And now I'm a social psychologist. So I've kind of got the benefit of growing up and being quite acutely aware of relationships between Māori and Pakeha in New Zealand. And also reconciling different cultural perspectives on things, also I see bias and the way that it operates. And in New Zealand I have also experienced it myself. And now as a social psychologist I'm in quite a unique position really to try and leverage different techniques that we have with different insights that we have in social psychology that link what's going on in people's minds with integrate dynamics and then the broader inequities that we see. So I come from that perspective. I've got projects in various arenas. Unconscious bias is one of them. And for this particular paper I teamed up with Anton Blank and Hautahi Kingi. And the reason why we decided to go with an African American comparison, it's quite unusual to do that, for Māori we usually look at the experiences of other indigenous groups. Why we decided to make that comparison is because Hautahi has had the opportunity as a Māori man living in the States and looking at the experiences of black

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American folk relative to you know, what he experienced in New Zealand. So I've got to be really honest with you and say we're not the first people to look at implicit bias in relation to education. Definitely not the first people to look at this in relation to Māori. But why we wanted to look at this topic is because we're really interested in opening up the conversation around bias in New Zealand. Because racism and discussing racism is really a no-go, and I'll kind of move on and talk to you a little more about that. Hopefully... which one do you use to move this one?

>> Audience Member: You need to use the mouse.

>> Dr. Carla Houkamau: So that keyboard's not going to work?

>> Audience Member: No I guess not. Might not be on... Try now.

>> Dr. Carla Houkamau: Okay, thank you. Okay, so just as an outline, I'm going to describe the implicit nature and racial ethnic bias and discuss a little bit about Māori education in New Zealand. How biases are reinforced and the consequences of bias and what can be done about it. Now I have got notes to kind of remind myself as I go through.

Right, this is the background. So why look at unconscious bias? Well I consider unconscious bias a contingent tool to open up discussion and promote awareness. And I'll give you a little background where this particular interest has come from. Last year a colleague and myself, Professor, sorry, Associate Professor Chris Sibley and I, we had an article published in Plos 1. And it's called "Looking Māori Predicts Decreased Rates of Home Ownership". And what we found in that study is we had a sample of about 550 New Zealanders that identified as Māori. And we found that the only difference between Māori who owned their own home and those who did not own their own home was their physical appearance. So Māori that two Māori parents were least likely to own their own home. And that's after we controlled for things like their education, their income, the amount of savings that they had, their relationship status, gender and other factors one might consider relevant to applying for a mortgage. And what we concluded was that there was evidence for bias in the home lending industry. And the Bankers Association came out and they really denied this and said, "There's no way that we engage in racial profiling in New Zealand. It's definitely not common practice."

But what happened in the process of this playing out in the media -- and it was quite a high profile paper at the time. It was in the news, it was on the radio and on the mainstream news as well. One of the chaps who wrote for the New Zealand Herald, Simon Collins, decided to go to Mike Pero. Now Mike Pero is... He is the largest mortgage broking company in New Zealand, who happens to be the son of a Cook Island Māori. And he asked him what his perspective was. And Mike said that he really did feel that there was evidence of bias towards Māori. And I've got a quote, this is what he said in this article that I've got. "It's totally not what we would want to have as a nation. Put it this way: if there's an application, all things being equal, and it was a tight one, if it had a Māori name, it might be enough to reject it. It's probably not something that's written down formally, but it would possibly be that being Māori would compromise the outcome." Now so if you were Māori and you applied for a mortgage in New Zealand and you were declined because of that, you'd never know, but what really surprised me is how very difficult it was to use the word racism and how very opposed people were to talking about that. Despite the fact we had empirical evidence and a lot of anecdotal evidence that this was a real thing.

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So kind of leveraging that point and thinking about other research, which we discovered that the outcomes for Māori, those with two Māori parents were very different from those with one Pakeha or one white parent. We pursued this issue around bias.

Okay, so why the African American comparison. Well basically even though Māori's and African Americans have very different histories, they have very similar inequities in terms of education, health and so forth. And you can look at this more in the report if you want to do that. But this is an indication of why we believe bias is a good conversation starter. Because the children's commissioner launched this report in Wellington. And after it came out he said he believed that bias existed in justice and education and we've also got a project in health as well. So we believed that by leveraging international research, by also talking about bias as opposed to racism and making it a part of the conversation it would garner more attention. We've been very fortunate. I probably had more invitations to talk about this to my colleagues at the university than when I've ever discussed racism in the past.

Okay, so why education? Well education is a key for Māori. Education is a key area for all groups. And Māori have never been equal to Pakeha in terms of outcomes in mainstream education. So this is a very -- I've just tried one indicator here. This is NCEA Level 2, which is about equivalent to your Australian year 11 in terms of what you might compare it to. So this little breakdown is the comparison between ethnic groups. So this is Māori down here. This is 2009 and that's 2015. So as you can see, the percentage of Māori that are gaining is slowly increasing which is good. But there's always this consistent gap. So the green there is Asian. Which I'm sorry to use that term, but you know, it's been used in terms of collecting data. The higher group. Then you've got Pakeha or European New Zealanders. That's the median or the average for New Zealanders. Then Pasifika, slightly higher than Māori. And if one were to argue that socioeconomic status was the primary reason for the differences between Māori and non-Māori in terms of outcome, you might think that Pasifika and Māori would have very similar outcomes. But they actually do better than the indigenous people in New Zealand. So it's an issue. And you know the gap's really consistent over a period of years. And the issue that we were also quite concerned about is that the Māori population is accelerating relative to other groups. So if you're leaving behind a very large chunk of New Zealanders, about 15% now, probably around 20-25% by 2030 I think they're saying, using the baseline data from the last census. So it's actually an issue for all New Zealand in terms of creating equity as a country.

Okay, so why unconscious bias? I wasn't quite sure how the room would be set up here, so I wasn't sure if you could read it, but what I want you to do is just see if you can read that for me, if you can see it.

[Audience murmurs]

>> Professor Sue Trinidad: The brain is an amazing thing, to be able to put that all together.

>> Dr. Carla Houkamau: You took the words right out of my mouth. So most of you would have found that really easy. Because the brain is an amazing thing. So we only need a tiny bit of information to really make sense of things. So what we see is partly what's in front of us and partly what we bring to the situation, our reality. And we do tend to look at the world and impute our own reality into what we see without really thinking about it. And our brains do that with people as well. Our brains make these really, really quick links between you know what we see and what people look like and what we're thinking about. And this is really the essence of implicit associations. Our brains have the capacity to instantly associate concepts together and that happens without us thinking, and we do it with groups of people too.

So I think it might be worth kind of unpacking that a little bit more, to think about racial ethnic bias. So you know, you'll be familiar with it, but it's a mental process that causes most people to have automatically negative attitudes or sentiments towards people based upon their race or ethnicity. So working from a social psychologist's perspective, we understand that we have "in groups" and people tend to evaluate everybody that they perceive in the "in group" more favourably. And that's different to "out groups" that we are not part of and we tend to see people in our "out groups" less favourably. And when race is invoked in the process, we tend to have slightly negative evaluations towards people from other ethnic groups. And we also stereotype at the same time. And this is something that has happened very, very quickly at a preconscious level. So before our rational brain has an opportunity to think about it, our monkey brain or the deeper elements of our brains are really processing race and ethnicity at a certain level. So this is a real thing.

I thought I might even go a bit further actually and talk about the neuroscience of race perception. This is from a really interesting study by [inaudible] Banaji and [inaudible]. So [inaudible] and Banaji is the researcher that developed the implicit associations with Anthony Greenwald a few years ago. But their research shows, it's really amazing, how they've imaged it. So what they've done in this particular paper which we can easily get access to is they used brain imaging tools to create images of how people respond to race. And they found that the first part of the brain to respond to race or different facial features is the [inaudible] here. But that happens in conjunction with the amygdala. So the amygdala is responsible for perceiving race before we think about it. And the amygdala is the fight, flight, fear area of the brain. So we instantly feel at a deeper level of our mind this alarm response when we see someone from a group that's very different from our own. And then of course that information is transferred to higher level areas and it's processed and we think about it when we're conscious of social norms. We know what's acceptable. But we only get to that space after that trigger of alarm and apprehension has been created. So we know that it's a real thing that human minds do and they can measure it.

So you would have seen perhaps Implicit Associations Test – who's seen that? Has anyone seen... oh, we've got one person, Braden.

Okay, well you know what? You can go online and look at the implicit association test and measure your own implicit associations. So to what extent do you associate negative concepts with out groups and positive concepts with people that you might have a closer affinity with? There's actually one that you can do with skin tone, and they have implicit associations for gender, LGBT, people with disability. You know, we all have these things. And we all tend to have an automatically positive or negative response for different categories of people. And the beauty of the implicit associations is it's been online mediated by Harvard university for a couple of years. Hundreds of thousands of people have filled out these tests and they consistently show that that people have race-based bias tend to be warmer and more friendly towards people that look more like them, and less positive to people that look not so much like them.

So I mean, they're [inaudible], implicit associations. I've got to be honest with you that I don't think it's the be all and end all. Because research hasn't shown a very clear link between implicit associations and the way that we act towards each other. Because people stop and think, and just because you have apprehension doesn't mean that you act on it. But the fact that it's a real thing and the fact that you can kind of use this knowledge to look at how that might influence people in real life is what we're interested in exploring.

So I'll do that a little bit more with a discussion around education, which I'm beginning to explore. So this study, implicit bias in education by Van De Bergh et al 2010, what they did is they measured teachers' attitudes towards minority children in their classes. This was carried out in the Netherlands. So they had primarily Dutch teachers, you know, white Dutch. And they looked at the implicit associations associated with Turkish Moroccans and their own ingroup students. And what they found was that teachers with negative implicit attitudes were more likely to evaluate ethnic minority students as being less intelligent and less likely to achieve at school. So the higher

tendency to have those implicit associations led to an evaluation of teacher expectations. And anyone here who's done work around teacher expectations is aware it's a self-fulfilling prophecy. So the link could be tangential, but you know, there's the possibility that it's existing. They concluded that teachers' implicit negativity should be measured. And I wanted to add actually -- this is late. This isn't in the report, but I discovered it recently because it had just been published in 2016. Peterson et al found that amongst 38 New Zealand teachers who completed an implicit association test that ethnic stereotypes did influence the perceptions that they had of these students. So students did better when teachers had more positive implicit associations towards them. So we're beginning to measure it more in New Zealand.

I want to talk to you a little bit about what happens with Māori education, or Māori and education in New Zealand. And kind of draw a picture of how implicit associations drawn from ideological beliefs around Māori might have a historical basis in New Zealand.

Okay, so where did low expectations of Māori achievement come from? So there were very explicit statements around the expectations for Māori education from the early days of integration of Māori into the mainstream education in New Zealand. So for quite a long history the Māori have been associated with negative ideas in relation to education. Māori were never meant to have the same opportunities as Pakeha because it was not believed that they needed it. So this is a statement from the school inspector in 1862. "A refined education or high mental culture would be inappropriate for Māori because they are better calculated by nature to get their living by manual rather than mental labour." So that's in 1862. But that concept permeated policy around Māori education up until the 1960s. So it wasn't really until the 1960s, because we used to have native schools and mainstream schools, that got an explicit recognition that Māori needed to have you know the opportunity to have an education that was equal to Pakeha in New Zealand. And what's interesting about that for me is if I show this slide to a New Zealand audience, they're really quite shocked about it. But it's only the span of a few generations that it was the reality.

So there's the historical and ideological basis for these things. The link I've got down here is the website which has got the timeline, where you can go through and look at the different policy around education. I thought I'd tell you a little bit about some research in relation to Māori and expectations of achievement. It's not a new thing. I've got a little picture here. I've kind of permeated this PowerPoint with a few images that we've had from articles that have been written on this topic since we've launched this report. So in 1986, 43 teachers and 13 principals and 13 schools and all of them in Auckland in Manurewa. So Manurewa is a suburb in south Auckland. The researchers collected some perceptions around teachers' ideas in relation to Māori students. And they found over 50% had a deficit view of Māori and a number of them expressed overtly negative views of Māori. So that's in the 1980's. So a few years ago now.

When we hit 2006, this is from the study by Rubie-Davis, Hattie and Hamilton. And they had 540 Auckland students and they looked at European, Māori, Pasifika and Asian students. And they asked 21 teachers to rate their expectations for all groups at the start of the year. And what they found was that teachers generally had quite high expectations for all ethnic groups except Māori. So they didn't have high expectations for achievement for Māori by the end of the year, even though Māori were performing at the same level as the other groups. So this is the thing that interests me. Even when Māori kids are doing as well as the other children in class, their teachers often assume that they're not going to do as well as the other children in class by the end of the year. And this is a consistent finding. At the end of the year Māori had made the least progress of all the groups. So there's a self-fulfilling prophecy aspect to that going on.

This one here is by Hana Turner. Now this was Hana's – Hana Turner is a PhD student now in the Faculty of Education at Auckland University. This is from her master's thesis. And she looked at 50 mathematics teachers and their attitudes towards 361 year 9 and year 10 students. And again she found that the teachers' expectations were highest for Asian students, followed by Pakeha and Pasifika, and expectations for Māori students were low. And some teachers assumed there was no

hope for Māori at all despite the fact that 20% of them were performing above average. So the expectations that they have are so strong that they override evidence that's before them to you know, what the Māori students are capable of achieving.

This one here is a study that was carried out at my own university by a sociologist named David Mayeda, and he teamed up with six collaborators. They were students and researchers at the University. And it's, "I, too, am Auckland: Combatting racialised microaggressions". And this is a project which leveraged off a similar thing that they did at Harvard University, "I, too, am Harvard". And what they did is they collected the personal experiences of 40 Auckland University students, Māori and Pacific. So in New Zealand, Māori have a very strong affinity with Pasifika students as our relations, and with Polynesians as well. And often Māori and Pacific tend to get lumped together in terms of all kinds of outcomes, even though they are very distinct groups. But in this study they were grouped together. And what they found is there were a number of interesting experiences students reported, not of explicit racism but of this kind of softer thing that they call microaggression.

So what they said was that -- and you can actually see it through a series of videos I should say -- the videos showcase what they call soft racism. What the students did is that they felt that their experience as students were different from the European Pakeha counterparts. They said that they believe that people assume Māori/Pacific are not academic and they don't belong at Auckland University. That it was very common for staff members to mispronounce Māori/Pacific names. And there's some really interesting research coming out about the mispronunciation of names that can be really, really difficult for young children. But also the same for older students. It makes you feel excluded if your teacher can't pronounce your name. Other students and lecturers would often act surprised when Māori/Pacific were articulate or academically competent. And there was a lack Māori/Pacific curriculum in courses, or when there was, other students would be openly negative about it. So why are we talking about things Māori? Why do we have to learn about things Māori in our courses? So as a student at my own university, which I think is a great university personally, I know that this happens. And it's a very subtle kind of exclusion. And [inaudible] talk about these things called microaggressions. I don't know if any of you have heard of this concept before. It's a very interesting concept. And it does soften the conversation around racism I think. So he talks about racism as being these really subtle exclusions that people experience on a day to day basis. They can be pretty basic things like lack of eye contact, lack of interpersonal warmth, not feeling like you're quite included in conversations. And he refers to it as death by a million cuts. So it's not explicit racism where people feel that there's an obvious thing that they can point to. It's more that kind of subtle feeling of not quite fitting in here, which can really turn minority students off. And they don't feel like they belong and that could be the straw that breaks the camel if you are under stress as a student.

Okay, so how [inaudible]. I was really in two minds whether I wanted to show [inaudible] here but I think they make a point. So the way we look at implicit associations as things that are shaped in your brain. We know that when people see things, see images, hear words, hear bits of information or get impressions or feelings about another ethnic group, that they can form these very basic links with neurons in the brain and these are things that are invoked as part of the process of perceiving outgroups. And images are important. I've got a link here which I'll include on the slides too. We've got a research group in Auckland who focus specifically on the way that Māori are represented in the media and how that might create impressions about Māori in relation to Māori [inaudible]. Tim McCreanor has been a researcher in New Zealand [inaudible] for a few years now for that website there.

But a couple of years ago, actually it was 2013, there were two images that were printed in the New Zealand mainstream media and it was by a cartoonist called Al Nesbit and it was in response to the announcement of the food in schools programmes that our government, or breakfast in schools, by the government – you might have something similar here. But what he did is he did a series of cartoons that represented Māori and Pacific children as being – well, I mean, [you can](#)

[look at it for yourself](#). I mean there's all kinds of kids in this picture, but it's the Māori and Pacific children that are portrayed as being slovenly, opportunistic bludgers, that kind of image. Now that kind of image in the media around Māori at school is not a good one. If you understand how the associations work as a really powerful negative image. But the other thing is, you know, not everybody found it particularly offensive. Some people were up in arms. There were many complaints that were put to the Human Rights Commission. The editor of the paper defended it. And I mean, this is still floating around in cyberspace.

So you know, when you think about where implicit associations come from, this is another one. This is just me typing Māori meme into Google images. So if you kind of think about the way that Māori males in particular are being portrayed in the media, often there's an association with Māori being warriors, that kind of staunch confrontational gene. Also news around Māori in the mainstream media tends to highlight things like negative statistics. Of course we don't passively absorb all of that, but the reality is that those kind of ideas around Māori are out there in the media. And people might not rationally think about what that means. It might sound a little bit dramatic for me to say this, but I think it has real consequences for the day to day experiences of Māori people, that microaggression.

Now I'm going to show you an example to illustrate that. This here, and I'm sorry if you can't all see this, but one's a story about a policewoman called [Tania Kura](#) and she was in Whanganui which is a township on the west coast of New Zealand. She was off duty one day at the supermarket and actually her story is up there if you want to be able to read it. And one of her colleagues came in after getting a call about a shoplifter. And one of the staff saw her colleague arrive, so her police male colleague arrived and said, "You must be here for her," and pointed directly at Tania. And as she put it in her mind, this is her story, "In his mind I was the obvious choice as a shoplifter because I was a Māori woman." He couldn't believe it when he said, "No, she works with me."

So and it's not unusual for Māori to report this type of negative surveillance. And it's also quite interesting. So we're starting to look now as part of this project, how Māori males at school have higher levels of stand downs and expulsions from school. Not so much expulsions now, because it's difficult to do that. But there's a high level of Māori children getting surveillance at school and often being reprimanded.

[This is another example](#) of a young girl who was stopped coming outside of a Glassons because she looked dodgy and again she's Pacific, that kind of brown complexion. And also the police in New Zealand are actually coming out now and saying, "We know that we have this unconscious bias towards Māori, and it's something we're trying to address." So what we are saying there is there is an awareness that there's bias there, and yet it's a very difficult topic to kind of broach when we talk about racism.

Okay, so in terms of the consequences. Well, why we really wanted to start a conversation with teachers, and we've started to do that, it was awkward initially. But it's starting to happen within our institution now, we've got cultural competency training. And also I'm talking to people just like I'm talking to you, my colleagues, about what bias is and how it might be operating in classes. But anyway, the point that I really want to make about it is that expectations really matter. So you know, we can talk about -- to me bias is a tool. It is. It's a conversation starter. And you know, people like talking about it. How I usually do it is I talk about it in relation to gender first. And people look at their own gender bias and then we say, "We've all got these. What about race?" But anyway, this one here is called Who Believes In Me? The Effect of Student-Teacher Demographic Match on Teacher Expectations. So this is a study that was done a year ago. It was a really good sample. They had 16,000 US teachers. And what they did is they asked black and non-black teachers to predict the future educational outcomes or attainment for their black students. And what they found is white teachers were about 30% less likely than black teachers to predict their black student would someday earn a college degree. So they just automatically brought that expectation down. And we know that teachers' expectations shape student achievement.

And I'm going to kind of chat to you about -- many of you would know about this study. It's an old study by Rosenthal and Jacobson. Anyone in education would have studied it as part of their... Anyway, what we know is that if teachers had highly negative bias, this influences the way that they interact with students as a starting point. And it can be very, very basic. So the study carried out by Van De Berg in the Netherlands said that the teachers have lower expectations for minority students. There's been two studies in New Zealand that have measured implicit bias and said the teachers have got low expectations of minority students, Māori in particular. And what Rosenthal and Jacobson discovered in the 1960's now, this is old research, that if teachers believe or have lower expectations of the students, they actually interact with them differently. So very small things like teachers tend to warm to students they think are going to do well. They tend to soften to them in their approach. They ask them more questions, they give them differentiated feedback on their work. They challenge them more, ask them questions in class. If they don't do as well, they tend to spend more time with them explaining how they can improve. So your expectations of your students are really, really important. And what Rosenthal and Jacobson did is they told a group of teachers that some of their students were late bloomers and that they can expect them to do better at the end of the year because they had done tests on the students and expected this group of students to do better. And the students that the teachers expected to do better did do better. But they were just selected arbitrarily. There was no reason to expect they were late bloomers. But it was because of the way the teachers interacted with them. So expectations are powerful and that would be the main point that we would restate in our report.

And some of you would have heard of John Hattie. Yeah, and he's at University of Melbourne now [inaudible]. But his research has shown through thousands of studies that the most important factor on student success is the teacher. So I've taken a little bit out of one of his reports, which is downloadable. This is an older one now. It's 2003. But what he did is he estimated through looking at analysis of data the impact of teachers on student achievement. So students are really important. No one's denying that. We also know that family environment is really important as well.

>> Audience member: Is that university students or high school students?

>> Dr. Carla Houkamau: This is high school and primary I think. Yeah. And yeah. You can have a look at it. But anyway, students are really important, but teachers have a really crucial role as well. And the thing is the teachers, John Hattie argues, are probably the most easy variable to alter within the education context. It's something that schools can control and something that students and teachers can look at. But it's quite interesting. So this study is in New Zealand by a chap called [Russell Bishop](#). He's done really great research in this area. What he's found is that if you ask teachers what the most important thing is, they say home. But if you look at the data it's actually the teachers. And again I think it's that kind of, you know -- we found this when we released this report in New Zealand -- teachers resisted straight away. And I don't blame them. I mean they haven't got an easy job. And we're not trying to vilify teachers. But they say, "No, no, it's home and the students." But actually they've got a really powerful role to play.

Okay, so as a summary, just going back to how to support teachers, they're coming around. This discussion is not meant to blame teachers, but biases and expectations do matter. Biases are generally unintentional and they are an artefact of how humans categorise complex information. Low expectations and associated bias represents a major challenge for Māori as it shapes the interactions they have with non-Māori teachers. And this in turn creates a downward spiral of self-fulfilling prophecy of Māori student underachievement. So what we've tended to focus on in terms of improving Māori outcomes in education is teaching teachers how to be culturally competent. Huge amount of resources put into that. It's not effective because we think bias precedes that and that's why we need to start looking there.

Okay, so what can be done? So I already put the, um, had a chat about that. Okay, so I want to tell you some good things. You've got an option in New Zealand if you're Māori -- I mean, any students can go -- you can go to Māori-medium schools. So we've got schools that are targeted specifically for Māori. The education is often in te reo Māori. Te reo Māori is the Māori language, or a mix. And you've also got curriculum that supports and acknowledges the value of things Māori in education. So the pedagogy is also structured around it. So these are the different levels of NCEA. This is the national certificate of education and attainment. And as you can see, Māori schools do a lot better in terms of their students achieving outcomes. So we've got about a 30% difference at level two. So Māori kids that go to Māori-medium schools do better. 17% difference in one, oh sorry, 30% difference at level one, 17% difference at level two and 27% difference at level three. Level three is really important because that's university entrance. So when we're looking at the kids coming through, Māori [inaudible] into tertiary education, a lot of it is happening earlier on, they're just not getting the scores that they need.

I want to brag a little bit about my university. We've just developed a video which totally reverses the stereotypes and normalises the achievement of Māori at Auckland University. So you can look at that video. But I think the other thing that we're discussing is really important. Is just representing Māori and the diversity of Māori society and not being this particular kind of one group. Because a lot of you know, Māori, they've got one European parent or they might not. Or they might not be completely inculturated. Just trying to present Māori as part of New Zealand, not this kind of separate group that somehow is backward or behind. So you know, there's a bit of work going on with that. And the children's commissioner who launched our report, Andrew Becroft, has actually just come out and said that he's not going to use the name that's been given to the -- it's called the Ministry of Vulnerable Children which he's head of, he's said "We're not even going to use that name anymore because it's automatically creating this bias." And I thought, what kind of thinking goes into creating the name, hey? And that's that blindness. And so you've got a whole lot of people that really want to do something to help. And then they name the commission Vulnerable Children. But again, that's the invisibility of it, right? But anyway, he's not going to use that. He's actually going to use the Māori name, he's decided.

Okay, so what can be done? Well at the moment what we're doing -- so the report that we launched -- I mean I just think it was a conversation starter to be honest with you. But what we're doing is we're trying to develop domain specific interventions. So I've got a project going on in health at the moment as well and we're also doing something at my university. But you know, this is kind of a societal issue. This isn't something that's located specifically in education. Corrections and health are relevant as well. But what we really think is important is just to normalise discussions around bias and this kind of thinking. And making people to be able to self-reflect on that. The implicit association test is available online for anyone to do it. I think take that whole thing with a grain of salt. I mean, you know, do the test. Try to do it with lots of different types of groups. I think that that's interesting. Do it for gender, and age is a biggie. I see the Australian government's recently released a really interesting thing on age stereotype. It's a very similar type -- the same thing. We have bias towards different groups based upon age as well.

This is an area where I think we're going to probably make a bigger impact at our university, is actually educating students to be aware of it. And how to respond constructively to it when they confront it. Like, when is a good time to mention it? Do they bother at all? Do they kind of have their own groups where they talk about it? We're developing that kind of thing now. Realise what makes bias worse, rather than ignoring it. So I've said that a few times, this is a conversation starter more than anything else. But I've discovered a really interesting range of research that looks at the role of mindfulness just generally in life in terms of how we are adaptive and interact well with other people. But they're showing that mindfulness actually counters bias. Because people that are more conscious of the automatic associations generally stop and think about what they're doing when they're engaging [inaudible]. And what they did in one study is they gave a whole lot of -- they measured teachers' expectations. They measured a positive bias among one

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group of people towards black and white targets. And they all did a mindfulness exercise and they measured their implicit associations later and they all went down. The ones that did the mindfulness exercise went down. So that's really promising. And also in terms of existing resources for anyone that's interested in looking at these things and how it might apply to Māori as one group. I know all different groups [inaudible]. We've got a number of different [inaudible] looking at Māori success [inaudible], so really trying to turn around that stereotype and emphasising the positive potential in the Māori community in terms of achieving educational outcomes.

That's it.

[Applause]