

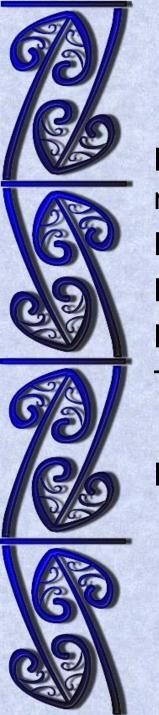
Leadership for the learning of all?

A learning revolution...

Courage, commitment and care

PRESENTATION TO WAIKATO PRINCIPALS' ASSOCIATION 14TH JUNE 2018

Hoana Pearson QSM, Ngati Rangiwewehi / Ngati Raukawa Te Pītau Mātauranga – National Māori Achievement Collaboratives



Ngā Mihi

Ki a Ranginui e tu nei, Ki a Papatuānuku e takoto nei, Tena Korua.

Ki a Taupiri te maunga

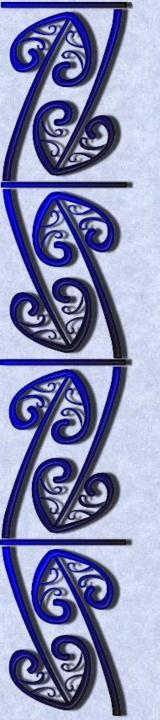
Ki a Waikato te awa,

Ki te Ariki Kingi Tu Heitia tena koe!

Tena Koutou Katoa.

Ki a koutou nga kanohi ora! Tena Koutou Katoa

'Takiri ko te ata, oho mai mana Māori motuhake Strike the new dawn, awaken Māori selfdetermination.









Ko wai ahau? Who am I?



A working class Māori / Scottish / Polish / Jewish / Scouser (Liverpool) kid born in Wellington and raised at the back of the pa in Elsdon Porirua – a ratbag!

Left school at 15 having learnt I was dumb: In the words of the teacher:

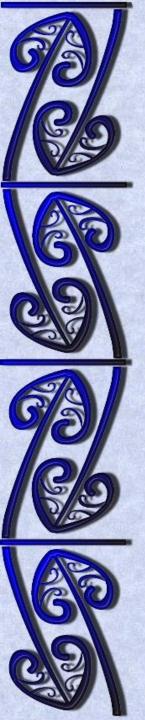


"You will end up cleaning the streets like your father"

In spite of the 'deficit' beliefs and expectations of those in positions of power and influence (teachers and principals) I am achieving my potential – albeit later than those 'expected' to succeed



I am a critically conscious and political individual advocating for equity and social justice in any way that I can...I am deeply motivated by distinct schools of thought in relation to education culture and practice:

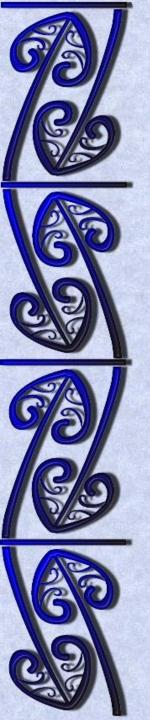


I am a Rebel with a Cause!

"I can't change the direction of the wind, but I can adjust my sails to always reach my destination."

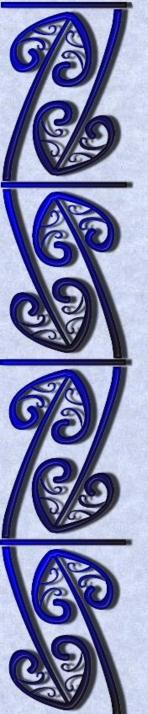
Jimmy Dean (1955)

Thanks to Wendy Sheridan-Smith – Pukemiro School - for this very apt quote by Jimmy Dean – Rebel Without a Cause (1955)



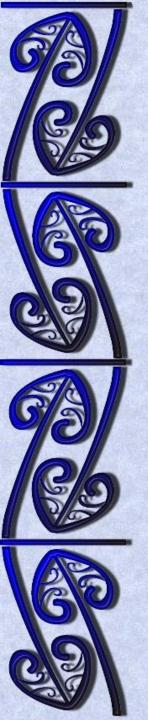
...the lack of Maori engagement and the less than successful involvement of Maori may in part be due to the failure of structures to come to terms with their own paradigms, culture and power...The fundamental challenge is for policy makers and those who enact those policies to recognise and examine the assumptions, concepts and norms within which they operate."

(Moewaka Barnes, H. 2006. Transforming Science: How our structures limit innovation. *NZ Journal of Social Policy, 29*)



"Oppression is systemic in society and is unwittingly and unconsciously (re) produced by many people who have no racist intentions whatsoever..."

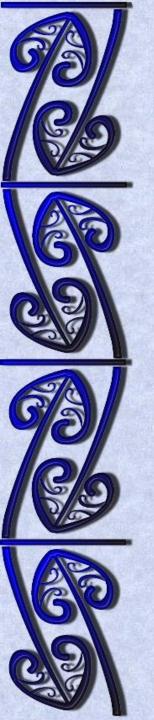
(Paradies, 2006, p.147)



In 1891 James Pope - Inspector of Māori schools asked a parliamentary committee in consideration of the Education Act:

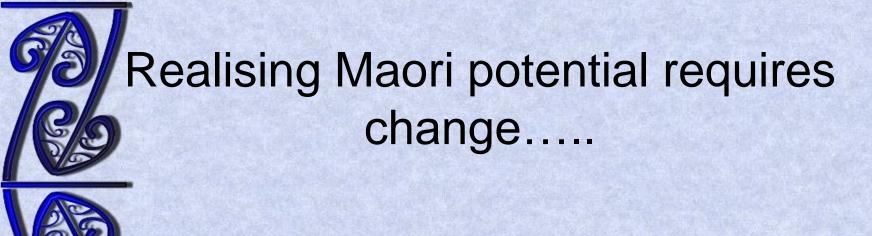
"How can it be expected that these two cases, so dissimilar in every respect, could be dealt with under an Act and with an organisation designed to meet the needs of only one of them"

(cited in Caccioppoli & Cullen, 2006, p. 61).



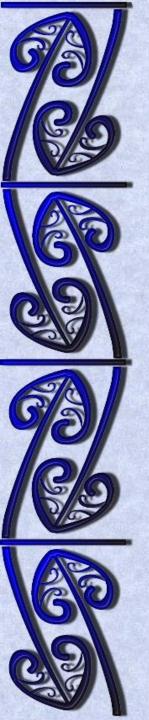
If we do the same we will get the same, if we do nothing the status quo will remain and will leave the child falling in a divide between home and school in their learning

(Epstein, 2001).

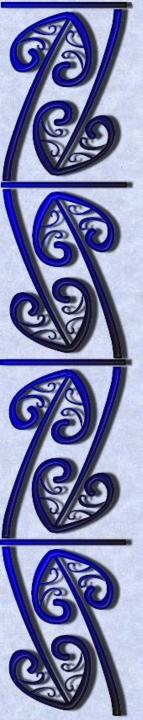


Realising Maori potential requires courage....

Realsing Maori potential requires ommitment.....to both learning and to relationships!

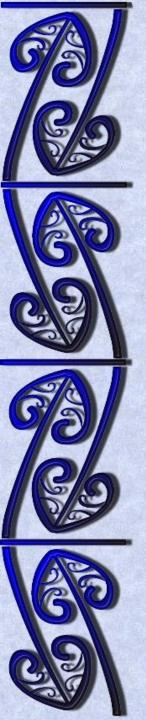


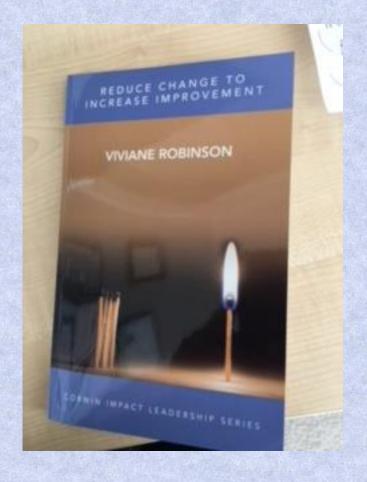
It also requires acknowledging and valuing that there are bodies of knowledge and world views, values, beliefs and cultures different to those that dominant and are privileged in New Zealand systems and society.



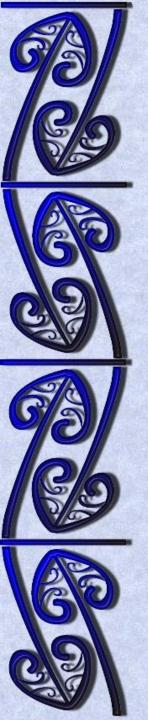
"Only by integrating new thinking into current classroom practice will reform be successful – AND only if built on a firm foundation of leaders and teachers rigourously examining shared beliefs and exposing tacitly held beliefs about the capacity of all students to learn"

(Sharratt. L. cited in Robinson. V. (2016) Reduce change to increase improvement p.2)



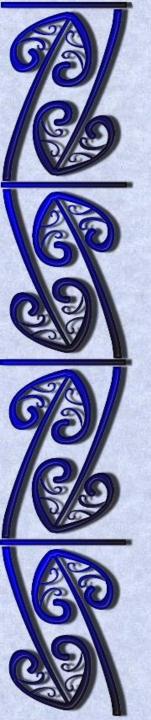


Until these become integral to ways of doing things in the majority of NZ schools realising Maori potential for many Maori will only ever be aspirational!



...too many Māori children are not reaching an acceptable level of education...by the system's own standards Māori children are not being successfully taught, and for that reason alone, quite apart from a duty to protect the Māori language, the education system is being operated in breach of the Treaty.

(Waitangi Tribunal, 1986, p. 58 - 59)



Without an inclusive, respectful and caring school culture that values partnership with parents and whānau it **doesn't matter** what curriculum you have it still won't work.

Culture counts!

'No pedagogy which is truly liberating can remain distant from the oppressed by treating them as unfortunates and by presenting for their emulation models from among the oppressors. The oppressed must be their own example in the struggle for their redemption.'

(Freire, 1970, p. 54).

"Any change that will significantly impact on whānau must come from whānau."

(Bright, Barnes & Hutchings, 2013, p. 10)



Māori cultural responsiveness:

... is the way in which a Board responds to the aspirations of their Māori community by using evidence and action to build policies and practices that support Māori students to enjoy and achieve education success as Māori.



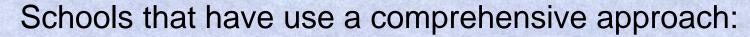
A Māori culturally responsive education environment is:

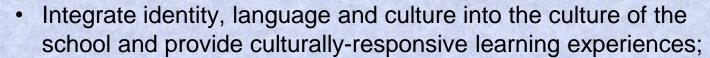
...one that meets the needs of Māori students and the school's Māori community, delivers engaging education and strong student outcomes, and enhances Māori students' identity, language and culture through access to high quality teaching.

Ministry of Education - Hautu, 2015)



Responding better to the needs of Māori learners – an imperative:



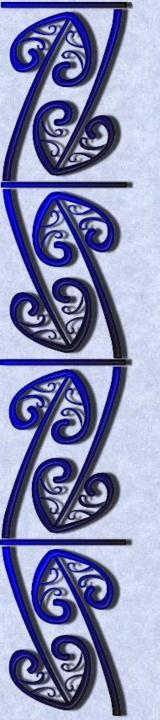


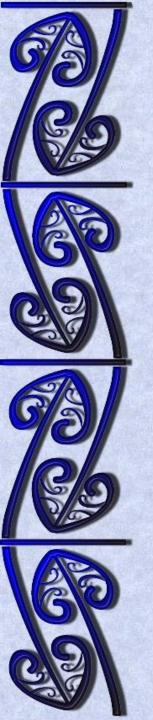
- Use a range of evidence to target teaching and other resources;
- Problem solve and share effective practice within and across schools;
- Set high expectations and design learning pathways accordingly
- Provide early intensive support; and,
- Build partnerships focussed on achievement with parents, whānau and the community



Actions that lift Māori achievement shown to lift for all students.

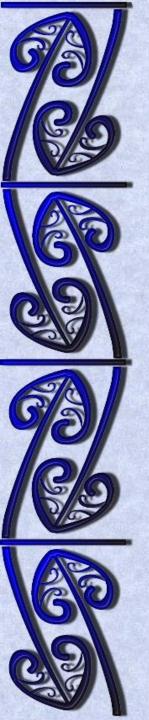
(Aspiration and Achievement – Education System – Briefing to the incoming Minister – Ministry of Education, September 2014 p. 30)



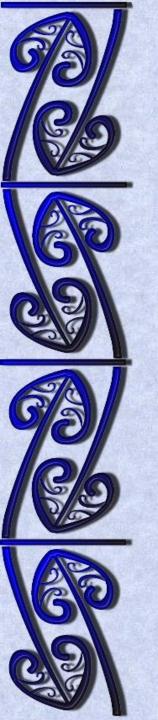


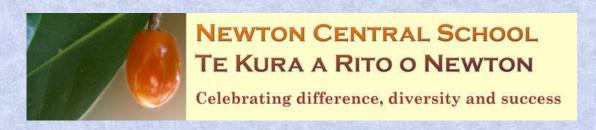
Key personal values, beliefs and characteristics that influence change (I asked two of my teachers to describe me)

- Everything you do is embedded in an ethos of relationships and engagement within a culture of care, respect and trust – you value difference, diversity, language, culture and identity;
- You have the courage to do things differently and to do the hard things;
- You live the Treaty (of Waitangi);
- You are authentic, genuine in your care and concern for all;
- · You live your values and beliefs and champion for the underdog;
- · You are not seduced by glamour;
- You recognise vulnerability;
- You give others the freedom to be true to themselves you have the courage to believe in and trust us;



I am bicultural....you can be too!





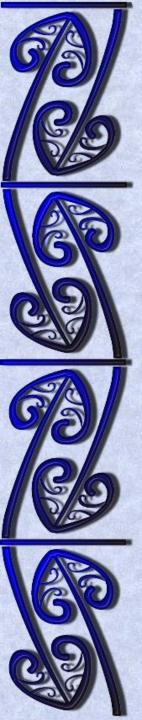


Becoming bicultural!

School leadership for all students in <u>unique</u> Aotearoa, New Zealand

Hoana Pearson QSM – Principal Newton Central School Grey Lynn Auckland: Phone: 09 3786-883

Presentation to Northland Principals' Hui May 2015

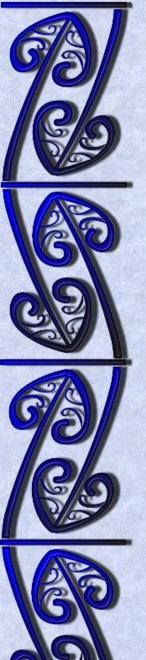


Bicultural Aotearoa NZ

Bicultural Aotearoa NZ is a myth!

Biculturalism in Aotearoa NZ means everybody but the dominant group having to see the world through two lenses and having to participate in two worlds with only one of them having status and recognition.

It does not place any responsibility on the dominant group to know, to understand or to participate outside of their comfort zone.

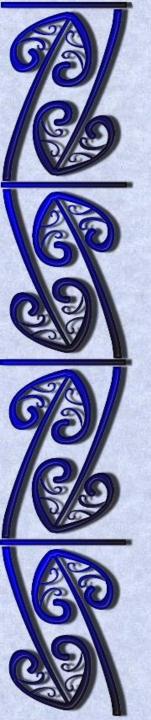


In other words the dominant culture is normal!

This is particularly so in the New Zealand education system and culture where the 'norm' excludes the language, culture, values and identities of an increasingly diverse minority.

Cultural capital of indigenous and diverse ethnicities in this country is not perceived as a strength, a starting place or a springboard to educational success and achievement!

Realising potential will not happen without knowing or understanding what that potential looks and feels like!



Until the schools of New Zealand are able to... offer accomplishments that have real meaning for the child in his [sic] search for a valid identity, then the legitimation of educational change for the Māori people will subsist on the quicksands of expediency

(Watson, 1967 as cited in Hirsch, 1990, p. 20).

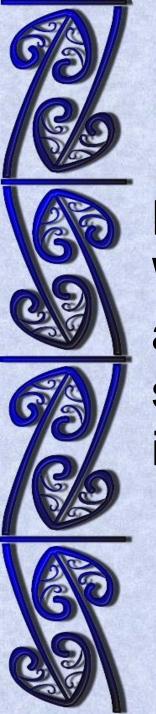
We have clear evidence that effective teaching and the role of families are the two most powerful influences over student achievement, and we ignore these at the perils of students

(Fancy, 2009 p. 48).

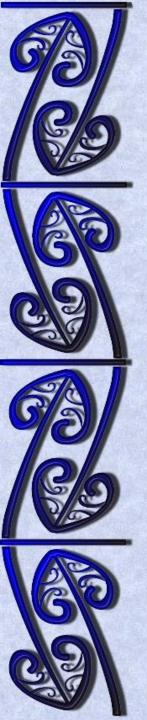


Under Te Tiriti o Waitangi it might be assumed that State schools in New Zealand and their agents (principals and boards of trustees) must foster the bicultural (Māori and New Zealand European/Pākehā) culture, language and identity that makes New Zealand unique.

(Baber, 2012).



However, as found by the Waitangi Tribunal in 1986 and still as relevant today, (the education system in *Aotearoa* New Zealand is operating in breach of *Te Tiriti o Waitangi:*

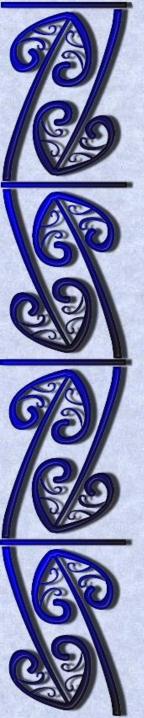


What does that mean?

The dominant culture and all that it permeates is invisible, assumed and taken for granted.....anything else is an add on and different....less valued

"Oppression is systemic in society and is unwittingly and unconsciously (re) produced by many people who have no racist intentions whatsoever..."

(Paradies, 2006, p.147)



The outcome...the system and those who perpetuate it will not meet the needs of Maori

"...how difficult it is to achieve anything like equality for Māori values and Māori children in an education system whose values are essentially Pākehā and whose leaders and most principals and teachers are Pākehā"

(Renwick, 1987as cited in Hirsch, 1990, p. 23).



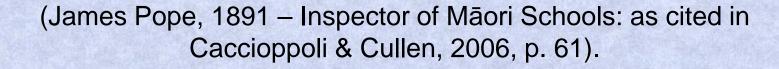
It is not a new idea!

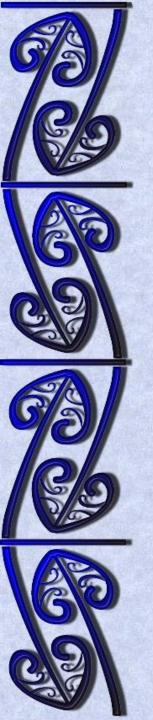


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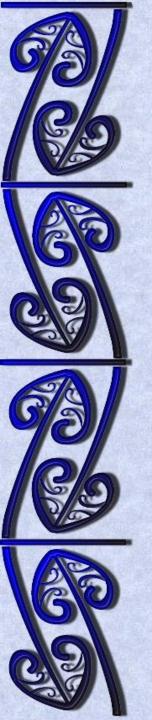
NEWTON CENTRAL SCHOOL TE KURA A RITO O NEWTON

Celebrating difference, diversity and success



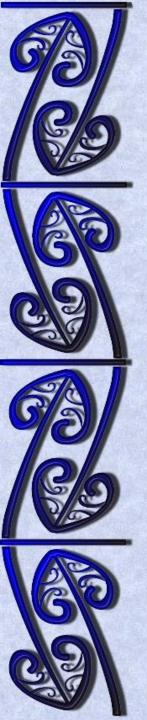
Newton Central School

Inspiration, innovation and realised potential – outcomes of risk-taking and courage!



"Certainly Newton Central has to be one of the most outstanding schools that it has been my privilege to visit. Dynamic visionary leadership.....commitment and drive towards creating a bicultural/bilingual school in mainstream education in NZ are to be commended and may prove to be a model for the future education of this country."

Awi Riddell - Report on Maori Language Verification

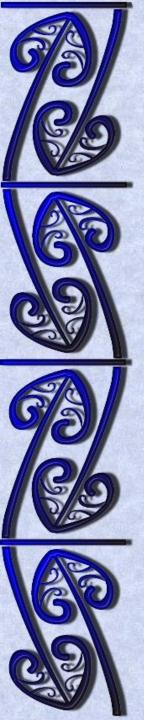


About Newton and what we do!

We are an Inner City oasis sited on the bank of the Northwestern Motorway, borded by industry, just down from the corner of Karangahape and Ponsonby roads – a secret garden! We have a governance partnership based on the Treaty of Waitangi – Māori mandated by collectives – Key components of the partnership relationship: consensus, trust, good will, learning community and commitment to the relationship – building community cabability

A decile 8 multi-ethnic (19 ethnic groups) school community of 285 students made up of: 43% Māori; 35% Pākeha / European; 10% Pasifika; 5% Asian; 3% Indian and 4% across remaining diverse ethnic groups: Spanish, Mexican, African, Middle Eastern

Three distinct pathways: Total immersion; Partial immersion and 'mainstream'. All students learn and speak te reo Māori through a community developed curriculum that is inclusive of bicultural histories and an environmental pathway: all embedded in a culture of care.

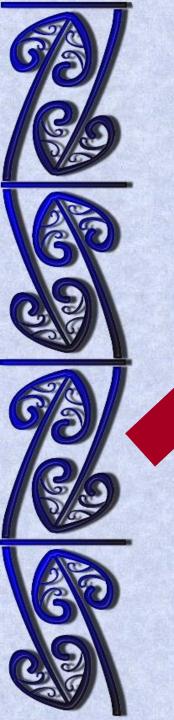


A culture of care

Whakawhanaungatanga (the process of building relationships) is identified by Macfarlane (1997, 2004,2007) as a culturally responsive approach to improving outcomes in schools. This, along with four further concepts are the basis of his 'educultural wheel':

- Rangatiratanga (self determination);
- Manaakitanga (ethos of care);
- Kotahitanga (unity and bonding)
- Pumanawatanga (a beating heart)

He argues that when supported by a school culture of support, caring and understanding based on concepts of tika (fairness), pono (integrity), and aroha (compassion), effective community and collective agents of change can be formed





Ko Ahau - Myself



Relationships & Connections

'Ko te ako te pütake o te kaupapa' 'Learning - the heart of it all'

Ako

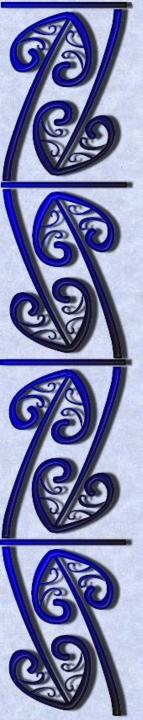
Learning to know Learning to do Learning to live together Learning to be

(UNESCO - Four Pillars of Education)

Te Taiao - Environment

Te Tiriti O Waitangi

Ko Te Iwi Whanui - Others



Vision for Student Learning

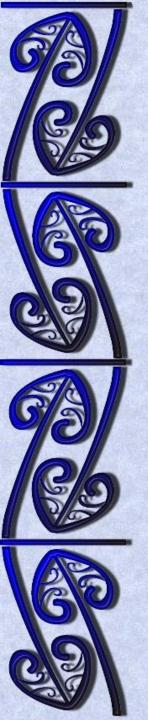
We strive to build and nurture a diverse community of biliterate, bicultural learners through relationships based on trust and acceptance.

We do this in the belief that an holistic approach to a learner's

development, in a culture of high expectations, will result in

confident, connected, active, life-long learners, able to effectively contribute to an increasingly diverse society of the future.

Our unique curriculum is developed and implemented to realise this intent and includes a bicultural / bilingual and environmental pathway.



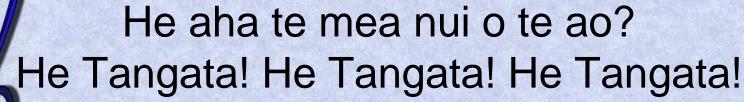
It is all about people and...

It's all about relationships!

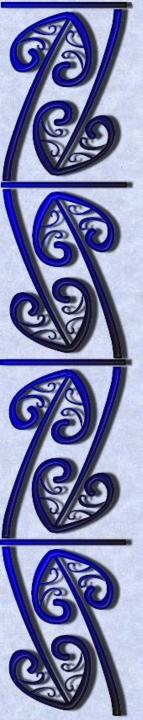
"One incontrovertible finding emerges from my career spent working in and around schools:

The nature of relationships among the adults within a school has a greater influence on the character and quality of that school and on student accomplishment than anything else."

Roland S. Bath in Educational Leadership (March 2006)



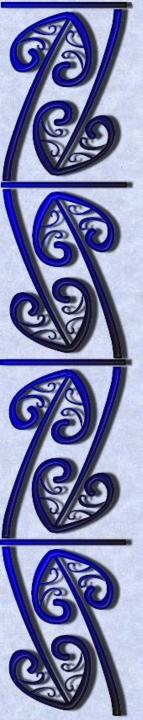




However, not all relationships are equal!

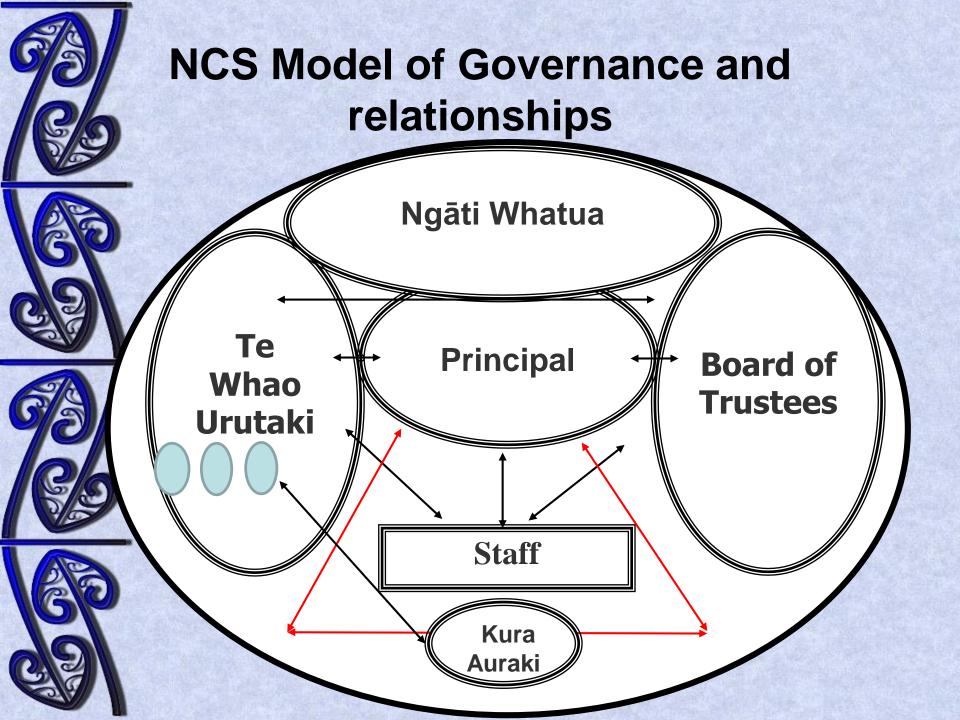
Historically Māori and school relationships have been premised on policies of assimilation, integration and biculturalism all ingraining and perpetuating deficit theories of Māori as culturally deprived.

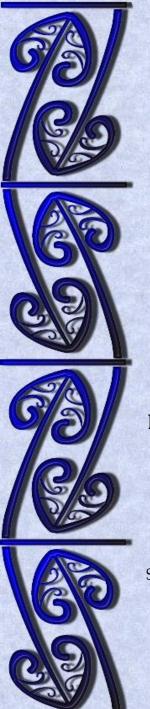
(Bishop & Glynn, 1999; Graham 2002; Hook 2006, 2007; Penetito, 2002, 2005, 2010, Smith 2003)



Ka Hikitia – The Māori Education Strategy // 2008 – 2012

Is a move away from deficit theorising to focusing on: the potential of all Māori to succeed; the culturally distinct role Māori play in NZ as an indigenous people; and the capacity, aspiration and initiative of Māori to be self-determining.





Newton Central School Te Kura-ā-rito o Newton

Bicultural Histories Ngā Hītori o Aotearoa

Learners will be able to participate comfortably and confidently in both Mäori and Päkehä worlds.

They will know NZ history and know their identity as a result of this.

They will contribute to a bicultural Aotearoa NZ of the future.

Students will understand & value that there is more than one world view in all things.

Students will have knowledge of and be able to practice appropriate basic Mäori language and tikanga.

Students will experience three noho-marae in 6 years.

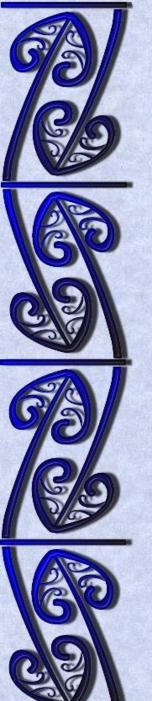
Students will have enough background knowledge of NZ history to be able to participate critically in informed ways in bicultural issues of their nation.

Students will be able to articulate and be confident in their own identities in relation to this land and other peoples. Students will understand and practice their knowledge that relationships with all things are critically important.

	73/	
	89	
1	BA	

Bicultural Histories – Topic Overview – Years 1-8					
Year 1-8 Bicultural Histories of Aotearoa Topic Overview	For Social Science and Integrated other Curriculum at Newton Central Primary	One term per year is allocated to this kaupapa. Teachers/teams can choose which term during the year to implement.	Teachers brainstorm an integrated unit around their class level topic and select what content to cover.		
Year One	Year Two	Year Three	Year Four		
Te Ao Mäori o Neherä	19 th C Great Britain	Two Worlds Meet	Te Tiriti o Waitangi		
To establish Mäori foundations as far back as Te Orokohanga / The Mäori Creation, Gondwanaland, Mäui, Kupe and migration through to established,purposeful and functioning iwi settlements in Aotearoa.	Optional look at the different groups of people and histories in the United Kingdom. Tasman and Cook as explorers that visited Aotearoa. Studies on 19 th C Britain to understand reasons why Europeans migrated to Aotearoa.	Having established two separate worlds in the previous two units now the two worlds meet. First contacts and impacts of Mäori and Päkehä meetings lead into the two peoples needing a set of guidelines for their new relationship.	Looks at what are agreements, their functions and the pros and cons of these? The creation of Tiriti o Waitangi and the signing The actual agreements made ir all the articles by the two people the two versions and their different meanings.		
Year Five	Year Six	Year Seven/ Eight			
Transgressions Covers Päkehä legislations that transgress the agreements made in Te Tiriti o Waitangi and their impacts on Mäori and Päkehä. Study on early Päkehä pioneers and exploring modern Päkehä culture.	Mäori Response Exposure to the massive range of Mäori responses to the Treaty transgressions from Hone Heke to the Foreshore March.	Case studies/ Action/inquiry learning/research topics This is only relevant if the school has an intermediate level. If so they should follow the previous six years if they have not covered that. If they have then using an inquiry model students can explore and do a case study on any chosen facet of our bicultural histories.			





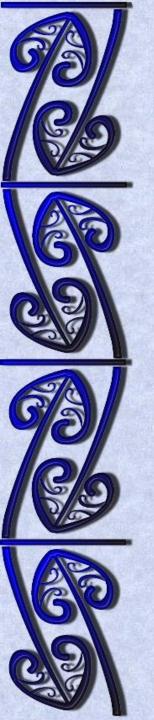
How do we know it works!

We deliberately seek to find out by:

Data gathering and analysis about student achievement and well-being through:

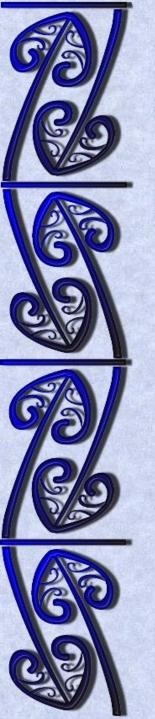
- A range of assessments tools and strategies to measure added value, progress and overall achievement both individually and by group
- Student, parent, whānau and staff voice including:
 - Kanohi-ki-te-kanohi / face to face conversations and dialogue with all stakeholders
 - Surveys and questionaires
 - Day-to-day consultation hui both formal and informal established collectives of voice and agency
 - Identifying problems as shared opportunities to find solutions and then doing something about it! Walk the talk! Integrity, credibility and acountability!





What are the difficulties?

- Authentic relationships, engagement, power sharing, partnership and consensus takes a lot of time and commitment!
- Educating an entire community building capability
- Getting the right staff, educating and developing them and getting their commitment!
- You can do what you do becasue its a Māori school! – A Māori principal in a mainstream school
- Its too Māori here!
- The support systems for Māori medium are not there – you have to create and resource your own!
- Increased and expected accountability
- Succession planning growing your own

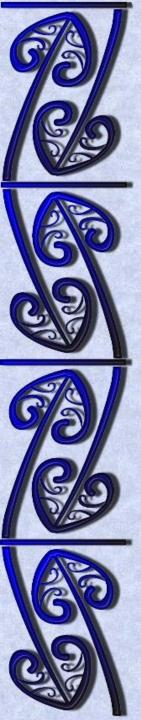


"Increasing knowledge and understanding increases the potential for improved support for whānau, and for change within the education system itself, both in Māori and English mediums."

(Bright, Barnes & Hutchings, 2013, p. 12)

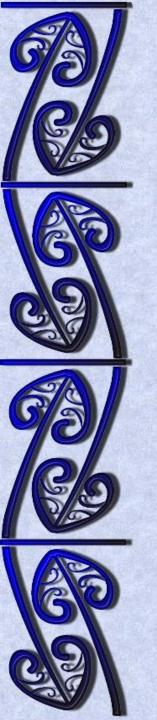
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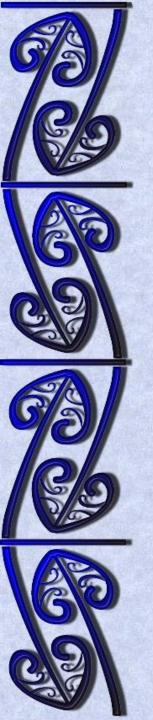


Productive Partnerships

Start by understanding that Māori children are connected to whānau and should not be viewed or treated as separate, isolated or disconnected. Parents and whānau must be involved in conversations about their children and their learning.

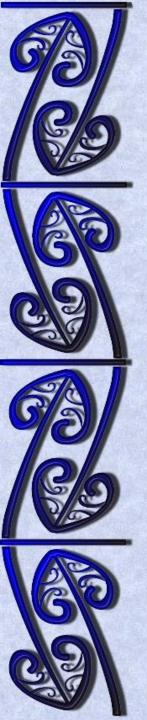


"What is remarkable about such partnerships is that when they work, the magnitute of the positive impacts on children can be so substantial, compared to traditionally institutionally-based educational interventions." (Biddulph et al., 2003, p. 143)



"We have clear evidence that effective teaching and the role of families are the two most powerful influences over student achievement, and we ignore these at the perils of students."

Howard Fancy (2009), Secretary for Education 1996 – 2006



Whānau Engagement

Bringing the powerful influences of the principal to the task of Whānau engagement as a means to bridging the divide and raising achievement for Māori student

This requires courage!





SELF CONSCIOUSNESS

Critical analysis & awareness of self

SELF KNOWLEDGE

Honesty & Openness (Truth)

As a bicultural nation <u>in-depth</u> nowledge & understanding of <u>our</u> reaty of Waitangi & <u>our</u> shared response & responsibility to this.

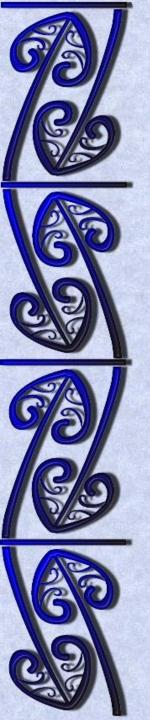
POLITICAL CONSCIOUSNESS

Critical analysis of politics & social structures

KNOWLEDGE OF OTHERS

the impact of systematic & structural (power) on others

If you enter a relationship with openness, honesty (truth) & knowledge of social justice equity & power you will have more success



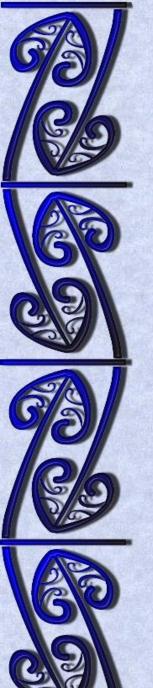
It's about stepping out of your comfort zone!

It's about relationships!

It's about perceptions

It's about power!

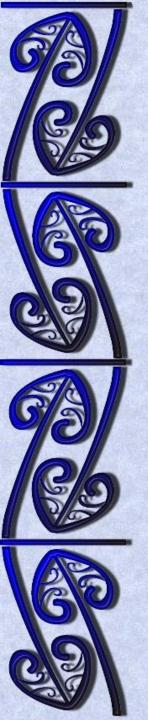
It's about relational trust!



However, trust is difficult to develop in diverse communities because people find it easier to trust people who seem similar to themselves.

Relational trust is a particularly complex task when a community is diverse, because the similarities that provide an initial basis for trust are not there

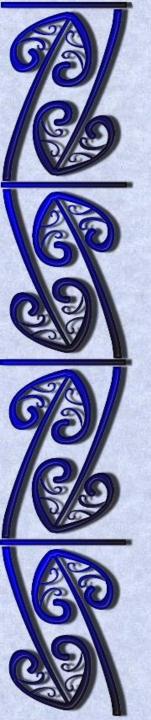
(Robinson et al., 2009).



Given that the majority of principals and teachers in our schools are from the majority culture, this is a definite challenge. However, it is one that needs to be responded too!

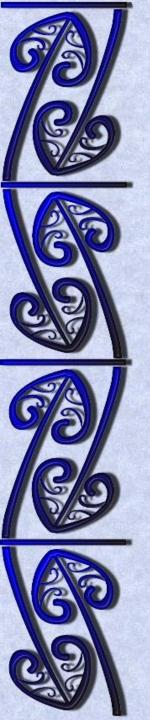
Four determinants of relational trust: respect and personal regard for others; competence in role and personal integrity.

(Bryk and Schneider 2002).



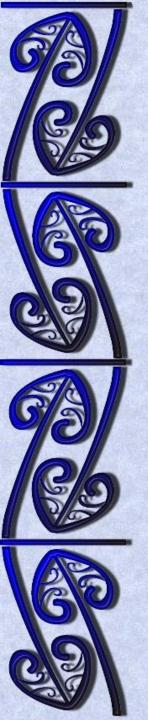
Changes in relational trust between the adults in a school can influence gains in student outcomes via shifts in culture and organisation

(Bryk & Schneider 2002, Bishop et al., 2004, 2007, 2009, 2010; Macfarlane et al., 2007).



Steps...iti nei, iti nei (small steps, small steps)

- Know your Māori communitiy
- Understand the concept of whānau,
 whanaungatanga whānau to birth, ngā the tanga the collective
- Understand deficit theory
- Acknowledge the mistakes of the past
- Provide a rich curriculum
- Take the hand that is offered and be guided in the dark! – Grasp the hand, find the heart, guide the head and you will never walk alone!

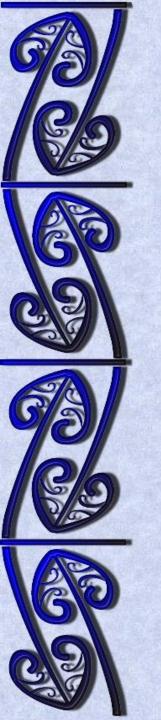


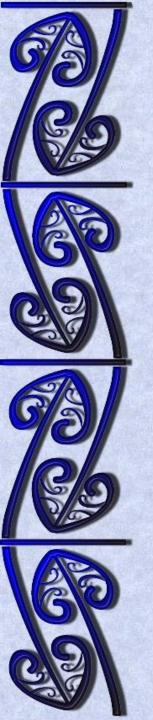
Be courageous.... Join a MAC!

Kia kaha, kia manawanui, kia u!

Arohanui

Hoana





WHAT IS THE PURPOSE OF EDUCATION FOR MĀORI?

Some whakaaro! (Thoughts)

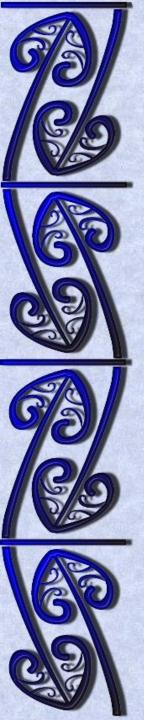


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Ko wai ahau? Who am I?

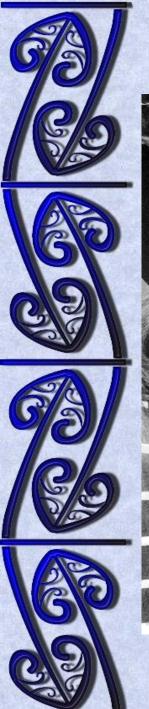
A working class Māori / Scottish / Polish / Jewish / Scouser (Liverpool) kid born in Wellington and raised at the back of the pa in Elsdon Porirua – a ratbag!

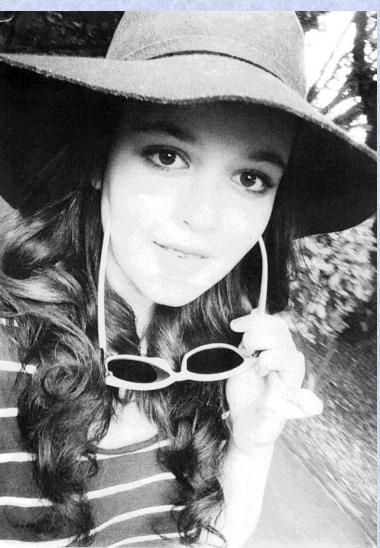
Left school at 15 having learnt I was dumb: In the words of the teacher:

"You will end up cleaning the streets like your father"

In spite of the 'deficit' beliefs and expectations of those in positions of power and influence (teachers and principals) I am achieving my potential – albeit later than those 'expected' to succeed

I am a critically conscious and political individual advocating for equity and social justice in any way that I can...I am deeply motivated by distinct schools of thought in relation to education culture and practice:

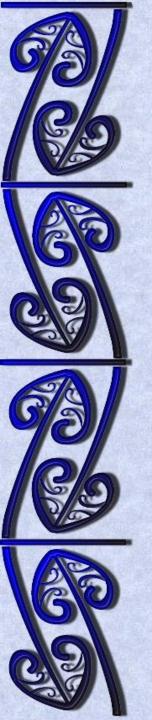




This is my daughter – Te Hira Moewaka Kake. A descendant of Whiti - a rangatira of the Te Kapotai hapū affiliating to Ngapuhi nui tonu in the far north of Aotearoa NZ.

She is descended from chiefs!

All of her schooling has been in and through te reo Māori embedded in whanaungatanga, mana, wairua and tikanga.

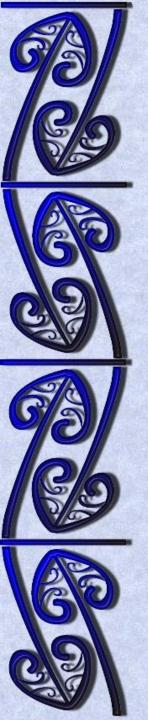


She is very proudly Māori - bilingual and bicultural!

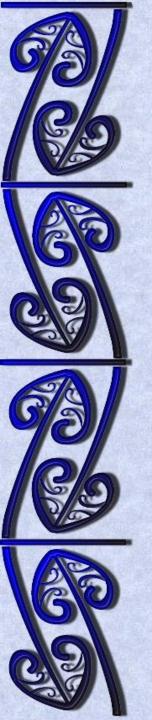








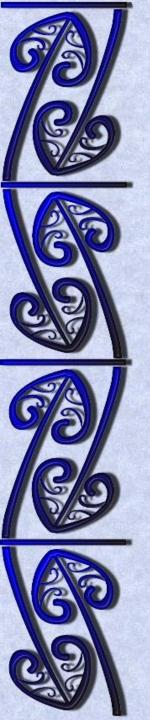
Yet outside of her education in Māori centred pathways only one of her cultures is validated in her learning. In relation to experiences in mainstream she asks me:



Guess what my teacher said today? Aren't you glad Māori language week is over cause don't you get bored speaking te reo all the time?

Hoana, what do I do if I think my teacher is racist?

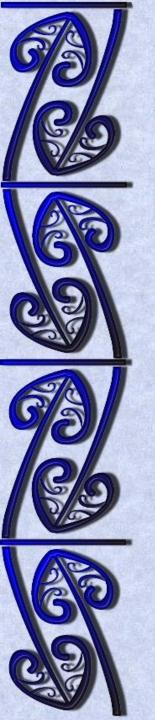
Why can't they contextualise my learning in my world?



In 1891 James Pope - Inspector of Māori schools asked a parliamentary committee in consideration of the Education Act:

"How can it be expected that these two cases, so dissimilar in every respect, could be dealt with under an Act and with an organisation designed to meet the needs of only one of them"

(James Pope, 1891 – Inspector of Māori Schools: as cited in Caccioppoli & Cullen, 2006, p. 61).

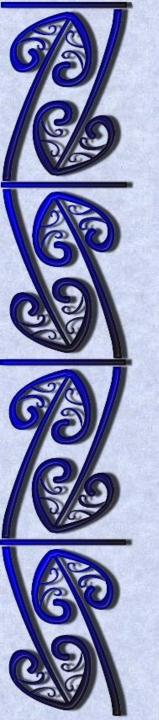


Without an inclusive, respectful and caring school culture that values partnership with parents and whānau it doesn't matter what curriculum you have it still won't work.

Culture counts!

'No pedagogy which is truly liberating can remain distant from the oppressed by treating them as unfortunates and by presenting for their emulation models from among the oppressors. The oppressed must be their own example in the struggle for their redemption.'

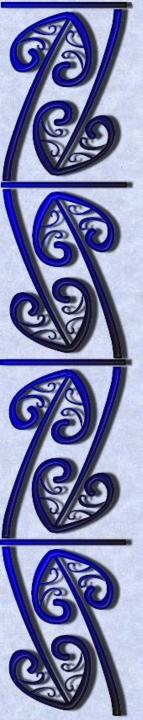
(Freire, 1970, p. 54).



So, what is the purpose of education for Māori? There is no one definitive answer to this!

I do not presume an ability to equip you with the answer that you may seek!

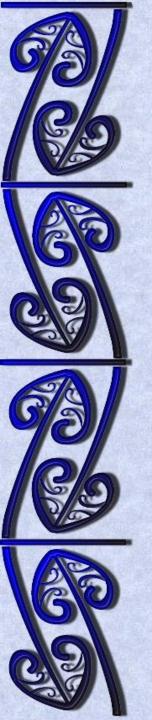
What I can do in the first instance is share with you what it is not!



A wise man once said:

"If the purpose and the outcome of education for Māori is the same as it is for Pākehā then that is not equality that is assimilation"

Pem Bird – Te Akatea Hui-a-tau Waitangi

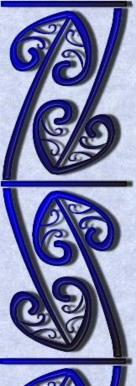


I asked others about this...These are some of the responses:

It's about liberation!

It's about language culture and identity!

It's about acknowleding that the Māori child has mana and that through teaching and learning that mana is enhanced!



We come into the world as Ngāti with whakapapa, a cultural inheritance stretching back a thousand years...

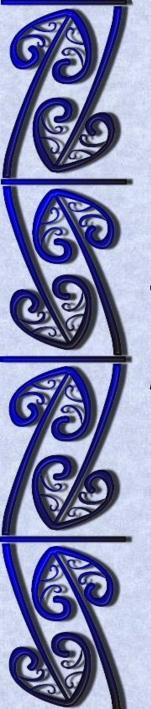
We have a right to be educated as who we are...A Ngāti Manawa for instance, in the same way mainstream is fit for purpose for Pākehā kids!



Our unique identity, language and culture is fundamental to our well-being, our self-worth, our dignity, our success and achievement in fact!



At the heart of our struggle is the survival of our reo taketake (ancient)...Take that away and we are no more!



"If there is an emerging educational vision among Māori, it is the desire for an education that enhances what it means to be Māori: so simple and yet so profound"

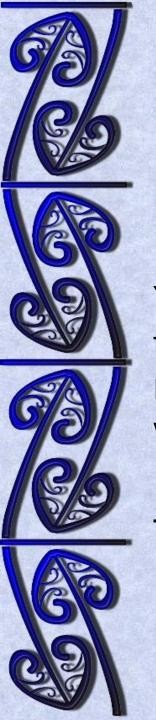
(Penetito, 2002, p. 18)



The purpose of education is a matter of life and death – nothing less!

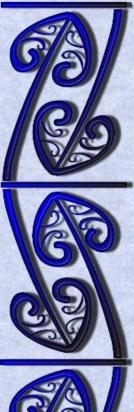
It is the process of making informed decisions to improve the condition of ourselves and our community – through critical analysis and action

It is not confined to the walls of a classroom...It is a political exercise that must equip young people to analyse systems of power and use their expertise to address issues that threaten their existence.



You can't play the game if you don't know how the rules work – when you understand the rules, then you can change the game so it works to your benefit – and win!

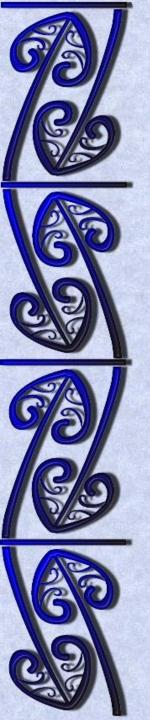
This is echoed again in the following slide:



...At its core the purposes of education need to be: to give our tamāriki Māori the skills to play the game of life in the 21st century. They need to know who they are as Māori first.....once this is achieved they can do anything in this world.

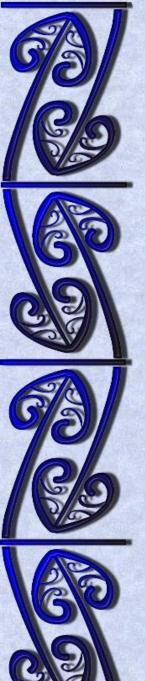


Knowing who they are as Māori (our language and culture) will lead them to success. Schools have a responsibility to consciously value and support our Māori learners and in this way THEY will be consciously aware of the game they need to be able to play to survive and be successful in Te Ao Māori me Te Ao Pākehā.



The traditional mātauranga Māori perspective concerning the purpose of education can be summarised as follows:

The purpose of education is to facilitate the flow and experience of mana in the individual and in his/her community. The 'fullness' of life was considered to be a function of the degree and quality of mana at play in a person's life. The outward expression of mana in the life of the individual is evidenced not only in their skills, attributes and talents - expertise and skill is widely celebrated - but finally in their 'spiritual authority', their intuitive and wisdom filled knowledge and insight of knowing what, when, how and why to do something.

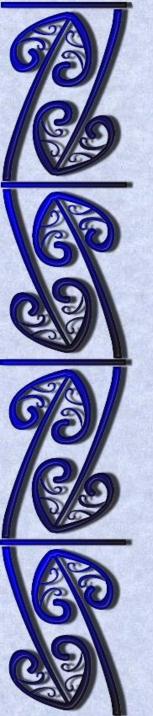


Words of wisdom echo across generations:

E tipu e rea mō ngā rā o tō ao
Ko tō ringa ki ngā rākau a te Pākehā
Hei ora mō te tinana
Ko tō ngākau ki ngā tāonga a ō tïpuna Māori
Hei tikitiki mō tō māhuna
Ko tō wairua ki tō atua, Nānā nei ngā mea katoa

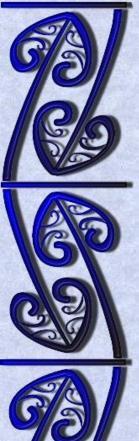
Grow and branch forth for the days destined to you Your hands to the tools of the Pākehā for the welfare of your body Your heart to the treasures of your ancestors as adornments for your brow

Your spirit to god, who made all things

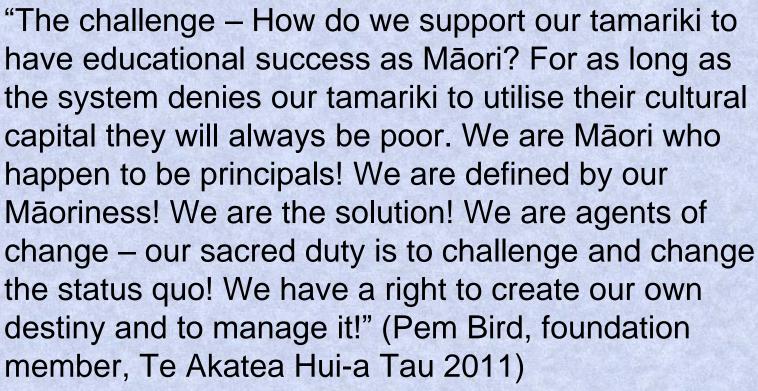


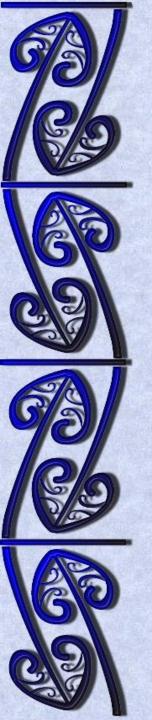
Manaakitanga

The purpose of education for Māori in my opinion is to acknowledge, validate reinforce and enhance the mana of the Māori child so that they are able to bring all that they are as Māori to the task of learning in a context that enables them to maximise their cultural capital through exploration of their lived experiences, language, culture and identity and in so doing their mana is enhanced (mana aki tanga). To enable them to stand strongly and contribute to both their worlds, and the global world as Māori.



My challenge to me.....

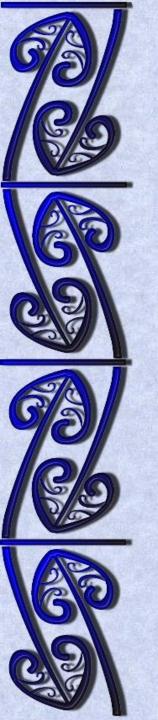




What is the purpose of education for Māori?

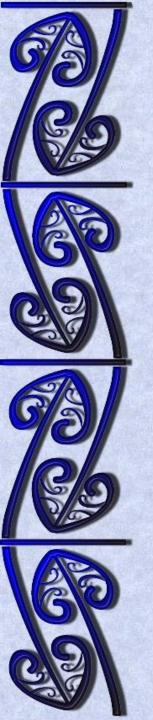
My challenge to you – ask yourself:

- 1. What do I believe is the purpose of education for Māori?
- 2. How will I go about learning and discovering this?
- 3. How will I transform my school's pedagogy, practice and culture to enable Māori to realise their potential as Māori and celebrate their success?



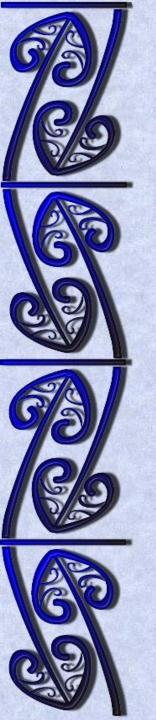
The role of the education system and the educators within it:

To maximise the cultural capital of the Māori learner as foundational to enhancing their mana, success and achievement culturally as well as academically.



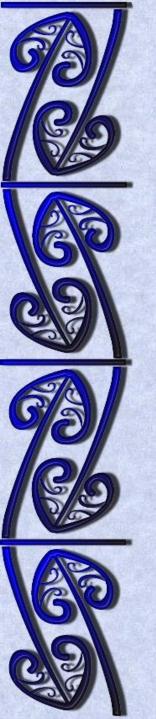
Until the schools of New Zealand are able to... offer accomplishments that have real meaning for the child in his [sic] search for a valid identity, then the legitimation of educational change for the Māori people will subsist on the quicksands of expediency

(Watson, 1967 as cited in Hirsch, 1990, p. 20).



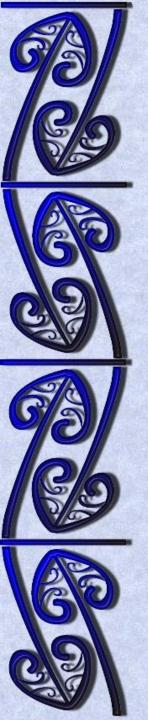
As Treaty citizens of Aotearoa NZ we are each reponsible and accountable for the active expression of the articles of the Treaty.

At the very minimum level this accountability for educational practitioners is clearly articulated in our Code of Professional Responsibility and our Standards.....IT IS NOT A CHOICE!



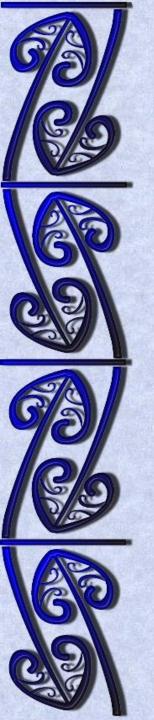
The code of professional responsibility

- Demonstrating a commitment to tangata whenuatanga and Te Tiriti o Waitangi partnership in the learning environment
- Affirming Māori learners as tangata whenua and supporting their educational aspirations
- Being fair and effectively managing my assumptions and personal beliefs
- Respecting the diversity of the heritage, language, identity and culture of families and whānau
- · Demonstrating a commitment to a Tiriti o

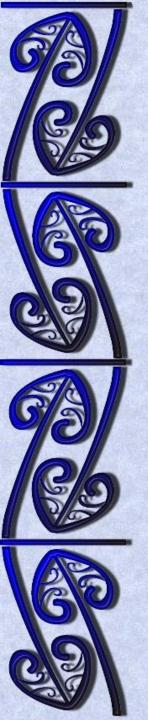


Our standards

- Understand and recognise the unique status of tangata whenua...
- Understand and acknowledge the histories, heritages, languages and cultures of partners to Te Tiriti.....
- Practise and develop the use of te reo and tikanga Māori
- Critically examine how my own assumptions and beliefs, including cultural beliefs, impact on



- Develop a culture that is focused on learning, and is characterised by respect, inclusion, empathy, collaboration and safety (including cultural safety) create an environment where learners' can be confident in their identities, languages, cultures and abilities.
- Design learning based on curriculum and pedagogical knowledge, assessment information and an understanding of each learner's strengths, interests, needs, identity, language and culture – design and plan culturally responsive, evidencebased approaches that reflect the local community and Te Tiriti o Waitangi

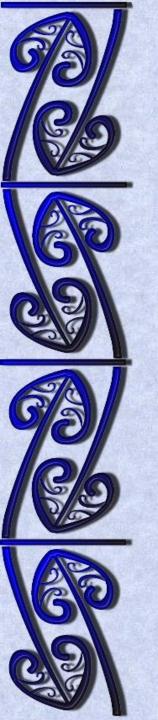


Bicultural Aotearoa NZ

Bicultural Aotearoa NZ is a myth!

Biculturalism in Aotearoa NZ means everybody but the dominant group having to see the world through two lenses and having to participate in two worlds with only one of them having status and recognition.

It does not place any responsibility on the dominant group to know, to understand or to participate outside of their comfort zone.

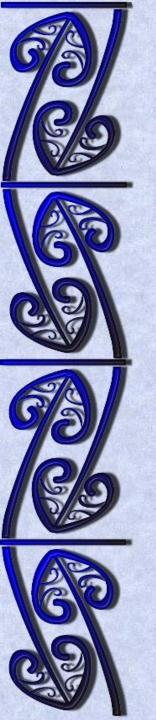


In other words the dominant culture is normal!

This is particularly so in the New Zealand education system and culture where the 'norm' excludes the language, culture, values and identities of an increasingly diverse minority.

Cultural capital of indigenous and diverse ethnicities in Aotearoa is not perceived as a strength, a starting place or a springboard to educational success and achievement!

Realising potential will not happen without knowing or understanding what that potential looks and feels like!

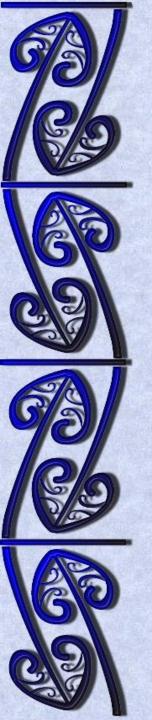


"The culture of the child cannot enter the classroom if it has not entered the consciousness of the teacher"

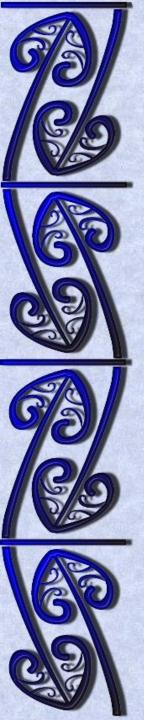
(McKenzie & Singleton, 2009, p.5)

It certainly won't enter the school gate if it is not in the consciousness of the principal...

So...it requires deliberate and planned action...not just left to chance...



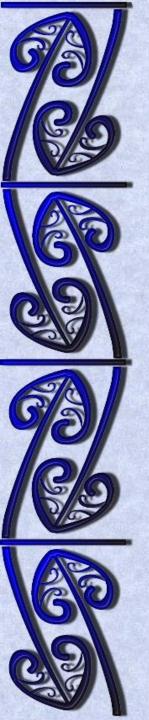
How knowledgeable and effective are the leaders (principals) [YOU] in our schools when it comes to providing the culture, climate, conditions and context of learning and cultural success for Māori learners?



What do we want?

MĀORI STUDENTS ENGAGING IN RELEVANT, AUTHENTIC & CULTURALLY AFFIRMING CONTEXTS, ENJOYING AND ACHIEVING EDUCATIONAL SUCCESS AS MĀORI

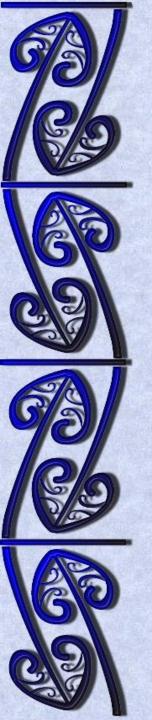
CULTURE COUNTS!



How would you go attested against these criteria right now?

I think most of you would struggle!

So what can you do?



TE ARAHOU

THE MĀORI ACHIEVEMENT COLLABORATIVES (MACS)

A Te Akatea, NZPF & Ministry of Education Initiative

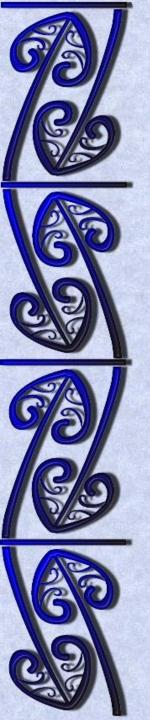


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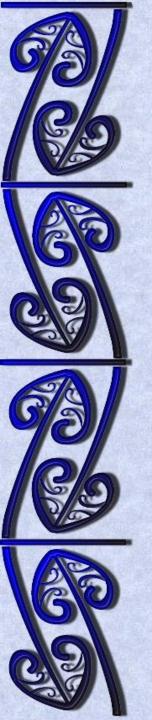
E hoanap19@gmail.com



It is premised on a belief that:

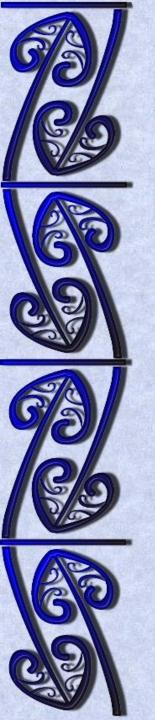
Māori language, culture and identity is foundational to the learning and success of the Māori child.

In other words success and achievement should not be at the expense of language, culture and identity – the historic context of our education system!



"Oppression is systemic in society and is unwittingly and unconsciously (re) produced by many people who have no racist intentions whatsoever..."

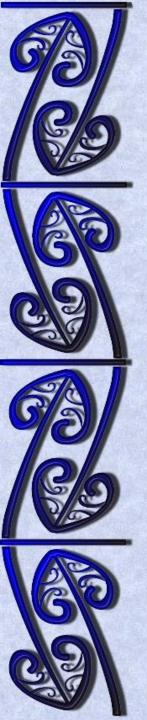
(Paradies, 2006, p.147)



At the heart of MACS is a commitment to Whanaungatanga – strong relationships and connections

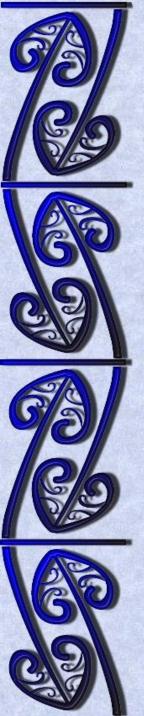
Truth, honesty, courage, trust and commitment are essential

The mana and dignity of each and all is enhanced and protected



MACS is based on the work of Paolo Friere who asks us as educators to dare to think differently, to dare to act differently, to dare to dream differently:

"We must dare to learn how to dare in order to say no to the bureaucratization of the mind to which we are exposed everyday. We must dare so that we can continue to do so even when it is so much more materially advantageous to stop daring." (1998a, p. 3)

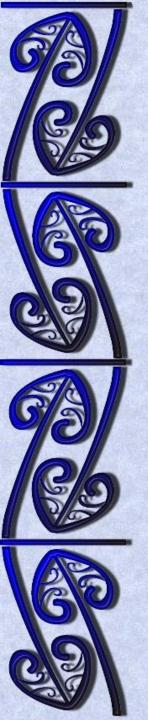


Unashamedly Māori focused and Māori driven

Inherent belief that schools won't change unless the principal does! (Lander, 2014)

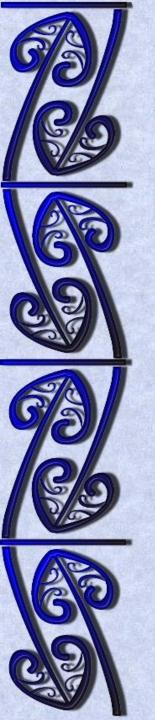
Leaders working with leaders to make great leaders!

157 schools and their principals, 44,832 students of whom 13,012 (29%) are Māori



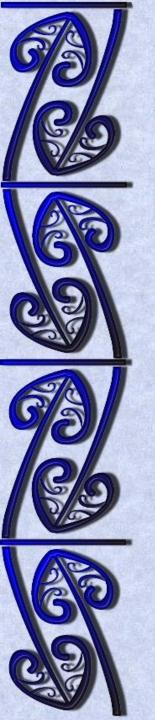
Working and walking with individual and collective principals across collaboratives and across cultures to "change hearts and minds"

How knowledgeable and effective are the leaders (principals) in our schools when it comes to providing the culture, climate, conditions and context of learning success for Māori learners?



"Increasing knowledge and understanding increases the potential for improved support for whānau, and for change within the education system itself, both in Māori and English mediums"

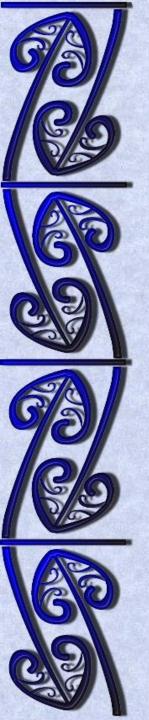
(Bright, Barnes & Hutchings, 2013, p. 12)



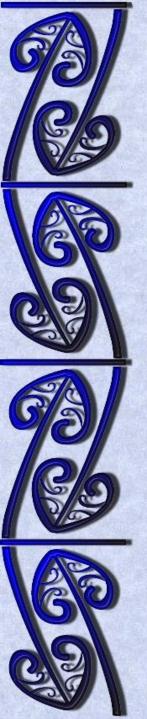
MACs aims to increase the knowledge and therefore the effectiveness of leadership in schools in a belief that schools won't change unless the principal does.

MACs is about changing the hearts and minds of principals through a process of critical reflection, analysis and consciencisation.

(Friere, Smith)



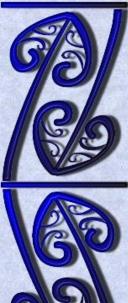
Principals, and through them, their teachers and leaders, are equipped with the knowledge, skills and expertise to lead schools confidently and competently to better respond to the needs of Māori students ensuring provision of relevant, contextually authentic and culturally affirming teaching and learning programmes that improve educational and cultural success.



"The process of change starts with an understanding that there is a need to change and that sometimes we need help with that...

Changing hearts and minds starts with self. Knowing self enables an understanding of those different to me...

Therein lies the start of a relationship...



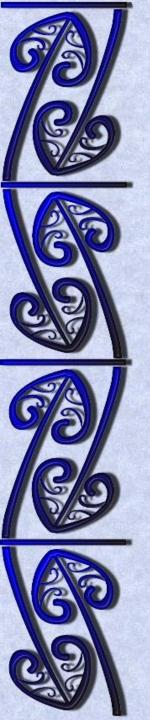
He aha te mea nui o te ao? He Tangata! He Tangata! He Tangata!







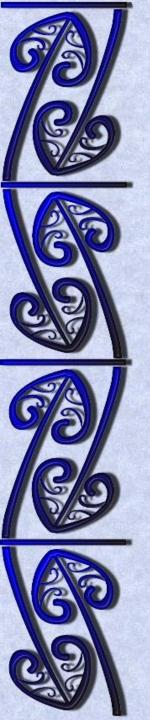




However, not all relationships are equal!

Historically Māori and school relationships have been premised on policies of assimilation, integration and biculturalism all ingraining and perpetuating deficit theories of Māori as culturally deprived.

(Bishop & Glynn, 1999; Graham 2002; Hook 2006, 2007; Penetito, 2002, 2005, 2010, Smith 2003)

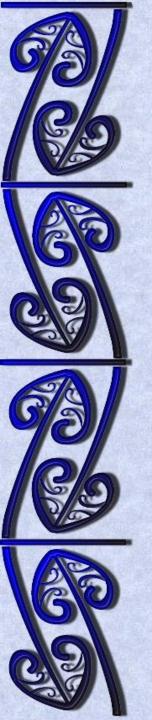


Identity, language, culture, expectations, beliefs

".. the lack of Maori engagement and the less than successful involvement of Maori may in part be due to the failure of structures to come to terms with their own paradigms, culture and power..."

(Moewaka Barnes, H. 2006. Transforming Science: How our structures limit innovation. NZ Journal of Social Policy, 29)

"...how difficult it is to achieve anything like equality for Māori values and Māori children in an education system whose values are essentially Pākehā and whose leaders and most principals and teachers are Pākehā"

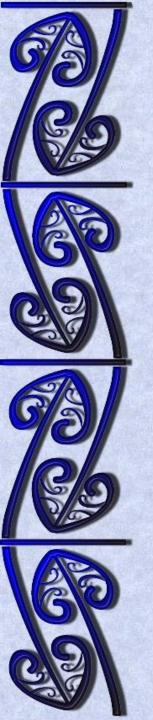


A culture of care

Whakawhanaungatanga (the process of building relationships) is identified by Macfarlane (1997, 2004,2007) as a culturally responsive approach to improving outcomes in schools. This, along with four further concepts are the basis of his 'educultural wheel':

- · Rangatiratanga (self determination);
- · Manaakitanga (ethos of care);
- Kotahitanga (unity and bonding)
- Pumanawatanga (a beating heart)

He argues that when supported by a school culture of support, caring and understanding based on

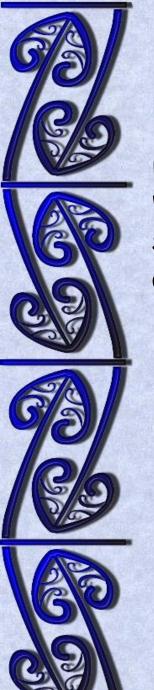


Changes in relational trust between the adults in a school can influence gains in student outcomes via shifts in culture and organisation

(Bryk & Schneider 2002, Bishop et al., 2004, 2007, 2009, 2010; Macfarlane et al., 2007).

Four determinants of relational trust: respect and personal regard for others; competence in role and personal integrity.

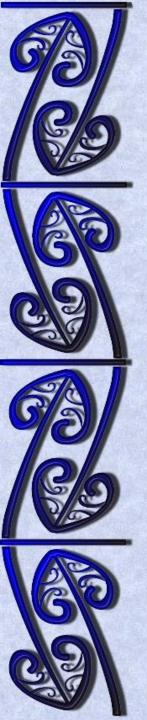
(Bryk and Schneider 2002).



Relational trust is a particularly complex task when a community is diverse, because the similarities that provide an initial basis for trust are not there

(Robinson et al., 2009).

Given that the majority of principals and teachers in our schools are from the majority culture, this is a definite challenge. However, it is one that needs to be responded too!



MACS IN PRACTICE

It's about stepping out of your comfort zone!

It's about relationships!

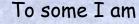
It's about power!

It's about relational trust!

It's about perceptions...For instance...



I am Te Pītau Mātauranga (National Coordinator) of Te Ara Hou - The Māori Achievement Collaboratives.







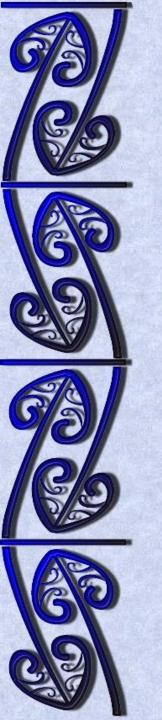




Artwork - 'Taniwha' CHCH South Intermediate



According to Mihimere (2015) I am a fairy who flies around giving awards for courage!





But I am also seen as this \rightarrow

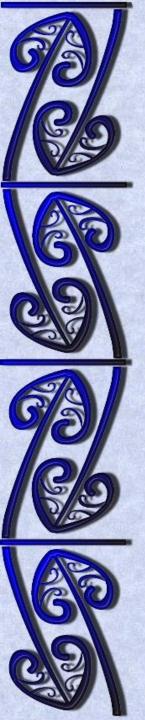
It's all about perception and the lens that you look through.

Macs challenges perception, stereotypes, belief systems, myths and assumptions!









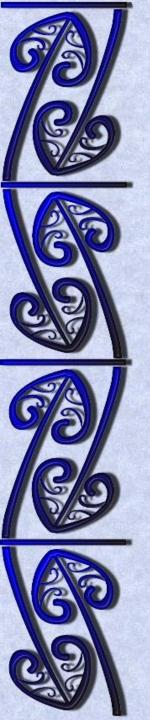
How are Māori perceived in [by] society?

What is Māori Culture?

What do you value about Māori?

What is Pākehā Culture?

Discuss and write down the characteristics of Māui.....genetics?????



Be courageous! Feel the fear and do it anyway!

No reira koutou ma! Kua oti te kōrero i tēnei wa!

Tēnā Koutou, Tēnā Koutou, Tēnā Tātou Katoa









Readings that may help

Te Aho Mātua – The philosophy and kaupapa of Kura Kaupapa Māori

https://nzccs.wikispaces.com/file/view/Supplement_TeAho32Feb08.pdf

The purpose of education – Te Ahukaramū Charles Royal (2007)

file:///C:/Users/Hoana/Downloads/The%20Purpose%20of%20Education%20(5).pdf

Te Piko o Te Māhuri – The key attributes of successful Kura Kaupapa Māori.

https://www.educationcounts.govt.nz/publications/maori/105966/80403/1.-the-nature-of-success

Creating culturally-safe schools for Māori students – MacFarlane, Glynn, Cavanagh & Berryman

http://www.educationalleaders.govt.nz/Leading-change/Manaakitanga-Leading-with-moral-purpose/Creating-culturally-safe-schools-for-Maori-students