



PPTA TE WEHENGARUA ANNUAL CONFERENCE 2017

WHĀNAU, HAPŪ, IWI, MĀORI COMMUNITIES AND SCHOOLS WORKING TOGETHER – MĀ TE MAHI TAHI, KA ORA AI TE TAITAMAITI

WORKING TOGETHER TO SUPPORT MĀORI STUDENT SUCCESS



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The purpose of this paper is to help schools and Māori communities to work together, to build collaborative, culturally responsive relations and mana enhancing partnerships and to put changes into action to support Māori students' educational success.

RECOMMENDATIONS

1. That the report be received.
2. That PPTA include elements of the Treaty of Waitangi principles of partnership, participation and protection in the Mahi Tika programmes.
3. That PPTA encourage branches to provide opportunities for members to promote and share culturally responsive and relational pedagogy practice.
4. That PPTA organise a one-day symposium, Mā te mahi tahi, ka ora ai te taitamaiti/ Working together to support Māori student success, the day before the 2018 NZ PPTA National Māori Teachers' Conference in Rotorua, to highlight the successful relationships between whānau, hapū, iwi, Māori communities and schools working together to support Māori students.
5. That PPTA call on the government to establish, fund and support specific tagged roles within schools or Communities of Learning (CoL)/Kāhui Ako to facilitate engagement between schools and whānau, hapū and iwi.

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1. WHAKATAUKĪ: KEI PARIPARINGIA E TE TAI, KA MŌNENEHU TE KURA

Though the waves are steep, merely misted are the red feathers.

This is an old Māori proverb. Sea-going canoes had plumes of feathers on their prow, to indicate wind changes for the helmsman. If the waka was navigated properly, the prow stayed up above the waves, so that the plumes were not drenched with seawater, and the boat flooded.

Though a goal may seem insurmountable; if everyone works together, we will succeed.

2. INTRODUCTION AND PURPOSE

- 2.1 Over 85 percent of Māori students are taught by mainly non-Māori teachers in mainstream secondary schools (Ministry of Education, 2014, 2015; “Teaching Staff,” 2017) and although the current statistics for achievement show some improvement, the education system is still failing too many Māori students (Berryman, Kerr, Macfarlane, Penetito & Smith, 2012). Statistical data shows an increase of 25% in Māori students attending schools throughout Aotearoa New Zealand over the next decade. Furthermore, research evidence linking achievement in school with improved income levels, living standards and positive psychosocial outcomes indicate that all New Zealanders stand to benefit when “Māori thrive academically, socially and culturally” (Berryman et al., p. 7).
- 2.2 Following discussions on the passage of Māori students within secondary education, Te Huarahi Māori Motuhake decided to write a paper on whānau, hapū, iwi, Māori communities and schools working together to support Māori students to fulfil their learning potential and achieve educational success as Māori. The intent is that schools will be encouraged and have the confidence and knowledge to reach out to their respective Māori communities in order to meet the learning aspirations of their Māori students.
- 2.3 While we acknowledge that a huge amount of research has been carried out, the focus in this paper is on finding ways for the results of the research to be put into practice. Teacher reflection and inquiry into daily teaching practice can help build greater knowledge and develop more effective teaching strategies that will support students to achieve their learning outcomes:

“We all have basic beliefs and assumptions that guide our thinking and behaviour but of which we may be unaware. We need other people to provide us with different perspectives and to share their ideas, knowledge, and experiences” (Teaching as inquiry, 2017, p. 1).

- 2.4 An important tikanga or practice, and one that is underpinned by the values and principles of aroha and mutual respect, is the acceptance of a two way partnership that relies on the balance of both giving and receiving in building and maintaining relationships.

3. IMPLICATIONS FOR GENUINE PARTNERSHIP

- 3.1 Research findings (Biddulph, Biddulph & Biddulph, 2003; Robinson, Hohepa & Lloyd, 2009) support the proposition that whānau, hapū, iwi and communities have a positive role in influencing better learning outcomes for Māori students and in doing so supporting schools to work more effectively. This process is reciprocal as when schools provide them with guidance and support parents are better able to understand how they can be involved in

helping their children educationally. The critical matter is for schools to empower and not undermine people; therefore processes will need to respect the dignity and cultural values of parents. Teachers can assist relationships by initiating opportunities for informal contacts for Māori parents to talk about their children's educational progress. There is a body of knowledge in Māori communities that may be untapped and that needs to be utilised.

- 3.2 At the broader level, as the mana whenua, iwi have the authority within their tribal boundaries to determine the kawa (protocols of engagement) and tikanga (general guidelines in everyday life and interactions with Māori). They also protect the tribal knowledge, history and legends that emanate from the lands they have possessed over time and across generations. Their level of responsibility extends to the protection of ngā taonga tuku iho (our most treasured gifts) and significantly in the survival and flourishing of te reo Māori. Essentially, iwi will expect to have a significant role and contribution to play in determining, contributing and influencing the educational decisions to support Māori students learning and achieving in schools.
- 3.3 School leaders who seek to work in genuine partnership with Māori communities to raise the learning and achievement outcomes of Māori students will need to consider the implications for current practice and new approaches for engaging with Māori communities, particularly in view of the notion of inferred power-sharing, and when "historically in education, partnerships between Māori communities and schools have been largely determined by the school" (Bishop & Glynn, 1999; Berryman et al., 2015).

4. BACKGROUND

- 4.1 Research indicates that New Zealand secondary schools need further support to assist Māori students to achieve educational success as Māori, in particular, intervention efforts to build schools' cultural capabilities (Berryman, Ford & Egan, 2015; Hynds, Meyer, Penetito, Averill, Hindle, Taiwhati, Hodis & Faircloth, 2014).
- 4.2 Strategic educational leadership initiatives are essential in supporting principals, leaders and teachers in mainstream secondary schools to engage more successfully with Māori students, whānau, hapū and iwi (Ministry of Education, 2010). Such initiatives are thus necessarily underpinned by the principles of the Treaty of Waitangi and recognise the value of Māori language and culture and identity in meeting the needs of Māori in education.
- 4.3 Through the development of more culturally responsive relations schools and Māori communities are in a better position to work collaboratively and towards purposeful action. An important component of schools building closer relationships is in the collaborative connections and partnerships that are developed with whānau, hapū and iwi and local Māori organisations.

5. SUPPORTING STRATEGIC EDUCATIONAL LEADERSHIP TEAMS

5.1 Culturally responsive approaches to educational leadership that develop collaborative connections and partnerships with whānau, hapū and iwi are inclusive of:

- Mutually respectful relationships
- Holistic practices that place the wellbeing of the student and their whānau at the centre of learning and teaching
- Engagement that is constructive and potential focused
- Learning environments that reflect Māori cultural values and practices to strengthen cultural self-esteem and Māori identity.

5.2 Moreover there are some emerging common themes that help support the collaborative process (Berryman, Ford & Egan, 2015):

- Identify who you are
- Build relational trust
- Listen to communities
- Respond accordingly.

5.3 IDENTIFY WHO YOU ARE

5.3.1 Connecting on a personal level will help to establish relationships. Kanohi kitea, or the face that is seen, is about people meeting face to face. Māori place great importance on personal connections in knowing who you are and how they are connected to you. Who you are must always come before what you are or what you do.

5.4 BUILD RELATIONAL TRUST

5.4.1 Relationships that are built on trust enable Māori to gain understanding and insights into what you have to offer to the whānau, hapū and iwi. Opportunities to engage in shared discussions on matters of real interest can help to build relational trust and firm foundations based on whakawhanaungatanga or familial connections and obligations to one another. The role of the Kaumātua can also validate the relationships formed within local Māori communities and at the broader iwi levels.

5.5 LISTEN TO COMMUNITIES

5.5.1 The willingness to listen respectfully to whānau, hapū and iwi, and to listen with a view to working with the people, can go a long way towards creating good relationships. By listening to what is being said, one is effectively showing commitment and willingness to take part in the process rather than attempting to define how the communities will participate with the education sector. The act and art of working together can be liberating and empowering for all participants.

5.6 RESPOND ACCORDINGLY

- 5.6.1 The important message here is about whanaungatanga or making connections that build on relationships of trust and providing opportunities for Māori to not only engage in education but to determine how they will engage. Schools need to provide opportunities for Māori to negotiate the potential benefits of working together in partnership.

FIGURE 1. MAKING MĀORI METAPHORS MEANINGFUL¹

Use this framework to unpack what you know about these Māori metaphors, consider the critical questions and in response to these questions identify answers, implications and possible actions for engaging with whānau, hapū and iwi.			
What do you understand by these metaphors?	With these understandings in mind what are the most <i>critical</i> questions? What other questions are relevant?	Answers & Implications?	Possible Actions and Timelines
Mana whenua	How well do you know the land upon which the school is built? What do you know of its historical custodians? What are the links to your Māori students? ... to other iwi?		
Kanohi kitea	How often are you seen by local iwi at their functions? Why is this? What functions do you know about? What functions do you attend? Why? Why not?		
Whakawhanaungatanga	What opportunities are there to begin to develop formal cultural connections with these people?		
Koha	What does your school currently provide as your koha to these communities? What could/should you be providing as your koha?		
Mahi tahi	How has your school collaborated with local/other iwi? How are you currently collaborating with local hapū and iwi/other iwi?		
Kotahitanga	How do/can the goals and aspirations of the school align with those of the whānau, hapū, iwi? What will it take to get a more aligned approach? What benefits might this bring?		

6. CULTURALLY RESPONSIVE APPROACHES

6.1 Culturally responsive and relational pedagogy embraces:

- Contexts for learning where learners are able to connect new learning to their own prior knowledge and cultural experiences
- Each learner's cultural realm is accepted as valid and legitimate
- In this way, cognitive levels and learning opportunities are responsive to the interests and abilities, and needs of individual learners

¹ This resource is part of the Te Kotahitanga ebook collection. A section of this ebook can be accessed through the Ministry of Education. Education Counts website at <http://educationcounts.govt.nz/topics/bes/resources/te-kotahitanga-ebook-collection>.

- In the best possible way learning experiences are interactive, relationship-focussed, communicative and connective, and informed by relevant data
- Teaching and learning roles are interdependent, fluid and dynamic and within the dual nature of the ako process of learning and teaching, roles are interchanged where the learner will shift and become the teacher and the teacher to become the learner. Feedback and feed forward provides learners with specific information about what has been done well and what needs to be done to improve.

7. CASE STUDIES AND TREATY PARTNERSHIPS

7.1 In terms of building relationships it is worth reflecting on the three Treaty principles recognised and outlined in the Royal Commission on Social Policy (1988): partnership, participation and protection. The principle of Partnership implores Treaty partners to engage in relationships that enhance mutual respect, honesty, tolerance and acting in good faith. The principle of Participation is about securing equitable participation for Māori as tangata whenua within mainstream and Māori society. The principle of Protection aims to actively protect Māori interests including cultural practices and taonga, protocols, customs and language. Overall these principles seek to sustain positive Māori development.

7.2 The following case studies may provide some brief helpful insights to advance collaborative working partnerships that support Māori student success. While the journey might feel scary at first and for some a new experience, the potential for transformation, the emergence of wise and courageous leadership, committed and collaborative minds and the utilisation of Māori expertise in the school and the wider hapū, iwi and communities is boundless.

7.3 CASE STUDY: HAEATA COMMUNITY CAMPUS

History

7.3.1 In 2013 the government announced that Aranui High, Aranui Primary, Wainoni and Avondale schools would be closed. Aranui High School campus was to be demolished to make way for Haeata Community College, a year 1 to 13 school to be built on the same grounds.

7.3.2 Haeata Community Campus opened its doors to the community in term 1 2017, with hundreds more students from a much larger catchment than expected.

7.3.3 From its genesis the school was developed to be a school based in te ao Māori and on the principles of Te Tiriti o Waitangi, actively supporting partnership, participation and protection.

Naming

7.3.4 Haeata Community Campus was given as a name by Ngāi Tūāhuriri representative Lynne Te Aika meaning - New Dawn. There was extensive consultation resulting in over whelming support for the name, Haeata Community Campus.

7.3.5 In conjunction with Ngāi Tūāhuriri and the cultural narrative gifted to the schools in the eastside of Christchurch by Mahaanui Mātauraka the school staff worked alongside Mana Whenua Facilitator, Corban Te Aika, to name particular buildings in the school. Extensive research and wānanga took place to ensure that the mana of

the Māori cultural history was upheld and in addition that the naming was aligned to the nature of the buildings, learning and philosophy.

- 7.3.6 The naming of buildings and spaces followed the narrative of the local Māori history including the environment, tūpuna and species that traditionally lived in Aranui and its surroundings. Again, consultation took place within the senior leadership team (SLT) and establishing board of trustees to ensure that the process was inclusive.

Kōrero

- 7.3.7 Lex Davis (Te Rarawa) is kaiārahi for years 11-13. He spoke to Te Huarahi about the school's relationships with whānau, hapū and iwi.
- 7.3.8 He says, "We were nothing without the community that surrounds us. As staff and students we all come to the school with our own narrative. For me personally, there is a passion for working within te ao Māori and that is a common thread for all staff – to honour the special relationship that exists between school, students and whānau.
- 7.3.9 To me, that means many things. It means sticking to the kaupapa when it gets hard and always being aware that a new school with new ways of doing things can be an uncomfortable place for the community.
- 7.3.10 We must meet the needs of our school community and be open to change. One of the joys of what we're doing here, in this school that's years 1-13, is discovering the myriad different ways of sharing our kaupapa.
- 7.3.11 Because of the earthquakes and their aftermath, many in Ōtautahi are suffering from consultation fatigue so it takes a lot of commitment for whānau to continue consulting with us in good faith.
- 7.3.12 The relationships with whānau, hapū and iwi that we are building are integral to our work and explicit in everything we do. From the micro to the macro, te ao Māori informs our mahi.
- 7.3.13 Right at the very beginning we recruited Melanie Taite-Pitama, a leader with a wealth of experience with Kai Tahu and in education.
- 7.3.14 Haeata operates on kaupapa and is culturally recognisable. One example of the way we embed te ao Māori into everyday school life, in the year 11-13 cohort we begin the day with karakia and pānui, other year groups start with waiata. All our naming is in te reo Māori too. More importantly, we run our te reo, kapahaka and tikanga learning right across the kura to strengthen and utilise the tuakana-teina relationships. Komanawa, our bilingual provision, is growing from strength to strength and we hope to grow this from its base in the junior school right through.

Physical spaces

- 7.3.15 The design of the school feels quite generic. We could be anywhere in the world. It is nice that it's a cluster of buildings and luckily there is still a chance to connect with the architects. Retro-fitting is happening and a whare being built.
- 7.3.16 The large central space is working as intended with whānau feeling comfortable popping in and out and a cafeteria, because kai is such an important connector.

Unintended consequences

- 7.3.17 One unintended consequence is the impact of individuals unpacking their experiences of te ao Māori. We have created space for reflection and exploration of identity and culture. That has been emotional and hard, especially for those who haven't grown up within te ao Māori. For some there is a sense of loss and grief and sometimes isolation over what is perceived as a loss of cultural experience.

Intended consequences

- 7.3.18 One great thing is for staff: half identify as Māori, which reflects the intentional recruitment strategy that staff should reflect the community we serve. This means Māori teachers can fully be in their selves/roles without having the pressure to be 'every-Māori'.

Advice to other schools that may be thinking about building relationships with whānau, hapū and iwi

- 7.3.19 Throw away the token tick-box stuff. If you are calling your mana whenua only when you're planning a pōwhiri – you are doing it wrong!
- 7.3.20 You need to shift the cultural narrative from the surface to a deeper level. You have to have genuine connection and constant nurturing. You need to compromise and actively value the relationships."

7.4 CASE STUDY: NGĀ PUNA O WAIŌREA, WESTERN SPRINGS COLLEGE

- 7.4.1 Ngā Puna O Waiōrea, Western Springs College, a co-governed 'school within a school' is helping Māori develop their own destiny in a mainstream setting.
- 7.4.2 They have a dedicated community of students, teachers and parents and are achieving excellent results. The school operates under a dual principalship with the Māori immersion kura and mainstream school deeply intertwined.
- 7.4.3 From its first Māori support class in 1977 it has been providing education through a kaupapa Māori philosophy for 26 years.
- 7.4.4 HOD Reo Māori Hana Aranga describes the school's philosophy as a "way of life." Positive relationships with tauira (students), parents and whānau are key, she says. "It's a huge collaborative effort; we're all on the same page. When students, whānau and kaiako (teachers) all work together, the goals are achieved."
- 7.4.5 The Rumaki (Māori immersion unit) has 230 students - nine years ago it had 45. It has grown quickly and board of trustees member James Watkinson believes a lot of that is to do with academic achievement. 2015 results showed a 92 percent average across NCEA levels 1, 2 and 3.
- 7.4.6 The Rumaki has 13 staff, including support staff, and a strong sense of community. The school's wharehau (communal house) 'Ngā Oho' is integral to the success and organisation of the Rumaki. It is home to many classes, whānau hui, full staff meetings and kapahaka practices.
- 7.4.7 A compulsory homework centre operates on Wednesdays from 3.30 to 5pm and optional overnight study wānanga is available for senior students. The whānau

organisation supports students in managing an academic, sporting, arts and cultural diary, with students described as some of the busiest in the school.

- 7.4.8 “We operate collaboratively with the mainstream college and in conjunction with the Ministry of Education. We don’t do it on our own. We work as a treaty partner within this school – part of our success is that we do it together,” James said.
- 7.4.9 The school was working with the Ministry of Education to continually develop its co-governance model to get it to a stage where it could be an option for other mainstream schools.
- 7.4.10 “We appreciate the fact the ministry has come on board and continues to work with and encourage us,” he said.
- 7.4.11 There was huge community support from surrounding suburbs and local iwi, he said. “It’s about Māori being able to develop their own destiny within a mainstream setting. The ultimate goal is to have Year 13 graduates who can walk just as confidently in te ao Māori as they do in a pākehā world. Students and staff are motivated every day by their belief in education,” he said.
- 7.4.12 Other kura from throughout the country have visited the Rumaki for ideas.
- 7.4.13 “We are happy to share and for other kura to come and look at what is going on at our school. People have helped us out along the way; we want to do the same. The partnership is there for the community to see and we celebrate each other. Within we have a community of people and leadership that’s committed to this vision,” he said.
- 7.4.14 Ngā Puna O Waiōrea Tumuaki Rumaki (co-principal) Chris Selwyn has been involved with the school for 21 years – 16 in his current position. He says the Rumaki is about realising Māori achievement – creating an ideal for Māori in an urban environment.
- 7.4.15 Growth did not happen overnight, there had been progressive change aligning to the desires of the community, he said.
- 7.4.16 “It is an actuality of the treaty aspirations. We are walking hand in hand,” he said.
- 7.4.17 In terms of the co-principalship, support from mainstream school principal Ken Havill [sadly, now deceased] had been significant and instrumental to the developments, he said.
- 7.4.18 “School leaders work collaboratively but autonomously. When operations funding comes in Ken lets us determine what those resources should be spent on, he doesn’t dictate to us. When you have a true power sharing situation you work alongside one another,” he said.
- 7.4.19 Chris sees the ‘school within a school’ as a model for other state schools.
- 7.4.20 “When you have management and governance working with the Māori community, their dreams and aspirations can be realised,” he said.

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GLOSSARY OF MĀORI TERMS:

hapū: sub tribe

iwi: tribal group

kanohi kitea: a face that is seen and known (in the community)

kaumātua: elder (male or female)

kaupapa: agenda

kotahitanga: unity of purpose

mana whenua: guardians of the land

mahi tahi: to collaborate, literally to work as one

whakawhanaungatanga: the act of making familial-like connections with others

whānau: extended family, whānau is increasingly used metaphorically

whanaungatanga: familial-like connections with others