

Manawa Mai

Manawa mai te putanga o te ariki
Manawa mai te putanga o te taurira
Ka eke ki Rongorupe
Ke eke ki Rangitahuahua
Tenei te whatu kei au
Kei te kaunga tapu te mauri
Tu te whiwhi-a-Nuku
Tu te whiwhi-a-Rangi
Kei te whiwhia i waho
Kei te rawea i waho
Puritia mai i waho
Tawhia mai i waho
Ko tenei te mauri ka whakapiki
Ko tenei te mauri ka whakakake
Ko te mauri o tenei ariki
Ko te mauri o tenei taurira
Ko te mauri ki runga te rangi e Rangi
Ko te mauri ka puta ki te whaiao
Ki te ao marama
Tihei mauri ora!

Manawa Mai

Observe! Tis the inspirational emergence of the mentor and the student
Behold them as they cross the thresholds of excellence at
Rangitāhuahua and Rongorupe
I am awed by them
The pursuit of excellence is a sacred endeavour
Sanctified by the Earth Mother and the Sky Father
Their achievements speak for themselves; they are the epitome of
excellence
Hold fast, be proud of your accomplishments
This is the excellence which inspires, this is the excellence which is
superior
The essence of the master is reflected in the pupil
It is the excellence which is emblazoned across the sky
The excellence is there for all to see
Transcending this ancient world into the world of enlightenment
Wait...Be prepared...Get ready...Join together...Gather
together...As one...!

With thanks for translation from Paora Howe who acknowledges Amster Reedy for the introducing Manawa mai to him.

OVERVIEW OF CONTENTS

INTRODUCTION

BACKGROUND READING AND PROFESSIONAL DOCUMENTS

- Satisfactory Teacher Dimensions (NZ Teachers Council);
- Education for Maori. (Auditor Generals Office);
- Paora Howe (Association for Boys Schools of NZ Conference Presentation);
- Ka Hikitia
- Tu Rangatira
- Hautu: Maori Cultural Responsiveness Self Review Tool
- Other Readings. (See in text)
- WAIKATO TAINUI EDUCATION PLAN (An example of a way forward on the question what does 'Success as Maori look like?')

MY FINDINGS:

- More questions than answers and a growing concern about what is being said by an apparently silent majority;
- What my findings suggested;
- Some recommendations for progress.

Ki te kore he whenua o te Māori, ka noho hei tautangata, hei manene i te ao - hei pononga mā te Pākehā (TKO 31/3/1921:6). / If Māori have no land, they will be strangers and foreigners in the world - servants of the Pākehā.

INTRODUCTION

Nga mihi mahana ki a kotou katoa
Greetings to you all

My name is Malcolm Cox and I am currently the Tumuaki at Te Kura A Rohe O Whaingaroa (Raglan Area School). I have taught for forty odd years including in Tuatapere, Ohura and now Raglan, where Marian and I have resided for many years and raised our family.

The topic for research for this sabbatical has gone through a number of transformations, in part as my original application was presented at a time when I was completing a degree in Maori Visual Arts. Much of the original proposal aligned with that degree and looked at the revitalization of whakairo rakau and the language and histories of these 'art forms', and as a consequence my own understanding of 'taha Maori'. This degree was a high point of study in Maori History and Culture as well as the visual arts that for me that has consumed much of my recreational and creative time since I was twelve years old. I had completed papers in the past at Massey in Culture and History however this was an opportunity for an integrated 'hands on' experience amongst tohunga and with teachers of whakairo rakau. It proved much more than that and was completed prior to winning the sabbatical.

Raglan Area School has a majority of Maori Students and our staff is similarly represented. That sharpens the lense especially for those of us who are tauiwi. As a profession we are now regularly assailed with statistics and evidence that the current systems of education are failing our communities and particularly those that are Maori (and Pasifika). Not unlike, in my opinion, most indigenous communities colonized by the British and others. We are shown 'islands of the ideal' schools where achievement and participation for Maori is inspirational, and we are often found wanting, charged with failing, and all the more so when we carefully and honestly consider the statistics of our own schools and the national picture. It is my belief that we are, also, and too often, viewed as the cure-all and panacea for the ills of systemic failure that rests on foundational injustice and dishonesty, and that political leaders are now looking to an educational system that was designed to promulgate a well trained working class to create reformatory change. That is not to say that within schools we cannot be transformatory but rather that this cannot be successfully achieved or sustained in isolation from other sectors.

The question then is “What can I do?” and this aligns with “What must be done?” More especially what must I do and what must be done as a Principal/Tumuaki. While I was looking at this from a personal view I was interested in the collective responsibilities of Principals and their schools.

This led me firstly me to consider the New Zealand Teachers Council’s (Now Education Council of Aotearoa New Zealand) Registered Teachers Criteria. (Those criteria that teachers in New Zealand must meet to gain and maintain registration.)

These Criteria describe the essential knowledge and capabilities required for quality teaching in New Zealand. These Criteria were designed to be relevant to NZ Teachers and aim to provide a more rigorous description of quality teaching replacing the Satisfactory Teacher Dimensions in 2011. Interestingly the NZTC stated that for these to be successfully used in the appraisal (and therefore Attestation) of teachers the skills/knowledge of leaders needed to be improved.

At the end of my sabbatical I was bemused to find that there had been significant progress in identifying some further ways forward that I had been looking to. Not least was the exciting publication of the Waikato Tainui Education Plan. I have included parts of this at the end of this text.

I would like to thanks those that made my sabbatical possible and that gave me the time to reflect on what it might mean to be a New Zealander enjoying the privileges of being a ‘Treaty Nation’ and also the time to reflect on my practices, learning more skills as a Principal so that I might further support our students, and, of course, the opportunity to listen to my colleagues. In this regard I enjoyed their considerable knowledge and wisdom, their practice, their concerns, and perhaps together we discussed a few new opportunities to answer some of the harder questions.

Nga mihi
Malcolm Cox
2015

THE SATISFACTORY TEACHER DIMENSIONS (TCOANZ)

The Satisfactory Teacher Dimensions state, amongst other things, that *“a satisfactory teacher **demonstrates** knowledge of the Treaty of Waitangi, te reo and tikanga Maori.”* It does not present any guide or standard to the term ‘demonstrates knowledge’. It is stated that *“teachers will strive to develop and maintain relationships with learners based upon the best interests of those learners and further to promote physical, emotional, social, intellectual and spiritual wellbeing of learners.”*

It should be noted that the various Teacher’s Collective Agreements also form part of the appraisal and attestation processes for schools and Principals, and these remain, at the point of writing, current. The Area School Collective for instance, is more specific in its criteria for Professional Standards for Area School Teachers, and it does interestingly, differentiate those standards according to experience in teaching. Here then, for experienced teachers, it states that they *“**demonstrate a significant depth of knowledge in the theory and practical application, where appropriate, (of) the current issues and initiatives in education, including Maori education** “* that they *“**demonstrate a high level of commitment to further developing understandings of the Treaty of Waitangi**”* and further *“**that they demonstrate commitment to the promotion in education of the appropriate and accurate use of Te Reo Maori and the adoption of Maori protocols where appropriate**”*.

An enquiry that developed from this Sabbatical might be to pursue the questions:

How are principals currently ensuring that teachers demonstrate sufficient and quality evidence to meet the NZTC TRC for registration particularly against Numbers 3, 9, and 10 and what support are they giving to teachers to meet these criteria?

What else might principals be doing to engage with Maori communities in support of success for students as Maori?

What defines quality evidence that teachers may collect to demonstrate they meet these criteria?

EDUCATION FOR MAORI (AUDITORS GENERALS OFFICE PUBLICATION)

In the recent publication by the Auditor Generals Office, 'Education for Maori: implementing Ka Hikitia-Managing for Success it is clearly identified that **Stronger school leaders improve outcomes for Maori Students.**

Ngā tapuwae o mua, mo muri
Footsteps of the past, to guide the future

Ka Hikitia is cited by ERO as "providing the foundation for building awareness and legitimization of activity to improve Maori learner outcomes". Further, "NZQA absorbed the strategic intent and principles of Ka Hikitia into a goal of building a culturally competent organisation. In the strategy, NZQA has focused on two goals: accelerating Māori students' success and advancing the use of Mātauranga Māori. NZQA's strategy **reflects Ka Hikitia through promoting Māori input and partnership**".

PAORA HOWE

(Kia Eke Panuku: Building on Success Operations Manager) I met and remain friends with Paora and in this document I can do nothing better than to point you to a presentation he gave and that can be downloaded from absnz.org.nz/wp-content/uploads/.../ABSNZ-Address-Paora-Howe.pdf

and with this quote

*" is it about **creating an opportunity to build a bilingual, bicultural nation within a multi-ethnic context**, where equitable outcomes are a given, where poverty doesn't have a particular skin colour, and where innovation comes from the very deliberate marrying of differing cultures to create something new, dynamic and unique?"*

In this same presentation Paora sites the work and deliberations of Justice Williams. Titled Indigenous Knowledge in law reviewing the legislation and the increasing presence in common law of indigenous Maori views. (University of Waikato – Community December 2013).

Paora concludes by suggesting that *'To do the model justice requires all school leaders to read 'Scaling Up Education Reform' carefully and to understand it intimately. It tells the 'what' and the 'why', but not always the 'how'.*

RECOMMENDED READINGS

Part of my research began with other 'recommended reading' or ones that aligned with revisiting our history and revisiting the truths to be found there. I was encouraged by the words of Pope Francis, (who has close ties to the Armenian community from his days in Argentina,) who said "it was his duty to honor the memory of the innocent men, women, children, priests and bishops who were "senselessly" murdered by Ottoman Turks. "Concealing or denying evil is like allowing a wound to keep bleeding without bandaging it," (Mass Sunday in the Armenian Catholic rite in St. Peter's Basilica) In a subsequent message directed to all Armenians, Francis called on all heads of state and international organizations to recognize the truth of what transpired and oppose such crimes "without ceding to ambiguity or compromise."

That is at the heart of justice and some of this sabbatical was spent reading works I found challenging however I understood them to be truthful and to give insight to my study.

I recommend three of these readings to you, the first I found both challenging and disturbing particularly if you don't have a thorough knowledge of land acquisition legislation in NZ, the second is an inciteful account of the life of an early settler and the impact of 'colonising individuals' in NZ (in this case Northland) and the third a much larger work which presents the latest studies into the History of Maori.

Te Kooti Tango Whenua the Maori Land Court 1864-1909 by David V. Williams (Huia Publications 1999)

At the Margins of the Empire John Wever and Hokianga 1841 -1900 by Jennifer Ashton (Auckland University Press 2015)

Tangata Whenua and Illustrated History by Atholl Anderson, Judith Binney and Aroha Harris (Bridget Williams Books)

Further readings and educational resources include Taataiako, Rangiaatea, Ruia, the Best Evidence Synthesis research and so on.

FINDINGS:

It was my intent to speak with principals and ask what they were doing under the umbrella of Teachers Registration attestations that are carried out for newly trained teachers and on a tri-annual basis for Experienced Teachers with particular regard to the Teachers Criteria directed in particular to treaty matters, and biculturalism.

This did not generate, as I had initially hoped, a great deal of feedback that was useful for highlighting good practice or possible strategies for improvements.

3. demonstrate commitment to bicultural partnership in Aotearoa New Zealand	i. demonstrate respect for the heritages, languages and cultures of both partners to the Treaty of Waitangi
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9. respond effectively to the diverse language and cultural experiences, and the varied strengths, interests and needs of individuals and groups of ākonga	i. demonstrate knowledge and understanding of social and cultural influences on learning, by working effectively in the bicultural and multicultural contexts of learning in Aotearoa New Zealand
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10. work effectively within the bicultural context of Aotearoa New Zealand	i. practise and develop the relevant use of te reo Māori me ngā tikanga-a-iwi in context ii. specifically and effectively address the educational aspirations of ākonga Māori, displaying high expectations for their learning
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I asked what evidence they might collect, whether they might consider a teacher to be incompetent in these dimensions and what might then occur. What might provide advice and guidance or perhaps even good professional learning for staff. I also asked how they might consider the effectiveness of experienced teachers and the growth and development that they should demonstrate in these domains.

Of those principals contacted in both North and South Islands few were able to answer these questions but rather were curious to know what might be an answer. Those principals who led in dual medium or full immersion schools were more articulate and the answers were embedded in the kaupapa and charters of their kura. Expectations for teachers in those kura was high and the professional support was also very strong, that said it appeared to be focused on tikanga and te reo and not so clearly on the other elements including recent Treaty issues and changing legislations.

I suspected an 'oppositional' or 'disinclined' element lay within the whole body of the teaching profession. That said I found that these Principals were interested and were looking for supports and resources to improve their own, and the teachers within their schools, practices.

Commonly within the teaching fraternity I was asked whether, in-fact, NZ was indeed a 'bicultural' nation suggesting rather, a multi-cultural one. Whether being bicultural might not now be unimportant in the 'global village' and in effect, not inclusive. The concepts of Indigenous Peoples Rights and Treaty partnerships were not clearly acknowledged in many conversations with teachers.

These views and their spread is hard to describe however if you were to consider that the teaching profession was representative of New Zealanders then the following from the 2010 and 2012 Te Tiriri o Waitangi reviews by the Human Rights Commission might be an indicator.

The Human Rights Commission's five yearly review of human rights, Human Rights in New Zealand 2010 – Ngä Tika Tangata o Aotearoa, identified the following areas for action in relation to the status of human rights and the Treaty of Waitangi: *Increasing public understanding of the treaty and the human rights of indigenous peoples (including the meaning of rangatiratanga today), and building relationships between Māori and non-Māori New Zealanders at the community level.*

In 2012 a poll was conducted by UMR Research for the Human Rights Commission, *almost half (49%) of respondents said they had good knowledge of the Treaty of Waitangi. Half felt they had good knowledge of human rights and 36 per cent said they had good knowledge of indigenous rights. Those results are the highest since the questions were first asked, in 2007, and up 7-10 per cent on 2010.*

That said, *"a significant proportion (48% of Māori respondents and 36% of all respondents) rated the Crown/Māori relationship as needing improvement. Also, fewer people than last year agreed the Treaty is New Zealand's founding document (5% fewer, at 55%); that the Treaty is for all New Zealanders (1% fewer, at 50%) or that the Treaty relationship is healthy (1% fewer, at 25%)."*

Interestingly *"around 4000 Year 9 students were surveyed as part of the International Civic and Citizenship Education Study. Two thirds said the*

Treaty held personal importance for them. Broken down by ethnic group, the Treaty was personally important for 84 per cent of Māori students, 75 per cent of Pasifika students, 60 per cent of Pākehā/European students and 53 per cent of Asian students.”

Another review that came to light was one on second languages taught in NZ and this stated : *Those more likely to mention that Māori was a language that school children should learn were:*

- *Māori (74 percent, compared with 32 percent of non-Māori)*
- *women (43 percent, compared with 31 percent of men)*
- *under 60 years of age (40 percent, compared with 28 percent who were older).*

In the light of this I would contend that there is a silent and growing body of New Zealanders, and by inference teachers, that do not hold strong convictions in support of the Treaties, biculturalism, Te Reo, Tikanga nor indeed acknowledge their importance to the profession as indicated in the Satisfactory Teachers Criteria

My findings suggested:

- That there was limited understanding of the term biculturalism in the NZ context and that multiculturalism found favour with many;
- That biculturalism for some described a lack of inclusion;
- That few could articulate what might be meant by biculturalism;
- That while many felt themselves well informed about the treaty this was only a superficial understanding and that generally it was thought to be losing relevance;
- That few could articulate the advantages of Te Reo Maori as an official language and / or as a second language of choice;
- That ‘Success as Maori’ is seldom understood or able to be stated;
- Few could say what it was that Maori wanted for education and for their youth (unless they were themselves Maori);
- Few Boards of Trustees were confident in communicating with their Maori Communities.

Some suggestions for making progress:

- That there needs to be a significant effort put into re-educating about the ‘treaties and relevant legislations’. The ‘Treaty of Waitangi courses’ often referred to as part of Professional Learning from a decade or more ago have little relevance in today's world and amongst educationists;

- That our schools now have some clear indicators as to what ‘Success as Maori’ looks like. This comes as Iwi Education Plans are elaborated and promulgated. These documents are carefully considered and widely consulted, they carry significant mana and they are quotable texts that schools can confidently reiterate. (see Below Waikato Tainui Educational Plan);
- That we become, as educators, confident proponents of second language learning and in particular of learning Te Reo Maori and that we articulate the benefits as a nation and as educators;
- That the Teachers Council of Aotearoa New Zealand gives permission to the expectation that teachers can “*demonstrate a significant depth of knowledge in the theory and practical application, and where appropriate, the current issues and initiatives in education, including Maori education and “ that they demonstrate a high level of commitment to further developing understandings of the Treaty of Waitangi” and further “that they demonstrate commitment to the promotion in education of the appropriate and accurate use of Te Reo Maori and the adoption of Maori protocols where appropriate”;*
- *That schools must devise the bench marks for the achievement of these competencies in the profession;*
- *Boards should look to Hapu and Iwi representation on the board:*
- *That schools should look to collaborations with Iwi and hapu in the development and support of educational plans including such things as sharing data, supporting enrolment by students onto Tribal Registers, and by shariing these Iwi plans with school communities.*

Waikato Tainui Education Plan (Ko te Mana Maatauranga)(Download available <http://versite.co.nz/~2015/18510/#24>)

“Parekawhia McLean, Chief Executive of the Waikato Raupatu Lands Trust, said the plan embodied the hopes, dreams and aspirations of tribal members and incorporated educational development in its widest context for Maaori.”

- **Priority one: Fluency of Waikato reo and tikanga**
The identity, history and continuity of Waikato-Tainui are captured within its reo, tikanga and places of special significance. This priority focuses on lifting fluency in the Waikato dialect from 31 percent in 2015 to over 80 percent by 2050.
- **Priority Two: Meaningful Pathways**
This priority supported members to develop their interests into purposeful and meaningful pathways. It emphasises developing

contexts for learning around a diverse range of options which are grounded in reo, tikanga and Kiingitanga principles. It focuses on increasing the number of members aged 15-years and older and with a qualification from 77 percent* in 2013 to 100 percent in 2050.

- **Priority Three: Marae Connectedness**

Marae are the lifeblood of Waikato-Tainui and are at the heart of the tribal community. This priority focuses on building marae as centres of learning around identity and belonging. It is aimed at increasing connectedness and engagement from 70 percent* in 2015 to 100 percent by 2050.

It is about “creating an opportunity to build a bilingual, bicultural nation within a multi-ethnic context.”

P Howe

Nga mihi
Malcolm