Positive education for Māori: Te pikinga ake o te mātauranga

Keynote presentation to: Positive Education in New Zealand (PENZ)

Monday 8 April
Sonja Macfarlane (PENZ)
Aims of this presentation

We will:

1. interact with some Māori cultural iconography that underpins aspects of **positive educational leadership**
2. ponder the importance of **listening to culture**
3. share a **Treaty-based approach** to guide positive bicultural practice
Childhood is not a race to see how quickly a child can read, write and count. It’s a small window of time to learn and develop at the pace that is right for each individual child. Earlier is not better.

Magda Gerber • Artist: Zinaida Serebriakova
“If there is an emerging 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, pg 1)

Families are seeking both effective education provision and provision that values and enhances culture and identity

(Bevan-Brown, 2004)

Most learners are more likely to achieve when they see themselves and their culture reflected in the curriculum and all other learning contexts.

(Ministry of Education, 2008)
A culturally responsive education system...stepping up

- ...is described by indigenous Hawaiian people as:
  - ‘coming home to school’

- “Home away from home”
## Competing cultural values: Influencing our education practice

<table>
<thead>
<tr>
<th>Individualistic</th>
<th>Collective</th>
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<tbody>
<tr>
<td>- I / me</td>
<td>- We / us</td>
</tr>
<tr>
<td>- Independence</td>
<td>- Inter-dependence</td>
</tr>
<tr>
<td>- Self advancement</td>
<td>- Group advancement</td>
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<tr>
<td>- Personal autonomy</td>
<td>- Collective autonomy</td>
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<tr>
<td>- Success affirmed ‘beyond’</td>
<td>- Success affirmed ‘within’</td>
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<tr>
<td>- I will always determine the learning and activities</td>
<td>- We can co-construct the learning and activities</td>
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<tr>
<td>- I am in charge; I am the expert</td>
<td>- We all contribute; each of us has strengths</td>
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I feel valued…..I belong

- Think about each statement and consider the first thing that comes to mind
- How might these reflections inform your context?

I know I belong when...

I feel valued when...
A quality social environment:
Belonging.....feeling valued

“Only by reducing inequality will we improve the quality of the social environment, and so the real quality of life for all of us”


Policies

- **Duty of care** is based on the assumption that the school is acting *in loco parentis* (in place of the parent).

- **NZTC Code of ethics**: Places an ethical obligation on registered teachers to “promote the physical, emotional, social, intellectual and spiritual wellbeing of learners”.
Policies

- **Treaty of Waitangi**: Articles reflect the concept of turangawaewae, the right to belong, which is consistent with New Zealand’s philosophy of inclusive education within the school context.

- **Education (Hostel) Regulations 2005**: giving boarders:
  - respect and dignity
  - positive guidance and control
  - protection from discrimination, degradation, ill-treatment, solitary confinement, or deprivation
  - protection while on leave from the hostel or on hostel excursions
Te Pakiaka Tangata
Strengthening Student Wellbeing for Success

Guidelines to Assist New Zealand Secondary Schools and Wharekura in the Provision of Good Practice in Pastoral Care, Guidance and Counselling

NOVEMBER 2017

New Zealand Government

WELLBEING AT SCHOOL

Building a safe and caring school climate that deters bullying

Sally Boyd and Helen Barwick
Wellbeing

• .....encompasses the physical, mental, social and spiritual dimensions of a student’s health
Pastoral care: promoting wellbeing

- Engagement with health and education community leaders
- Providing a safe and health environment
- Curriculum teaching and learning
- Access to health services
- Policies and practices that intend to improve wellbeing
- Improving the health of the school community
Obligations to the Treaty of Waitangi

- The principles of the Treaty are relevant to the pastoral care provided to students.
- Respect for the Treaty should be demonstrated through the schools’ policies and approaches to the promotion of students' wellbeing....
A culture of wellbeing and a holistic approach

ERO found that student wellbeing is indicated in a school or wharekura when:

- a culture of wellbeing is seen in the school’s values and daily practices
- all learning, teaching and the curriculum integrate student wellbeing
- systems, people and initiatives support effective responsiveness to student distress
A culture of wellbeing and a holistic approach....continued

ERO found that these schools featured:

- strategic resourcing of people, time and space
- people with the professional training and capacity to help students manage their problems or refer them to expert help
- clear expectations around pastoral care, guidance and counselling practice
- good relationships and communication, both internally and externally
- strong leadership
Successful leadership requires
“Craft, Know How”

- Advocacy
- Having a sense of what constitutes an acceptable outcome...and an unacceptable one
- Engaging the ‘team’
- Knowing what to do when - pragmatically and morally
- Having a sense of “process”, what Sergiovanni (1991) refers to as the head, the hand, and the heart
Leadership as a Moral Craft
(adapted from Sergiovanni, 1991)

✓ **Head (Mātauranga)** Epistemology
  - knowledge (thinking, making meaning)

✓ **Hand (Tikanga)** Pedagogy
  - practices (skills, strategies, decisions)

✓ **Heart (Kaupapa)** Ontology
  - philosophy (beliefs, values, vision)
Rangatiratanga: Leadership at the interface
Authority: Mana

The strength to act with authority – to stand tall and with pride:

- voice
- humility
- dignity
- honesty
- vitality
- integrity

Having the courage of one’s convictions
Courage: Manawanui

The strength to face challenges for the greater good – often in the face of adversity:

- passion
- determination
- strength
- advocacy
- motivation
- resilience

A commitment to making a difference
Knowledge: Mātauranga

The strength to use new and existing information with discernment:

- being informed
- informing
- open-mindedness
- creativity
- curiosity
- critique

Knowledge that connects to people
Vision: Moemoeā

The strength to see beyond the here and now:

- fashioning hopes and dreams
- maintaining focus
- seeking opportunities
- seeing potential
- being realistic
- having faith

Strength-based approaches
Unity: Kotahitanga

The strength to engage and involve others - to bring people on board:

- motivating
- encouraging
- acknowledging contributions
- enabling others
- being inclusive
- showing humour

Collaborative inter-professional practice
Humanity: Manaakitanga

The strength to express kindness to others; to put others before self:

- giving service to others
- caring for others’ well-being
- respecting others’ feelings
- valuing relationships
- setting boundaries
- actively listening

Mana-enhancing interactions
Stewardship: Kaitiakitanga

The strength to look after the values, beliefs and practices of the people:

- protecting and maintaining beliefs, symbols and icons
- embedding practices
- mitigating risks
- succession planning
- involving the right people
- choosing the right pathway

Culturally-responsive (EB) practices
Macadamia

Attractive evergreen tree grown for its tasty, high-quality, edible nuts. The icon of Australian native foods.
Mason’s 3 goals

- To live as Māori
- To actively participate as citizens of the world
- To enjoy good health and a high standard of living
WHARE TAPA WHĀ

TAHA WAIRUA (spiritual)

TAHA HINENGARO (Psychological)

TAHA TINANA (Physical)

TAHA WHĀNAU (Family)

- Model based on four walls of a house
- Each wall is necessary to ensure strength and balance
- Each represents a complementary dimension of wellbeing

Durie (1994)
The Educultural Wheel

**WHANAUNGATANA**
Building Relationships
- Organise hui whakataki
- Know your students’ backgrounds
- People in the community are excellent resources
- Involve parents and whānau
- Use cooperative learning structures
- Teacher shares own experiences

**KOTAHITANGA**
Ethic of Bonding
- Bond of beginning of year
- Whole class rewards
- Classroom treaty
- Person to person bonding
- Mihi in the morning ritual
- Homework rituals
- Teach whole school, together
- Hui whakatika
- Visibility of principal

**PUMANAWATANGA**
Morale, Tone, Pulse
- Nau te rourou
- Naku te rourou
- Ka ora aite iwi
- He moana pukepuke
- E kenga e te waka
- Mana tu mana ora
- Mana noho mana maate

**RANGATIRATANGA**
Teacher Effectiveness
- Ihi: assertiveness
- Teacher’s demeanour
- Body language
- Passion and enthusiasm
- Widthness or mana
- Provide real life experiences
- Student-friendly vernacular
- Be firm, be brief, be gone
- Kia ihi, ki potu, me kaere

**MANAAKITANGA**
Ethic of Caring
- Safe haven classroom
- Care of obligatory
- Head as well as heart
- Greeting and seating
- Content and manner
- Attend to student
- Who’s who? What’s what
- Opening, closing, dismissing

**A choppy sea can be navigated**
(Perseverance)

**Although small (child)**
you are precious like a greenstone
(Affection)

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Whānau tangata - Family & Community
1. Whanaungatanga - Connect with/get to know the backgrounds of your tamariki and their whānau (whanaungatanga)
   - Pepehā/mihimihī (whakapapa) - English and Māori
2. Huakina mai - Involve parents and whānau in the EC setting
   - Build bridges to connect home experiences with learning experiences.
   - Be available for kanohi ki te kanohi (face to face) kārera.
3. Kaupapa - Plan to engage in events within the Kindergarten community
   - Mihi Whakatau, wānanga, hāngi, Marae visit
4. Ako - Draw from the knowledge of the people (resources) in your community
   - Engage and bring in guest speakers/whānau to share their knowledge

Whakamana - Empowerment
1. Te Reo Māori - Integrating Māori language
   - Promote reo Māori through enhancing proficiency, fluency and accuracy
   - Encourage and support staff members to attend te reo Māori courses
   - Incorporate kupu (words), rerenga kōrero (sentences) whakatauki (proverbs), ki waha (sayings) and waiata (songs) into the learning curriculum
   - Incorporate te reo Māori into everyday practice and learning stories, newsletters, posters, Facebook, Blogs...
2. Tikanga Māori - Māori customs and protocols
   - Introduce karakia/whakatauki - to begin and/or to end the day; to whakapai kai (bless food)/mihi mo te kai (acknowledgement for food) before eating;
   - Introduce other protocols - shoes off inside or at the mat. Hats off during karakia & during eating. No bottoms on tables. Mihi whakatau for new whānau.

PūMANAWATANGA
Morale, tone, pulse of ____________
"Kua whāngaia, ka tupu, ka puāwai"
That which is nurtured, blossoms then grows

Ngā Hononga - Relationships
1. Hono - Engage and enact activities, stories, and events that have connections with Māori children’s lives.
   - Cultivating kai - lead up to Matariki
   - Link in Ngā Atua/Kaitiaki Māori (Papatūānuku, Ranginui etc.) - Rāhui (restrictions on areas due to whale strandings)
   - Tangihanga (Hui mate), hui, wānanga, kapa haka...
2. Matauranga - Include Māori people, places, and artifacts in the curriculum, and provide opportunities to learn and practice the Māori language through social interactions.
3. Ako - Teaching and Learning
   - Utilise a buddy system from school (if an option)
   - Always learning off each other

Partnership
Whakawhanaungatanga

Participation
Degree to which culture is respected

Protection
Holistic well-being

Kotahitanga - Holistic development
1. Inoa/Whakatauki - Pronounce names correctly. Also share the Kindergarten name (if Māori)/what's the whakapapa of your Centre. Use whakatauki
2. Pūrakau - Utilise pūrakau (stories; legends) as learning themes; e.g.:
   - Many Māori books for tamariki (In the beginning etc.)
   - Seek out and incorporate local pūrakau specific to the rohe (area) and iwi (tribe). Is there a particular local story connected to the place where the Kindergarten is located?
   - Access Kaia/Koroua/whānau for guidance and support
3. Whakangahau - Celebrate, promote and engage in significant Māori events; e.g.
   - Matariki and Te wiki o Te Reo Māori, kapa haka events

Treaty of Waitangi Principles
Ako - Learning and teaching
Adopting a ‘cultural’ lens: Responding to diversity in education settings
There are culturally-linked ways of thinking, feeling and acting, that are acquired through socialisation.

(Phinney & Rotheram, 1987)
“Culture is a convenient way of describing the ways members of a group understand each other and communicate that understanding”

“Cultural competence is the acquisition of skills so that we are better able to understand members of other cultures in order to achieve best outcomes....it is about being able to understand the people who we are going to deal with, as practitioners...”

(Durie, July 2003; pg 2.)
# Cultural Competency Poutama

**Māramatanga – Integrating and applying new learning and knowledge**

The ability to articulate, integrate and apply Māori-specific cultural knowledge and understanding in practice

- access on-going and appropriate mentorship (advice, guidance and supervision) to ensure cultural safety
- apply the Tiriti o Waitangi principles (partnership, protection, participation) in professional practice
- incorporate and pronounce te reo Māori with integrity and authenticity
- demonstrate the application and integration of kaupapa Māori approaches, frameworks, models, and programmes to consultation, assessment, analysis, and programme planning / intervention

**Mātauranga – Exploring and enhancing new learning and knowledge**

The ability to identify, interrogate and interact with Māori-specific cultural aspects, key concepts and new knowledge

- identify one’s own knowledge gaps, and seek opportunities to undertake professional learning and development
- understand the impact of the three Tiriti o Waitangi principles (partnership, protection, participation) on professional practice
- address one’s own learning needs specific to the use and pronunciation of te reo Māori
- explore and learn about kaupapa Māori approaches, frameworks, models, and programmes (eg: Te Whare Tapa Whā, Te Pae Māhutonga, The Meliana Model, Te Wheke, Te Pikinga ki Runga, The Educultural Wheel..)

**Mōhiotanga – Having a desire to explore new learning and knowledge**

**Te Timatanga – The ability to embrace and explore new learning**

- have an awareness of one’s own cultural identity, values, beliefs, practices, behaviours, and assumptions
- understand the place of Te Tiriti o Waitangi as the founding document of Aotearoa New Zealand
- respect the unique place of te reo Māori as the first official language of Aotearoa New Zealand
- accept diversity: acknowledge and reflect on cultural differences and similarities with an awareness that one’s own cultural realities, perspectives, approaches and frameworks may be different from others’

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The Treaty of Waitangi: A framework for equity practices
Te Tiriti o Waitangi….
(the framework.....the springboard)

•....is a robust framework for guiding and informing culturally responsive practice interactions: the three ‘P’s - Partnership, Protection, Participation

•....aligns with and supports key cultural competencies, and codes of good practice

•....enables professionals to determine if a practice issue has Māori cultural implications

•....is able to guide and inform practice in very practical ways
EQUALITY VERSUS EQUITY

In the first image, it is assumed that everyone will benefit from the same supports. They are being treated equally.

In the second image, individuals are given different supports to make it possible for them to have equal access to the game. They are being treated equitably.

In the third image, all three can see the game without any supports or accommodations because the cause of the inequity was addressed. The systemic barrier has been removed.
Inclusive and culturally responsive Treaty-based approaches:

**Partnership:** *Working together*
- There is a balance of power: power-sharing
- Whānau are involved in decisions: they are consulted
- Appropriate ways of engaging and communicating are implemented

**Protection:** *Doing no harm*
- The mana and wellbeing of the tamaiti and whānau remain intact
- Whānau preferences and practices are respected / valued
- Te reo Māori is valued and incorporated respectfully

**Participation:** *Equity of access to rights and outcomes*
- Whānau have access to appropriate services and supports
- Participation is actively encouraged to enhance outcomes
- Cultural advice is sought to enhance meaning-making and outcomes
**Te Pikinga ki Runga: Raising Possibilities**

*Affirming others’ identity*
*Positively enhancing others’ mana*
*Enabling others’ potential*

<table>
<thead>
<tr>
<th>WHANAUNGATANGA</th>
<th>MAURI</th>
<th>WHAKAMANAWA</th>
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</thead>
<tbody>
<tr>
<td>Relationships with others</td>
<td>Unique essence, potential, source of emotions</td>
<td>Honouring others</td>
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**OPENING DOORWAYS**

**Involvement of others**
- The people we involve
- The environment we provide
- The ways we express manaakitanga

**Interpersonal connections with others**
- Face, place, people
- Time, space, boundaries
- Meeting protocols
- Sharing information
- Duty of care
- Establishing reciprocity
- Building and maintaining trust

**Whakarongo**
- Actively listening to others
- Enabling silence(s)

**Kōrero**
- Speaking respectfully
- Asking pertinent questions
- Using appropriate words / terms
- Pronouncing te reo Māori correctly

**Āhua**
- Having a respectful demeanour
- Understanding eye contact

**Manaakitanga me awhi**
- Caring for others’ wellbeing

**Whaiwāhitanga**
- Enabling participation and contribution

**Tātaritanga**
- Making meaning
- Processing information

**Linking the culture of the home / community and the context**

**How will my leadership interactions help to establish and maintain whanaungatanga?**

**How will my leadership interactions enhance the mauri and holistic wellbeing of others?**

**How will my leadership interactions whakamanawa others?**

**Partnership**

**Protection**

**Participation**

[http://www.aotearoadesigns.com/meaningofmaorisymbols.htm](http://www.aotearoadesigns.com/meaningofmaorisymbols.htm)
# Te Huia

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Hononga (Relational aspects)</th>
<th>Hinengaro (Psychological aspects)</th>
<th>Tinana: (Physical aspects)</th>
<th>MAURI (Unique essence)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whānau</td>
<td>Whānau: Interdependence and connectedness</td>
<td>Motivation: inspiration and drive</td>
<td>Demeanour: Appearance and body language</td>
<td>Cultural identity: Pride and security</td>
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<td></td>
<td></td>
<td>Emotions: Thoughts and feelings</td>
<td>Energy levels: Alertness and zeal</td>
<td>Attitude and spirit: Manner and disposition</td>
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<td></td>
<td>Friendships: Cooperation and empathy</td>
<td>Cognition: Learning and understanding</td>
<td>Physical safety: Respect for self and others</td>
<td>Potential: Courage and confidence</td>
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Level 5: Mana Tangata – Empowering others

- Hononga – Supporting others through ako / tuakana-teina to embark a journey of cultural and relational connectedness
- Hinengaro – Supporting others through ako and tuakana-teina to embark on a journey of learning and achievement
- Tinana – Supporting others through ako and tuakana-teina to embark on a journey of physical health and wellbeing
- Mauri – Supporting others through ako and tuakana-teina to embark on a journey of cultural self-discovery

Level 4: Māramatanga – Integrating new learning and knowledge

- Hononga – Maintaining one’s cultural and relational connectedness, to strengthen connections to people and places
- Hinengaro – Drawing from one’s motivations and strengths, thoughts and feelings, to strengthen learning and achievement
- Tinana – Integrating the journey of physical health, by engaging in activities that enhance and maintain health and wellbeing
- Mauri – Integrating the journey of cultural self-discovery, by engaging in activities that affirm language, culture and identity

Level 3: Mātauranga – Encountering new learning and knowledge

- Hononga – Learning about, and strengthening, one’s cultural and relational connectedness, specifically connections to people and places
- Hinengaro – Understanding how one’s motivations and strengths, thoughts and feelings are able to support learning and achievement
- Tinana – Encountering and learning about new and positive activities to enhance physical health and wellbeing
- Mauri – Learning about a range of activities that will affirm language, culture and identity on the journey of cultural self-discovery

Level 2: Mōhiotanga – Preparing to encounter new learning and knowledge

- Hononga – Understanding the importance of cultural and relational connectedness, specifically connections to people and places
- Hinengaro – Recognising one’s personal motivations, strengths, thoughts and feelings in order to support learning and achievement
- Tinana – Understanding the importance of engaging in positive activities to enhance physical health and wellbeing
- Mauri – Identifying particular activities that will affirm language, culture and identity in the journey of cultural self-discovery

Level 1: Moemoeā – Reflecting on the need to embark on a new learning journey

- Hononga – Reflecting on the need to embark on a journey of cultural and relational connectedness
- Hinengaro – Reflecting on the need to embark on a journey of learning and achievement
- Tinana – Reflecting on the need to embark on a journey of physical health and wellbeing
- Mauri – Reflecting on the need to embark on a journey of cultural self-discovery
Ka Awatea: A model of Māori learners’ wellbeing and success
(Macfarlane, Webber, Cookson-Cox & McRae)

**Mana Motuhake** – a positive sense of identity
**Mana Tū** – a sense of courage and resilience
**Mana Ūkaipo** – a sense of place
**Mana Tangatarua** – a sense of two worlds

**Mana Whānau**
successful students are nurtured into succeeding in both worlds by their whānau
Enablers of Māori learners’ wellbeing and success

**Mana Motuhake:** They have a positive sense of identity and are able to express their mana tangata

**Mana Tū:** They tend to be humble, tenacious and resilient

**Mana Ūkaipo:** They have a sense of place – a continuing connection to place – iwi, marae.

**Mana Tangatarua:** They are keen to acquire the skills to navigate in two worlds AND

**Mana Whānau:** They are supported, encouraged and extended by their whānau
A small ‘pot of soup’ study involving whānau:
- enabled us to access the voice and perceptions of whānau Māori specific to supporting their tamariki to ‘cope’ during the EQ phase
- is helping us to understand the approaches taken by whānau Māori whilst supporting their tamariki who were beginning school
- provides initial evidence to indicate the significance of an holistic approach to maintaining the wellbeing of tamariki during a prolonged phase of stress
- suggests that ‘culture’ may have been be a protective factor during the EQ phase
What informed this study?

- **Quantitative data** (high-coping / low anxiety-PTSD symptoms as reported by teachers) had a high correlation to the……..

- **Qualitative data** (narratives from the children that reflected three or four wellbeing dimensions of Te Whare Tapa Whā)

- Tamariki Māori (9/17) were almost exclusively in this group (a kōrero)

- The parents of these tamariki were then interviewed
The key research question

- What are the key things that you are doing as a whānau to ensure that your tamariki are feeling safe and secure?
“For us as a whānau, the most important thing is our children’s wellbeing – knowing that they are happy, safe, fed, loved - and not frightened. If our kids are happy, we are happy. If we are happy, our kids are happy. So we talk about Ruaumoko instead of earthquakes, and we just keep ourselves calm in front of them…. Show them that we accept it .... carry on. We are just a part of nature and the environment. You need to centre your wairua. We make sure that we look after each other – even our neighbours.”

• This whānau talked about the need to actively focus on strengthening all four dimensions of Te Whare Tapa Whā for their tamariki.
I pick her [baby cousin] up. I hold her in my arms.
I care for her.”

“I pick her [baby cousin] up. I hold her in my arms. I care for her.”

“The teacher of this tamaiti (Māori female aged 5yrs 5m) reported that she had high coping, high competence and zero anxiety / PTS symptoms.

This highlights her well-developed helping and caring skills – and several Te Whare Tapa Whā domains.

“...because it makes us feel good”
Wellbeing...resilience

“Just being Māori in this country means that you have to be resilient anyway.”

(Māori parent #2)
Whānau working together

Key findings from whānau:

- Whanaungatanga
- Rangatiratanga
- Kotahitanga
- Manaakitanga
- Wairuatanga
Core concepts

- Whānau-focussed
- Ecological
- Learner-centred
- Strengths-based
- Holistic
- Aspirational
- Collaborative
From the rākau..... (ticking the box)
.....to the ngākau..... (working from the heart)
Ngā patai....

• What are the tikanga practices at our education setting?
• What are the values that underpin our tikanga practices?
• How do we communicate with whānau?
• How do we build and maintain whanaungatanga with each other?
• How do we express manaakitanga?
• How do we manage conflict(s)?
• How does our environment and our curriculum reflect the bicultural nature of Aotearoa NZ?
• How do we grow cultural capacity and cultural competency within our team(s)?
• How do we sustain the momentum – embed the ‘culture’ into the fabric of our education setting?
He oranga ngākau, he pikinga waiora

Positive feelings in your heart, will enhance your sense of self-worth