More than “brown window dressing”: Amplifying Indigenous knowledges, perspectives and peoples

Āpihai Te Kawau
Ngāpuhi nui tonu

Te Arawa
“What makes this hope radical is that it is directed toward a future goodness that transcends the current ability to understand what it is.”

Lear argues that many communities have responded creatively to the prospect of cultural devastation.

“And it is only this kind of creative response from within—one that draws on the community’s resources and traditions to come up with a new understanding of the ends of life—that can avoid the spiral of apathy and social decay.”
“Take care of our children, take care of what they hear. Take care of what they see. Take care of what they feel. For how the children grow, so will be the shape of Aotearoa”.

“Not one more acre”

Whina Cooper
Te Rarawa
“When you suppress the language, you suppress the culture because the two are closely intertwined”.

“We believe that our ancestors are waiting. In our farewell messages we write that we are following the path our ancestors have trod before us and we will follow as sure as day follows night, we will be following them”.

Merimeri Penfold
Ngāti Kuri
Women possess an eloquence "as good as, if not better than that of the men”

“That is why I say my mouth will be open even unto my grave” (1993)

Dr Mira Szaszsy
Ngāti Kuri, Te Rarawa
Te Aupōuri
Kia mau koe ki ngā kupu o ou tūpuna

Hold fast to the words of your ancestors

“Me ārahi, me whai, me whakawātea rānei.”
“Lead, follow or get out of the way.”
Eva Rickard
Ka Awatea: An tribal case study of Māori student success


Key research questions:

- How do Te Arawa define success ‘as Māori’?

- In what ways do families, teachers and the wider Te Arawa community foster conditions that enable success ‘as Māori’ to manifest?

- How is success ‘as Māori’ enacted by Te Arawa students? To what effect?

Table 1. Study Participants

<table>
<thead>
<tr>
<th></th>
<th>Questionnaire</th>
<th>Individual Interviews</th>
<th>Focus Group Discussions</th>
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<tr>
<td>Participants</td>
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<td>Total</td>
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<td>Gifted students</td>
<td>66</td>
<td>5</td>
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<tr>
<td>Teachers</td>
<td>38</td>
<td>10</td>
<td>32</td>
<td>80</td>
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<td>Family Members</td>
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<td>48</td>
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<tr>
<td>Elders</td>
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<td>10</td>
<td>-</td>
<td>10</td>
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<tr>
<td>Total</td>
<td>138</td>
<td>35</td>
<td>110</td>
<td>283</td>
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</table>
What are the qualities of success ‘as Māori’ (from a distinctively Te Arawa perspective)?

In what ways do these qualities manifest in Māori students?
The Mana Model

- **Mana Tangata: A diverse knowledge base**
  - The skills, knowledge and confidence to navigate success in two (or more) worlds

- **Mana Tū: The psycho-social skills to reconcile difference and complexity**
  - Efficacy, motivation, courage, humility, tenacity and mindset

- **Mana Motuhake: A sense of embedded achievement and self-concept**
  - A positive Māori identity and a sense of embedded achievement

- **Mana Ūkaipō: A sense of belonging and relationship to place**
  - Belonging and connection to place.

- **Mana Whānau: A sense of connectedness to others and collective agency**
  - A belief that they occupy a central position of importance in their whānau

Webber & Macfarlane, 2018
Recommendations for Māori students

- Hold fast to your deeply held cultural values and moral standards.
- Embrace additional opportunities to enhance your cultural competence.
- Maintain a balance in terms of your wellbeing – especially your tūrangawaewae and whakapapa – find time to nourish both.
- Value your teachers and friends within the context of the school community because they are valuable sources of knowledge and support in times of struggle.
- Value your whānau because they are you, and you are they.
- Seek out and maintain relationships with positive role models that you aspire to be like.
- Mahia te mahi! Drive your own learning – ask questions, do the hard work required, and celebrate all successes (large and small).
- Be humble – seek out and acknowledge the support, assistance, and expertise of others and receive correction, compliments and feedback gracefully.

Recommendations for Whānau

- Ensure that your home environment is positive, safe, caring and nurturing. Students who are products of such environments are more content, emotionally secure and resilient.
- Nurture your child’s sense of Māori identity – give them a sense of belonging and connectedness to their reo, marae, hapū and iwi.
- Be tamariki-centric – place your child at the centre of your whānau. Make their success and wellbeing the most important thing in your household.
- Be present and active in the school context – this signals to your child that you value education (and their education in particular).
- Make your home a place of learning – establish routines and rituals that prioritise education.
- Encourage dialogue, open communication and good listening in your home.
- Ensure that your children are exposed to positive role models – children emulate the behaviours and characteristics of significant others.
- Model coping skills – talk to your children about how to be resilient in the face of adversity.

Recommendations for Policy-Makers

- Draw on iwi and local educational expertise.
- Make links to iwi-specific education strategies.
- Find out about iwi aspirations regarding education.
- Personalise and/or contextualise large Māori education projects to better suit local area needs.
- Provide seminars and workshops on Māori and tribal education priorities.
- Familiarise administrators with local tikanga and kawa.
- Adopt a Treaty approach of shared responsibility for educational advancement.
- Institutionalise a clearly marked path to student success.

Recommendations for Teachers and Schools

- Value Māori students’ cultural distinctiveness and support them to develop a degree of academic and cultural self-confidence and self-belief.
- Articulate hapū and iwi features in teaching and learning.
- Actively support Māori students toward a state of cultural enlightenment and encourage them to embrace opportunities to engage within the wider community.
- Premise your instruction on evidence-based and culturally-responsive practices.
- Build upon students’ cultural and experiential strengths to help them acquire new skills and knowledge.
- Utilise iwi role models of success, living or dead, to promote aspiration, cultural pride and achievement.
- Visionary school leaders should promote and model the right balance between whakakāhui (pride) and māhaki (humility) in their interactions with students, whānau, staff and wider community members.
- Ensure academic programmes have meaningful links to local people, their iwi history and their reo.

Recommendations for Iwi

- Continue to be involved with local schools.
- Provide visionary and proactive leadership – “reach in” to schools, don’t wait for schools “to reach out”.
- Provide stewardship to whānau, encouraging them to be tamariki-centric.
- Within reason, provide and promote mārae-based reo and tikanga whānanga. Such offerings provide whānau with opportunities to become more culturally competent and connected.
- Where possible, support the organisation and provision of local cultural events (e.g., Te Matatini and Te Wāhine) – and ensure they are connected and relevant to the local context.
- Interact with local educational policy-makers, academics, teachers and interested whānau in your forward-planning.
- Provide places and spaces for voices to be heard, particularly whānau and rangatahi.
- Provide support for the educationally vulnerable, because they too have talents and gifts to offer.
Tribal response to the findings of Ka Awatea…

A Teacher PLD programme

Te Rangihakahaka
“aspiring to lofty heights”

Te Rangihakahaka PLD Programme

Wānanga 1 (noho)
Theme: Te Tuakiri o Ngāti Whakaue - Ngāti Whakaue Identity
Significant places: Ohinemutu, Ngongotaha, Muruika, Mokoia

Wānanga 2 (noho)
Theme: Pukeroa Oruawhata- Establishment of Rotorua township,
Fenton Agreement
Significant places: Pukeroa, Kuiaura, Street names, Government Gardens

Wānanga 3 (haerenga)
Theme: Mai i Waimihia ki Waingaehe- Navigating the Ngāti Whakaue boundary
Significant places: Te Puia, Tihiōtonga, Pukehangi, Ngongotaha Waiteti, Owhata, Ngāpuna

A professional development initiative for schools and families, that is underpinned by Te Arawa identity, language and culture.
Outcomes

- A school receiving a new Māori name
- A school renaming all of their house groups after the 6 key ancestors of our tribe
- Most of these schools implementing elements of Te Arawa science, history and knowledge into their arts, reading, writing, social studies, science and maths programmes.
- Te Arawa are acknowledged and invited into the schools to either advise or be active participants in aspects of the school

<table>
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<tr>
<th>School</th>
<th>Number of staff</th>
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<tr>
<td>Westbrook Primary</td>
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<tr>
<td>Aorangi Primary</td>
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<tr>
<td>Kaharoa Primary</td>
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<td>Rerewhakaitu Primary</td>
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<td>Rotorua Primary</td>
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<td>Selwyn Primary</td>
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<td>Whangamarino Primary</td>
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<td>Glenholme</td>
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<td>Total number of participants: 595</td>
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<table>
<thead>
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<th>School</th>
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<tbody>
<tr>
<td>Westbrook Primary</td>
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<td>RBHS</td>
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Total number of participants: 595
A student/parent holiday science programme *(for students aged 7-14 years, families and local teachers)* which involves:

1. **Delivery of Science and Technology experiences based on the two bodies of knowledge: Mātauranga Māori and Science including:**
   - Week-long science programmes during the school holidays for groups of 40 to 45 students and their families.
   - Day-long excursions during the school term where Year 9 to 10 youth experience field-based science opportunities.
   - Active participation of key stakeholders from the scientific community who contribute to the design and delivery of the programme and excursions.
   - Committed support of families and caregivers who participate in the programme and excursions as volunteer helpers.

2. **Engagement with teachers of science within local schools to support them to see our children as scientists through:**
   - Collaboration with schools to deliver a science curriculum that maximises the learning opportunities that align with a placed-based science programme.
   - Access to a wide variety of print, digital and personnel resources that support the teaching of science and Mātauranga Māori in classrooms.
   - Facilitation of professional learning and development opportunities for teachers of science.
   - Matakōkiri House of Science kits – boxes of resources focused on particular areas of the science curriculum, contextualised for Rotorua, that are supplied to schools.

3. **Provision of a Professional Learning and Development programme of school and marae based programmes** designed to increase every teacher’s understanding and appreciation of Te Arawa identity, language and culture – through science.
11 delivered by 2018

1. Ahuwhenua – Land
2. He Awa He Tipua – Fresh Water
3. Ara Ahi – Geothermal
4. Pātaka – Food
5. Matariki – Astronomy
6. Waitai – The Sea
7. Whakapapa – Genetics
8. Te Ihi Te Wehi Te Wana – Forces
9. Hangarau – Technology
10. Te Pūmairangi – Light
11. Ki Te Whai Ao Ki Te Ao Mārama – Combination of 3 previous topics

Completed 11 Science focused programmes with 95-100% attendance

A total of 492 learners attended the 11 programmes.

We have reached over 240 Ngāti Whakaue families

We collaborated with over 100 science & technology experts and professional organisations
Te Rangihakahaka Centre for Science and Technology

Te Rangihakahaka Centre for Science and Technology provides opportunities for all gifted Te Arawa students to ignite their passion in learning. They deliver a meaningful and relevant curriculum drawn largely from the local context, genealogy and mātauranga Māori.

Te Rangihakahaka promotes the characteristics of high achieving students from the Ka Awatea project:

- Cultural flexibility
- Resilience and leadership
- Core Māori values
- Academic self-efficacy and motivation
- Being goal driven and self-managing
- Humility and a commitment to excellence
A common problematic is our tendency to develop ‘silver-bullet’ interventions or implement cosmetic strategies that only change the shape of the colonized experience for Māori, or perpetrate it in new ways.

We must move beyond disjointed ‘one off’ projects that make good public relation stories - to more transforming processes that challenge institutions to reconsider what counts as useful, important and valid knowledge.

We need institutionally coherent, and sustainable approaches that amplify Māori ways of knowing, being and doing.
He aha te hau e wawara mai
He tiu, he raaki
Nāna i ā mai te pūpūtaraikihi ki uta
E tikina atu e au ki te kōtiu
Koia te pou whakairo ka tū ki Waitematā
I aku wairangi e.

What is that murmuring sound
Upon the north wind
That cast my paper nautilus ashore
Which I plucked from the north wind
It is the carved pillar that stands in the Waitematā Harbour
That I see in my distressed state.