Whānau (Family based) Transformation Through Education

Watson & Bentham Ohia (Aotearoa New Zealand)
Presentation - Association of Alaskan School Boards
Anchorage Alaska
10 November 2018

Ko wai mātou?  Who are we?

• Ko Tokomaru te Waka  Our Canoe is Tokomaru
• Ko Piripiri te Maunga  Our Mountain is Piripiri
• Ko Waitohi te Awa  Our River is Waitohi
• Ko Waikawa te Mōana  Our Ocean is Waikawa
• Ko Te Ati Awa Te Iwi  Our Tribe is Te Ati Awa
• Ko Waikawa te Marae  Our Traditional place of belonging of Waikawa
• Ko Watson rāua ko Bentham o māua ingoa  We are Watson and Bentham

• We were brought up in a small village in Waikawa Bay in Picton at the top of the South Island in Aotearoa New Zealand.
• We identify ourselves from the environments that we were raised from and from where our parents and ancestors come from
What are some of the “blisters on our hands” based on our shared contribution with many others to “maintain, enhance and advance” the dreams and aspirations of our people/ tribe/clan/ family/ community including our non Indigenous brothers and sisters?

Watson Ohia
• Current position  CEO Ngā Kura a Iwi o Aotearoa (Manages 30 Māori Immersion Schools across New Zealand)
• Past roles  Formally School Principal Nga Taiatea Wharekura (Year 9 – 13) 300 students
  Formally Deputy Principal Te Wharekura o Rakaumanga (Year 1 – 13) 430 students
  National Judge for the Māori Kapahaka (National Maori Cultural Performing Arts Biannual Competition), Ironman competitor

Bentham Ohia
• Current Role  Senior Lecturer – Masters of Māori & Indigenous Leadership at University of Canterbury
• Past Role  Te Wānanga o Aotearoa (1994 – 2013 Janitor/ Teacher/ Manager/ Deputy CEO/ CEO)

Overview of our presentation

Part One: Bentham Ohia
A brief overview of the New Zealand education system and the negative impact on our Māori people
Examples of positive transformative change through Māori, for Māori and ALL peoples of the world

Part Two: Watson Ohia
Education by us, for us, our way!

Part Three: Conclusion and ideas for the future
“Aotearoa” – The “land of the long white cloud”, now commonly known as New Zealand

- Māori are the indigenous peoples of Aotearoa New Zealand (17% population)
- The arrival of the European (United Kingdom) people (Pākehā) in late 1700’s early 1800’s in search for land “terra nulus” no one lived there?
- The colonization of Aotearoa NZ was led by the Missionaries followed by the Colonial army to initially eliminate Māori and when that failed strategy to “harmonize” Māori towards establishing “Te Tiriti o Waitangi” the “Treaty of Waitangi” in 1840 known as the founding document of Aotearoa New Zealand

- Māori were the majority population in 1840 and were a minority by 1860 (a twenty year period)

The negative impact on Māori following the signing of the “Treaty of Waitangi” was devastating as outlined in the following slides

The impact of the intentional Pākeha (European) way of life negatively impacted Māori (1840 – 1990) based on a belief that the European culture was a MORE superior culture then the Indigenous Māori culture

- THE IMPACTS INCLUDED: the deteriorating loss and the near death of the Māori language
- The near loss of our traditional knowledge as Māori
- The near loss of our cultural practices as Māori
- The near loss of our spiritual strength as Māori
- The near loss of our economic base (land) as Māori
- The near loss of our political power as Māori
- The near loss of our social construction as Māori
- The near loss of our ability to think as Māori
- The near loss of our ability to “know who we were” as Māori
- The near loss of our ability “to live” as Māori
- The near loss of our Identity as Māori

The European Pākeha strategy focused on eliminating Māori identity, culture, language and knowledge replaced with a “more superior” European Pākeha culture
Our challenge was and continues to be:

“The survival of Māori as a People”
Professor Whatarangi Winiata (2014)

“To Live as Māori”
Professor Mason Durie (2002)

Our leaders encouraged us to go beyond our shores of both Indigenous & non Indigenous peoples to seek and to share diverse “solutions” to overcome the many “diverse challenges” we face at home

Transformation through strengthening our Indigenous identity, knowledge, culture and language as a collective

• “Don’t teach me about my culture but use my culture to teach me” – Benny Shendo (Jemez Pueblo New Mexico)

• “I am not a socialist, I am not a capitalist, I am Indigenous” Bolivia President Evo Morales

• The 5 R’s of Indigenous Values Based Leadership (Ladonna Harris, Comanche)
  Relationships, Responsibility, Reciprocity, Redistribution, Respect
Alaska – The “second” most beautiful place in the world!

1. First Alaskan Institute – Elizabeth Medicine Crow (President/CEO in 2014),
   Mission Statement: “Progress for the next 10,000 years”

2. The Foraker Group (Anchorage) – Dennis Mc Millan (President/CEO in 2015)
   Theme 1: “SHIFTS”
   “Institutions to Movements” (The culture and character of the organization)
   “Hero to Host” (The leadership model and ideology/ the enactment of our leadership practice)
   “Hierarchies to Networks” (How do you see the structure of your organization/ “dis-enabler” or an “enabler”)

   Theme 2:
   | VUCA (Risk)       | VUCA (Strategy)       |
   | Volatility        | VISION                |
   | Uncertainty       | UNDERSTANDING         |
   | Complexity        | CLARITY               |
   | Ambiguity         | AGILITY               |

3. Chairman Richard Peterson: “Be a good ancestor” (September 2018 in Kake Alaska)

4. Valorie Davidson (Yesterday):
   “Children and families are always the right reason”
   “People will do amazing things under the most impossible conditions”
   “Don’t believe your own hype, be objective of the things you are not good at”

5. Nick Hanson (ninja Warrior) “Start putting yourself out of your comfort zone!

A thought? How do we support our parents/ caregivers to improve the support of the children in their academic achievement journey in our schools and in our homes?

• Step 1. What does success look like? If our parents experience academic success, their motivation to support the academic success of their children will increase as they would have experienced the success that they would want for their children? Unfortunately many of our parents failed in the education system, or did the education system fail them?

• Step 2. What are the barriers to achieving that success for parents? Adult and Tertiary education programmes, location of programmes to the community, access including cost and qualified staff to deliver the programme

• Step 3. What are the solutions? Utilize the current assets available at the local school to deliver tertiary education programmes for parents and adult community members from 5 – 8 pm (or in the weekends) as an opportunity for parents to experience success in tertiary/ adult education and appreciating the positive transforming value of education
Step 3

• How do we support our parents/caregivers to improve the support of the children in their academic achievement journey in our schools and in our homes?

*Raise Consciousness* A real Māori context…. Many Māori parents did not experience academic success in the NZ education system therefore their last experiences may continue to be negative and their faith and confidence in the schools low)

“Transformation comes from within ourselves” (Smith 2013)

- **Conscientisation** (Understand what is happening to us)
- **Resistance** (Stop the continuing decline)
- **Transformative Action** (Identify actions, enact positive change)
### Aim to ensure the survival of our Indigenous People

<table>
<thead>
<tr>
<th>Conscientisation</th>
<th>Resistance</th>
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| **Loss of our Language** | *Educate the historical colonizing actions contributing to the loss of the language.*  
  *Advocate the need to revitalize the language to strengthen our identity, culture, knowledge and language as Māori* | Just start! Don’t wait!  
Multiple Māori language initiatives created with minimum to no resources |
| **Loss of our Culture** | Cultural/ spiritual/ intellectual/practice  
  “To Live as Maori” (Durie 2002) | Preserve traditional and adapt contemporary Māori cultural practices |
| **Loss of our Knowledge** | Traditional Māori knowledge, new knowledge, Māori education, bilingual education, Māori cultural practices | Establish our own movements, affirm traditional knowledge, create new knowledge, establish systems and structures to support |

### Aim to ensure the survival of Maori as a People

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<td><strong>Loss of Economic base</strong></td>
<td>Holt the decline of land confiscation and sale, preserve traditional cultural spaces and places</td>
<td>Pool resources, litigate!</td>
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</tbody>
</table>
| **Loss of Political influence** | Raise political consciousness of all Māori  
Establishe a Māori voice in parliament  
Establish Māori influence and membership within existing political parties  
Establishe a Māori Political Party voice | Maori presence across all political parties  
The establishment of a Māori/ Mana party |
| **Loss of our way of Life as Māori** | *Return and make a contribution to your people  
*Establish new places of Māori identity within urban spaces  
*Start a movement for positive change (Women/ Youth/ Men/ Urban/ rural/ teachers/ community/ social & cultural) “YOUR TURN” | Marae/ Papa Kainga/ Any place and space “Redevelopment projects” |
Interview of the Māori parents aspirations for their children in 1984 (G. Smith 1990)

“Self determination/ to be self determining/ Tino Rangatiratanga”
“Language knowledge and culture at the centre”
“Cultural aspirations”
“Rebuilding the power of extended family structure and practice”
“Mediating socio – economic impediments”
“Shared/ Collective vision”

Next session of our presentation by Watson
Te Kohanga Reo Movement
Maori Language Pre-Schools

- https://www.youtube.com/watch?v=q-kS85p8tmw

- Maori children immersed in being and speaking Maori.

- **1982**: Kohanga Reo Movement started. *1 Kohanga Reo* by three elderly women and less then 10 children.

- **1997**: 675 Kohanga Reo (Early Childhood Centres)
Kura Kaupapa Maori Movement: Maori Immersion Elementary Schools: 1985

- A movement started by committed families, tribes, communities.
- Had no faith in the status quo – system and its negative statistic.
- They did not rely on government.
- Started with a small group of committed parents supported by passionate, brave, committed teachers.
- By the people, for the people!
- Government and its systems and structures had to catch up.
- Community Leadership - Movement

Wharekura: Maori Immersion Secondary Schools

- Driven by the Community
- Centered on Maori/Tribal values, language and culture
- Identity is their strength – use it as a tool to academic success
- We can achieve as Maori!
- By Us, For Us, Our Way!
New Zealand Education System

NZ Government Structures and Systems (Institution)
1. Ministry of Education (MOE) – Federal Education Department
2. Develop policy and systems
3. Provide curriculum resources or contract to others to supply resources

• Education Review Office (ERO):
  1. Reviews the effectiveness of schools.
• NZ Qualifications Authority (NZQA)

Community Driven Schools (Movement)
• Each School has a Board responsible for the governance of the school
• Board’s serve the aspirations of their community and the requirements of the state.
• Board develops the vision, strategy and hires principal and staff.
• This is the opportunity for communities to determine the why, what and who.
Case Study: Nga Taiatea Wharekura
Maori Immersion Secondary School

- Fought for by communities with children in Hamilton Immersion Primary Schools
- A place where our culture is their advantage – it is their edge (their advantage) – language, culture, values, identity.
- A place where being Maori and successful is normal.
- A place where Maori determine the secondary education for their children
- After 7 years the government agreed to establish a specialist Maori Immersion Secondary School.
- School was opened on January 27th 2004.

Nga Taiatea Community: Shared Challenge - Shared Vision!

- Process where the school community (tribe, parents, students, staff) sets the school’s vision.
- Nga Taiatea used the ILIS process (Indigenous Leaders Interactive System) – Gifted by AIO to develop the shared vision and strategic priorities.
- Developed the Graduate Profile based on PUTA to show what achievement looks like according to the community that Nga Taiatea Wharekura serves.
- https://www.youtube.com/watch?v=pIf1YI7-Y
School Community Vision Driving Curriculum
Ancestrally Driven – Future Focused!

**Ancestrally Driven**

**Tukuihotanga:** Confident in their Identity, Language and Culture as Tainui (tribe), as Maori

**Uaratanga:** Strong in Character moulded by our Core Cultural Values

**Future Focused**

- **Pukenga Ako:** Future Proofed with 21st Century Learning Capabilities

- **Ara Whai Oranga:** Purposeful in Learning and Life through Self Determined Pathways

Nga Taiatea Wharekura
Education for Life! Wisdom of the Community

- This is about the student’s life
- **Strength in Identity, Self Worth, Self Determining Students**
- **Education to have Purpose and Meaning to the Student and their Family**
- Personal PUTA Plan – Beyond Graduation – Life Well Beyond Graduation
- Partnership – Student, Family, School
- **Curriculum – Ancestrally Driven and Future Focused Opportunities - Select based on plan.**
- Education in the Community – Learn in the Community – incl Compulsory Internships
- NZ Target – NCEA Level 3 - Senior Qualification 2017 Year 13 = 84%
- Nga Taiatea Wharekura – NCEA Level 3 – Senior Qualification 2017 Year 13 = 95%
- Nirai: 1.04 – 1.54: Purpose, Passion, Internship, Future
  [https://www.youtube.com/watch?v=FhW-XUKwZLE](https://www.youtube.com/watch?v=FhW-XUKwZLE)
Nga Kura a Iwi o Aotearoa;
is a constituted body that represents and supports tribal schools that affiliate to our organisation voluntarily. Existed since 2007.

• Tribal Schools of NZ

• NKAI
NKAI: Our Fundamental Purpose

Our Survival as Indigenous Tribal People:
• To embed our identity markers such as our language/dialects, our way of life, our view of the world.

• Creating our own unique epistemology, (curriculum, pedagogy, values) and a governance model and policy framework to support that.

• To have the freedom to live with authority as tribal people/communities.

• To be key decision makers on all aspects of the education of our children.
Key words: Phrases in NKAI

- **Tukuihotanga**: *Culturacy*. This is the X factor. The source of our uniqueness “tanga”.

- Our students are **Uri**. We see them as our family, not just a student. Therefore our responsibility to Uri and their family is more than a school-family-student relationship. They are not “a” family. **They are “our” family.**

- The tribe/community determine the direction: **By Us, For Us, Our Way!**

- Kia eke ki “**Te Tihi o Angitu**”. We believe that all of our students can “achieve”. (Achievement is determined by the tribe, community, family, school).
NKAI Office;

• Supports families, tribes/community to determine the education for their children.

• Focuses on building community and school capacity, facilitate collaboration, and advocates on the communities/schools behalf.

• NKAI agreement with the NZ government based on Mana Orite. We have equal authority. Genuine partnership!

• NKAI Outcomes Agreement – Co-create the outcomes. NKAI strategizes to achieve the outcomes. NZ Govt supports with funding. Accountability based on outcomes.

Te Tihi o Angitu: NKAI–NZ Govt Outcomes Agreement

• NKAI have an agreement with the NZ Government based on co-created outcomes. Some of the indicators in the “Outcomes Agreement” are;

  • 95% of all Year 12 students are gaining National Certificate of Educational Achievement (NCEA) rates for levels 2. NZ target is 85%.

  • 95% of all Year 13 students are gaining National Certificate of Educational Achievement (NCEA) rates for levels 3.

  • More than 85% of all NKAI Kura will be strong performing schools and are on a 3-5 year ERO review cycle.
NKAI 2017 NCEA Participation-Cumulative Pass Rates

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<tr>
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<th>Year 12 – Level 2 NCEA</th>
<th>Year 13 – Level 3 NCEA</th>
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<tbody>
<tr>
<td>General Students in NZ</td>
<td>90%</td>
<td>84%</td>
</tr>
<tr>
<td>Maori Student in NZ</td>
<td>86%</td>
<td>76%</td>
</tr>
<tr>
<td>NKAI Students in NZ</td>
<td>91%</td>
<td>90%</td>
</tr>
</tbody>
</table>

- Tamoko: 3.38-4.38: Vision to serve his community through
- [https://www.youtube.com/watch?v=V-mf-Mgucxg&t=151s](https://www.youtube.com/watch?v=V-mf-Mgucxg&t=151s)

NKAI Organisational Capacity

- Governance and Management
- Strategic Planning and Accountability
- Administration and Financial Management
- Communication and Collaboration
- Data Gathering and Analysis
- **Kura Management System - Tihi o Angitu- WIP**
NKAI Stakeholder Capability

- ‘Te Tihi o Angitu’ Learning Progressions Framework - NKAI Achievement-WIP
- Learning and Development for:
  - Leadership of our schools:
    - Tribes/ Community/ Boards
    - Principals, Management, Aspiring Principals
  - Teachers: Teaching and Learning - incl Reo Maori, PBL, Internships
  - Student Development: Student Self Leadership, Self Determination.
  - Quality Support for Identified Schools

NKAI Advocacy

- Advocate on behalf of our Communities and their Schools,
- Ensure that they have a voice at any major government decision making forum.
- Government Auditor – ERO – Education Review Office
  - NKAI develop with ERO the indicators of success
  - ERO judge our schools based on those indicators
  - An NKAI rep will be on the review group
  - We will hold ERO accountable
  - Mana Orite – Equal Power
  - 93% on 3 – 5 year reviews
- Hana: 1.23 – 2.03: School growing advocates
  https://www.youtube.com/watch?v=GF0OqdIBbM
NKAI Partnerships

- Maori Tribes-Communities
- Other Immersion/Indigenous Movements – NZ-Global
- International Community Advancement Networks
- NZ Government Agencies-MOE, NZQA etc
- Early Childhood Agencies
- Tertiary Providers
- Progressive Education Networks
- Private Sector Organisations

He Manu Taiko: Some recent graduates

- Nirai: 1.04 – 1.54: Purpose, Passion, Internship, Future [https://www.youtube.com/watch?v=FhW-XUkwZLE]

- Hana: 1.23 – 2.03: Kura: Prepare to stand for what she believes in [https://www.youtube.com/watch?v=GFOOqdILbMk]

- Tamoko: 1.38-4.38: Vision to serve his community through [https://www.youtube.com/watch?v=V-mf-Mgucxg&t=151s]
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.

Dame Whina Cooper
Photographer: Michael Tubberty