

Te Kaitiaki Take Kōwhiri

Ka Hikitia:

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Realise Māori Potential

Clint Mihi and we both pepaha
Clint to introduce vid clip He maori, he turi



He Mihi- Greetings



Write it to the sky, write it to the land, write it to the heart
of the people

The greatest thing of all is love, Tis Life!

To the land of the local people

To this house, Greetings

To the local people who have lamented, Greetings

Greetings to you all.

To the passing of the many, Farewell.

The passing to the passing, The living to the living

We have come to support this great topic

I'll keep it brief, trying not to lengthen my speech

And on that note-Thank you, Thank you all!

Translation of Mihi (English on screen) and explanation of the pepeha and why that is important

Ko Kurahaupo toku Waka

Ko Matatera toku Maunga

Ko Whangaehu toku Awa

Ko Paenga toku tupuna

Ko Ngā Wairiki toku Iwi

Ko Ngati Paenga toku Hapū

Ko Kimihia te Maramatanga toku Whare Tupuna

Ko Clint Green toku ingoa

Ko Mataatua toku Waka

Ko Mauao toku Maunga

Ko Wairoa toku Awa

Ko Ngaiterangi toku Iwi

Ko Ngati tapu toku Hapu

Ko Tapukino toku Whare Tupuna

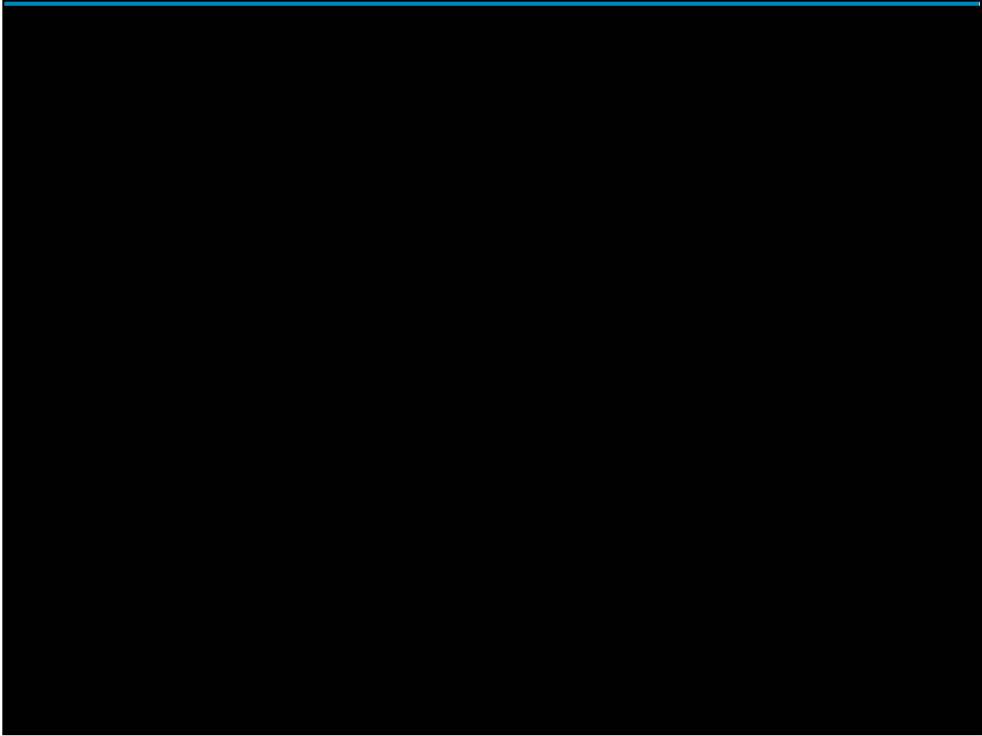
Ko Helen Jacob toku Ingoa

This greeting is very important because it paves the way for us to have the right to speak in this forum. It acknowledges the sky, the land, people who have passed away, the local people and supports the issues to be discussed.

▽ **Outline:**

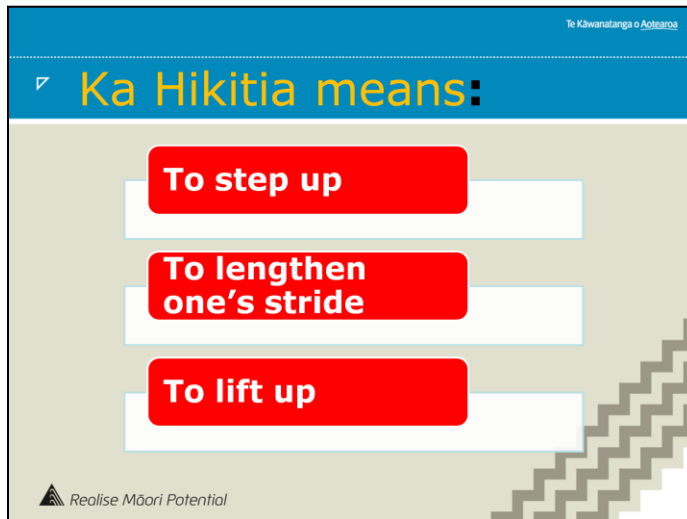
- ▶ **Greeting**
- ▶ **Video**
- ▶ **What is Ka Hikitia?**
- ▶ **History**
- ▶ **The Research**
- ▶ **The KDEC journey**
- ▶ **How do we define success under this strategic framework?**
- ▶ **Our expectations for the future**

 **▶ Summary.**



Video-He Maori, He Turi

Insert background and title with button for video



Helen

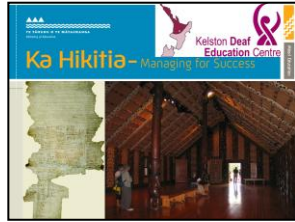
Ka Hikitia is a NZ government initiative, developed by our ministry of education. In this context **Ka Hikitia means to 'step up' to 'lift up' or to lengthen ones stride.**

Three main principles maori potential, Cultural Advantage & Inherent Capability (discuss each of these)

Maori potential: all Maori learners have unlimited potential and it requires a shift in attitudes, thinking and practice are required to achieve significant improvements in Maori education outcomes. This approach advocates investing in strengths, opportunities, and potential. It seeks to shift the focus from addressing problems and disparities to expanding on the successes.

Cultural advantage: all Maori learners have cultural advantage by virtue of who they are-being Maori is an asset; not a problem!

Inherent capability: all Maori are inherently capable of achieving success



- 1. Before proceeding, it is important for you to know that New Zealand is a country that was colonised mainly by British, but also other European settlers in the 19th Century. The country had already been inhabited for at least 600 years by an indigenous race of people today known as Maori. The history is in many ways typical of colonised nations around the globe but with one difference, Te Tiriti. This is our nation's founding document and guarantees many rights to the Maori.**
- 2. Even though the Treaty has been in place for over 150 years, many Maori are over represented amongst low achievers within education, low paid workers, unemployed, and in our jails.**
- 3. In 2008 studies showed nearly 40 per cent of Māori learners were leaving school before turning 17, compared to the national average of 30 per cent**
- 4. In excess of half of all Māori learners left school without level 2 NCEA (the expected minimum secondary qualification), compared to 34 per cent of all learners.**
- 5. The participation rate of Māori in tertiary education decreased, dropping from 23 per cent in 2005 to 20 per cent in 2007/08.**
- 6. In our primary schools Māori children were over-represented in lower achievers. This started at school entry and generally increased throughout school**



Clint

In 1997 Simon Chapple published a report on Maori educational achievement. His work, which was widely acknowledged, suggested that low achievement amongst Maori was due to socio-economic status however in **2007 Harker re analyzed the same data and concluded that ethnicity is a significant factor in achievement over and above socio economic status.**

This was subsequently endorsed and further researched by the three academics pictured in the slide. Their common finding was, that when we begin to value things from a Maori perspective, and change our expectations it is then that we then start to make a difference.

They also conducted their own extensive research and all have stressed the absolute fundamental importance of productive relationships for effective teaching and learning that results in achievement with and for Maori students and the critical importance and role of parents, , whanau, hapu, and iwi in education.

The importance of valuing and prioritising all things Maori for all New Zealanders.

Reference only:

In 2007 Harker undertook analysis of data used earlier by Chapple et al (1997) and concluded that ethnicity is a significant factor in achievement over and above socio-economic status.

Throughout the research including; Russell Bishop and Ted Glynn (1999), Russell Bishop and Mere Berryman (2006) and Dr Angus McFarlane (2004), the following ideas are key:

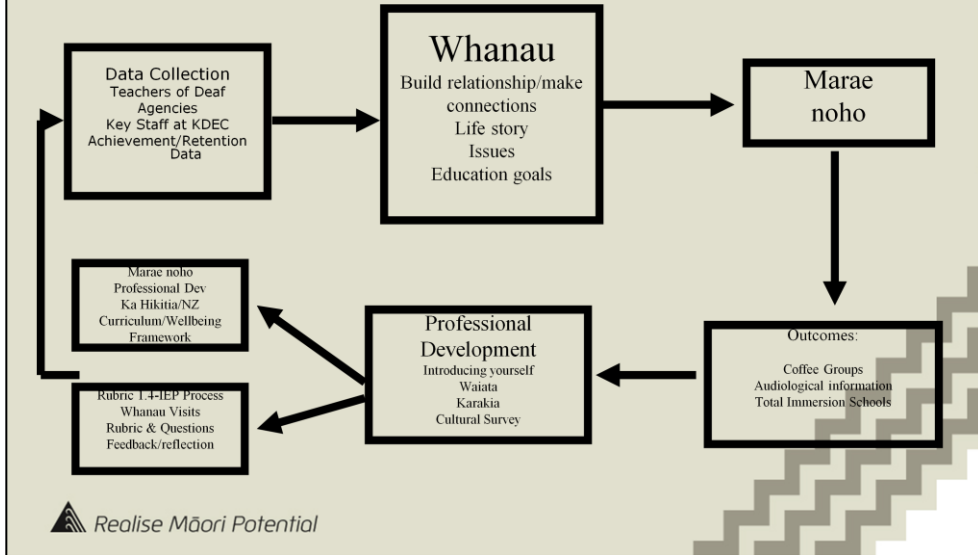
Discussion will include up to date newspaper ref and current stats – ref to Herald

Aus article relating to aborigines

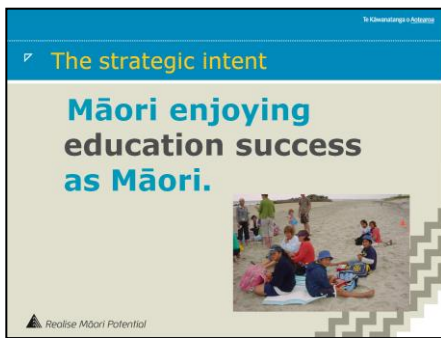
Current stats are still not showing improvement yet



Ka Hikitia Journey



Helens korero and diagram



Helen

So it's about stepping up the performance of the educational system to ensure Maori are enjoying educational success as Maori. **This involves fitting the system to the student, not the student fitting the system.**

He Mana korero DVD 1:33-2:31

For educators it's about shifting our focus.

We sometimes focus on deficit or what we need to fix,

Stop targeting deficit, and start tailoring education to the learner.

Instead of trying to fix what's wrong we should realise potential

We need to stop thinking about dysfunction, and instead identify opportunities

When this happens we are on the right pathway. There is a need to stop thinking about Maori as a minority and promote the distinctiveness and uniqueness that maori offer the world.

Clint

Teachers also need to embrace the principle of Ako. This is a concept which already exists in Maoridom and is essentially the co-construction of learning and learning from each other.

Instead of instructing and informing, think about collaborating and co-constructing.

Draw parallels to working with mainstream deaf children.

Finally it's about embracing community and family desires and needs

Instead of governments deciding what is good, what about investing in people and local solutions.



Clint

To achieve results, Ka Hikitia identifies the following pathways:

- **Increasing professional learning and capability of teachers (discuss our survey of staff and results)**

Helen

- **Increasing whanau, hapu and iwi authority and involvement in education (discuss previous work and ongoing work eg marae noho)**



Clint

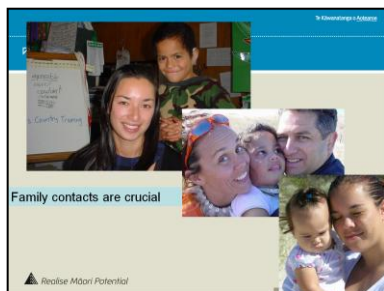
So what would we be expecting from our teachers?

We know from the research that a good knowledge and understanding of, and empathy with, the cultural worlds of the students with whom we are working is a common thread found in successful teachers in NZ.

For teachers this begins with something as simple as pronouncing Maori names and words correctly, and for Maori students using Maori words and concepts in lessons.

Relate personal story of Turangi

So we see it's all about accepting people as they are and refraining from wishing they were different. This applies to parents and caregivers as well as their children



Families provide the answers and the way we approach our Maori Whanau provides us with the key to working with the students.

Reference to our survey

(Clint)

We can't just expect the family to meet at school, home visits are essential. If home visits are not viable then other neutral places may be a good strategy. We must remember too that the homes we visit may be very different from our own and may throw us well outside our comfort zones.

Ideas for teachers include: (Helen)

making the initial approach social only and maybe just a doorstep greeting.

Seeking knowledge of the family, and/or tribal background can help with ice-breaking conversation and break down initial barriers.

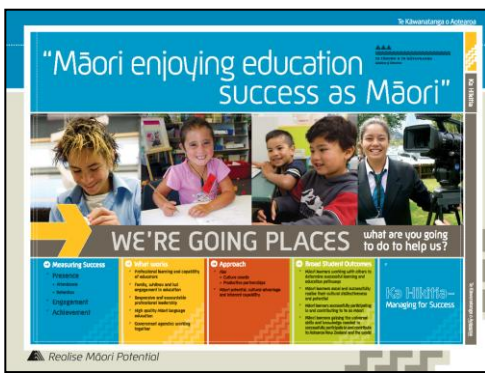
Keeping in mind that sometimes the only contacts the family have had with authority or those who represent authority may have been negative, especially where the child has exhibited behavioural difficulties and/or learning problems.

Being the bearer of good news about the student, regardless of how small and trivial is often a good way to help the barriers fall away.

Accepting the parents ideals and wishes for their child, eg a family who makes a choice for their student to be placed in bi-lingual or immersion education situations makes that choice for their own reasons which need to be respected.

Facilitating and encouraging local events involving a shared lunch or meal are great ways of bridging the gap from educators to the families as well.

(Kit Days, Boys and girls days out, sports days)



Helen

To summarise:

Kahikitia is a NZ Government initiative to lift educational engagement and therefore outcomes for Maori, Kelston Deaf Education Centre believe it is a good initiative for us to adopt for our students given almost half our students are Maori.

The key is a change in thinking away from thinking about Maori as having a learning deficit to thinking about how to encourage success for Maori as Maori.

The principles sit around forming strong relationships with students and their whanau.

It's about a professional response and avoiding ethnocentric thinking.

It's about Ako and co-constructing learning. The teacher and student learning together.

It will involve careful and ongoing PD for leaders and teachers, and thorough achievement data collection and analysis over time. (Clint)

(Helen) This strategy is going to work but will need the support of all our teachers. We are adapting this for KDEC and the shift will be at our own pace and be within our own cultural values and structures.

It is based on the latest evidence showing what works for Māori

It reflects the views, experiences and

Whakatauki (Maori Proverb)

Kua hikitia te kaupapa
Kua takoto te wero
Me hoe tahi i runga i te whakaaro kotahi
Tiaki tō tāua oranga
Kia kaha ai mo te tuku taonga
Kia tutuki ngā hiahia mō
Ka Hikitia
Tihei mauriora!
Ki te whai ao!
Ki te whai oranga e!
Mauriora
We have come to an awareness
The challenge lies before us
Let us work together as one
Stay well so that we have the ability to manage success
Behold there is the pathway to enlightenment and well being
What a positive feeling



Three Baskets of Knowledge-picture and explanation

On this slide you can see the three baskets of knowledge. This is one of the many stories from Maoridom that have as much relevance to today's world as the worlds of yesterday. There is included in the hand outs the story of these three baskets. For those who have missed the hand outs please e-mail us.

▾ **References:**

- ▶ **“Ka Hikitia Managing for success
Maori Education Strategy” NZ
Ministry of Education 2008**
- ▶ **“Kia Hiwa Ra Listen to Culture”
Angus Macfarlane 2007**
- ▶ **“Culture Counts Changing Power
Relationships in Education”
Russell Bishop & Ted Glynn 2003**
- ▶ **Cultural Self Review**
- ▶ **Jill Bevan-Brown**

✓ Acknowledgements

- ▶ **NZ Association of Teachers of the Deaf.**
- ▶ **Blue Lagoon Charitable Trust**
- ▶ **Kelston Deaf Education Centre**
- ▶ **Dr Michael Heeney (Kelston Deaf Education Centre Regional Manager)**
- ▶ **Teachers, students and their parents and / or caregivers who have shown tremendous support and desire to learn.**

Finally I want to acknowledge and thank the people and groups listed. Without their assistance I would not be here today:



**He honore, he kororia ki te Atua
He maungarongo ki te whenua
He whakaaro pai, ki nga tangata katoa.
Hanga e te Atua, he ngakau hou
Ki roto ki tena, ki tena o matou
Whakatongia tou wairua tapu
Hei awhina, hei tohutohu I a matou
Hei ako hoki I nga kupu
I roto I tenei mahi
Ake Ake
Amine**