



**Belonging and
identity through
equity:
Maintaining the
reform complexity
as we move into
the PLD/CoL
environment**
Mere Berryman



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Overview

1. Thinking once again about context
2. **The will** - restating some of the 'givens' of Aotearoa/New Zealand
 - The moral imperative: Te Tiriti o Waitangi
 - The political imperative: Ka Hikitia
 - The social imperative: ERO School Evaluation Indicators
 - How will the new PLD and CoL environment respond?
3. **A way** –Belonging through Equity/Identity and Quality
4. Growing new identities requires disrupting the status quo
5. Mahi Tahi and the Ako: Critical contexts for learning
6. A spotlight on our own practices
 - Where are we going?
 - How are we going?
 - Where to next?

The Context - 'White privilege'

- The benefits and rights of those who are white accrue without any deliberate effort on their part
- Coming to terms with this unearned white privilege is “not about blame, shame or guilt”
- Whiteness is not something created deliberately by individuals white privilege is daily recreated by whites at both the individual and institution level.
- Whiteness is not solely the domain of white supremacist groups.
- Whiteness is also perpetuated by tolerant people, lovers of diversity and believers in social justice.
- Whiteness is constantly re-established and reconstructed by whites from all walks of life.

These understandings are attributed to the scholarship and work of Dr Ann Milne

What are white spaces in NZ schools?

For people of colour/Māori/iwi they are:

- Anything non-Māori accept as 'normal' when for Māori it's really not.
- Any situation that prevents, or works against Māori students 'being Māori'.
- Any situation that requires you to 'be' someone else and leave your own ways of being behind.

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What are white spaces in NZ schools?

For people of colour/Māori/iwi they are:

- Anything that allows Māori to require less of themselves / to have lower expectations because that's just the way it is (streaming).
- Anything that reinforces stereo-types and negative ideas about Māori.
- Any policy or practice that ignores Māori/iwi epistemology, ontology, voices, perspectives.
- Any policy or practice that perpetuates one group 'is right' over another (Marginalisation, Racism).

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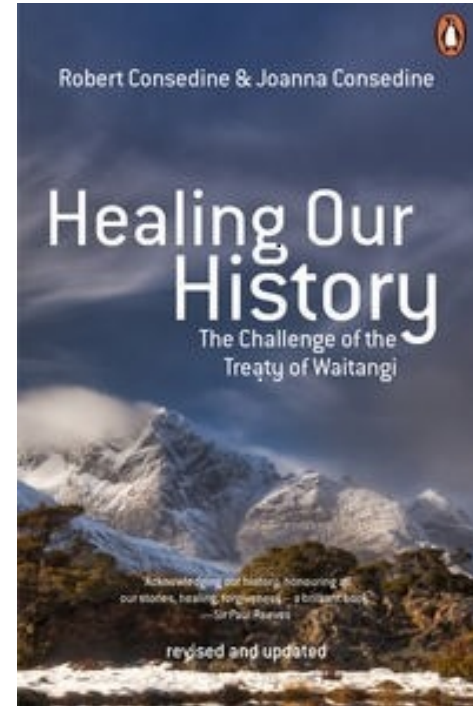
Naming: ‘if you can name it you can claim it’

‘Naming’ (in a critical context) is about identifying and defining social and cultural acts that oppress people of colour or other traditionally minoritised group.

The bus driver story from last month.

In NZ society the act of 'naming' – of identifying and defining oppressive social and cultural acts requires courage because it runs counter to the politically laundered policies and beliefs.

Naming therefore is often deemed to be **'dangerous conversations'**.



Or 'naming' can often be something to be ignored, marginalised, belittled and even made fun of.



How do these cartoons reflect the very fabric of New Zealand society? What are the implications?

‘Naming’ should not be confused
with the ‘challenging
conversations’ that schools may be
more familiar with.

Although there are some
distinct parallels.

Not naming

- McLaren (2007) would suggest that not naming constitutes an active refusal to create reflective citizens, put simply it is a means of silencing the less powerful (Māori and Māori students).
- Fine and Weiss (2003) would suggest that in not naming we systematically alienate, cut off from home, from heritage and from lived experiences.
- Bishop and Berryman (2006) reveal this has ultimately severed disproportionate numbers of Māori students from the educational process.
- The implications for the current place of Māori in wider society is part of **our** reason for being.

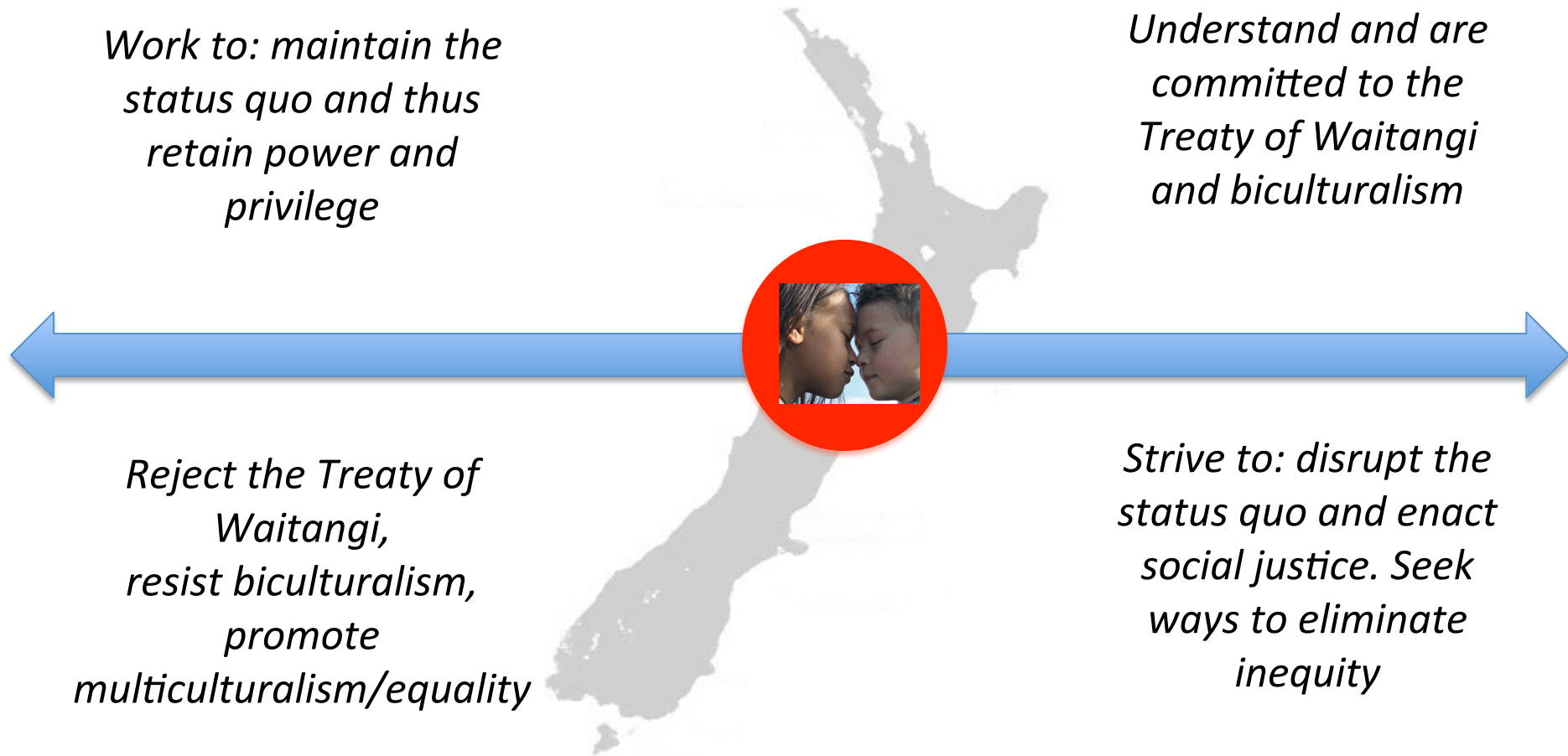
The will - The fabric of our society

The moral imperative



1. Participation
2. Protection
3. Partnership

Considering your positioning along the continuum



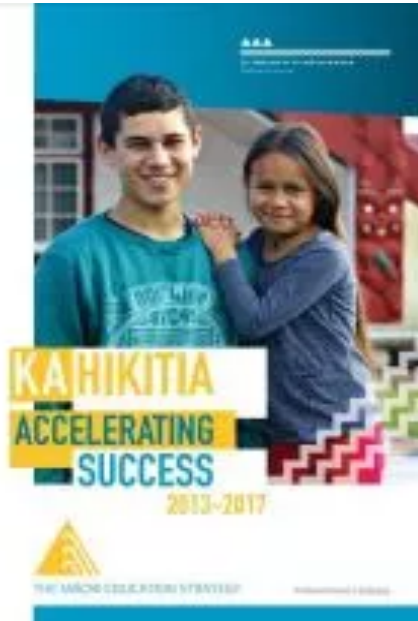
“Washing one’s hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral.” (Freire 1985)

When the lived reality of Māori is not located within Māori theoretical constructs of potential, what happens to one's feelings of wellbeing?



‘Māori potential
has never been
greater but...’

Durie 2015



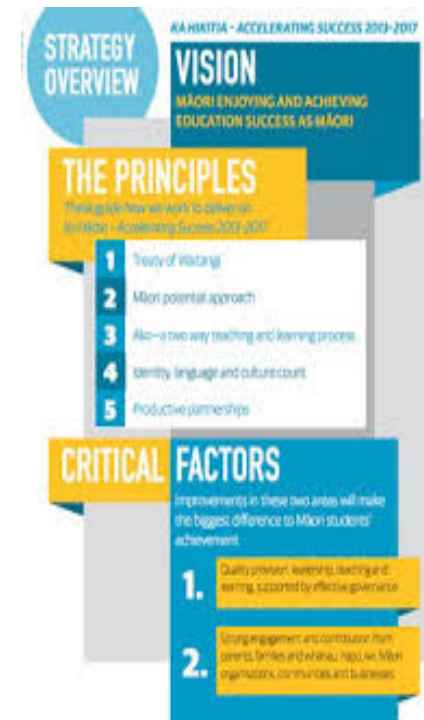
The Political Imperative: Ka Hikitia

Ka Hikitia is defined as a means to “‘step up’, ‘lift up’, or lengthen one’s stride’.”

In 2013, the Ministry revised and refreshed this strategy and released

[Ka Hikitia - Accelerating Success Ka Hikitia - Accelerating Success 2013-2017.](#) —

- Treaty of Waitangi - ensuring Māori students enjoy and achieve education success as Māori is a shared responsibility
- Māori potential approach – high expectations for Māori students to achieve
- **Ako** – a reciprocal, two-way teaching and learning approach
- Identity, language and culture count – Māori students benefit from seeing their experiences and knowledge reflected in teaching and learning
- **Productive partnerships** with key stakeholders – ongoing exchange of knowledge and information and the involvement of parents and whānau.

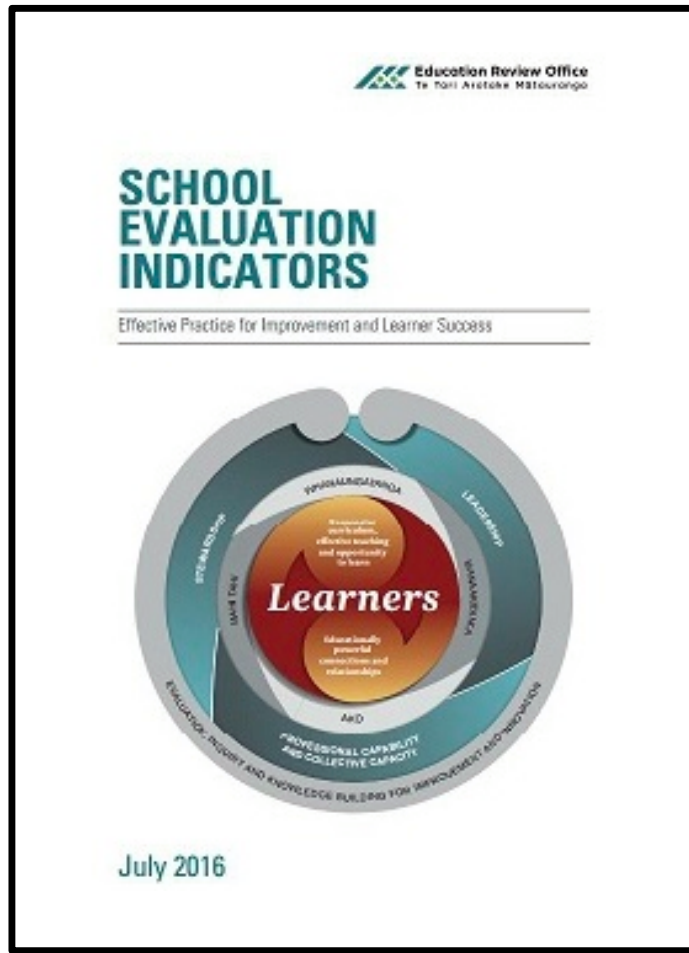


A response to Ka Hikitia

“This means we all need to step up to that responsibility. It’s not something that we can abrogate responsibility for and leave to the politicians, or to Māori, or to Pākehā, or to someone else. It’s a responsibility we each have as citizens, as adults and as educators. It’s urgent, it’s important and it’s exciting.”

The social imperative:

ERO School Evaluation Indicators



- Learners
- Responsive curriculum, effective teaching and opportunity to learn
- Educationally powerful connections and relationships
- Manaakitanga, Whanaungatanga, Ako and Mahi Tahī
- Stewardship, leadership, professional capability and collective capacity
- Evaluation, inquiry and knowledge building for improvement and innovation

The new PLD and CoL environment

“Māori students enjoying and achieving education success as Māori.”

By now, this should/could have begun to become the kaupapa for your own school and what ERO now requires would be business as usual.

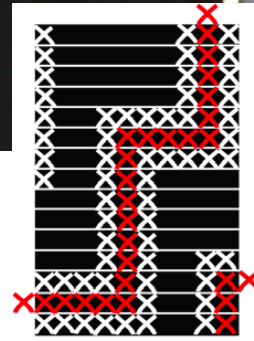
What do you understand about the new PLD and CoL environment?

Think-pair-share

A way...



A new
way of
being...

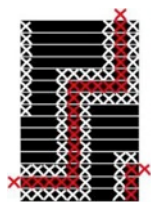


Kia Eke Panuku

building on success



With **identity** secure, a sense of belonging is promoted, thus leading to more equitable outcomes and, a new way of being...



Kia Eke Panuku

building on success



Kia Eke Panuku Dimensions



2017

MAHI TAHI

2017

Māori students enjoying and achieving success as Māori

Leadership
Evidence-based Inquiry
Culturally responsive and
Relational Pedagogy
Educationally Powerful Connections
Literacy, Te Reo Māori and Numeracy
Closing the Gaps

85% NCEA Level 2 & qualifications for tertiary education



Simultaneous Success Trajectories

Transmission



Socio-cultural View of Learning

Kaupapa Māori



Critical Theories

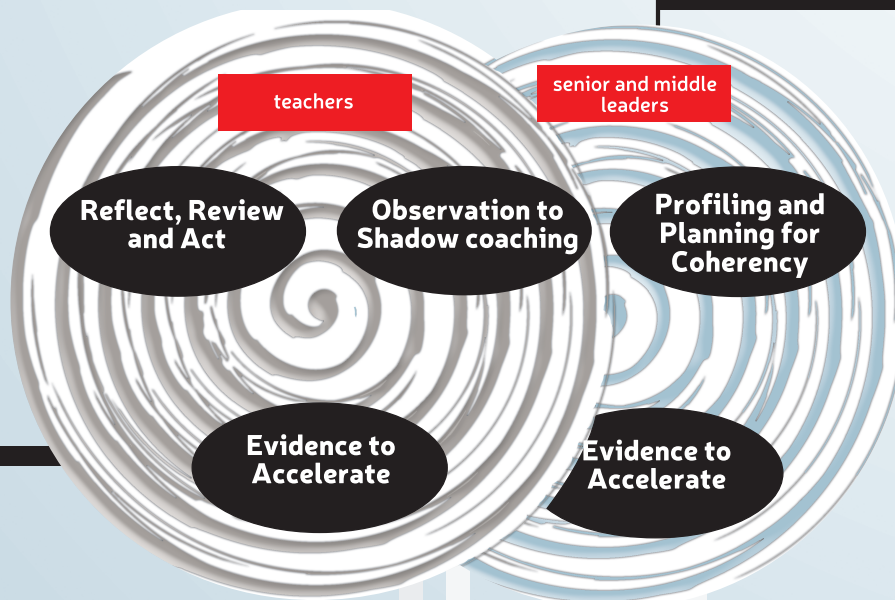
2017

MAHI TAHI

2017

Māori students enjoying and achieving success as Māori

85% NCEA Level 2 & qualifications for tertiary education



... giving life to Ka Hikitia
and addressing
the aspirations of
Māori communities
by supporting Māori students
to pursue their potential

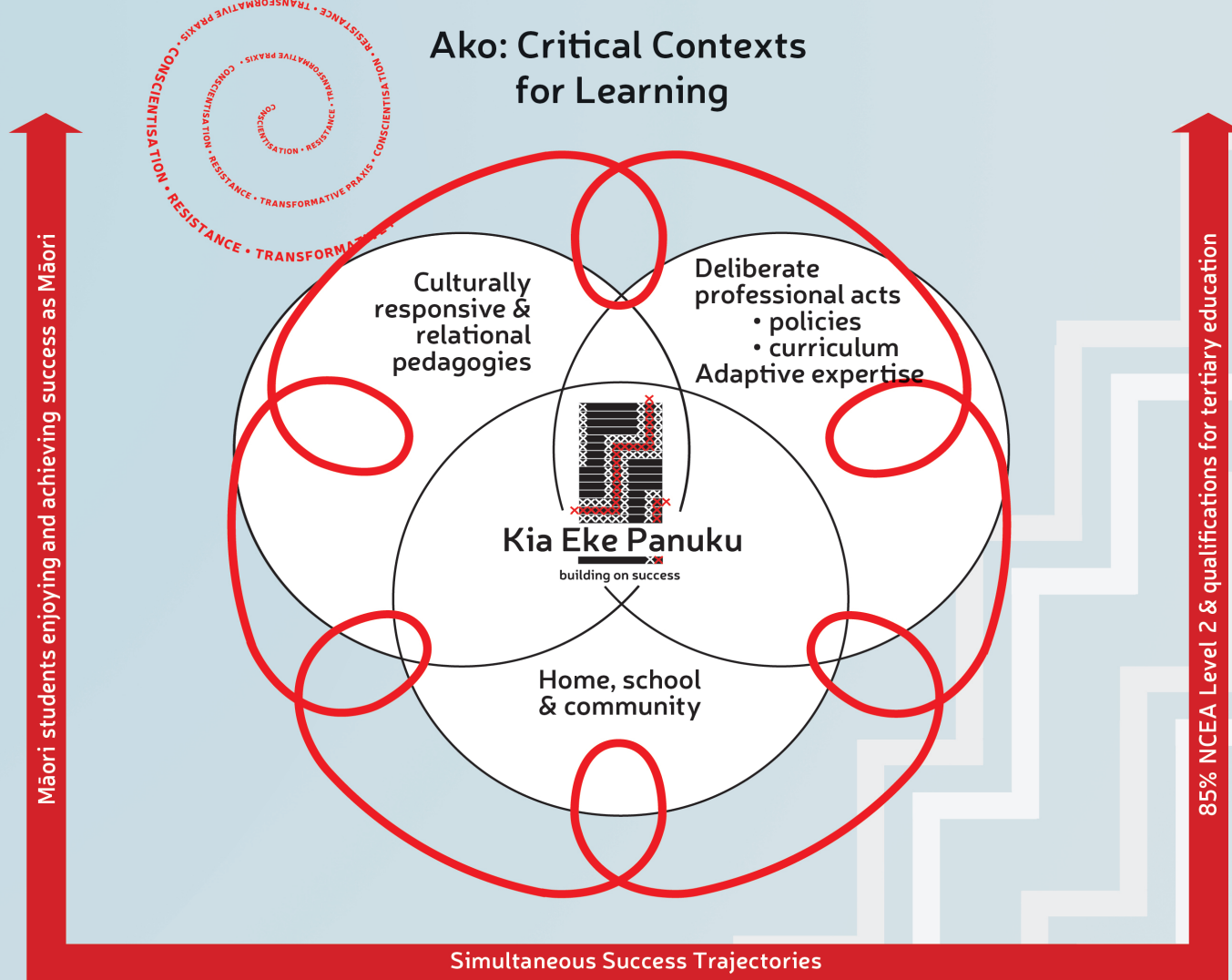


Simultaneous Success Trajectories

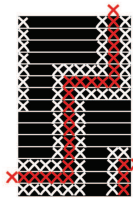
Section 3: Evidence to Accelerate meetings

| | | | | |
|--|------------------|--------------|----------------------------------|------------------------------|
| 1. How many teachers are attending Evidence to Accelerate meetings... | | | | |
| ...through classroom observations? | | | ...as Rongohia te Hau 4s and 5s? | |
| 2. On average, how often are teachers attending an Evidence to Accelerate meeting? <i>Circle one option</i> | | | | |
| Yet to begin | Once a year | Twice a year | Three times a year | More than three times a year |
| 3. In 2015, how many Evidence to Accelerate meetings have been held with the following groups? | | | | |
| Teachers | Middle Leaders | SLT | SCLT | Other - please specify: |
| 4. How frequently is evidence part of these meetings? <i>Circle one option</i> | | | | |
| Hardly ever | 1 | 2 | 3 | 4 5 Almost always |
| 5. Where has this 'Evidence to Accelerate' evidence come from? <i>Circle all relevant options</i> | | | | |
| Yet to begin | Minuted meetings | SCLT recall | Other – please specify: | |

Ako: Critical Contexts for Learning



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www.kep.org.nz

Secondary schools giving life to Ka Hikitia and addressing the aspirations of Māori communities by supporting Māori students to pursue their potential

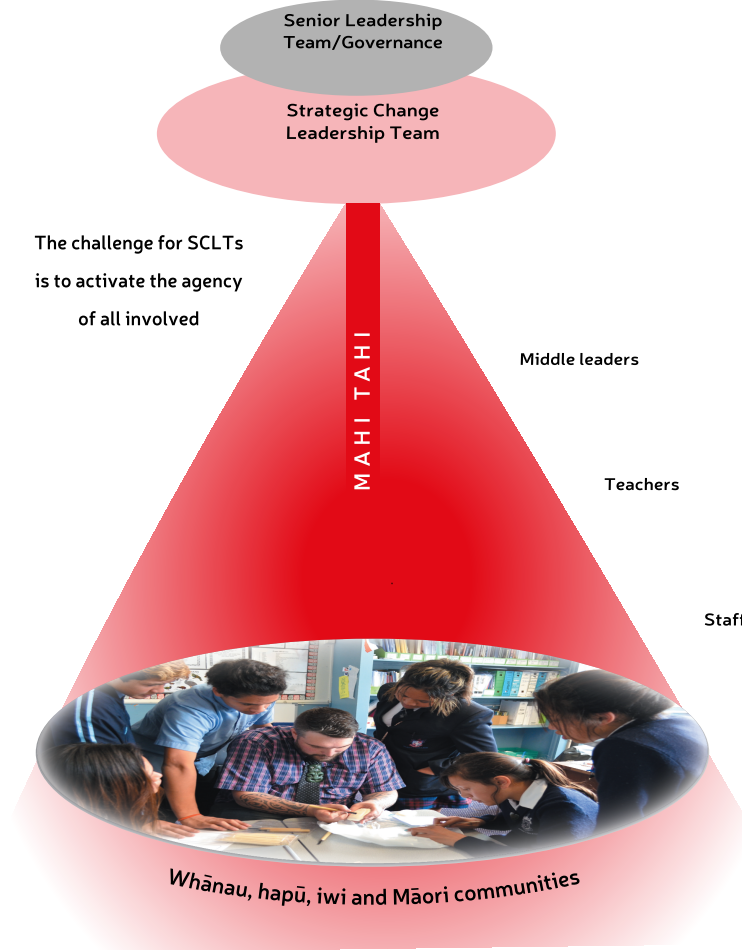
If you were to put a spotlight on your own practices, according to these critical and cultural contexts for promoting, aligning and spreading contexts to promote equity through quality:

- Where are you going?
- How are you going?
- Where to next?



Discussion

THE CONTEXT FOR COHERENCY, SPREAD AND OWNERSHIP



... giving life to Ka Hikitia
and addressing
the aspirations of
Māori communities
by supporting Māori students
to pursue their potential

Quality Pathways

Governance
Senior Leadership Team

Strategic Change
Leadership Team

Māori enjoying schooling as Māori

Culturally responsive & relational pedagogies

Deliberate professional acts
• policies
• curriculum
Adaptive expertise

Kia Eke Panuku
building on success

Home, school
& community

Māori achieving academic success as Māori

Simultaneous Success Trajectories

Transmission

Socio-cultural View of Learning

Kaupapa Māori

Critical Theories

IDENTITY • LANGUAGE • CULTURE

“Māori students enjoying and achieving education success as Māori.”

By now, this should/could have become the kaupapa for your own school and what ERO would be requiring would be business as usual.

What do you understand the new PLD and CoL environment offering?