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AUTUMN 2022 | I NGĀ WĀ O MUA

The histories issue

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EDITORIAL

A welcome change

Kia ora koutou.

I'm excited to be sharing this histories issue of *Ako* with you, focussing on the challenges, impact and importance of studying our past. Over the last two years there has been increasing engagement with the education sector and wider public around the introduction of a curriculum which teaches Aotearoa New Zealand's histories.

Given COVID and the huge level of uncertainty that our children are experiencing, it is vital that we have a curriculum document that supports them to understand their whakapapa and tūrangawaewae. While celebrating this long-awaited change it is important to acknowledge the challenges and pressures the new curriculum places on kaiako. We are always dealing with additional pressures being put on the education sector, being asked to do more with no additional time. However, if we get this change right, the implementation of this curriculum will set a precedent for other curriculum areas to be explored.

I have been inspired to see excellent examples of this exploration already in action, and this issue of *Ako* captures some of that great practice. From Kororāreka (Russell) to Ōtepoti (Dunedin), it features educators who have started on the journey. We learn how ECE centres are using *Te Whāriki* to foster a sense of



identity and belonging; look at how personal stories of migration are used to engage learners in history; profile one Kāhui Ako that is working to raise the mana of Māori students through relationship building; interview four practitioners about how kaiako can prepare for difficult conversations in the classroom; and find out how kura are looking to the past to guide their future.

The updated curriculum is an opportunity to build back better. As one contributor in this issue has written, "in order to navigate well into our collective future, we need to understand our past." I hope these stories inspire and support you on this journey.

Ngā mihi,

Liam Rutherford
National President/Te Manukura
NZEI Te Riu Roa



I ngā wā o mua The histories issue

*"Kia whakatōmuri te
haere whakamua /
I walk backwards
into the future with
my eyes fixed on my
past." – whakataukī*

Sparked by the new Aotearoa New Zealand's histories curriculum, this issue explores the importance and challenges of teaching our past.



FEATURE | I NGĀ WĀ O MUA | THE HISTORIES ISSUE

Nō hea koe? Where are you from?

Many schools and ECE centres already use Aotearoa histories as a powerful tool to engage tamariki in learning. Personal stories of migration are at the heart of it.





“It really helps if you can have an evolved identity in every child, so they actually know they have a history.”

– MATT BATEMAN

01

At Burnside Primary in Christchurch, class leaders start the day with *whaikōrero*, including *mihi* and *pepeha*. The *pepeha* might be in Mandarin Chinese, or in one of the many other languages spoken at the school.

The day’s student leader also offers a secular *karakia* and a *waiata* they’ve chosen for everyone to sing. The *tikanga* finishes with a box of cut-up fresh fruit and vegetables passed around so everyone has the chance to eat.

It’s a visible statement about the direction the school has taken under the guidance of Principal Matt Bateman, who’s *Ngai Tahu* and a fluent *te reo* speaker. It pre-figures, too, the ‘*Whakapapa me te whanaungatanga*’ element of the new histories curriculum, with its emphasis on migration and identity.

“I used to think I was doing things quite well for our various communities,” says Bateman. The school has families from 44 countries of origin. “I thought I knew them, but what really happened in changing the direction was the mosque attacks.

“We had ten children and six families where people were either shot or witnessed horrible

things. The school became involved with those families and as a result we have had some wonderful things happen. It was very eye-opening.”

And it led to fresh eyes on how the school worked with communities, and several initiatives, including the daily *pepeha*. Another that’s been particularly successful is a language programme on Wednesday afternoons. Korean, Chinese, Japanese and Farsi tutors work with children from these backgrounds. “They work in their first language, but mainly as a cultural experience,” says Bateman. “Children get a really good understanding of where they come from, and they keep their first languages alive so they can speak to the grandmas and aunties and uncles back home.”

Most children in Years 5–6 have a term each in French, German, *te reo* and Spanish. Another group are in one of only three French bilingual programmes in Aotearoa New Zealand. “It really helps if you can have an evolved identity in every child, so they actually know they have a history, and others have a rich history. There are places in the world they can go back to or



02



Left: Burnside Primary School’s communities liaison, Maria Viselli.



Right: Years 5–6 Burnside Primary teacher Hélène Wray supports *tamariki* from the French bilingual unit.



learn about – for example, that 27 countries have French as an official language and they could go there. They might find out their country invented a lot of useful stuff or that it is a big player globally.”

Children become more interesting to each other, he says, instead of “everything being dumbed down to English. They whakapapa to understand their families, to appreciate difference, and they collaborate. It opens up the world in different ways. They become curious about global problems and ways to sort them out. They realise you have to know the languages first, as a way of communicating, then they can have a crack at solving problems instead of worrying about them.”

Bateman is also a co-leader of the local kāhui ako, with 7,000 students, and says a recent survey of Years 9–10 found that students from some migrant communities felt isolated and disconnected from school and education. “As a group of schools we have to do better. Kids need to understand themselves better,



03 Burnside Primary teacher aide Jasna Rimbovska shares her Macedonian background and culture with the school.



04 Burnside Primary has one of the country’s three French bilingual units.



In many early childhood centres, stories of migration are already front and centre – they’re as foundational as the relationships that educators form with tamariki and whānau, and a rich resource for the primary sector too.

“They’re implemented into daily activities,” says Ina Ropu-Tengaru at Nuanua Kindergarten, one of a group of teacher leaders working in Porirua who spoke to Ako. At Nuanua, families are mainly of Samoan and Tokelauan descent, but is open to all, including families from Syria.

“It just becomes a natural part of teaching,” says Lana Nootai from Toru Fetū Kindergarten. There are mihi and karakia and stories, and the children’s own storytelling, and grandparents and great-grandparents visiting to share language skills – all making deep connections to where a child is from, and where their family is from.

“It’s an important part of what kindergarten teachers offer children – experiences that go back into the past, and then forward, so that you have

the past, present, future. It’s really important for children and their families to be exposed to that, and for teachers to be promoting this,” says Trinity Coulston, also from Toru Fetū.

These stories connect in living ways to *Te Whāriki* – particularly, the mana reo (communications) and ngā hononga (relationships) elements of the curriculum. “We have mihi, and children and whānau share their maunga, their history, where their sense of belonging is, their tūrangawaewae, where their whanaungatanga is – which really connects with Pasifika and all the 15 different cultures at our kindergarten,” says Nga Ropu from Tui Park Kindergarten.

“It becomes storytelling when we’re sitting down, it’s displayed in the environment and wharenui, and it’s incorporated into portfolios and into Storypark.”

Andy Cairns, a senior teacher with Whānau Manaaki Kindergartens, says the concept of mihi expands to include other elements of teaching, such as bush walk programmes (connecting to local stories and identifying plants that are seen in Aotearoa and also used in the islands), having community elders coming in to share traditional stories and cultural art forms, and regular visits to community cultural events.

“Children also start the day with devotion as a way of connecting with the languages of the kindergarten and children. It supports connections to the islands and also allows for the natural exploration of stories that the teachers who migrated from the islands can share with the children.”

Altogether, stories of migration and pepeha are a fantastic resource, and one that primary educators can tap into, says Ngaretta Strong, the Teaching and Learning Support Liaison Teacher. “For transitions to school, we have a booklet that explains the child’s cultural identity, the languages spoken at home, and we link with cultural responsiveness within the curriculum.”

It’s also invaluable when working with families on individual education plans. “We include work from Sonja MacFarlane’s *Te Pikinga ki Runga*, where there are sections on the child’s tinana, mana motuhake, hinengaro, hononga, which bring in the child’s whakapapa.

“It can be very sensitive when talking with children who need extra support, but we set the scene. You can say we connect to migration because we’ve connected to past ancestors. We can say a prayer or a whakataukī, so when



05

Image: Supplied

we have our hui, the whānau are not on their own. They’ve brought in the past and we’re celebrating together. Maybe we’re doing goal-setting but we’re also celebrating who the child is, who the family are, and the ancestral past links. It’s a spirituality that we’ve shared. It’s a huge part of our kindergartens.”

The group says they feel really excited about the possibilities of the new histories curriculum, because as teachers they collectively want all children in Aotearoa to be supported to learn in ways that support and nurture their cultural identity and sense of self. They hope the new curriculum will open up rich and meaningful ways of teaching and learning to primary educators too.

“It’s just beautiful to see. When we use different languages in our learning stories or just daily kōrero, saying one or two words from a child’s language – and seeing the child’s eyes beaming, ‘You can speak my language!’ It might just be using uncle Google, but seeing the face beam – wow – they’re more engaged in learning.”

05 Te Mauri o Tupaia, a mauri stone from Tahiti, from the re-enactment at Waikare Inlet as part of Tuia 250.



06

Image: Supplied

History is already richly embedded in the local curriculum, the marau ā kura, at Te Kura o Waikare in Northland. Here, cultural heritage runs all the way back to the earliest human arrivals in Aotearoa New Zealand – a heritage that tumuaki Cheryl Meek is happy to share with the sector.

A special character school centred on the local hapū Te Kapotai, Waikare’s curriculum has a maunga contextual framework – the knowledge connected to the mountains that surround the school’s rohe informs the curriculum.

One maunga has the stump of the tree used to build the famous waka *Ngātokimatawhaorua*, now at Otatau, which was built by Ngāpuhi rangatira, Toki Pangari. Its name derives from that of a waka used by Kupe, who is acknowledged as the first explorer of Aotearoa – thus *Ngātokimatawhaorua* connects early Māori migrations with later European arrivals.

“Migration is very important to us,” says Meek, recounting the story of Te Koukou from Waikare who encountered Captain Cook in the Bay of Islands. Te Koukou was wounded



Image: Supplied

Te Koukou.

in a battle at Motuarohia, and the Tahitian navigator and arioi travelling with Cook, Tupaia, accompanied Te Koukou back to Waikare to support his healing, with a ceremony called Houhou te Rongo. Hawaiki, associated with the Tahitian island of Ra’iātea, is said in some traditions to be the place from where Māori first migrated to Aotearoa.

Tupaia gave Te Koukou two taonga (now in the British Museum), and during the Tuia 250 celebrations in 2019 to mark Cook’s arrival here, the kura re-enacted the events. Meek goes on to explain, “the Tahitians travelling as part of Tuia 250, including a descendant of Tupaia, arrived on waka hourua *Ngahiraka Mai Tawhiti* at Waikare Inlet and we paddled out to meet them at the break of dawn. Our children paddled in the waka. We transported the Tahitians to the marae to hand over a mauri stone from Tahiti.

“It was a huge community effort to achieve all that, and a very spiritual journey as well. It was something profound for our children. We learnt about our relationships with the people of Tahiti, the historical context of the voyage, that we

“It’s a difficult history to share with the children – what is and what’s not fair and about those involved.” – MELISSA JACKSON

spoke a similar language, and about the taonga Tupaia gave us.” Tamariki were also involved in the writing of a book published as part of Tuia 250, about the events.

The kura is also very involved at the annual Waitangi celebrations, as part of the waka fleet and as part of the pōwhiri that greets the prime minister and their group, and the governor-general.

“The Bay of Islands collective of schools is well aware of what we do – I share it with the principals’ collective and others. We are happy to share, if they’re interested.”

Russell School in Northland looks out at the oldest existing church in the country, standing at what was the frontline of European arrival in Aotearoa from the early 1800s. It’s a complex history to teach but for Principal Melissa Jackson, whose tupuna Thomas Hansen arrived with the missionary Samuel Marsden in 1814, it’s an essential part of the local curriculum. “Children love storytelling – hearing and sharing their stories – and the more information they have and the more connections they can make, the more they can work out what is right for themselves and their families and the community.”

Descendants of Māori and Pākehā from that time still live in the town. Streets are named for Europeans whose land deals are not viewed well by Māori. Tamati Waka Nene, one of the first signatories to Te Tiriti o Waitangi, and an advocate for it, is buried in the churchyard of that oldest church, Christ Church. “It’s a difficult history to share with the children – what is and what’s not fair and about those involved. At some point you have to return to the significance of the Declaration of Independence, He Whakaputanga o te Rangatiratanga o Niu Tirenī, and the Treaty.”

Charles Darwin himself donated £10 for the church to be built, after he arrived in the *Beagle*

in 1835 and was deeply shocked by the Europeans’ behaviour. “There’s whaling and sealing, prostitution and gun running and rum running – it’s difficult. We talk about ‘early enterprise!’” says Jackson. “And the archaeology is still here – I took a class to the beach and a student found an old clay pipe stem.”

Kaumātua run kapa haka and tikanga programmes at the school to ensure the waiata and karakia reflect the local sites and historical figures, including Kupe and Hone Heke. “It’s really important for tamariki to engage with their history – where they belong in life, so from there they step into the world, with a sense of self. It’s especially important for Māori, where there’s less individualism, that there’s a sense of connection to whānau, hapū and iwi, and through the land. From there, you can develop a global view.”

And she thinks the teaching of history holds possibilities for, at least, a better understanding of different perspectives. “Our older children can appreciate that this community was shaped first by the Treaty and then the incredible shock when the capital was moved to Auckland. People were making a good living, and then the boom was gone. And that’s just the history of the men in fancy hats! There were the women too – hauling water in pails and educating the children – there’s a real gap in resources about that.”

History, too, connects to science and the natural environment, where local people are doing amazing work. The school has been a part of the Globe at Night project, and Jackson connects this with the story of Rangī and Papa. “Children could see that the purpose of these myths was to explain creation and natural phenomena with the available information – that the ancestors were looking at the same kinds of things, investigating the same kinds of things, and using stories to talk about it.” ●

RESOURCES

The Ngāi Tahu cultural map is an awesome resource for most South Island schools. It records and maps more than 1,000 Ngāi Tahu stories and place names onto a virtual landscape. <https://www.kahurumanu.co.nz/>
Tamariki wellbeing website Sparklers have a pepeha worksheet along with links to other useful resources for creating your own pepeha. <https://sparklers.org.nz/parenting/sparklers-home-my-pepeha/>

Nō hea koe?



Ko Maukatere te maunga
Ko Ōtakaro te awa
Ko Pakistani, Indian, Russian te iwi
Nō Ōtautahi ahau
Kei Ōtautahi ahau e noho ana
Ko **Halina** taku ingoa
Ko Burnside tōku kura



Ko Table Mountain te maunga
Ko Berg te awa
Ko South Afrikan te iwi
Nō South Afrika ahau
Kei Ōtautahi ahau e noho ana
Ko **Caleb** taku ingoa
Ko Burnside tōku kura



Ko Poueni tea maunga
Ko Waitangi te moana
Ko Ngāpuhite iwi
Nō Waitangi ahau
Kei Ōtautahi ahau e noho ana
Ko **Linkin** taku ingoa
Ko Burnside tōku kura



Ko Aoraki te maunga
Ko Avon te awa
Ko Afghan te iwi
Nō Afghanistan ahau
Kei Ōtautahi ahau e noho ana
Ko **Suhila** taku ingoa
Ko Burnside tōku kura



Ko Popocatépetl te maunga
Ko Texcoco te roto
Ko Mehiko, Paniora, Kanaana te iwi
Nō Mēhiko ahau
Kei Ōtautahi ahau e noho ana
Ko **Maria Viselli** taku ingoa



Ko Himalayas te maunga
Ko Ganga te awa
Ko Indian te iwi
No India ahau
Kei Ōtautahi ahau e noho ana
Ko Burnside Primary School taku kura
Ko **Nisha Chandratreya** taku ingoa



Nō Paratiamu au
Ko Schelde te roto
Ko Beletita te iwi
Nō Belgium ahau
Kei Ōtautahi ahau e noho ana
Ko **Hélène Wray** taku ingoa



Ko Vodno te maunga
Ko Vardar te awa
Ko Macedonian te iwi
No Macedonia ahau
Kei Ōtautahi ahau e noho ana
Ko Burnside Primary School taku kura
Ko **Jasna Rimbovska** ingoa



OPINION | I NGĀ WĀ O MUA | THE HISTORIES ISSUE

Liana MacDonald

The importance of engaging *difficult knowledge* in schools

Difficult knowledge about the past can compel individuals to recognise how they belong or feel at home in the nation state, and induce strong emotions like discomfort, anger and shame. In this article, I discuss how mainstream New Zealand society resists difficult knowledge both at sites of historical colonial violence and through mundane interactions between teachers. I draw parallels between these two seemingly different contexts to reiterate that national institutions covertly normalise a sense of settler belonging.

Twenty minutes by car from Wellington city sits a very large grey boulder. Blink and you might miss this monument to one of the two main clashes of the Wellington Wars fought in 1846, the Battle of Boulcott Farm. The underwhelming memorial melts into the grey tarmac of the Lower Hutt road and many locals do not know it is there or what it represents.

I visited this monument while working on a large-scale research project called *He Taonga te Wareware*. The project took me to several sites associated with the New Zealand Wars to record how those battles are remembered today. A lack of public acknowledgement about the significance of those events amazed me, as did the narrative silences of the dated inscriptions on the memorials and that they have been sitting, uncontested and in public view, for decades.

My research last year led me back home to Blenheim to observe how my cousin and Māori historian, Peter Meihana, approached the teaching of local history at sites of significance to mana whenua in the Wairau. The large class of 14–15 year

old girls were significantly affected by kōrero about the Wairau Affray conflict, but seemingly more so by the story of the Wairau Reserves.

I remember a heavy silence falling over the girls as Meihana described how Ngāti Toa, Ngāti Rārua and Rangitāne o Wairau were pushed onto parcels of land at the bottom of a valley, far smaller than what was promised by the government. The area became overpopulated quickly and was made inhospitable because settler farmers diverted waterways to make their farms more productive. The effect of land deals between iwi and the government, the flooding, and sickness and disease that followed, continue to negatively impact Māori in the Wairau today.

The adults who attended the field trip were as interested as the girls learning about these difficult and silenced histories. And while it seems that most of the wider New Zealand society does not want a legacy of historical and political ignorance about Aotearoa histories to continue, to what extent are the Ministry of Education and the teaching community prepared to counter and redress the implications of silencing in our primary and secondary schools?

The potential for the new curriculum to end widespread amnesia about difficult Aotearoa New Zealand histories and forefront national and local histories from the perspectives of iwi, hapū and marginalised communities is indeed cause for celebration.

Getting to grips with Aotearoa New Zealand history will also give many Māori, particularly those who were not raised tūturu, answers to

deeply held personal questions about who they are and how they belong in our society. I should know, I was one of them.

However, breaking the silencing of difficult histories directly challenges the ideologies that underpin celebrated notions of being a Kiwi, and the symbols and daily practices that reinforce the idea of an equitable and harmonious bicultural society.

By approaching history in ways that elicit difficult knowledge, we are encouraged to rethink how we live as a society at large. Should learning about the New Zealand Wars continue to encourage visitors to bask in the glory of the *Signs of a Nation* exhibition at the Museum of New Zealand Te Papa Tongarewa and imagine a Crown-Māori partnership that never came to fruition? What will be the basis for claims of *Māori privilege* when historical events and processes concerning the oppression of Indigenous peoples are understood? How can inequities between Māori and non-Māori in the prison, social welfare, health and education systems simply be a *Māori problem* when historical and contemporary forms of colonial violence are exposed?

An intellectual understanding of Aotearoa New Zealand history is important, but equally so are comprehending multiple and diverse ways that government institutions, like schools, are determined by historical narratives that silence mechanisms of colonial domination.

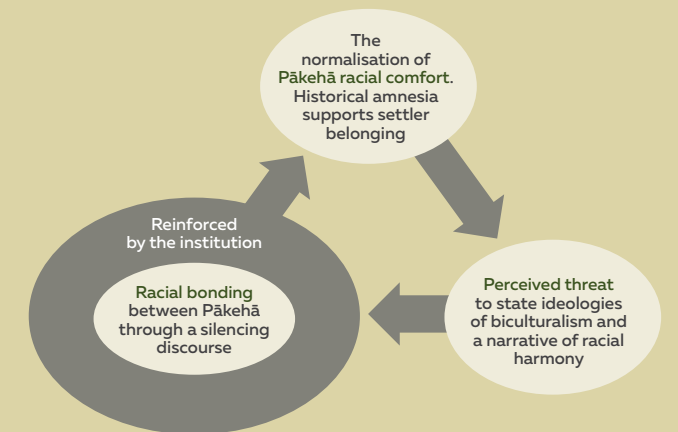
Education policies, the curriculum and popularised pedagogical approaches validate settler ways of viewing the world. To date, these structures have been built on historical amnesia and ignorance, which support the descendants of settlers to feel comfortable about the state of race relations because Pākehā cultural bias and inherited privileges are invisibilised.

I recently wrote a paper with two colleagues about how efforts to better include Māori interests in schools are also thwarted through informal bonding sessions between Pākehā teachers when they are required to move beyond Pākehā cultural norms. When, for example, teachers are required to implement practices aligned to Māori culture, or when engaging with strategies that aim to redress achievement disparities.

The bonding sessions reassure the teachers involved that the status quo is culturally neutral and that current teaching practice and the wider education system are fair and even-handed. The need to cling on to this imagined state of schooling

is particularly strong for the descendants of settlers, because it provides a barrier to admitting the consequences of colonial invasion, the realisation of Pākehā privilege, it reiterates the perception of bicultural harmony and validates piecemeal inclusion of Māori worldviews and perspectives in schools.

Moreover, in the paper we argue that government policies and school administration decisions also underpin the teachers' bonding sessions. We call this phenomenon *settler affirmations*.



Drawing attention to settler affirmations highlights how curriculum change by itself is not enough to challenge unequal power relations between Māori and Pākehā in schools and society.

A non-token approach to the Aotearoa New Zealand's histories curriculum could involve full staff professional development to engage with land education that is closely developed and implemented alongside mana whenua and marginalised communities. Difficult knowledge can be meaningfully engaged through this process, and teachers supported to work through the emotional difficulties and defensive behaviours that accompany a perceived threat to levels of racial comfort and settler belonging.

Such discomfort must be addressed and worked through if the Aotearoa New Zealand's histories curriculum is to make a start at reconstituting a genuinely equitable settler-Indigenous partnership. ●

References
See the online version of this article for references and links to further reading.

Liana MacDonald (Ngāti Kuia, Rangitāne o Wairau, Ngāti Koata) is a lecturer in the Faculty of Education, Victoria University of Wellington.



FEATURE | I NGĀ WĀ O MUA | THE HISTORIES ISSUE

Kua tuku iho

Tae atu ki ēnei tau tata nei, he rautaki a te kāwana kia whakawarewaretia āna ake mahi tūkino ki a ngāi Māori. He aha ngā whakaaro o ngā kura Māori e hāngai ana ki te whakaakoranga o ngā kōrero tuku iho me ngā hītori o Niu Tīreni?



01



He korōria ki te atua, he maungarongo ki runga i te mata o te whenua, he whakaaro pai ki ngā tāngata katoa.

Tēnei ka mihi ake ki ngā mate huhua o te wa, ki ngā pohoi toroa kua rehua e te kohu, whakangaro atu rā, i runga i te tangi o te mapu o Papatūānuku ki a Ranginui, haere haere haere. Rātou ki a rātou, tātou ki a tātou, tihe i mauri ora.

Ki a tātou te hunga ora, ngā urupā o rātou mā, ki a tātou e aroha ana i ngā tamariki kei roto i ngā kura o Niu Tīreni, maranga mai.

Ko tātou a Ngāi Māori, he iwi anga whakamuri. Ko tātou ngā uri o te Pō, o te Kore, ngā mata ora o ngā tūpuna, ngā whakatinanatanga o ngā kōrero tuku iho kei te ao mārama. Kei whea ēnei kōrero tuku iho e takoto ana? Kei roto i ngā karakia, kei roto i ngā mōteatea, kei roto i ngā haka, kei roto i ngā karanga, kei roto i ngā whaikōrero, kei roto i ngā whakatauki, ā, kei roto i ā tātou kupu Māori o ia te rā, o ia te rā.

Nā te kāwana te ture o te Native Schools Act (1867) kia haere ngā tamariki katoa o Niu Tīreni ki tētehi kura, ā, kia kōrerotia te reo Pākehā anahe, arā kia whakapākehātia ngā mea Māori.¹ Koia te whakaaro nui, nā runga anō i te whakaaro o te tāmitanga, me mate te tangata whenua ka tika. Me tāhae ōna whenua kia mirakatia, kia whakapautia tōna haumako e te kaiponu, ana te hinu heu o te British Empire. Koinā te whakapapa o ngā ‘schools’ o Niu Tīreni. E ai ki te Pākehā o ēnei rā, koirā te whakaaro o ngā tūpuna, ehara rawa i tō rātou whakapono. Heoi anō, kei warewaretia e te Pākehā, kei reira tonu te rau o te patu kei roto i te whakapapa, ā, kua tukua iho, e ora tonu ana kei roto i te kāwana me ōna pūnaha katoa.

He rautaki o te tāmitanga tē wareware. Mēhemea e anga whakamuri, ka kitea ngā hara o ngā tūpuna, otirā, ngā hē o te kāwana, waihoki, te turakanga o te Tiriti o Waitangi. Nā, kua pēhia te hara nei, kei roto i te whenua, kei roto i te tinana, kei roto i te wairua o tēnā o tēnā o tātou. Ka puta mai hei mate-ā-hinengaro, ā-tinana, ā-whenua. Me maumahara kia whai oranga te Māori me te Pākehā. Kua tohua e te kāwana kia whakaakoria te hītori o te tāmitanga ki Aotearoa ki roto i ngā kura auraki, hei te tau 2023 tīmata ai. Kāti rā, e ora ki te ako, e ako ki te ora², kāre kau he hopohopo o tōku ngākau kia whakaputa i ēnei kōrero kia whai rongoā tātou katoa.

1 I te tau 1916 i haere taku tupuna kuia ki Levin Primary school. I reira i patua ia e ngā kaiako nā tōna mōhio ki te reo Māori anahe. I matakū rawa ia, nā whai anō, i tīpakohia e ia, kia kore rawa āna tamariki e akohia te reo Māori me ōna tikanga. Ā, i tata korehāhā mātou. Mā Whakatupuranga Rua Mano kua ora mātou anō.

2 He whakatauāki nā Pāpā Sean Ogden, Ngāti Tūkorehe, pūkenga ki Te Wānanga o Raukawa.

3 I tīmata tēnei rāutaki i te tau 1975 ki Ōtaki, nā ngā kuia me ngā koroua o Raukawa, Toarāngatirā me Te Āti Awa i whakatū kia whakarāuora i te reo Māori me ōna tikanga, i ngā marāe, i ngā whānau, hapū me iwi o te rohe o ēnei haumi. He kura te tangata, he taonga te reo, ko te marāe te kainga tuatahi, ko te tinō rāngatirātanga te whāinga.

4 Ōtaki Historical Journal, 2004, v.27

5 I runga i ērā whakaaro o te rere ngātahi, i tū mō te wā tuatahi ngā whānau rerekē e toru, hei whare tapere ki te Civic Theatre ki Ōtaki. I rōreka te tuku mai o ngā mōteatea, haka, patere me waiata ake o Ngāti Raukawa e ēnei manu tioriori katoa. Tau kē.

6 49% nō Ngāti Raukawa.

Kia whai mātaurānga e hāngai ana ki te pēhea o te tuku i ngā kōrero tuku iho a te Māori, me ngā kōrero o te tāmitanga ki Niu Tīreni, i tukuna taku manu kia rere ki ngā rohe rerekē o Te Ika a Maui kia whakarongo ki ngā kōrero a ngā pouako me ngā tumuaki o ētehi kura Māori.

Ka topa taku manu ki te kōtihitihi o tōku maunga a Tararua, ka rere whakararo ki te tauihu o tōku waka a Tainui, i runga i ngā wai riporipo o tōku awa a Ōtaki, pakipaki aku parirau, titiro whakawaho ko Te Kura o Ōtaki e hora ake nei.

I runga i te whakahau a te Karauna kia whakatūria he ‘school’ reo Pākehā anahe, i whakatōkia mai a Ōtaki School i mua i 1880. Heoi anō, i ēnei wā, e toru ngā arā ka taea te whikoi atu. He ara rumaki reo, ara reo rua, me he ara reo Pākehā. Ko ngā ringa takoha o te rautaki-ā-iwi a Whakatupuranga Rua Mano³ te pūtake o te whakatū o ngā ara reo Māori. Mai i te tau 1987 i tīmata he whakaritenga mō ngā tamariki i puta mai i ngā Kōhanga Reo, tae noa atu ki te wā i tū Te Korowai Whakamana, te whare rumaki reo, i te tau 1996.⁴

E tū ana a Rauru Walker hei tumuaki Māori tuatahi mō tēnei kura mai i te tau 2020. He uri ia o Ngāti Porou, o Te Whānau o Ruataupare ki Tūpāroa anō hoki.

He aha ētehi o āna mahi hei whakakaha i te tukuihotanga o ngā kōrero ake o Ngāti Raukawa? Ko te mahi tuatahi ia, kia huri tahi ngā ihu o ngā waka e toru, kia rere tahi ai ki a Rangiatea, ahakoa te nui o te reo Māori hei reo kawē. Me pēwheatia tērā? Mā te whanaungatanga ki waenga i ngā kaimahi katoa, ā, ki waenga i ngā kaimahi me ngā marae o te whenua huhua o Ōtaki. Nā whai anō, mai i 2020, kua tū ngā noho e rua mō ngā pouako katoa.⁵

Ko te mahi tuarua ia, kia akiaki i ngā whānau Māori o roto i te ara reo Pākehā, kia tāraia ō rātou tamariki arero e te toki o te reo. Ko te reo te mauri o te mana Māori, ko te reo te iho o te mātauranga Māori. I runga anō i te mōhio, 86% o te kura he whānau Māori.⁶

Tokorua ngā pouako nō Ngāti Raukawa e mahi ana ki Te Kura o Ōtaki. Ko Janeen Marino tētehi o ēnei, a, kua whakaako ia ki reira mō ngā tau 15. Nāna anō ngā haerenga me ngā kaikōrero i whakarite mō ngā kaupapa here o Raukawa ake i roto i ngā tau. Ko tā Rauru “he taonga ia



ki a mātou, kāore e kore, mō ngā hītori, me ngā kaupapa me ngā whakaaro o tēnei rohe.” Ā, he mea nui tēnā ki te Māori, waiho kia kōrerotia e te tangata whenua tōna whare kōrero.

Tēnei taku manu e mihi ana ki te whakaaro nui o ngā kaumātua kia whakatū i te rautaki-ā-iwi o Whakatupuranga Rua Mana. Kua ūwhia tēnā ki runga i Te Kura o Ōtaki hei korowai whakamana i ngā tamariki mokopuna o te rohe nei. Ā, me tika kia mihia ngā wai o Waiapu awa mō tō rere tahi ki a mātou, ā, kia hāpai koe i te hōhonutanga o ngā puna mātauranga i te rohe nei.⁷

Pakipaki parirau, ka huri atu rā taku manu ki taku puke tapu a Mūtikotiko, ka tirikohu tītaha iho nei ki a Rangiatea, kia rarau ai ki te whenua mōmona o Whakatupuranga Rua Mano, ki Te Kura Kaupapa Māori o Te Rito e takoto i raro iho nei e.

I tīmata tēnei kura tekau tau whai muri i te orokohanga mai o Te Wānanga o Raukawa. I tupu mai te kura nei kia whai wāhi ngā nohinohi o Te

Kōhanga Reo o Te Kākano⁸. I tīmata ki te marae o Katihiku, kātahi rā ka hūnuki ki ētehi rūma ki Te Wānanga o Raukawa, ā, i te mutunga iho i whakatūria te kura nei hei kura motuhake ki te Tiriti o Te Rauparaha ki Ōtaki i te tau 1991. “He kura Aho Matua, he kura e ora rawa ana mā ngā mahi a ngā tūpuna” tā Hinewā Taurima kōrero. He raukura a Hinewā (Ngāti Raukawa, Ngāti Toa Rangatira, Ngāti Whātua ki Ōrakei, Ngāi Tahu), he pouako anō hoki ia ki reira mō ngā tau e ono, kei roto i ngā akomanga tau 0-4. “Ki tā mātou kura, mai i te wā ka tīmata koe, rima tau, ka rongo, ka ako mātou i ngā kōrero tuku iho o ō mātou tūpuna. Mā ngā moteatea, mā ngā karakia, mā ngā haka, aua mea katoa.”

He maha ngā kaupapa hōhonu, taumaha hoki ka puta mai i ngā mōteatea. Ā, ka ākona pū e ngā tamariki katoa ngā horopaki, ngā pūrākau, ngā pakanga me ngā tūpuna o roto. Me pēhea te whakahaumaru i ngā tamariki? “Ko tāku pea, ka ngana au te hoatu tonu i ngā kōrero pono, engari kia

7 Waihoki, me mihi ka tika ki ngā kaimahi katoa i ngā kura o Aotearoa e hāpai ana i te tukuihotanga o ngā kōrero a te tāngata whenua.

8 Kei roto i ngā whare o ngā mātua i taua wā.



kaua e whakamataku ... Ka mōhio te pouako ki āna tamariki, me ngā momo tamariki he aha ngā kōrero mō ngā kaupapa ako katoa, i pai, kāore i te tino pai rānei ... Ehara i te mea kua ruku hōhonu rawa ... Ko te āhua o te tuku o ngā kōrero.” Koia nei te ātaahua o tēnei kura, ka iti ake ngā nama o ngā ākonga o ia akomanga, ā, he māmā ake kia āta mātakitaki i ngā āhuatanga e puta ana i ngā tamariki. Mēnā ka puta mai he pātai, ka taea e Hinewā te whakautu, te tuku rānei i te pātai ki ngā mātua.

Heoi anō, ki tā Hinewā wheako, mēna ka rumakina ngā tamariki ki ngā hitori-ā-iwi i ngā wā katoa, kāore rātou e tino matakū. “Me kōrerotia, kaua e waiho mō tētahi marau ako ia Rāpare ... me puta mai i ngā wā katoa, ka taea te hoatu kei roto i ngā marau katoa o ia rā. Me tīmata mai i te wā rima tau, kaua e tatari kia tae atu ki te wharekura”.

Ko ētehi o ngā aronga i puta mai i ngā tau, ko ngā hekenga o Ngāti Raukawa, Toa Rangatira me Te Āti Awa. Ā, te akoranga matua mō ngā pēpi ko te āhua o aua rā. “Kāore rātou i mōhio, kāre kau he hiko, kāore kau he waka, me hīkoi rātou mā te whenua, kāore rātou i taraiwa mai, me te roa o taua hikoinga mai”.

9 He rangatira o Ngāti Whakaue ia.

He aha ētehi o ngā hua o tēnei momo ako? “Ka mōhio koe ko wai koe, nō whea koe ... ngā hononga i waenganui i a koe me ētehi atu. Ka tupu hoki tērā whanaungatanga ... he pakaritanga i roto i te mōhio ... ko wai hoki ōku tūpuna, me te mōhio he aha ngā mahi miharo kua mahi rātou, me te mōhio, you know, geez, mēnā ka taea e rātou, ka taea hoki au ... Whāia tēnei ara nā rātou i tīmata. He mea pana, pana ki ahau kia haere tonu.”

Auē te reka o te kakara o Tutunui! He nanamuā te kai o tēnei kura, ā, ka puta-ā-pito te puku o ia ākonga ki konā te hora o te mōkarakara o te mātauranga-ā-iwi.

Ka hārewa taku manu i runga i te au kaha o te hau kia tae atu rā ki ngā au pōkarekare o Rotorua, ki te tiēhu o ngā wai ki te mata o te waka a Te Arawa.

Kua whakatūria Te Kura o Pukeroa Oruawhata, arā, Rotorua Primary School, kei te whenua o Te Wharau o Tahora Whakarua. I te tau 1886, i runga i te ture Native Schools, nā Rotohiko Haupapa o Ngāti Whakaue⁹ tēnei whenua i tuku hei whakatū kura.



02

“We are preparing our students for the future without ever forgetting who they are, where they have come from.” – FRED WHATA





I timata a Matua Fred Whata hei tumuaki ki Te Kura o Pukeroa Oruawhata i te tau 2019. I ēnei wā he haurua o te kura e akona ana mā te reo, tērā atu haurua, mā te reo Pākehā.

Te nuinga o ēnei pia, nō Te Arawa. Mā hea e tupu ai te kura? Mā te whakapono nui o ngā kaimahi katoa rā ki te pai o te whakararau i ngā pakiaka o ērā mahuri ki te oneone o Ngāti Whakaue. Anei ētehi o ngā kaupapa here kua whārikihia ki Pukeroa Oruawhata i te tau 2020 me 2021: tāmoko, Matariki, rongoā, te taiao, Ōhinemutu, Ngongotahā maunga, Ngā koro matua tokoono o Ngāti Whakaue, Ihenga, Tama Te Kapua¹⁰. Mō ia kaupapa ka ākona ngā mahi a ngā tūpuna i ngā wā o mua me ngā hononga ki te kaupapa i ēnei rā tonu. Ā, ka puta atu ki te taiao kia kite-ā-whatu, kia rongo-ā-tinana. Ka kaha hono ēnei kaupapa ki te hāpori o Rotorua. Hei taurira, kua āwhinatia te kaunihera e rātou kia hoahoa i te “Lake Front Development”.

Mā te āporo tēnei kura e puāwai ai. Mā te aha? Mā ngā papahiko Apple? Āe! “Last year in term 4 we were named as the latest Apple Distinguished School in NZ. We are in the process of putting

10 Tūpuna nō Te Arāwa waka.

together an innovation learning centre, with a number of providers in the technology space so that our students and the wider community of Rotorua schools, and others regionally and nation-wide can take advantage of that.”

I ngā wā o mua, he auaha rawa, he rakahinonga ō mātou tūpuna. Nā te kāwana i whawhai kia aukati i ngā pakihi a te Māori, nā whai anō, i whakaputaina te tini me te mano o ngā ture hei penu i a tātou. Koia kei a rātou o te kura nei ki te whakaako i ngā pūkenga rakahinonga: Whakaaro whakawāwā, Auahatanga, Mahi Ngātahi, me te Whakakōrero (Critical thinking, Creativity, Collaboration, Communication). E rima noa ngā ture o te kura, ko tētehi: me menemene, ko tētehi atu: me akiaki i ngā tāngata tokowhā ia te rā. Mā ēnā, “We are trying to give Māori an opportunity to not be a statistic. By preparing our students for the future to prepare career pathways for themselves without ever forgetting who they are, where they have come from.”

He rautaki koi te whakarite he wāhi hari, he wāhi kia eke panuku, kia eke Tangaroa. He whanonga aroha tēnei kia whakarite horopaki



03

“Ki tā mātou kura, mai i te wā ka tīmata koe, 5 tau, ka rongo, ka ako mātou i ngā kōrero tuku iho o ō mātou tūpuna.” – HINEWA TAURIMA



04



05



06

kia tū rakahinonga, harikoa hoki ā tātou tamariki Māori i roto i te kura, waihoki, i te ao hurihuri.

E mihi ana taku manu ki te uri o Uenukukōpako, me āna mahi hei whakapuāwai i ngā puapua pūwhero o Te Arawa māngai nui tū takitaki ana.

Ka huri atu rā ki te taitonga, ka topa atu ki te maunga tupuna a Pūtauaki, ka ripia ki runga i te mata o Te Wai Atua ko Tarawera, e rere nei te mana o Ngāti Tūwharetoa, o Ngāti Awa, me te haumi a Ngāi Tūhoe. Titiro iho rā, ko wai tērā whare e tū ana ki rāro i te maru o te tini o Kawerau? Ko te Kura-ā-Iwi o Te Whata Tau o Pūtauaki.

E ai ki a Makarita Hunia (Ngāti Awa, Te Aupōuri, Ngāti Pikiao), kaiako ki te kura nei mai i tōna orokohanga i te tau 2012: “e ngākaunui ana ahau ki tēnei kaupapa ko Te Pūtake o Te Riri, ko au tētahi o ngā mema o te komiti whakahaere mō te hui whakanui, whakamaumahara i te pakanga o Te Kupenga a Taramainuku¹¹. Ka tū ngā rā whakamaumahara o Te Pūtake o Te Riri ki ngā rohe rerekē ia tau. I roto i ngā tau e rima, i haere te kura tuakana (tau 5-13) ki Taranaki, ki Te Tai

11 tētahi pakanga i tu ki Te Teko, kei waenga i te karauna me tētahi o ngā hapū o Mataatua, ko Ngāti Te Rangihouriri, ko Te Taiwhakaripi te ingoa o te tupuna, ā, koirā tētahi o ngā wāhanga whai muri i te Te kōhurutanga o Volkner ki Opotiki.

Tokerau, ako i ngā haka, mōteatea me ngā karakia o ērā iwi e hāngai ana ki ngā pakanga nui.

Ka whāngaia e ngā pouako ngā pūkenga o te rangahau kia ruku hōhonu ngā ākonga, ā, kia hanga pakirehua rātou. Kua kitea ngā hua nā te mea ka tīmata ngā rangatahi ki te whai hononga i waenga i tō rātou ao o inaianei me te whakaaweawe o te raupatu o ō rātou iwi.

E ai ki ētehi, he taupā nui te whakaako i ngā pakanga i waenga i te kāwana me te Māori, kei puta mai te pukuriri ki a Ngāi Pākehā. He aha tā ngā pouako o Te Whata Tau o Pūtauaki i kite ai?

Kaareen Hotereni: “I ngā wā ka rangona te kaikiri ... ka maumahara rātou ki ngā akoranga kei rō kura, ā, ka mōhio rātou me pēhea te whakautu ki ngā whakaaro me ngā mahi tūkino pērā.” Ā, i runga i te tautoko a ngā māhita, ka taea e rātou te whai huarahi whakatika, arā kia anga whakamua.

E ai ki ēnei pouako, mēnā kāore ngā tamariki i ako i ngā hitori o te tāmitanga ki roto i ō rātou rohe, kāore e taea te pēhea, ka pā tūkino tērā āhua ki a rātou nā te mea kāore rātou e tū pakari i roto i tō rātou tuakiritanga.



07

“Kaua e matakū ... Me whakarongo nē ... Rapuhia. Kaua e noho kei roto i tō kūaretanga ... Kia māia.” – KAAREEN HOTERENI



08





“Tōia mai a nanahi nei, hei akoranga mō nāianeī, whakatōhia te tauira.” – TE RANGIHAEATA HARE



09



10



11



Te Rangihaeata Hare (Ngāi Tūhoe, Mataatua waka): “Tōia mai a nanahi nei, hei akoranga mō nāianeī, whakatōhia te tauira. Ki te hoki koe 20 tau pea ki muri kāore wērā hitori i akohia ki ngā tamariki o aua rā, koinei te ātaahua ki te whakaako i ngā tamariki i ēnei rā. He akoranga kei roto i ērā, ko te rapu i tētahi huarahi hei anga whakamua ki roto i te ao hurihuri. Pakeke ratou tū rātou ki ō rātou marae, koirā te whāinga nui, ... kei a rātou tēnei puna mātauranga e kawe ana ... i roto i te motu whānui.” Whaowhia ngā kete kia ki pohapoha, nā wai rā, ā te wā kua pakeke, ka whiriwhiria ngā māramatanga tika mō ngā horopaki rerekē. Otirā, ka tū rātou hei raukura mō te iwi.

He aha tā rātou e kōrerotia nei ki ngā kura auraki, he iti te puna mātauranga Māori? Makarita: “haere ki te marae o tō wāhi, haere ki te rūnanga.. haere ki te whakarongo tuatahi.”

E ai ki a Whaea Kaareen, ahakoa he rerekē ngā kōrero o ia marae, o ngā kaumatua, koirā te

ātaahua o te mātauranga Māori, he pono te katoa: “kaua e matakū ... Me whakarongo nē ... Rapuhia. Kaua e noho kei roto i tō kūaretanga ... Kia māia.”

E kore te puna aroha e mimiti ki ēnei huia tū rae nō te Waonui o Mataatua waka. Kātahi te tauira ki a tātou, ko tēnei. Koia kei a koutou, kāore āku kupu kia mihia koutou. Ka tuku taku manu ki runga i tā rātou kōrero rangatira kia mihi ake ki a koutou katoa ngā pouako o Niu Tīreni. Maranga mai! Tū pakari mai! Mā te ako ka whakatikaina te hara o te kāwana kua noho ngū mō ngā tau 180. Mā ngā tamariki ohoohe ngā hara nui e whakatika. Ko tā rātou, hei whai i te ara a Tāwhaki, kia ora ai ngā kākano i ruia mai i Rangiatea. E kore tātou e ngaro. Arohaina mai, Arohaina atu, tihe i mauri ora. ●

See the online version of this article for an English translation.



山

by Nina Mingya Powles

Begin with a mountain (山).

I remember shimmering peaks beyond the harbour back home,
Tararua, sugar-dusted on winter-blue mornings.
I remember a mountain hiding behind clouds above the town
where Mum grew up, Kinabalu, sacred mountain.

Begin with a body of water (水).

Dad took me walking every Sunday down by the Waikanae estuary,
where sand cliffs crumbled into the current.
Dad came here when he was little, too, where the river meets the sea,
where Te Ātiawa ki Whakarongotai are guardians of the land and water.

Where are you from?

I'm always avoiding the question.
I can give you the long answer or the short.
I was born in the city where rare yellow pōhutukawa drop
their lemon threads along the shore, where her aloes
spread themselves over the gravel, where congee simmers
on the stove and rain falls sideways on the hills.

Where are you really from?

Tauiwi means *visitor, foreigner, one who comes from far away*.
Hakka 客家人 means *guest people*.
Pākehā, tauiwi, Hakka, Chinese.
I hold all of them in me.

Where are your ancestors from?

Aunt Maureen drew a family tree. It begins in London in 1839
with Charles Plummer Powles and in Tasmania, 1845,
with Eliza Cay Adams. He proposed to her
inside a cream-coloured house at no. 22 The Terrace
while she was doing the dusting.

Remember how you came to be here.

I tried to draw a family tree but I couldn't untangle the roots.
When my grandmother, a young girl, stepped onto the boat
that would carry her across the South China Sea
some records and memories were lost to the deep.

Acknowledge the people who were here long before you.

Taranaki Whānui ki Te Upoko o Te Ika, who travelled south
in waves of migration from their ancestral home of Taranaki
to Te Whanganui-a-Tara — who were then forced out
of Te Aro and Pipitea by the English.

Acknowledge this land that has welcomed you home.

Put 山水 together and you can see the harbour:
its cold waves, small islands.
They don't belong to me but I belong to them.
Some of us carry oceans wherever we go.



Nina Mingya Powles is a prize-winning writer and zinemaker from Wellington. She holds an MA in Creative Writing and lives in London.

Begin with a mountain (山) Nina Mingya Powles © Extracted with permission from *Skinny Dip* edited by Kate De Goldi and Susan Paris (Annual Ink/Massey University Press), \$29.99 RRP see www.annualannual.com



FEATURE | I NGĀ WĀ O MUA | THE HISTORIES ISSUE

Finding their tūrangawaewae

How early childhood centres are weaving past into present to grow tamariki to be confident in their identity and belonging.

*Not I, some child, born in a marvellous year,
Will learn the trick of standing upright here.**

More than 70 years after poet Curnow expressed a colonist's unease and dreamed of a time when children might grow up standing comfortably in Aotearoa New Zealand, eminent historian Vincent O'Malley has declared that the new histories curriculum could unlock the trick to belonging here. For our tamariki to find their tūrangawaewae, they need to know and respect the stories of our past.

O'Malley has carved out a reputation for retelling our stories through a bicultural lens, an approach that is at the heart of the Aotearoa New Zealand's histories curriculum to be introduced in 2023. For teachers beginning implementation of the document, this reorientation is both exciting and daunting. There is nothing more satisfying than providing tamariki with fresh lenses to understand the world and their place in it. But at the same time, building a teaching and learning programme that is locally relevant and culturally inclusive is a challenge.

That said, the task is not without precedent in Aotearoa. For 25 years, kaiako in Early Childhood Education have been immersed in the bicultural curriculum *Te Whāriki*, which embraces many of the key concepts of the new histories document. Whakapapa, whanaungatanga, tūrangawaewae and kaitiakitanga are woven through the early childhood experience of our tamariki, as kaiako bring the past into the present.

For this article *Ako* spoke with kaiako from centres in different communities, to learn how they are growing tamariki confident in their identity and belonging.

* Excerpt from "The Skeleton of the Great Moa in the Canterbury Museum" by Allen Curnow (1943)

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Ko Te Ahumairangi te puke
Ko Kaiwharawhara te mātāpuna waiora
Ko Te Whanganui-a-Tara te moana
Ko Hill Street ECC te kura
Nō reira, tēnā koutou, tēnā koutou,
tēnā tatou katoa

On a weekday morning in downtown Wellington, city workers drop off their children at Hill Street Early Childhood Centre, a double story villa perched above the busy motorway. Most of the tamariki have made the journey from the outer suburbs, but here, in the midst of the bustling city, they feel a strong sense of belonging, not only to a whānau made up of kaiako and friends, but also to place.

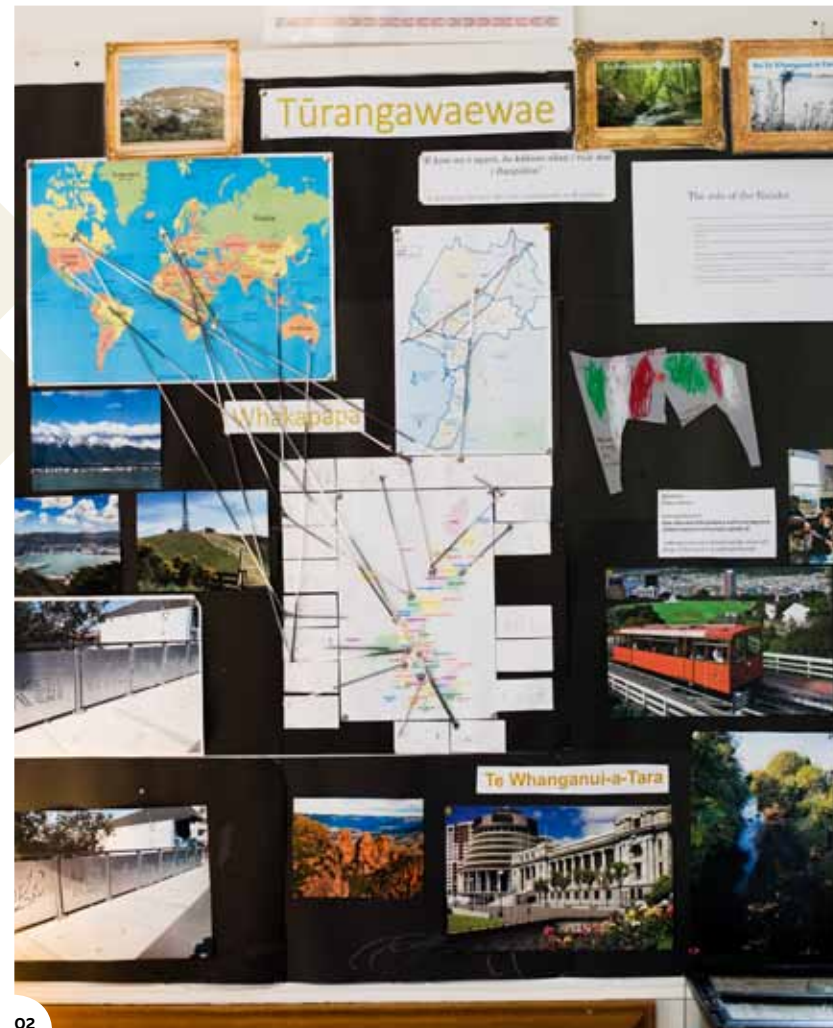
“We are very focused on whakawhanau-ngatanga,” says kaiako Chloe Lundie-Hodge. “We want our tamariki to feel strongly connected to their Hill Street whānau and at the same time find their place in the city. Kaiako work very hard to give children an understanding of the environment they are in and their role and responsibilities in society. Our tamariki learn what’s come before them, their connection to it and how they can influence the future.”

A sense of tūrangawaewae is built over time. Tamariki build strong attachments to the moana, maunga and awa, all of which feature in the Centre pepeha. Te Whanganui-a-Tara, the harbour, is visible from Hill Street and close enough for regular visits. Still nearer, on the other side of the motorway, is Te Ahumairangi maunga with its network of winding trails.

“Our tamariki connect strongly to the harbour and Te Ahumairangi,” says Lundie-Hodge. “The maunga is a home away from home for them and they sometimes call the long walk up it ‘the other Hill Street.’”

The maunga and bush have a spiritual significance for the tamariki and there is always discussion of Papatūānuku and Tāne Mahuta in their exploration. They notice changes over time and see themselves as kaitiaki.

“Our tamariki really develop understandings and respect of te ao Māori,” explains Lundie-



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Hodge. “As much as we Pākehā kaiako are able, we nurture a Māori world view. So when we arrive in the bush there’s a kind of centring, a moment of quiet and karakia.”

There’s also a lot of forest education which is fun. Earlier in the year the children spent three months building a tree hut in the bush and talked of how they might all move there should the Centre ever be destroyed by an earthquake.

The immersion of tamariki in biculturalism, spills over into their home lives. Lundie-Hodge describes how parents pick up on the snippets of te reo that their children bring home with them.

“The tamariki adopt te reo so quickly and use it at home, so parents respond. We’ve had parents who have started doing te reo courses themselves, so they can join their children’s journey. The waiata, concepts and attitudes in the Centre drip out into the community.”

02 A display exploring the tūrangawaewae of Hill Street ECC.



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03 Hill Street ECC is overlooked by Te Ahumairangi.



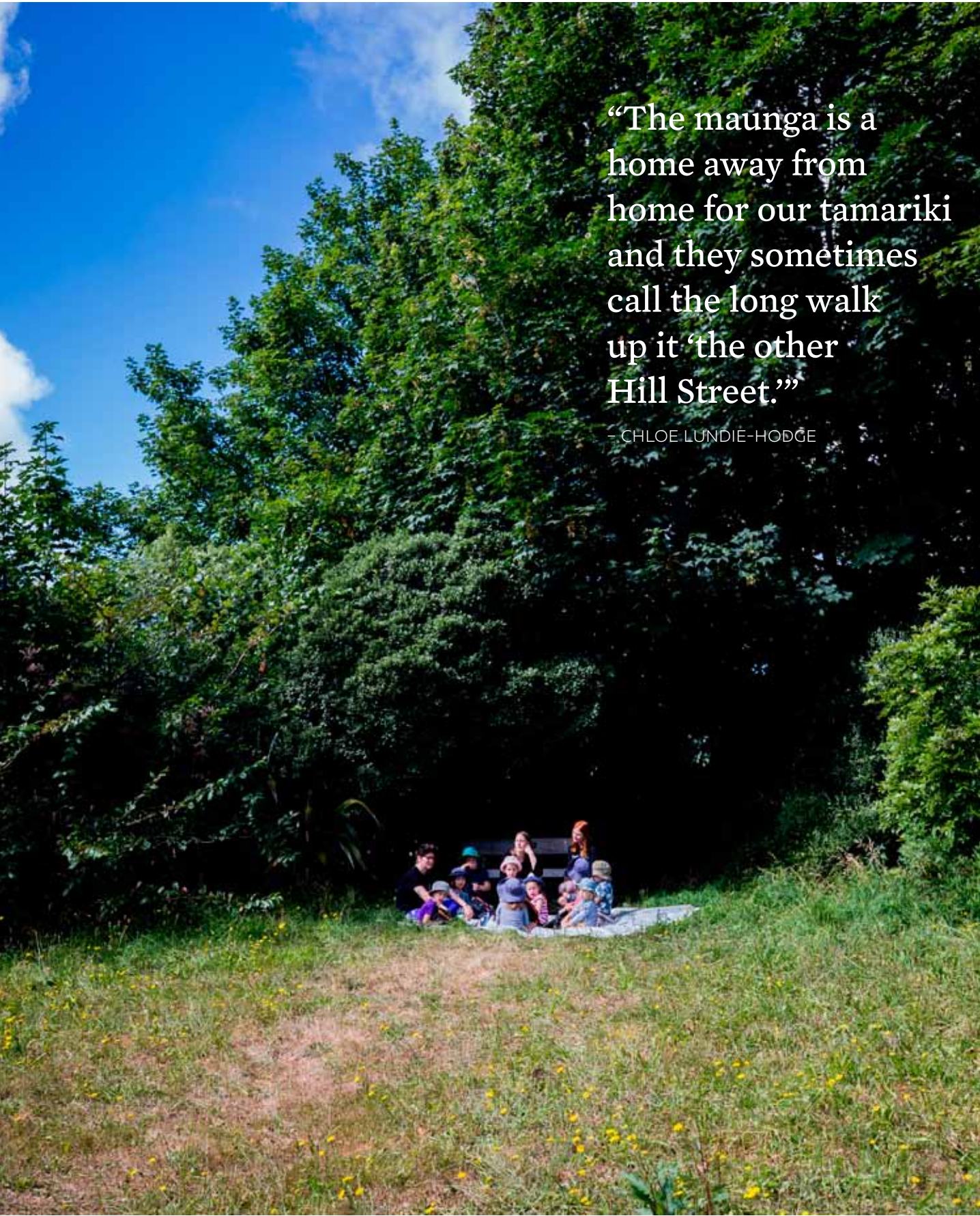
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04 Hill Street ECC kaiako Paris Lee, Claire Jongepier, Chloe Lundie-Hodge and Andrea Shepherd.





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“The maunga is a home away from home for our tamariki and they sometimes call the long walk up it ‘the other Hill Street.’”

– CHLOE LUNDIE-HODGE



Those attitudes grow out of the Centre philosophy which borrows heavily from te ao Māori. The core values of kaitiakitanga (guardianship), kotahitanga (unity), manaakitanga (caring) and tino rangatiratanga (self-determination), acknowledge everyone’s mana, as well as the responsibilities tamariki and kaiako have to each other and the environment. A fifth value, pārekareka, emphasises the importance of having fun.

“We really do live by those values,” says Lundie-Hodge. “They are embodied in our tiriti which the children have signed and recite regularly.”

It is natural that in strolls around Te Whanganui-a-Tara and on the trails of Te Ahumairangi discussion of the past arises.

“Though we are close by each other, the children at Hill Street see a different Wellington from the one our tamariki see from up on the ridge line.” – Judith Urry

Tamariki learn about how the area has changed and about interactions between Māori and Pākehā. These discussions continue within the Centre, where there are many books dealing with Aotearoa New Zealand history. Those of Gavin Bishop are particular favourites.

“We don’t plan for it, but nor do we shy away from those conversations. Tamariki ask questions and in lay child’s terms we talk about colonisation and injustice, and how we can do better moving forward. As our tamariki grow up and move through the schooling system and their working lives, it’s important they have understandings and values that will help them stand up for indigenous rights.”

When the tamariki of Hill Street do move on, some attend Northland School which sits on

06 The view over Te Whanganui-a-Tara from Te Ahumairangi.

the opposite side of Te Ahumairangi, up near the ridge line. During 2021 the junior school and the Centre worked closely on a histories inquiry.

“We had decided to focus on tūrangawaewae,” explains Associate Principal Judith Urry.

“We wanted the students to ask: Who and where are we, within the context of our school and the city? When we learned that Hill Street had a similar inquiry, we met and agreed to work in tandem with them.”

It seemed an obvious thing to do, since both groups of children had Te Ahumairangi as their maunga and living learning resource, but by working in parallel there was also an opportunity to explore differing perspectives, an important concept in the histories curriculum.

“Though we are close by each other, the children at Hill Street see a different Wellington from the one our tamariki see from up on the ridge line,” says Urry.

The Northland children began to build a cardboard city, replete with landmarks that were visible from the school. Meanwhile, older tamariki at Hill Street constructed their own models which they brought up to the school, positioning a Beehive, a Hill Street Early Childhood Centre and some small figures of themselves on the city.

“It was really special,” says Urry, describing the collaborative chatter. “So we decided to take the perspectives idea further and soon after we picked up the children and kaiako from Hill Street and spent the day looking at the city from different vantage points. First we looked down at the city from Matairangi (Mount Victoria). Then we went down to Lambton Quay to look from ground level, looked over town from James Cook Hotel, and then from a different part of the harbour.”

In the weeks that followed, a new perspective emerged for the Northland School tamariki. During a venture up Te Ahumairangi there was discussion of the fact that the maunga predated the city. A child commented: “Te Ahumairangi holds the stories of Maui in his heart.” This opened up a new pathway of inquiry, whereby tamariki shared their own stories of special places, through writing and art. Later, when another child explained that: “The maunga saw the boats of the first white people come,” kaiako planned to follow the thread, investigating changes the maunga had overseen. Sadly COVID interruptions meant there was not enough time.

07 It is important that tamariki at Hill Street ECC feel a strong sense of belonging within the centre, and in the surrounding area.



**Ko Pūtauaki te maunga
Ko Tarawera te awa
Ko Tūwharetoa te iwi
Ko Te Arawa me Mataatua nga waka**

Five hundred kilometres north, another maunga is integral to another early childhood centre. Pūtauaki Kindergarten in Kawerau, takes its name from the maunga whose presence dominates the town.

“It’s a privilege for our tamariki to be schooled beneath their maunga,” says kaiako Reweti Elliott. “The stories of Pūtauaki, the whenua and Tarawera the awa, are woven into our curriculum. As a team we did a huge research project around the history and stories of Kawerau. We have them in book form and in the displays on our walls.”

Whakawhanaungatanga is at the centre within the kindergarten and from the time tamariki enrol there is a concerted effort to build the connections through whakapapa.

“We focus on each child’s whakapapa and celebrate that, no matter which iwi they relate to. We are fortunate that many of our parents can provide that information and that they trust us to share it.” Between whānau and team research, kaiako are usually able to learn the child’s marae, important landmarks of their hapū and iwi, the names of some tipuna and historical events surrounding them. Sometimes they learn the significance of the tamariki’s name.



Photo: Flickr/Paul Nelhams

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“With that information we are able to celebrate the child’s unique stance within our community,” says Elliott. “We are able to find a whakapapa strand that links our community to that child, so that they have a true sense of belonging.”

Some whānau arrive at the kindergarten with limited knowledge of their whakapapa and care has to be taken to be respectful.

“It’s an honour when parents share with you the information about their ancestors, but it’s also a privilege supporting parents to find more information, not only for the child but for themselves. It’s not our role to tell parents their whakapapa, but we can team up with them to do the research and when they start making the connections their faces light up.”

The knowledge of whakapapa helps shape horopaki or observations that kaiako make of tamariki.

“The observation is about the now, but it is within a wider, historical context. So it may relate back to a tipuna, a place, or a wharenuī or marae.”

The focus on whakapapa does not exclude non-Māori children. Their backgrounds are also celebrated along with their cultures. Kaiako have

made an effort to learn some of the language of Chinese and Indian whānau.

“We’ve worked really hard as a team to build our capacity in the language and culture of these families and thought hard about how to provide a space where all children can have a sense of belonging,” says Elliott.

Haka and waiata are important ways of connecting tamariki to the past as well as place.

“Haka is everywhere. If you are a descendent of Māori you cannot avoid it. When we do haka or mōteatea, the traditional chants, we transport our tamariki into a different time. The waiata we share are related to this area, so again we are strengthening their understanding and connections to this place.”

The tamariki have opportunities to share what they have learned when visitors come to the kindergarten.

“During the pōwhiri our tamariki perform the haka pōwhiri, they’re involved in the whaikōrero processes, the karanga process and the making of the hākari. Exposing them to those things consistently will make them second nature when they grow up.”

**Ko Whanaupaki te mauka
Ko Kaikorai te awa
Ko Brockville Kindergarten
Te kohukahuka**

Up on the Western snowline above Dunedin, looking out toward the harbour, is Brockville Kindergarten. It is at the heart of a housing corporation area with a diverse population including many former refugees.

“Somewhere between a quarter and a third of our tamariki are Syrian,” explains Head Teacher Adele Ellwood. “We also have children who are Columbian, Burmese and Malay, alongside our Tongan and Māori and Pākehā children.”

Brockville Kindergarten has built an environment where all tamariki feel a sense of belonging and are culturally affirmed. At the same time there is a strong commitment to biculturalism.

“At Brockville we respect te ao Māori and we believe that every child in Aotearoa New Zealand has the right to know about the Māori world,” says Ellwood.

No matter what corner of the world they are from, tamariki are immersed in traditional Māori stories and use Māori words in their everyday conversation, often with the local Kai Tahu pronunciation. The kindergarten pepeha acknowledges the maunga Whanaupaki and Kaikorai awa, while tamariki and kaiako operate under Brockville kawa.

“We used to call it a tiriti,” explains Ellwood. “It incorporates the values by which we operate and how we are expected to relate to each other and to the environment.”

The kindergarten is driven by the values of whakawhanaungatanga, manaakitanga and kaitiakitanga.

“The children talk about Papatūānuku all the time and about the need to look after her. They’re enthusiastic about rubbish sorting, recycling and composting and you really see our tuakana/teina philosophy in operation in those activities and in feeding the worm farm. The older children teach the younger ones.”

Gardening is a big feature of Brockville, both within the kindergarten and at the neighbouring

*“We believe that every child in Aotearoa New Zealand has the right to know about the Māori world.”
– Adele Ellwood*

community garden where they partner with the school and kōhanga reo.

“Many of our children come from families who are unfamiliar with gardening, so we are kind of educating the parents as well. Our Syrian children know about gardening. They are enthusiastic and love the mahi with the tools and the wheelbarrows; the planting, weeding and harvesting.”

Ellwood is delighted that the former refugee children feel they belong at their kindergarten. Before 2015 most Syrian children attended the Arabic speaking pre-school in town, but the massacre in Christchurch caused such fear in the community that many parents opted to keep their children closer to home.

“We have worked hard to welcome them; to make them feel they are whānau. We’ve recently employed an Arabic speaking staff member and that has helped build better communication with parents and children.”

Ellwood shares a small story to illustrate the progress she believes the kindergarten has made.

“One of our Syrian mothers always seemed a little distant and abrupt when she dropped off or picked up her child. Perhaps it was because her English was quite limited, but one day she came up to me and said in a heartfelt way: “The people of Syria love this kindergarten.”

In *Te Whāriki*, the mana whenua strand is pre-eminent where history is concerned. That strand makes specific reference to developing a sense of identity and belonging.

Each of the centres in this story embraces history as a living thing, where tamariki are affirmed and see themselves in relation to people, places and things.

Teaching histories involves connecting with the Gods (atua), the environment (taiao), the people (tangata) and the land (whenua), through whakapapa and whanaungatanga. It is about viewing the world through the lens of biculturalism.

*The art of walking upright here is the art of using both feet.
One is for holding on.
One is for letting go.** ●

* Excerpt from “The trick of standing upright here” by Glenn Colquhoun (1999)



Mana and morale

Our local communities are rich sources of history and support but building these networks takes time, effort and dedication. *Ako* finds out how one Kāhui Ako is connecting with local iwi and sharing knowledge amongst member schools to build understanding, connections and tikanga.

Lifting the mana, morale and success of Māori students by building their knowledge of themselves, their whānau, hapū and iwi is what drives Chris Wilton (Muaūpoko, Ngāti Raukawa) of Horowhenua College and the Horowhenua Kāhui Ako. A teacher of te reo at the college, Wilton is also an Across school teacher*, supported by the Horowhenua Kāhui Ako, to work with tamariki in local primary schools.

He does it using traditional tuakana/teina methods – Māori students in the Rangatahi Ora programme at Horowhenua College go with him and his colleagues to local primary schools in Levin for one hour every week. Each Wānanga Wednesday programme involves getting to know the tamariki Māori in each school and helping them learn pepeha, waiata, tikanga and kapa haka.

Being able to stand up and greet manuhiri in te reo, stating their pepeha, is the goal for the 15-week programme, explains Wilton. “At the start they were reluctant to even say ‘kia ora’, and to see how much they’ve blossomed in the time we’ve had them is awesome! These kids were so de-culturalised.” The boys practise whaikōrero skills, and the girls karanga – leadership skills within pōwhiri and te ao Māori which are also appreciated within the whole school community.

The pōwhiri and Wānanga Wednesday graduation at St Joseph’s School in Levin in November 2021 was well-attended by whānau, and whānau support is the key to the programme’s success, says Wilton. “When people talk about Māori achievement as Māori, I’ve always said, surely that’s with your whānau! We do everything with our whānau, as Māori. So if you’re going to raise educational success, or any success as Māori, whānau has got to be at the centre.”

Whānau make the rules for Rangatahi Ora and Wānanga Wednesdays and they decided they should be for Māori students only. Wilton says this ensures they can relax, build trust and confidence amongst themselves, and build the Māori identity of the group. There are other opportunities for non-Māori children to learn te reo and kapa haka at the schools, but he believes a Māori-only group is important to building its strength. “It’s being able to represent the school

* Across school teachers or Kāhui facilitators focus on supporting improvement in student achievement and wellbeing by strengthening teaching and leadership practices. <https://www.education.govt.nz/communities-of-learning/guidance-for-boards/across-schools-teacher/>

“These kids were so de-culturalised – at the start they were reluctant to even say ‘kia ora’, and to see how much they’ve blossomed in the time we’ve had them is awesome!”
– Chris Wilton

as Māori and being able to excel because you’re Māori. Being out there like that.”

St Joseph’s Catholic School Principal Maria Lyne spoke to the new graduates at the ceremony: “I’m very proud of each and every one of you, the progress that you’ve made. You’re standing a little taller, particularly in this setting. You’ve grown in confidence, and can apply that to every other aspect at the school!”

Wilton and Rangatahi Ora have worked in six primary schools in the last six years. He has been running Rangatahi Ora for the last twelve years, based on the Ka Hikitia, “Māori Success as Māori” philosophy, which he studied as part of his master’s degree in Māori education. Rangatahi Ora has lifted academic achievement of the Māori students at Horowhenua College, and through their experience working with children in primary schools, some have become teachers themselves. “They enjoyed it, and they realised they’d like to be teachers,” shares Wilton. “One has now got a double degree in te reo at Waikato University. It started with Wānanga Wednesday.”

Rangatahi Ora and Wānanga Wednesdays are two of the initiatives supported by the Horowhenua Kāhui Ako, in partnership with the Muaūpoko Tribal Authority (under CEO Di Rump) and Ngāti Raukawa representatives, including Tiwana Hibbs (Foxton Primary School principal), appointed last year as a supporting principal to bring in Ngāti Raukawa knowledge and connections. Dylan Kiriona of Ngāti Raukawa (Ngāti Huia ki Matau hapū) also works with Wilton, and they arrange visits to marae of both local mana whenua iwi – Muaūpoko and Ngāti Raukawa.

“Dylan and I have spoken on the pae of Matau together, we have spoken on the pae at Kawiu,” says Wilton. “When we are at Matau we like praising Ngāti Huia to the bone, we love it; when we are at Kawiu, we’re doing the same with Muaūpoko.” Understanding the perspectives on stories and histories of both iwi makes both these teachers especially valuable within the rohe, and good role models for students. Different kōrero is appropriate for different contexts, or as Wilton says, “when in Rome ...”.

‘Hau’s travels’, inspired by the story of Haunui-a-Nanaia and how he named the rivers in the area, is one of the activities Chris Wilton has planned for an upcoming noho marae at Katihiku marae, Ōtaki. The latest Rangatahi Ora graduates are staying at the marae for a week of



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– CHRIS WILTON



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fun and learning activities, including paintball, a hākari or feast, and a day tour where they experience each river from Rangitikei south, obtain a mauri stone, and visit local marae.

“We’re visiting many of the Ngāti Raukawa marae, from Rangitikei down. We go to the waharoa and talk about the whare, for our Ngāti Raukawa kids. We create a sheet where they say the name of the whare, and a couple of facts about all the marae.” Both Muaūpoko and Ngāti Raukawa have interests as far north as the Rangitikei river, and south at least as far as Kukutauaki (north of Waikanae) in the case of Ngāti Raukawa, and some would argue further south for both iwi also.

Recognising the two main iwi in the area, the Horowhenua Kāhui Ako is made up of the Taitoko cluster (Levin), which is primarily under the mana of Muaūpoko, and the Kerekere cluster (Foxton, Foxton Beach and Shannon), which is primarily under the mana of Ngāti Raukawa. While both iwi are in both places, each needs a place to exercise tino rangātiratanga, says Di Rump (Muaūpoko, Ngāti Raukawa). Each cluster has its own leader

“In the past it was just basically everyone working in isolation but now all our schools and kura ... work together. I think that’s a really powerful thing, and it’s taken a while to get to that point.”
– Hamish Stuart

theoretically, but in practice they work together, meeting regularly to share ideas and resources.

Having two clusters made sense because most Levin students journey through to Horowhenua College or Waiopahu College, and the Foxton/Shannon students go on to Manawatu College. It also meant access to a higher level of government funding. “The reason we split was to access more resourcing for the kids in our area,” explains co-leader Moira Campbell.

“We always wanted to have a collaborative leadership model, but the Ministry of Education wouldn’t allow us to have one Kāhui Ako with two leaders. In terms of the mahi on the ground, we are both the leaders of both, but on paper I am the leader of Taitoko and Hamish [Stuart] is the leader of Kerekere. That was important to us, we need to work with other people.”

The team has built an important network of relationships and resources amongst themselves, to share knowledge and help each other on their journey to connect with local iwi and local knowledge – history, whānau, significant events and culture.

“In the past it was just basically everyone

working in isolation,” says co-leader Hamish Stuart, “but now all our schools and kura, whether it’s in the Kerekere or in the Taitoko cluster of the Kāhui Ako, we all work together. I think that’s a really powerful thing, and it’s taken a while to get to that point.”

Campbell also shares some insights into how they are beginning to integrate local and Māori kōrero and history into the curriculum: “We start every year with a teacher-only day at a marae for all educators in Horowhenua, that has been transformational for education.

“With the Muaūpoko-tanga and the Raukawa-tanga days, all schools go to either one if they can. But we try to work together so that people don’t have to feel like they are split in half.”

The Ngāti Raukawa teacher-only day at Kererū marae in March 2021 involved over 60 teachers from throughout the Horowhenua area. Hosted by hau kainga, the teachers experienced a pōwhiri, heard kōrero about tūpuna and whakapapa associated with the marae, local stories, and were given written resources for use in schools.

As well as learning waiata and karakia used by local hapū, there were outdoor exercises such as Ki-o-Rahi and Ti Rākau and visits to local sites associated with Ngāti Raukawa such as the Whare Manaaki (Māori arts centre) and Ngāti Raukawa museum/gallery space Piriharakeke at Te Awahou Niuwe Stroom (cultural centre), Foxton.

Principal of Koputaroa School, Danielle Bence, also a supporting principal in the Horowhenua Kāhui Ako and Learning Support Co-ordinator, was particularly pleased to be at Kererū marae in March. She first took her school community on a visit to Kererū marae back in 2014, and said it was really significant for the school: “We had lots of parents who came along and they were like, wow! It was really rewarding in that respect. Our kids are used to tikanga and understand it, but the parents hadn’t had that, so that was really, really valuable.”

As well as investing strongly in relationship building with the two iwi, the Kāhui Ako works to build expertise and knowledge on a range of topic inquiries. With the government putting a stronger emphasis on schools teaching local



“It’s about working in partnership – rather than saying, hey we’ve got this great idea – ask the iwi how they want to do it.”

– MOIRA CAMPBELL

history, the Kāhui Ako supported Within school teacher* Nick Baker of Foxton Beach School in his inquiry on the use of digital technology to bring history to life.

Having done research on dyslexia and children’s learning, Baker wanted to explore how students could engage with history better through a multi-sensory approach. “Our history in New Zealand is amazing!” says Baker as he relates teaching about the battle of Ruapekapeka (Northland). “Rua what?” was

* Within school teachers aim to provide leadership within their own school, but also in collaboration with within school teachers in other schools, on certain topics. <https://www.education.govt.nz/communities-of-learning/guidance-for-boards/within-school-teacher/>



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the students’ first response. But by the end of the sessions, in which the children were enabled to use digital technology methods to learn and develop presentations, they knew how the place got its name ‘the bats’ nest’, and the significance of Māori creating trenches to hide from the British bombardment.

“New Zealand history is some of the most riveting, visceral and impactful of any history you can learn,” Baker enthuses.

An underlying theme of the Horowhenua Kāhui Ako is to challenge principals and teachers to lift their game in terms of engaging tamariki and rangatahi Māori, Pasifika and others. Campbell believes the allowance given to co-leaders for this extra mahi, on top of their role as principals, is well-deserved and that a national review of funding for Kāhui Ako is timely.

“It’s hard work getting leaders to change their minds about all sorts of things, about the impact of colonisation, the inherently racist things that happen in schools – hard work getting people to challenge themselves around all that sort of stuff.

“There’s no power relationship, but I provide the readings, provide the discussion points, and need reflection time, you know. We get tips from the Māori Achievement Collaborative (MAC) group for principals. It’s

“We’re taking baby steps, but the first step is understanding and acknowledging that there are skills, expertise and knowledge that we basically had no idea of.”

– Moira Campbell

so much mahi. I love it, and don’t do it for the money, but it’s nice to be acknowledged for doing that work.”

There has been no budget increase for Communities of Learning/Kāhui Ako since they were introduced seven years ago. The importance of the Kāhui Ako in enabling and maintaining relationships with hapū and iwi, especially towards building Māori success as Māori and introducing more local and iwi history needs to be recognised.

“We’re taking baby steps,” says Campbell. “But the first step is understanding and acknowledging that there are skills, expertise and knowledge that we basically had no idea of. It’s impacted both sides. It’s impacted the educators, like in my own school – we’ve got a rongoā garden which we never had before, as a result of the last Muaūpoko day.

“We have iwi – Muaūpoko and Ngāti Raukawa – come and support school events such as pōwhiri, as each has its own kaupapa. So it’s about working in partnership – rather than saying, hey we’ve got this great idea, can you come and do it with us? Ask the iwi how they want to do it.”

She brings our story back to where it started when she says that Chris Wilton, with his connection and knowledge of both local iwi, and his work in the primary schools (Wānanga Wednesday) has been hugely significant in the success of the Horowhenua Kāhui Ako.

“Part of his mahi is building relationships with whānau and iwi, but also getting that engagement and enhancing Māori success as Māori, if you like. That’s the work that he does in primary schools around the area, as well as other mahi. That’s been huge for us. He’s also instrumental in working with both iwi days, as he’s Ngāti Raukawa and Muaūpoko. Appointing him to a role in the Kāhui Ako has helped strengthen relationships.”

We can see why Chris Wilton and his Rangatahi Ora programme were finalists in the Prime Minister’s Educational Excellence Award in 2017! Ngā mihi nunui kia koutou Chris Wilton, the Horowhenua Kāhui Ako team, and all the whānau and families who support the mahi of lifting the mana of tamariki Māori in schools, and building understanding, acceptance and tikanga in whole-school contexts!

The last word from Wilton: “The whānau are our greatest resource!” ●

A shared story

The kōrero of Haunui-a-Nanaia and the naming of the rivers from Whanganui to Pukerua Bay is one held in common across both Ngāti Raukawa and Muaūpoko, as both iwi connect to the Kurahaupō waka from which Haunui descends. For Ngāti Raukawa, the connection is through Mahinārangi, the mother of Raukawa.

Haunui-a-Nanaia, also known as Hau, was a great-grandson of Kupe, and Nanaia was his mother. His father Popoto came to Aotearoa in the Kurahaupō waka, along with Whatonga, according to Ngāti Kahungunu sources. Hau left his wife Wairaka at Mahia and returned to Hawaiki with his elder brothers. He returned after some time to find she had been carried away by two servants, Kiwi and Weka, towards Pukerua Bay, near Paekākāriki. Haunui is said to have crossed to Whanganui and then headed south, naming the rivers and other waterways as he crossed them.

At Pukerua Bay Haunui finally caught up with his wife Wairaka and her lovers. They were killed by his incantation, and she was turned to stone, remaining a lonely sentinel at Pukerua to this day. ●

Kapua mai e Hau ko te one ki te ringa,
Ko te tokotoko. Ka witi i te awa,
Ka nui ia, ko Wanga-nui;
Tiehutia te wai, ko Wangae-hu;
Ka hinga te rakau, ko Turakina;
Tikeitia te waewae, ko Tikei;
Ka tatū, e hine, ko Manawatu;
Ka rorohio ngā taringa, ko Hokio;
Waiho te awa iti hei ingoa mōna ki Ohau;
Takina te tokotoko, ko Otaki;
Kamehameha, e hine, ko Wai-mea;
Ka ngahae ngā pi, ko Wai-kanae;
Ka tangi ko tō mapu, e hine,
Ka kite koe i a Wai-raka:
Matapoutia; poua ki runga, poua ki raro,
Ka rarau, e hine. Ka rarapa nga kanohi,



Karema Taepa’s artwork Naming of the Rivers outside Te Takeretanga o Kura-hau-pō Community Centre & Library in Levin.

Hau took up some sand in the palm of his hand, and his staff.
When he crossed over the river,
Finding it was wide he called it Wanga-nui;
Splash the water, that will reach Wangae-hu;
The length of a fallen tree, is Tura-(kina);
Having many times lifted up his feet, Tikei (Rangi-tikei);
When his heart sank within him, Manawatu;
When the wind whistled past his ears, Hokio;
The small river he called, Ohau;
When he carried his staff in a horizontal position, Otaki;
When he prayed, O daughter, it was Wai-mea;
When he looked out of the corner of his eye, Wai-kanae;
When he became weary, my daughter, he reached Wai-raka.
He repeated an incantation,
She became fixed above, and fixed below,
And she remained immovable.¹

1 Excerpt from *Ko te popo a Te Rangitakoru mo tana tamahine, mo Wharaurangi*. In *Te Ika a Māori, or New Zealand and its inhabitants*, Chap X Songs. Rev R.Taylor, Wertheim & Macintosh, 1855, London. <http://nzetc.victoria.ac.nz/tm/scholarly/tei-TayTeik-t1-body-d1-d10.html>



Conor Twyford

Walking backwards into our future

Kia whakatōmuri te haere whakamua

*I walk backwards into the future with my eyes
fixed on my past*

This well-known whakataukī seems like a fitting place to begin a discussion about history and climate change. As early childhood academic Dr Lesley Rameka has noted, in Māori perspectives of time, the past, present and future are intertwined. The past is central to, and shapes our present and future identity.

It is now generally accepted that climate change is affecting our weather patterns and will increasingly affect our future. We will all need to learn to adapt to our new, unsettling and constantly changing reality; what Australian climate change educator Dr Blanche Verlie has called “learning to live-with” or “affective adaptation”.

Like COVID and other large-scale social and health challenges, the climate crisis will impact vulnerable communities more intensely. In 2017, the Royal Society Te Apārangi published a report about the health impacts of climate change on children, the elderly, people with disabilities and chronic disease, and low-income groups. The report pointed out that climate change is a particular risk for Māori, given existing inequalities in health, housing and income, and because Māori often live in areas more vulnerable to inundation. The Government’s 2017 Adapting to Climate Change stocktake also identified Māori as among the groups most vulnerable to climate change.

How did we end up here? In order to navigate well into our collective future, we need to clearly understand our past.

Settler colonialism in Aotearoa disrupted the relationships Māori held with the natural world. It brought about the redistribution, renaming, privatisation and pollution of land, water and air, and the redefinition of the value of those things. Planning processes have historically ignored, poorly understood or undervalued mātauranga Māori. Many modern forms of land management, and social and economic policy, have continued to cause ongoing harm.

Researchers are now arguing that te ao Māori perspectives must be integrated into climate adaptation planning in order to assist Māori communities and businesses. In a new Royal Society report published in 2021, Dr Rhys Jones, from the University of Auckland, goes further to argue that solutions to climate change grounded in te ao Māori will improve health and wellbeing for Māori and help reduce inequalities.

In the education space, calls have begun to appear for approaches to pedagogy that are grounded in indigenous knowledge – and in history. Scholars point out that indigenous knowledge systems strengthen our connections with each other and with the natural world, assist students to think holistically, and help build resilience. To walk confidently into the future, students need to understand how we arrived in this place; to develop a critical understanding of the origins of the climate crisis, and the scope and depth of environmental injustice.

To date, climate change education in Aotearoa has been delivered in a piecemeal fashion. (I should note at this point the tensions in using the term “climate change education”. A more accurate way to describe the complexity of what is required, perhaps, is “education for a changing climate and a socially just transition to a zero-carbon future”. However, for the sake of brevity I will use that term here.) All other climate change education still depends very much on the energy of committed educators and their schools, with little provided in the way of professional development, although arguably *Te Whāriki* provides an excellent initial grounding in connecting tamariki both to the whenua and to te ao Māori.

Educators in this country are now calling for an interdisciplinary approach to delivering climate change education, one that is grounded in mātauranga Māori and integrated into all aspects of the curriculum, at all ages and stages. They look to the emergence and rollout of the Aotearoa New Zealand’s histories curriculum as a foundation upon which genuinely Tiriti-responsive climate change education can be built. We must know how to engage critically with our histories and understand their impacts in order to walk confidently as kaitiaki into a zero-carbon future.

Very often – perhaps always – change comes

from the flaxroots. The Summer 2021 edition of *Ako* related the story of Ruatōria Primary School kaiako Michelle Haua, who has organised her daily classes to align with the rhythms of Te Maramataka. And in June 2021, a Rotorua school was granted permission from the Ministry of Education to rearrange its school calendar to align with Te Maramataka. These kinds of interventions have the effect of directly connecting tamariki with the rhythms and cycles of their own bodies and of the natural world. Such change supports tamariki Māori to be educated in ways that affirm, validate and nurture them as Māori – creating climate leaders in the process. And when tamariki Māori benefit, all children benefit.

We began with a whakataukī, and it seems fitting to end with one.

Ko te piko o te māhuri, tērā te tupu o te rākau

*The way in which the young sapling is nurtured
determines how the tree will grow*

As always we must seek to build and provide strong foundations for tamariki in order for them all to grow up strongly – something that is ever more important in this climate of ongoing change. ●

Join our Mātauranga Māui Climate Action for Educators Facebook page to get involved in the climate work of NZEI Te Riu Roa.

References
See the online version of this article for references.

Conor Twyford is a Communities Organiser for NZEI Te Riu Roa, where she works with members primarily on climate change issues, as well as a range of other related matters, including disability, Living Wage and other community campaigns. She has spent her life working in the community and union sectors, and is currently undertaking a Masters in Professional Practice, exploring how NZEI Te Riu Roa member leaders’ perspectives on climate activism align with the union’s philosophy of Mōkū Te Ao.



History can hurt

In interviews with practitioners *Ako* have asked how kaiako can prepare for difficult conversations in the classroom that might arise when teaching Aotearoa New Zealand's histories.

For too long, students in Aotearoa have learned little about the history of their country. Learning the whole uncomfortable truth often comes much later.

The Aotearoa New Zealand's histories curriculum (ANZHC) is the government's solution to this, with the Ministry of Education deeming the content "too important to leave to chance".

The changes follow petitions from kaiako requesting our history be made compulsory content. Despite a clear appetite for the move, the Royal Society Te Aparangi responded to the draft curriculum by highlighting that teachers and parents have expressed concern about creating pain and conflict when delivering this content.

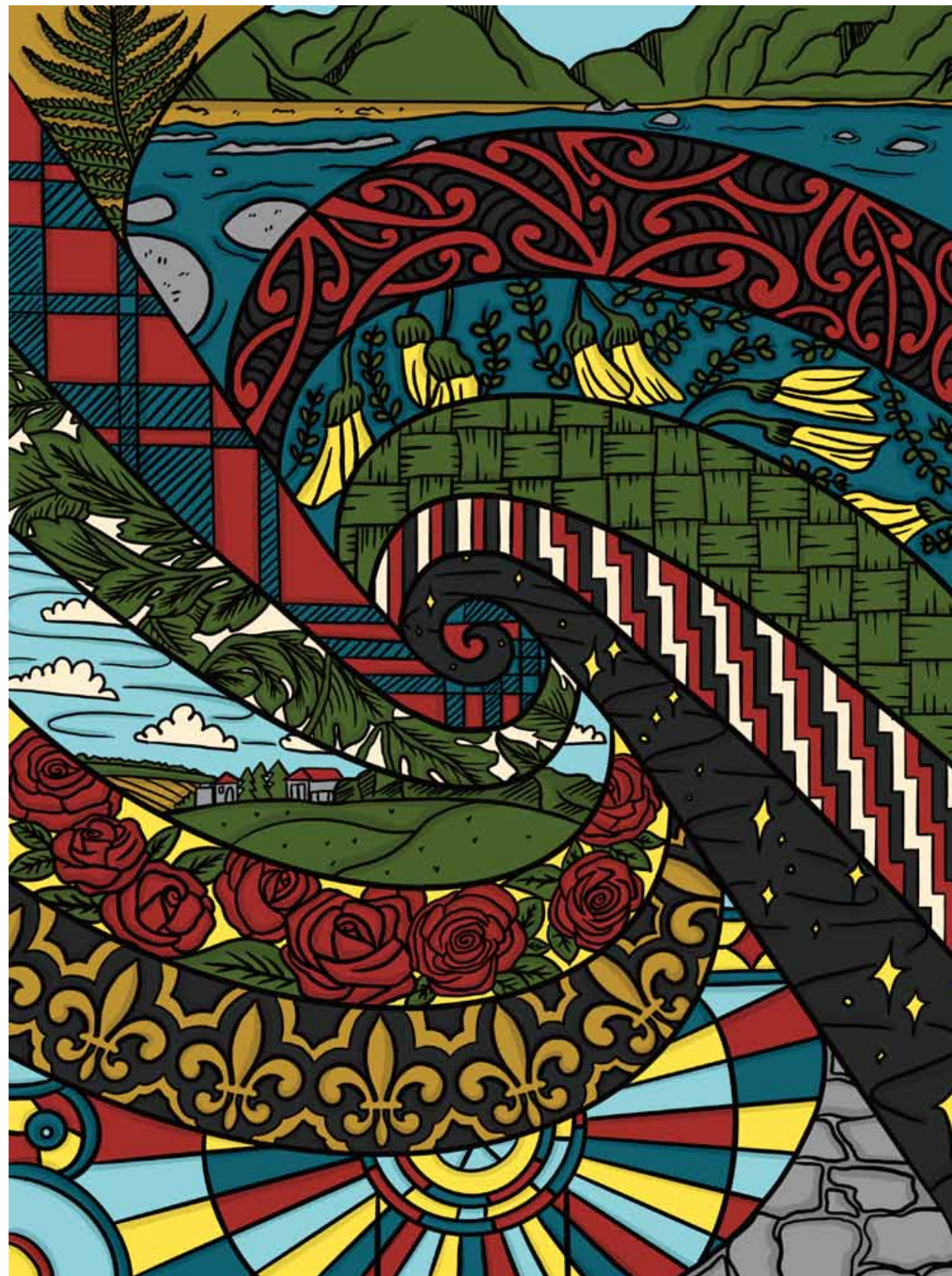
In conversations with practitioners and experts in the field, we've asked how kaiako can prepare.

Teina Moetara (Ngāpuhi, Rongowhakaata, Te Aitanga ā Māhaki, Ngai Tāmanuhiri, Ngati Kōnohi, Ngati Oneone) is Acting General Manager of Rongowhakaata Iwi Trust and a trained primary school teacher. He previously taught at Toi Whakaari New Zealand Drama School. In his role as cultural lead for Rongowhakaata Iwi Trust he directed "All Roads Lead to Ngātapa" and "Tūranga: the Land of Milk and Honey", productions telling Rongowhakaata history.

Why is it so important for us to learn about the history of Aotearoa?

When I was teaching at the Drama School, I saw that the strongest performers were those who were most connected to their identity – even if their history had pain or grief in it. When you have a better relationship to your history it becomes a rudder that guides you. This goes for all of us, including ākongā. Being connected to your history means you're more informed when you step outside the whare and into the world as a citizen.

History is only useful if it helps give those of us in the present direction for how we go forward. It has to include everyone. The content may not represent every person in a classroom, but the learning of history should help everyone and shape us into who we are and our direction going forward.



How do I address my blind spots when teaching this content?

It’s important to consider diverse perspectives to learn more about our blind spots. The more diverse the room is, the more wisdom you’re able to draw on.

A teacher should facilitate learning, not take a position on history. They need an engagement framework where different perspectives can come into the room and hear each other. Then collectively and collaboratively, you use those perspectives to make something new moving forward.

We tell our stories as a provocation for more questions and more conversations. There are many versions of history. For example, the story as told by Rongowhakaata is not the absolute truth, it’s our version of the truth. By acknowledging this we are encouraging diverse conversations around singular events, not a singular retelling of a story.

Jen Margaret is a Pākehā Te Tiriti educator. Through *Groundwork: Facilitating Change*, she and her colleagues work with thousands of adults each year, building understanding of Te Tiriti and what it means and requires of us today.

What should teachers be aware of when looking for resources?

We need to be aware of the many Eurocentric accounts of history that ignore the Māori world prior to the arrival of Europeans. While this absence may be obvious, what is more subtle and extremely common is language that describes colonisation as though the Crown is neutral, the language of “Māori loss of land, language and culture” (rather than Crown/ Pākehā taking and alienation of land, and active suppression of language and culture). Some of these patterns of describing colonisation as a past rather than an on-going process and a process without actors (and beneficiaries), are deeply embedded.

We need to be attentive to our own language and vigilant about sources that

“When you have a better relationship to your history it becomes a rudder that guides you ... you’re more informed when you step outside the whare and into the world as a citizen.”

– TEINA MOETARA

silence and undermine Māori agency. As kaiako we need to apply a critical analysis to the resources we draw on before we utilise them. We must recognise too that the many currently accessible resources are created and controlled by the Crown – which as yet has not accepted the Waitangi Tribunal’s 2014 finding that in signing Te Tiriti, Ngā Puhi rangatira affirmed (rather than ceded) their sovereignty.

Why is engaging with complexity an important skill to teach ākonga?

For Pākehā adults, when confronted with the violence of colonisation and the realisation that it is an on-going process, there is an understandable tendency to want to distance ourselves and to seek out the good Pākehā ancestors. The ability to recognise and reckon with complexity is a critical skill for ākonga.

We support ākonga to recognise that “good” people can be complicit in and beneficiaries of systems that harm. Exploring local and family stories which reflect both good interpersonal relationships between Māori and Pākehā and the privilege Pākehā gain through colonisation is one way to do this.

We recognise too the complexity that for some ākonga the roles of colonised and coloniser are literally within one whānau. Weaving back and forth between stories at the whānau level and the rohe or national level is one way to engage with this complexity.

“Before we talk about the specifics of colonisation, we acknowledge that what we will be talking about is painful.”

– JEN MARGARET



How do you prepare ākonga for content that might be emotionally difficult?

Our workshops always begin with karakia, mihimihi and whakawhanaungatanga, which provide protection, guidance and connection.

Before introducing substantive content, we share a discussion tool called The Wave, which conveys two key ideas: everyone has knowledge and people have different kinds of knowledge from different viewpoints, and individuals and groups have different realities. Using metaphors as an ongoing reference point is helpful in conversations where people are impacted differently by the content and where there may be tension and disagreement.

Before we talk about the specifics of colonisation, we acknowledge that what we will be talking about is painful. We acknowledge it is painful particularly for Māori and is painful in different ways for those who have experienced colonisation in the countries their families have come from, and for those who it has been intended to benefit who may not be aware of the extent of the harm.

We explicitly ask people to be mindful of the different ways they and their fellow ākonga may respond. We are also careful about how we conclude sessions, with karakia and acknowledgement of this ways this learning might impact ākonga.

Dr Maria Perreau is a former secondary school teacher and the current National Facilitator for the Aotearoa Social Studies Educators’ Network (ASSEN). In this role, Maria supports and develops best practice resourcing and teaching of social studies around the country, across primary, intermediate, and secondary levels.

Is it appropriate to bring my own history and ancestral background into my lessons?

Ākonga know that kaiako have experiences and histories that shape the person that they are, just as they have their own experiences that shape who they are. Acknowledging your own history is part of establishing whakawhanaungatanga and building relationships with ākonga and their whānau.

How do we avoid students taking sides on the events of the past, without them losing their identities?

Framing the learning and exploration of histories as a way of learning and practicing empathy is really helpful. Avoid asking ākonga to take binary positions on events. Ensure that you are presenting events in a way that acknowledges that there are multiple perspectives and that those perspectives will be shaped by many factors. Seek to build understanding of the historical context of events. Take into account



the social, political, economic, cultural, environmental factors at play at the time in that place.

Ākonga will develop nuanced understandings of events and make judgements about the actions of past peoples. However, the judgements do not need to be seen as “taking sides”. It is more helpful for kaiako to get ākonga thinking about the values that sit behind the reasons for attitudes and actions of people in the past without having to defend them, adopt them or endorse them in the context of 21st century Aotearoa. We can identify with people in the past and their values and still disagree with the actions they took. This is where careful planning and writing effective critical historical inquiry questions comes in, right from the beginning.

Barry McLernon (Te Atiawa Nui Tonu) is a support staff member at Hāwera High School – Endeavour Disability Centre. He is a recipient of the 2022 NZEI support staff scholarship and his successful proposal was titled, “Becoming a History Teacher with an Indigenising/De-colonisation Focus”. He has a passion for Indigenous and environmental rights.

What difficult conversations or questions might you expect to arise on this topic?

As a settler colonial country that has yet to fully honour its obligations of the Treaty it signed with Māori, Aotearoa is still coming to terms with its history of colonisation and the injustices that arose through warfare, confiscation, legislation and assimilation that resulted and continues in many forms to this day.

We will inevitably have to have many difficult conversations including

“We can identify with people in the past and their values and still disagree with the actions they took.”

– DR MARIA PERREAU

exploring Māori culture as foundational to our country, the process, impacts and consequences of colonisation and also how social and political power dynamics have played out and continue to have an effect in our society. This may give rise to questions on the differing public perspectives on Te Tiriti o Waitangi, figuring out what it means to have power in our society and the responsibilities this entails and what indigenising for Māori and decolonisation for non-Māori looks like in Aotearoa.

These questions are opportunities for building student identity and exploring strongly held views, recognising where our views originate from, what ideas and narratives they uphold and the impacts they have on others.

I am worried about my own unconscious bias and how I will project this onto my students. How can I overcome this?

I think this is a key aspect of this mahi. If we can do some personal work around recognising our inherited and often unconsciously taught bias, and be honest about our bias with the class if this is appropriate, it can be very effective in

demonstrating that we are all impacted by ideas and beliefs that we just take for granted and believe to be true but may be only part of the story and may also be having a detrimental influence on others close to us.

Having an awareness of our own family origins beyond being citizens of Aotearoa New Zealand not only helps model to students that our history as a people is bigger than the story of colonisation, but also that our identities and indeed our position of power in Aotearoa is in part determined by the process of colonisation.

What do you hope will be achieved from these difficult conversations?

Much of our instinct is to move on from the awkward, irritating, stomach turning, sweaty-palm-inducing type of conversations, but being able to lean into the discussions that often stop because they are deemed too hard, is I think where real growth of understanding can develop and we can begin to truly get some progress around appreciating our history and how it affects us all to this day.

Of course respect and awareness is required when teaching about the tūpuna (ancestors) of taura (students). However, I believe the ANZHC presents an exciting prospect for healing our histories that allows a lot more richness and nuance than where it sits currently. It helps to orient Pākehā identity towards Māori identity, and vice versa, as neither would exist without the other. It also has the potential to develop a positive Pākehā identity that is unique to other European settlers in settler colonial countries.

This future prospect relies on reconciling our nation’s colonial past by sitting in the uncomfortableness of injustices committed against tangata whenua, and working through guilt and defensiveness while moving towards informed responsibility and action to disrupt negative myths, honour Te Tiriti, make social change and heal relationships.



“The ANZHC has the potential to develop a positive Pākehā identity that is unique to other European settlers in settler colonial countries.”

– BARRY MCLERNON

In order to “do justice” to the teaching of Aotearoa histories and to support tamariki to engage with it in a meaningful way it is essential that we first ensure our kaiako are well prepared and supported.

This is going to take both learning and development in content knowledge as well as in pedagogy.

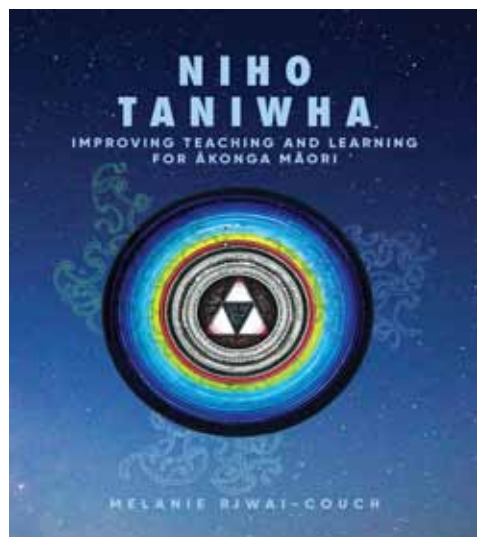
If we don’t plan, resource and implement an effective change management process to support kaiako to introduce this new curriculum area, we risk placing a further burden on kaiako. ●

RESOURCES

Read the article on our website for a list of resources.



BOOK REVIEWS

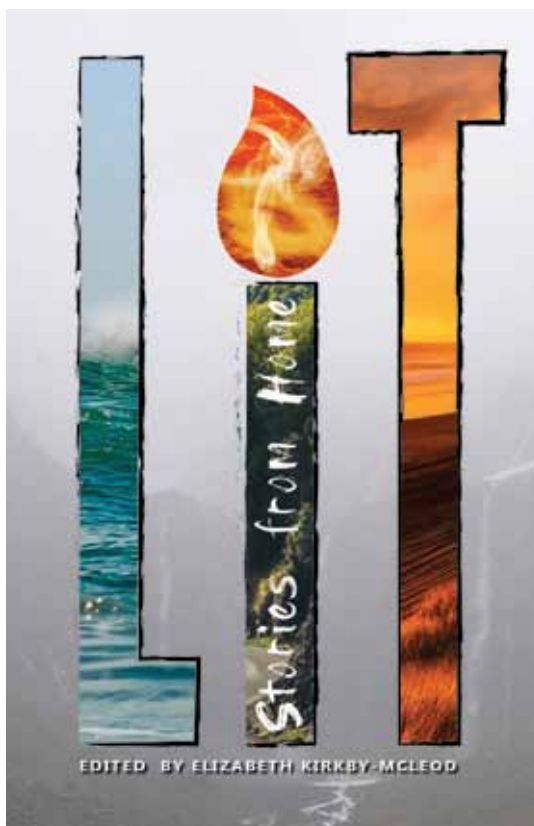


Niho Taniwha: Improving Teaching and Learning for Ākonga Māori

Melanie Riwai-Couch (Huia)

Niho Taniwha: Improving Teaching and Learning for Ākonga Māori is based on the Niho Taniwha model and provides a framework in which teachers can support ākonga Māori in their classrooms using transformative processes to lift and support all learners in a comprehensive manner, and avoiding tokenistic approaches.

This book not only serves as a source of rich Te Ao worldview and an exploration of the impact of ākonga Māori throughout their learning journeys, but also offers teachers a deeper understanding of ākonga needs, as well as their whānau, hapū and iwi. The book is organised based on the four aspects of the Niho Taniwha model (Whai, Ako, Mau and Tipu) with whakaaro tuatahi questions within each



Lit: Stories from Home

Edited by Elizabeth Kirkby-McLeod (OneTree House)

Reading this collection of short stories from Aotearoa authors feels like the warm hug of your towel after a chilly south coast swim: cosy and comforting.

Kirkby-McLeod has curated a provocative collection of sixteen stories featuring both emerging writers and literary greats, and designed it to progress with readers through secondary school. Varying in pace and style, all of the pieces touch on themes of



identity, activism, awareness, coming-of-age, society and family.

My favourite from the collection, “The Queen’s chain”, is by Anahera Gildea (Ngāti Tukorehe). In just four pages she beautifully examines the complex generational relationship between land and body through three women from the same whānau. Acute observation of the natural world and its connection to identity is woven into the story: “On the day my mother and I arrived to move in, the lawn was newly mowed and there were rough broom marks on the path from the wire gate to the doorsteps. Blades of grass blew onto and off the concrete as we walked towards Nan at the door.”

There is something for everyone in this collection. And an extra-something for teachers, who can access notes to support learning through the publisher’s website.

– Gordana Rodden

Whetū Toa and the Hunt for Ramses

Steph Matuku (Huia)

Performing ponies, a multiplying chicken and starbeam portals. It’s a pleasure to get inside Steph Matuku’s brilliant imagination and the world she has created – almost like our own, but with some funky twists. This is the second book in the junior fiction series about Whetū Toa who lives with her mum on a magician’s farm, looking after his enchanted animals. Caring and considerate Whetū is not looking forward to telling her animal friends that she won’t have as much time to spend with them when she goes back to school. And as she suspects

most of the animals aren’t impressed. But she is surprised and very worried when Ramses the golden ram disappears altogether! With the magician away and her mum as busy as ever, Whetū puts on her sleuthing hat and enlists the help of Tori the cat to find Ramses. Together they travel to alternative universes filled with more crazy creatures, some hilarious and others a little bit scary. Like the first book in the series, *Whetū Toa and the Magician*, this book is perfect to read aloud together, or will be quickly devoured by more confident readers who enjoy stories of adventure, magic and animal mischief. Win a set of Steph Matuku’s Whetū Toa books. Details on page 64.

– Sarah Silver

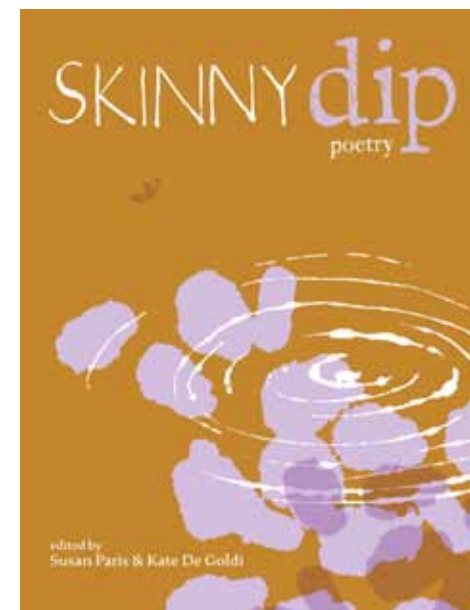
Skinny Dip

Edited by Susan Paris & Kate De Goldi (Massey University Press (Annual Ink))

Pop into your local independent bookshop and pick up Susan and Kate’s brilliant new anthology of poems about school, especially written for students in Years 7 to 10. Dip in and out – the contemporary writers, some well-known in Aotearoa, some who soon will be, take you on a journey through four school terms with poems which are relatable, poignant, funny, beautifully observed – and very, very good.

*...school sucks but all my friends are there
spreading colds as quick as climate change...*

writes Vanessa Mei Crofskey, capturing, in free verse, the ambivalence of walking through the school gates again after the summer holidays.



*kutu ...like grains of sand
at the shoreline
of the scalp...*

observes essa may ranapiri, in a perfectly formed Found poem.

Found poem? Yes, and you’ll also meet pantoums, sonnets, sestinas, villanelles, even haiku, among a fascinating array of poetic forms identified and explained in an entertaining and informative glossary.

Teachers notes – absolutely, and they’re great – available at <https://www.masseypress.ac.nz/books/skinny-dip/> and focused on five of the poems. They walk you through ways for your students to deepen their understanding and appreciation of each poem, and then, ways for them to write and follow up creatively.

Great fun – for you and your students! – Janice Jones



... a fascinating dive
into a pivotal struggle
for workers' rights.

The History of a Riot

Jared Davidson (Bridget Williams Books)

In this short but dense text, archivist Jared Davidson uncovers a little-known side of our history – how emigrant labourers to Nelson in the 1840s used collective action including strikes, petitions and revolt to protest poor working conditions. Promised abundant work by the New Zealand Company, the workers arrived from the UK to find very few employment opportunities and were forced to take on poorly paid relief work.

The book is divided into three parts, starting with a narrative of the riotous events of 1843. It then goes on to focus on the people involved, including their own history of resistance in the UK. It finishes with the New Zealand Company's reaction and how they eventually eroded the gang-men's power.



For anyone interested in the history of workers' rights this is a fascinating dive into a pivotal struggle. And for those interested in local history, this is an excellent example of how starting at a micro level can be a great lead-in to learning about other areas of our past, in this instance the Wairau Affray. – Sarah Silver

Protest! Shaping Aotearoa

Mandy Hager (OneTree House)

“A bunch of crackpots”. “Radical activists”. “Traitors”. “Terrorists”.

But to Mandy Hager in *Protest! Shaping Aotearoa* they're just a “bunch of ordinary people” deciding to take a stand based on their values.

Hager's short book is an admirable potted history of some of the social, economic, political, gender and environmental protests that have helped shape Aotearoa New Zealand over the last 200 years. Grouped according to

issues rather than in chronological order, they make for a fast and mostly entertaining read that work as introductions to important moments of recent local history that students can use as the catalyst for greater and deeper inquiry. The book also shines a light on some of the more distasteful aspects of our history that previous texts simply did not discuss – racism towards Māori and Pasifika, violence towards women and the treatment of the rainbow community.

One criticism is that more than one third of the book is devoted to environmental and conservation issues. While it's important to highlight the history of green political advocacy, and certainly relevant for the target reader to help contextualise the existential threat of climate change, its overemphasis on more recent “green protests” marginalises other issues that could have been fleshed out in greater depth.

The central theme of the book, however, is still relevant – that social change takes time, and that the marginalised voices can eventually effect change for the betterment of all. – Greg Stutchbury

Why is that Spider Dancing?

The Amazing Arachnids of Aotearoa

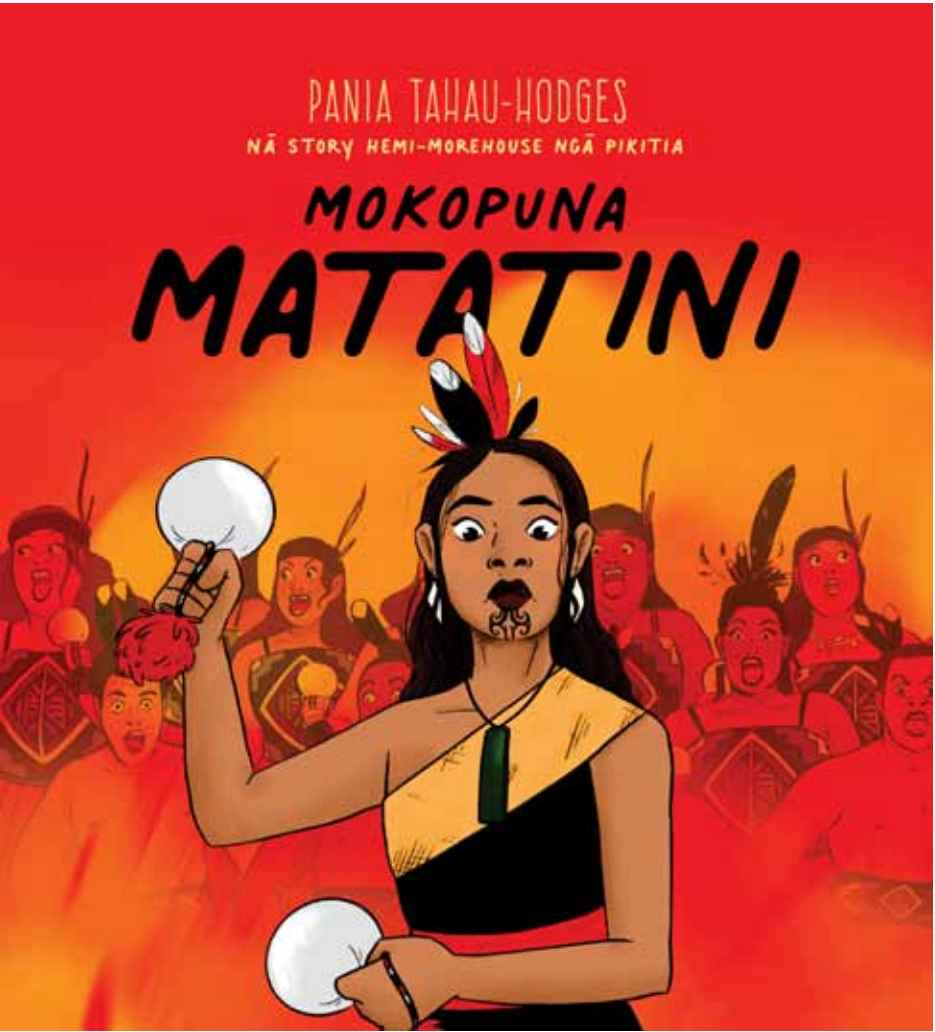
Simon Pollard and Phil Sirvid (Te Papa Press)

While I had never wondered why a spider was dancing, I have wanted to know why the daddy-long-legs in my kitchen shakes and spins when I go too close, and just how dangerous the white tail spider in my wood pile really is. Budding entomologists will find answers to these questions and so many more in this book written by Te Papa arachnid expert Phil Sirvid and award-winning science

He ātaahua tēnei
pukapuku, he ngāwari
rawa atu ki te pānui, he
reo māmā ki te whai.
Mā tēnei ka mau i ngā
whakaaro o ā tātou
mokopuna o naianeī.



writer Simon Pollard. Full to the brim with photographs and packed with engaging headings, it is perfect for dipping in and out of. I would also highly recommend this book to all arachnophobes – the more you find out about these fascinating creatures, the harder it is to fear them. In fact, the only thing to fear from this book are the endless arachnid facts that tamariki will want to share about the tiny, but amazing creatures we are lucky enough to share our homes and gardens with. – Sarah Silver



Mokopuna Matatini

Pania Tahau-Hodges, nā Story Hemi-Morehouse ngā pikitea (Huia)

Kia rite, kia mau!
Kua tae te wā mō te huinga o ngā
huinga,
mō te tino taiopenga o te ao kapa haka.
Kua rite te whānau mō ... Te Matatini
Kua kī te pouaka mātao,
Kua riro mai ngā tīkiti,
Kua whiriwhiria e te whānau ō rātau
tino kapa.
Ko wai ka toa, ko wai ka tohu?

Ko tēnei tētahi kōrero i tētahi whānau me ā rātou hononga ki Te Matatini, nā roto i tō rātou kuia.

He ātaahua tēnei pukapuku, he ngāwari rawa atu ki te pānui, he reo māmā ki te whai. Ki tonu te whārangi i ngā pikitia ataahua. He ngāwari ngā tae ki ngā kanohi, he āhua ōrite ki ētahi pakiwaituhi. Mā tēnei ka mau i ngā whakaaro o ā tātou mokopuna o nāianeī.

Ka tino taunaki ahau kia tāpirihia tēnei pukapuka e tētahi whare pukapuka puta noa i Aotearoa. ● – Virginia Heta (Ngā Puhi, Ngāti Porou)

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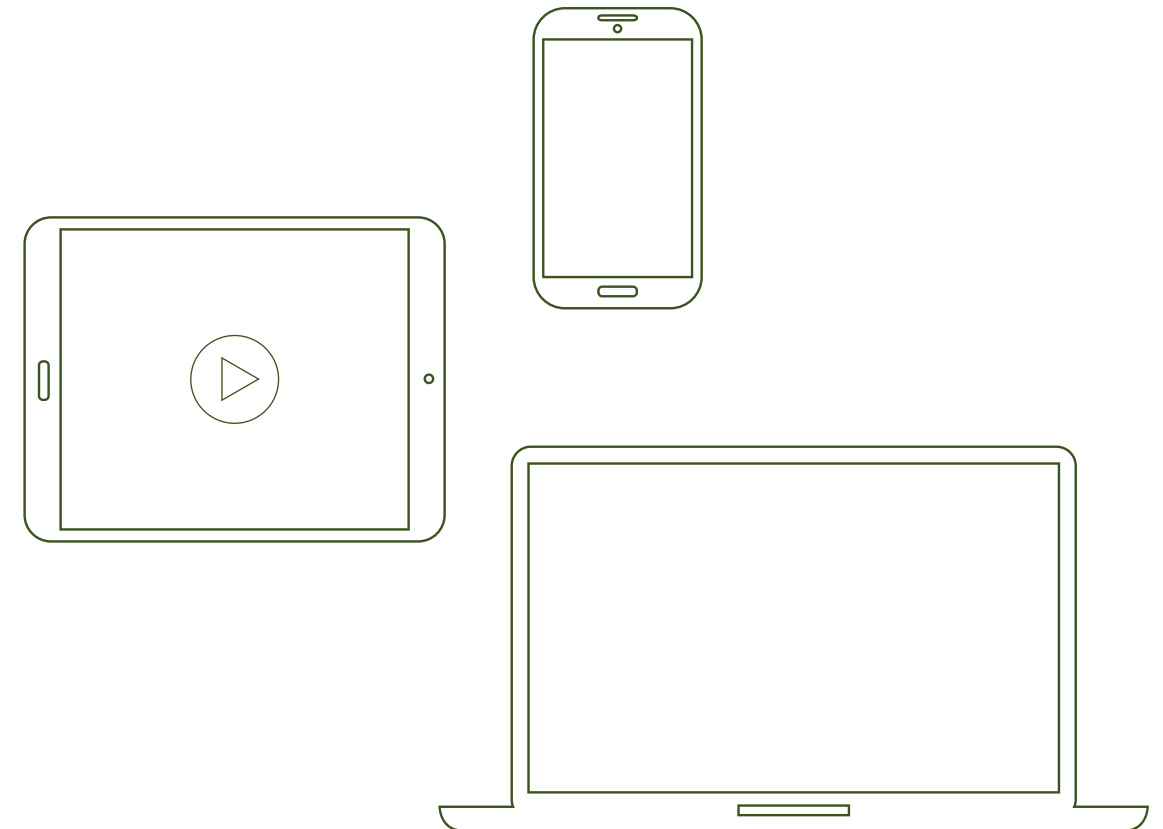
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