

HOW A WHOLE SCHOOL ADDRESSES THE TREATY IN ACTION, THOUGHT, AND DEED

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ABSTRACT *It is easy enough for a school (or any institution for that matter) to write in policy or mission statements that staff value the Treaty of Waitangi. But words such as 'value' or 'honour' are readily recorded but seldom enacted. Clover Park Middle School has taken the implications of the Treaty of Waitangi seriously. Language, culture, identity, and mutual respect form the foundation of both policy and practice in this urban, low decile, multicultural school. The school's journey including difficulties and achievements is outlined with implications for all teachers who appreciate the powerful interplay between language, culture, and learning.*

MISSION STATEMENT 1994 - 2001

Clover Park Middle School recognises Māori as tangata whenua and acknowledges the right of other cultures to partnership under the Treaty of Waitangi.

We will provide a school where students, whanau and staff feel safe, and are strong and secure in their own cultural base and language. We will foster an environment where staff and students strive together to reach their full potential in all aspects of their lives.

WE BELIEVE IN:

The achievement of each student's full potential in all aspects of the curriculum and their learning, through a strong sense of their own cultural beliefs, background and identity.

A programme which values each student's cultural base as a strength and utilises its importance to foster learning, and an understanding of and respect for the beliefs and rights of others.

INTRODUCTION

I well remember the debate in the staffroom in 1994 when I, as the newly appointed Pākehā principal, led the staff discussion to reword our mission statement. Most of us had no difficulty with the philosophy. Clover Park Middle School had been discussing the cultural base of its students, staff and community for some time so this was not a new direction. The issue was, was this statement strong enough? Staff considered suggestions such as, 'acknowledges, honours, respects, the Treaty of Waitangi', and rejected them all. These we decided could

too easily let us off the hook. It would be easy to say we 'honour' something, then do nothing more about it. A Māori staff member reminded us that Māori are tangata whenua and the issue at stake was not whether we acknowledged it or not – it was the fact which enabled us all to be there. The mission statement flowed from our agreement with those words. The mission statement was revised in 2001 to reflect the new strategic planning requirements of the Ministry of Education, but the opening sentence of the original statement has been retained as the first of our nine core beliefs.

As we were so rightly reminded in that 1994 discussion, the Treaty of Waitangi is the founding document of our nation, and yet I doubt if our staffroom discussion would be typical of schools in Aotearoa New Zealand when they are deciding on their schools' direction and charter. So how did we come to be different?

Sergiovanni (1984) notes in his discussion of leadership as culture building:

Excellent schools have central zones composed of values and beliefs that take on sacred or cultural characteristics. Indeed it might be useful to think of them as having an official 'religion,' which gives meaning and guides appropriate actions. The focus of leadership, then, is on developing and nurturing these central zone patterns so that they provide a normative basis for action within the school. (p. 220)

My personal journey to the position of school leader had certainly shaped the way I felt the 'central zones' at Clover Park should look. I had come to the school as a Scale A teacher in 1983. Prior to this I had taught in the north, with two years in Australian schools. All of my New Zealand teaching experience was with the young adolescent age group, and with mainly Māori children. I had grown up in a Māori community and attended a sole teacher rural school where there were very few Pākehā students. Emerging from training and entering into my first teaching positions I had no reason to think I was anything other than an effective teacher. This was an illusion I held right up until my own children, who identify strongly as Māori through their father's heritage, entered the secondary system. This coincided with our move to South Auckland and my arrival at Clover Park.

My children's journey through secondary school was made difficult, and often unpleasant, by the inherent racism of the school's organisation, structure, and timetabling, and of individual students and teachers, and all of my professional beliefs were shaken by these experiences. I became determined that, if I could do nothing else, I could radically change my own practice to ensure I did not personally afflict other Māori children in this way. As a Scale A teacher, this meant changing what I did in my classroom. As I moved to more senior positions in the school, it meant trying to influence wider school practice. As a lecturer at a teacher training college it meant trying to impress young teachers with the need to be aware of this issue and ultimately, my return to Clover Park to the principal's position gave me the opportunity to influence a whole school's direction. My challenge was to do this in a way that did not alienate staff and enabled them to help shape this vision. It was a bonus that I knew the staff well and had already been working in this direction with many of them before I left.

CLOVER PARK MIDDLE SCHOOL

Clover Park Middle School is situated in Otara, South Auckland. Ninety-nine percent of our 370 students are Māori or from the Pacific. Thirty percent are Māori. Originally a Year 7 and 8 Intermediate school, we were granted official middle school status in 1995. This allowed us to legally keep students in Years 9 and 10. The legislation to allow this change had not existed prior to this time and Clover Park then became one of the first three middle schools in the country.

However, without any knowledge of ‘middle schooling’ as a national or international concept, and without any information about the research which underpins this movement, the Clover Park impetus had already started in 1987 with a small but strong group of Māori parents seeking bilingual continuity for their children at secondary level and, just as importantly, an extension of the ‘whanau’ learning situation their children were experiencing in the bilingual programme in the school. At the core of this programme were practices carefully trialled and developed by staff specifically to support the learning preferences of our Māori students.

As the leader of this bilingual programme at the time I find it both interesting and affirming to compare this methodology now with the research on effective middle schools. The programme was multi-levelled and multi-aged. Self esteem and identity as young Māori were fundamental. The programme was exploratory, holistic, integrated, child-centred, and activity-based. Central to the whole programme were the issues of empowerment, learner autonomy, and choice. Fourteen years further on, this programme has continued to develop with Māori leaders and staff members, but the basic premises remain unchanged and have been extended throughout the school as we have developed our middle school philosophy and practice.

In 1987 our Māori parents were dissatisfied with the options they had for secondary schooling, but this was with the system rather than specific schools. They sought continuity, not only of bilingual education, but of the integrated supportive whanau structure the school provided. A group of Māori parents initially challenged the legal barriers, right through to taking their case to the then Parent Advocacy Council. This group was later joined and supported by parents from across the school.

Although their words may not have been exactly the same, reasons given by parents from 1990 to now are those consistently supported by research into the developmental needs of emerging adolescents. Parents wanted high standards of achievement and behaviour, teachers who knew their children well, who they could contact easily, build an ongoing rapport with and relate to, and they wanted a safe environment and validation of their cultural background and language.

The research paper, “This We Believe” (National Middle Schools’ Association, 1995) speaks of ‘developmentally responsive middle level schools’ which are characterised by:

- Educators committed specifically to the emerging adolescent age level
- High expectations for all
- A ‘significant adult’ advocate for every student
- Family and community partnerships
- Curriculum which is challenging, integrated, and exploratory
- Varied teaching and learning approaches
- Flexible organisational structures

- Programmes and policies that foster health, wellness, and safety
- Comprehensive guidance and support services

At Clover Park we strongly believed 'developmentally responsive' went hand in hand with 'culturally responsive'.

When we began to discuss shaping a 'developmentally and culturally responsive' middle school curriculum at Clover Park we knew it was not simply a matter of expanding our intermediate programme. Since 1994 we have been involved in completely rethinking all school practices and structures to base them specifically on the developmental and cultural needs of our students, 11- to 15-year-old young people with Māori or Pacific heritage.

CLOVER PARK AND THE TREATY OF WAITANGI

What does this development have to do with the Treaty of Waitangi? The Clover Park story is one which began with the needs of our Māori students and the advocacy of their parents for an education which was more relevant, and has continued to put students and whanau at the centre. The recognition of Māori as tangata whenua has underpinned the changes right from the start.

When I arrived at Clover Park, English was the only language I ever heard spoken. In 1986 I was given the opportunity to introduce a 'taha Māori' programme – the terminology and the model in vogue in those days! Over the next few years this unit of four classes grew to become the first bilingual programme at an intermediate school anywhere in the country. Our Samoan community watched this development with interest, but it wasn't until six years later that our Samoan staff felt the time was right to initiate a Samoan bilingual option – not because they didn't have the staff or the support, but because they supported tangata whenua and felt the Māori whanau should be well developed first.

The staff at Clover Park has always reflected the ethnicity of our students. This is deliberate. In a decile one¹ area, where recruitment is a problem, it is not always possible to have a wide range of applicants to select from. However, we have always endeavoured to encourage applications from staff who have skills relevant to our students' backgrounds. What we usually achieve is a balance of ethnicities (Figure 1). If you are trying to integrate cultural beliefs and values into your daily programme and to encourage effective interaction with students and families, it makes sense that staff understand the languages and cultural norms of the students and community. The knowledge such staff bring to the policies and practices of the school is invaluable (see Figure 1).

At Clover Park students are grouped ethnically. The Māori and Samoan bilingual programmes cater for approximately half of the roll, and the other two units in the school have a mixture of ethnicities but one is predominantly Cook Island and Asian, the other Tongan. This enables us to provide support appropriately in terms of resources, teaching and support staff, and parent groups. Both of these units contain some Māori and Samoan students whose parents have chosen not to place them in the bilingual programmes.

¹ The socio-economic rating of the school – 1 being the lowest of the ten deciles.

Figure 1: Ethnicity of Clover Park Middle School Staff and Board of Trustees, 2002

	Māori	Pacific	Pākehā	Other	Total
Teachers	5	7	3	4	19
Support Staff	3	6	-	-	9
Admin/Grounds	1	2	1	1	5
TOTAL	8	15	4	5	32

	Māori	Pacific	Pākehā	Other	Total
Senior Positions	2	3	1	2	8
Board of Trustees	3	1	2	1	7

The school organisation and changes undertaken at Clover Park are described by Neville (1999), who has conducted ongoing research in the school:

These are changes which are reflected in every aspect of culture: from the visible artefacts such as the buildings, mottoes and songs; the tangible values expressed daily to reinforce key beliefs such as the powerful and non negotiable non violence rules; and the taken-for-granted norms. The changes include dividing the school into four areas or units which are multi levelled, multi aged and vertically grouped from years 7 to 10. There is an integrated and holistic curriculum, an emphasis on the importance of adult, student interaction with every student having a significant adult, co-operative learning and, most important, whanaungatanga as the basis for administration, for assessment, pedagogy, and curriculum development and implementation. To the non-New Zealander this means that the concept of culture in the traditional Polynesian sense of extended family is woven into every aspect of school life. Of the four areas one is rooted in Māori values, one in Samoan beliefs, one takes in predominantly Tongan and the other is labelled general but includes the Asian and Cook Island students. Students elect which area they will join. The whole purpose is one of cultural validation: to build self-confidence, self esteem, and a positive identity within students grossly disadvantaged within New Zealand society.

In our early work in our bilingual programme, we had soon learned that simply changing the language of instruction had little positive effect on the achievement outcomes or self esteem of our Māori students and were fairly sure this was because the school's overriding philosophy, organisation, and structure still followed the monocultural norm.

For Māori students, Bourdieu's and Passeron's (1977) notion of cultural reproduction is relevant. They use the term 'symbolic violence' to describe the subtle process whereby subordinate classes come to take as natural or 'common sense' ideas and practices that are actually against their own best interests. They claim that these children find their home culture devalued, but come to accept that rejection as legitimate. What education does, argues Bourdieu, is to favour the capital of the dominant culture, thus confirming, legitimising, and reproducing it and disadvantaging those who don't have it. Furthermore, Bishop and Glynn (1999) state:

Monocultural pedagogies developed in New Zealand on the basis of unchallenged metaphors have dominated classroom practice for much of the history of schooling in this country. These pedagogies have been successful for the dominant culture, but are increasingly being tested and rejected by even the most compliant of students. In Aotearoa New Zealand, teachers, through control over curriculum and pedagogy, have traditionally denied the authenticity of Māori experiences and voice. (p. 200)

The need for teacher change is borne out by much of the research into school alienation, which questions the relevance of schooling itself to students' everyday lives and turns the attention to issues of student involvement and participation, teacher expectations and attitudes, pedagogy, and school culture. Researchers and theorists in the field of alienation specifically talk about the importance of person-environment fit – the mismatch between home and school (Eccles & Midgley, 1990), and alienation as a product of the unequal distribution of power, with indigenous and minority ethnic groups the most disaffected members of this age group (ACSA, 1996).

At Clover Park Middle School these truths for our students have been a prime concern in our change process which has closely followed Elmore's (1979-80) description of 'backward mapping'. This model puts the focus on student outcomes first and asks the key question, 'How do students best learn?' The initiatives we implemented in the classroom began in the Māori bilingual whanau and have expanded from there to drive our school organisation and structure, and finally our management and leadership decision making. Our change process has been driven throughout by the specific needs of our students.

As stated earlier, in reshaping our school's practice and programme, the concept of whanaungatanga was our guiding principle. If we expected our students to learn and to feel comfortable at school, we needed to critically examine the environment we created. How different was this from the home environment of our students? What messages did we give our young people that conflicted with their sense of who they were? These were not hard to find and, once we had raised staff awareness of them, we discovered how prevalent and insidious these messages are. The types of questions we confronted were wide-ranging. These are typical examples of those we reflected on:

- How do teachers pronounce children's names?
- Can children use their own language at any time in all curriculum areas during the day?
- Do you ask them then to translate that effort into English?
- Whose stories do children listen to?
- What do the books in the library say about what is valued?
- Whose knowledge is valued?
- How is this knowledge assessed?
- What do children think when the computer beeps every time they type a Māori word – to tell them it is wrong?
- Who holds the senior positions and power?
- How do we welcome visitors?

Some could be answered and corrected immediately, some were very long term goals. Many relied on the goodwill of teachers to make personal change, and many answers had to be integrated into school policy to mandate action. Bishop and Glynn (1999) observe:

In the classroom context, cultural domination and preconceptions by teachers mean that teachers expect students to continually adjust their understanding to that of the teacher. Indeed in many ways this continual adjustment is seen as successful learning and teaching because it 'brings out' the student's knowledge; it works from the 'known to the unknown'. However, what is not understood is that it is not the teachers who move into the unknown, but the students who work in this unknown, which is actually the teachers' 'known'. (p. 201)

We were asking teachers to adjust their understanding to that of the children. Some found this very difficult to do. Some teachers were horrified when we suggested removing from the library a well-known and respected set of reference books which described Māori in a derogatory and patronising way. Others could not contemplate allowing students to write in a language they could not 'mark' or enabling this language to stand in its own right without requiring the student to provide a translation. We had to acknowledge that teachers would be on a continuum for a long time. Those who could not make change would leave, and did, and those who were willing to rethink their practice would do so at their own pace. New staff coming into the school are now expected to take on this change and this is made very clear at appointment interviews. The reality has been that the more we have explored this direction, and the greater understanding staff have of the benefits for students, the more rapid their progress has been along the continuum from just awareness at the beginning, to articulate advocacy for this concept at the other end.

Information Technology was another minefield of negative messages. In 1995, as the recipient of the Auckland Primary Principals' Association/Acorn Computers Travelling Fellowship, I travelled to England and had the opportunity to meet and talk with Professor Stephen Heppell who heads Ultralab, the Learning Technology Research Centre in the Department of Education at Anglia Polytechnic University. Ultralab is engaged in research which highlights what children think and feel about technology, how they learn, what motivates them and what they can achieve. A piece of research about which we corresponded after my return was a case study of adapting a set of software for young learners in Bulgarian and Catalan. In the paper published as a result of this research, "Translating software: what it means and what it costs for small cultures and large cultures", I found exactly the same issues as those we faced here in our efforts to introduce Māori language to the world of information technology. Stephen Heppell's (1994) research team's report says:

Many people identify strongly with the culture in which they were brought up. If their language is not accepted into the magic circle of technology they may also feel personally rejected and second rate and may never summon up the confidence to approach IT. Alternatively they may have to split their linguistic life into discrete areas, using English for technological purposes and their own language elsewhere. This only serves to marginalise their language still further.

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This illustrates clearly the depth and range of our reflection and thinking about change. We knew we needed to be strong in information technology. Our students had little access at home and we needed to give them high quality programmes. We also realised we had to be aware of the damage we could cause if we did not recognise that it was important to push for, utilise, and develop if need be, Māori software, the use of Māori language and programmes. A major coup was to persuade an English programmer to provide a Māori language version of his new interactive fiction software. The lack of a commercial market makes this sort of development very difficult, unfortunately, but we need to continue to articulate the issue. The need is not for straight translations of existing programmes into Māori, but for the development of the whole spectrum of software from a Māori perspective, which reinforce Māori learning preferences and beliefs. The need for authentic Māori stories and publications has been well identified by teachers in Māori language settings using print materials. Unfortunately we haven't yet identified a similar need in ICT resources.

Obviously we needed to move beyond the talking and awareness-raising stage and translate some of this reflection into action. We decided that *whanaungatanga* would be the concept we measured all our decisions against, but what did this mean for the teacher and the students in the classroom? Here were a whole lot more questions. For a whole range of reasons, simply plucking a traditional concept out of the air and trying to implement it in a modern educational setting wasn't going to work. Nor could we expect that the home whanau and school whanau would be exactly the same. To begin with, our whanau had more people in it in the one place. Further, our students, arriving in the school at Year 7, after six years of primary schooling had no expectation of a whanau at school. They were used to a monocultural school culture and we needed to think about how we would change that expectation.

We asked ourselves, does a whanau have young people grouped according to age, or does it include all ages? If a member of the whanau experiences difficulty, do we remove that person from the whanau or do we support them within it? Do the adults in the whanau change each year, or do they stay with the whanau? Do whanau members operate cooperatively and collaboratively, or independently in competition with each other? What are the responsibilities of the older siblings in a whanau? What are parental expectations? Who are the extended whanau? What is their role? How do the school whanau and home whanau interact and support each other. Where are the role models? How do we celebrate success and achievement? Whose achievement is this? Is it the individual's or does the whanau contribute? Conversely, how are discipline and behaviour issues handled in a whanau? Do we share this responsibility also? Is a whanau governed by a strict, compartmentalised, fragmented timetable, or do activities overlap and interweave? How do whanau members interact with each other? What is the role of teachers in this setting? How does learning happen? What are the core values of this whanau?

None of these decisions were made instantly. The answers evolved over time. Firstly, we had to reach a common understanding of whanau. This understanding will always be growing. The concept is always vulnerable as new staff arrive or as other challenges present themselves. Because staff are not always at the same stage of understanding it is sometimes easy to think that, if we separated out the older students for example, this particular behaviour or incident would not have happened.

There is always the need for senior and long term staff at Clover Park to be the kaitiaki or 'keepers of the vision', to make sure we come back to our direction and core beliefs. As a Pākehā principal I have had to develop a high sense of trust that my staff members will give me good advice. They are my most important resource and I respect their networks in the community to elders and parents. Although I may like to think I have learned a lot, I will always have to rely on their knowledge and understanding and it is imperative that I listen to and advocate for their aspirations. If the school is serious about empowerment, leaders have to be prepared to share and give up power. Often we will arrive at a decision that would not have been my first choice if I had worn a Pākehā 'hat', but hindsight usually proves the decision to be the best one. An example of this was the objection from Māori staff that our early performance management process did not allow for staff cultural preferences. Māori staff did not like the self appraisal component of the cycle and did not want to work alone. Our revised model gives staff the opportunity to work together as a group, to have another staff member speak about their achievements rather than having to do this about themselves, and gives staff a wide range of choices and support.

From our questions about whanau we looked firstly at the learning programme. Our basic school day is structured into three, 90 minute blocks. This eliminates the fragmented timetable and allows for the intensive use of time. Teachers in each whanau plan cooperatively so all the students are working on similar activities at the same time. The programme is based on modules or units of study around a core theme. Increasingly these themes are student driven. Over the past two years we have moved further towards the Curriculum Integration model proposed by Beane² (which is discussed further by Fraser and Paraha in this volume):

This kind of curriculum is significantly different from the abstract, fragmented, separate subject fare historically offered to young adolescents. It provides a meaningful context for knowledge. It responds to their curiosity about self, now and in the future. It connects young adolescents with significant issues in the larger world. It provides a coherent and unified sense of purpose and activity. And it provides authentic and purposeful activity. (2000)

In this model, students pose questions they have about themselves, their communities, the country and the world. For our students this includes issues relevant to their own people. This gives us contexts which are relevant to our students. For example, Māori students can pose questions about themselves, their iwi, cultural traditions, land, colonisation, politics or the implications of the Treaty of Waitangi. Teachers match these contexts to the requirements of the national curriculum. Students work in mixed ability, mixed age groups. The older and more able students are expected to support younger and less able. This tuakana/teina relationship is fundamental to whanau and manifests itself in both formal and informal peer tutoring and learning support arrangements as well as in expectations for role modelling and social interactions. Because interacting in this way is the school norm, there is no stigma attached to an older Year 10 student working at a lower curriculum level if that is the level they are best suited

² Professor James A. Beane, National-Louis University U.S.A., a leading middle school educator and author.

to and is where they can experience success. Similarly, an able Year 7 student might work at a Year 10 level.

Teachers know the students well and need to be very aware of their abilities. This makes effective assessment crucial. Teachers also have to be very skilled planners as the expectation is for challenge and high interest at every level.

Classroom organisations are very flexible. Teachers do not have their own 'class'; rather, the three or four whanau teachers work with different groups of students from within the whanau throughout the day. These groupings are decided at the planning stage of each unit. Occasionally, for a specific unit or reason, it may be decided to work in ability groups, or age groups, or to separate boys and girls. All of these arrangements are possible. Whatever the large group arrangement is, however, the basic learning unit is usually the same – students work in small groups, usually made up of four members. They work cooperatively and collaboratively on tasks which give them a wide range of choices and options. Students with learning and behavioural difficulties are catered for within this organisation. They are not withdrawn; support staff work alongside them and their group enabling them to participate in the programme with the rest of the whanau. Teachers act as facilitators. There is minimal whole class, teacher directed instruction.

Because our whanau are ethnically based as far as is possible, most students have staff from their own culture. This means Māori students are taught by Māori teachers. If teachers are not available, the school prioritises funding for language assistants, fluent speakers of students' languages, who work in support of the learning programme under teacher supervision in the same way as the Kaiarahi Reo does in the Māori bilingual whanau. Most often, government employment schemes are accessed to make this possible.

Parent support groups operate in their different cultures as well. This relates to the extended whanau concept. The ability of staff to speak parents' languages eliminates a common barrier which often prevents parents from school involvement. Teachers communicate with parents regularly. Newsletters are posted home and regular parent support group meetings are held. This year our formal reporting to parents has taken the form of student-led conferences where students explain their learning to parents through the contents of their self-chosen portfolios and their teacher written reports. At an early interview in Term 1 students, parents and teachers set learning goals together.

Whanaungatanga is also obviously about support, and this is a very high need in our wider Clover Park whanau. We employ a part-time Māori social worker. We have eliminated school fees, provide basic stationery, provide school lunches for students who need them, run a breakfast club in the winter months and operate a homework centre four afternoons a week. Our school budget has an account called 'manaakitanga', to enable us to fulfil cultural obligations such as the provision of food for visitors, koha for a wide range of reasons and support for individual students.

In 1998 we opened our school marae and this complex was completed in 2000. These facilities are now a focal point of the whole school. The building of the marae was a 12 year dream for those parents who were involved in the initiative to retain their sons and daughters in the school all those years ago. Many of them were at the opening ceremony and wept when they saw what we had achieved. Could we have directed this huge financial commitment into library books or other curriculum resources? Maybe. We certainly have spent well on those areas, and on Information Technology which is a real strength in the school. But I look at

the impact of the marae on the school and I know we could not possibly have made a better investment in our students' futures.

We host many visiting groups. Watching our students host visitors is to watch food technology, social studies, language, maths and health in a truly authentic context. In 2001 we implemented a project, called Te Poho³, which is an ongoing commitment to develop the way in which we work with our Māori community. The goal of Te Poho is to develop reciprocal relationships that are mutually beneficial. This includes offering resources and services to the whanau that are difficult to access for a number of economic and cultural reasons. The lack of these resources is often a barrier to learning for our students and restricts the development of our community. Providing these services will enhance the achievements and learning of our children. Te Poho aims to contribute to the community as a whanau in order to strengthen our relationship with it.

All of these initiatives are too important to be left to chance. School policy has to support them to ensure they are built in to each year's decision making. In fact, school policy has to be in place first. It is not enough to make token changes in the learning programme, in school organisation or practice. If change is to be effective it must have the full support of the Board of Trustees and senior management of the school. A single policy is also not enough. At Clover Park these initiatives are embedded in and woven through all of our policies, our curriculum content and delivery requirements, and our assessment and appraisal processes. Our Treaty of Waitangi policy protects *te reo me ona tikanga*, requires appropriate consultation with Māori community and parents, and stipulates that Māori students and parents are empowered to make choices and decisions which affect outcomes for Māori. It also ensures there is Māori representation on the Board of Trustees. Official school policy requires that all visitors are welcomed with a powhiri. Māori staff decide whether this will be done by the whole school in the hall or by the Māori group on the marae. All of our students and staff are comfortable with this process. Our pupil equity policy again confirms our recognition of Māori as *tangata whenua* and accordingly provides a curriculum which reflects Māori perspectives, makes equitable provision in the curriculum for the instructional needs of Māori children, provides opportunities for students to be educated through the Māori language, and recognises Māori values in the provision of resources and facilities within the school. The *manaakitanga* policy takes care of people's needs and acknowledges the social and cultural obligations of the school. Our school charter sets the framework for these policies, and the community charter consultation conducted by the Board of Trustees showed strong support for the school's direction and goals.

CONCLUSION

This has been a long process and while working this way is now the norm for staff at Clover Park Middle School, it would be wrong to pretend that it has always been easy. Over the years we have reached the stage where we now have sufficient faith in what we are doing to stop trying to continually justify our approach. For every barrier there is either a positive or negative outcome (Figure 2). We are aware of them, we respond to them, but we will not convince or convert

³ Te Poho was a taniwha of the local Ngai Tai iwi, who fed and nurtured the people.

everyone. That is not our job. We have excellent Education Review Office reports and a strong reputation as a credible and effective school. Without those we would still know our processes and practice suit us, our students, and our community. We work very hard at keeping it that way.

Figure 2: Barriers to Cultural Validation and the Implementation of the Treaty of Waitangi in School Practice

	BARRIER	OUR RESPONSE	POSITIVE & NEGATIVE OUTCOMES
Teachers	<ul style="list-style-type: none"> Want to maintain a monocultural status quo 	Heighten awareness through professional development	<ul style="list-style-type: none"> Prepared to make change. Need support but become advocates for working this way Not prepared to make change – leave the school
Parents	<ul style="list-style-type: none"> School is different from their school experience – want better for their children but only know about what they had 	Continually inform, involve, ‘market’ our difference	<ul style="list-style-type: none"> Parents choose the school specifically for what it offers Parents choose another school which meets their needs
Other schools	<ul style="list-style-type: none"> Criticise the school by telling parents we do ‘that culture stuff’ Promote their ‘academic’ focus as if learning and culture are mutually exclusive 	Invite, inform, include, involve to the best of our ability	<ul style="list-style-type: none"> Become prepared to understand, support, and promote Not prepared to make any shifts in thinking and continue to contribute negatively
The school ‘system’	<ul style="list-style-type: none"> Marginalizes indigenous and minority ethnic groups 	Try to change what happens in our school and continually prod at the status quo	<ul style="list-style-type: none"> We may have a model that works and can be shared The status quo is maintained. Māori and minority ethnic groups don’t achieve their aspirations. We perpetuate inequity.

The Treaty shapes the way we work at Clover Park. It informs and guides our policies, our practice, and our pedagogy. We are a state school, with a Pākehā principal, where only a third of our students are Māori. Recognising Māori as tangata whenua and implementing the Treaty in action, thought and deed is not just the domain or the responsibility of Māori in Kohanga Reo or Kura Kaupapa Māori. It is the responsibility of us all as treaty partners in Aotearoa New Zealand.

GLOSSARY

tangata whenua	'people of the land' – the original or indigenous inhabitants
whānau	family
taha Māori	Māori 'side' – the Māori dimension
Aotearoa	the name Māori gave to New Zealand when they first arrived here
kaitiaki	caretaker or guardian
iwi	tribal group
tuakana/teina	older/younger – these are the terms for older or younger siblings but is used in this sense to describe a learning arrangement – peer tutoring where an older or more able peer will support and help a younger or less able peer. The use of older siblings to care for younger ones is a cultural norm for Māori
manaakitanga	caring for others
koha	a gift or donation
hui	a gathering, meeting, assembly
te reo	the language (Māori language)
te reo me ona tikanga	Māori language and custom
kohanga reo	Māori language pre school learning programmes – immersion in Māori language
kura kaupapa	schools which use immersion in Māori language and custom to deliver the curriculum – only 6% of Māori students are involved in this type of education.
marae	meeting place – an important concept for Māori – the marae consists of buildings for meeting, eating, hosting visitors
wharenui	the meeting house on the marae
Pākehā	white, Caucasian
whanaungatanga	family kinship – the extended family obligations and networks

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