

“The short end of a smaller and smaller identity stick”¹

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Kia ora tatou

Thank you the invitation to be here with you this morning.

I was a bit reluctant when Huia asked me if I would speak, but she was very persuasive! She said, “We’re looking for a change, from talking about our research, to hearing about what is actually happening in schools,” so I agreed, in that first rush of blood to the head, when you are still feeling quite flattered that someone thinks you have something to say.

That soon subsided and I moved into that next stage, where you wonder what on earth was I thinking? But then I looked at the conference theme and I thought, what an opportunity!

“Education in Change” – it said – “policies, research and practice to improve student outcomes.” And immediately I had questions, like... “What change?” Because I’m not sure there is much, and if there is, it’s certainly not fast enough for me. Which students? Which outcomes? Define, “improving” I wanted to demand, and improving by whose measures? And I had almost an hour, a stage, and a captive audience! About now, Huia is probably wondering what on earth was **she** thinking?

So who do I think I am to be asking all this?

I am the Pakeha principal of two decile one schools where there is only one Pakeha student a Year 7 to 10 middle school and a Year 7 to 13 Māori bilingual secondary school in Otara.

Clover Park Middle School has a long history of listening to its community. In 1990 pressure from Maori parents in the then Maori bilingual unit drove a change from Intermediate school to middle school status.

In 2001, a demand from the parents of past students, who had gone off to various senior secondary schools and then dropped out, caused us to enter into a five year battle with the Ministry of Education to enable our older Maori students to remain in the wrap-around whanau learning environment that they said suited them best.

¹ Meyer, M. (2001). Our Own Liberation: Reflections on Hawaiian Epistemology. *The Contemporary Pacific*, 13(1), 124-148.

Te Whanau o Tupuranga opened as a designated-character, bilingual, Year 7 to 13, secondary, school in 2006 and just this term we have finally moved into the first stage of our new school buildings with state of the art facilities that will be shared by both schools.

In this role then, I am certainly a provider of education for Māori and Pasifika learners.

However, as the mother of four and grandmother of 11 Māori children I am also a personal consumer of our product and I haven't been a happy customer since my children entered secondary school in the early 1980s. Sad to say, the struggles my grandchildren face as Maori learners in our system are not greatly different from their parents' experiences way back then. So you'll see what I mean about change!

Dr Manulani Meyer, whose research in Hawaiian epistemology, provides me with the title for today's presentation, says: "Everything I have learned in school, everything I have read in books, every seating arrangement and response expectation – absolutely everything – has not been shaped by a Hawaiian mind." She says realisation of this fact has come slowly to indigenous Hawaiians, "dulled by the guessing game of another culture, still believing that literacy is the best indicator of intelligence" and "**always at the short end of a smaller and smaller identity stick.**" Meyer (2005) says, "Aloha is our intelligence."

So I'd like to start by listening to some young people because that always provides me with my best reality check.

My co-presenters, who tried hard to persuade me they should come in person, are two of our Year 13 'warrior-scholars' in Te Whanau o Tupuranga, who have been working this year on an investigation about identity. I want to show you in a moment, short excerpts from their findings and writing.

But first, the catalyst for this study was a short film, produced in 2005, by an American high school student, Kiri Davis, who decided to repeat the research Drs Kenneth and Mamie Clark had originally conducted in the 1950s – by asking young African American children to choose between a brown and a white doll. Here is a short clip from the Kiri Davis film.

"A Girl Like Me" video

I'm going to leave Maxine, the first of our student researchers, to react to that:

(text from Maxine video)

Why are these young children choosing the white doll as the 'best' and the 'nicest' doll and the doll that looks like them as the bad doll? What is this saying? That these really young children already have a bad image of themselves and their culture.

So you might think this only applies to young African American girls in the United States, well I've got news for you. We decided to conduct the same experiment at Te Huringa, which is one of the many primary school total immersion Maori schools in Aotearoa.

9 of the 11 children said they liked the white doll best and all of them said the white doll was the good doll. 7 of these Maori children thought they were white.

When do children start to believe racial stereotypes and why? One answer lies in the role models we provide. I surveyed online toy stores to see if any sold Maori dolls. Out of 10 stores only one offered a brown doll and it was out of stock. I suspect it never was really in

stock. The only exception was this doll, for sale at "Out To Play" named Hine and the many souvenir shops selling brown plastic dolls in piupiu. No wonder our tamariki don't want to look like this. I rest my case. (Downs, 2008)

Maxine's findings were no surprise to me. I'd first been drawn to the Kiri Davis film after my 6 year old twin granddaughters, Maioha and Mahina, graduates from kohanga reo & now attending a kura kaupapa Maori, told me they wanted dolls for Christmas last year. After assuming they would want dolls that looked like them and being frustrated by thousands of blonde, white, dolls in toyshops throughout Manukau, I decided to come clean with the twins and explain that I was sorry, but I could only find white dolls. They were horrified at the thought of a Maori doll!! When I did finally order a brown and a white doll online from the United States, for our Year 13 group's research, the twins tossed the brown doll in the corner, with the verdict is was "too ugly," and would only play with the white doll.

Our second student presenter is Te Raiwhara - who became incensed by print media and in particular, one article in the Sunday Star Times

"We like a nice, tidy garden, painted fences and roofs, kids who don't dribble snot all the way to school, and a car that hasn't been appropriated from some distant relative ripping off a finance company. We may be simple, but it's our culture."
This is a quote from an article written by Michael Laws, He is talking about white middle class Pakeha.

So, does that mean that we Maori have kids who do dribble snot all the way to school, or rip off finance companies? The article is called "A Pakeha Fights Back." My purpose today is to challenge that thinking – so here I am, A Maori Fighting Back!!

Did Michael Laws actually say he was talking about Maori?

No he didn't, but he implied it through his use of the word Pakeha. He also says the people he is talking about have drug and alcohol problems and have a genetic adherence to an indigenous culture, in other words descend from Maori heritage.

So am I fighting against Michael Laws or the judge, Tony Adeane, who Michael Laws is quoting?

NO! The fight is against the racism and stereotypes of our Maori culture that both these men are portraying.

According to Jewish philosopher Abraham Herschel, "Racism is man's gravest threat to man - the maximum of hatred for a minimum of reason."

If we know what we are fighting against, what stops us from doing that?

One of the reasons is hegemony. Hegemony is insidious, it creeps up on you and in this case, when white middle class people entrench their privileged position as being normal, when it is not normal for Te iwi Maori - we start to think it is and this stops us from fighting back.

The media contributes to hegemony because it reinforces that thinking and it makes the negative messages believable. And the only way we can change this is to become more aware of hegemony and how it affects us as a people and to become counter-hegemonic.

That takes courage it means that we have to be prepared to speak out and challenge people like Michael Laws, it also takes time as Matua Jeff says, "Be relentless! Never ever give up"! (Ropata, 2008).

These young people have clearly shown us some of the ways they are portrayed – through the eyes of others. They also identified education and awareness as some of the ways to counter these negative stereotypes.

However, as the education professionals and the grownups in this equation, we can't ignore the fact that we are just as complicit in perpetuating these deficits as the toy shops or Michael Laws – through what happens to our Maori and Pasifika youth in our schools and classrooms every day.

We hear plenty about improvements in reading and writing but, I want to introduce some other 'R's' I think our system has to pay attention to; the **R**hetoric of school improvement and reform and the **R**eality for Maori and Pasifika learners in our schools, why we need to practise **R**esistance to thinking that has become embedded in our collective psyches and the **R**evolution our two schools believe is necessary if we really want to make a difference for Maori and Pasifika learners.

I suggest that the greatest and most dangerous gap our young people face has nothing to do with achievement, but is the gap between the rhetoric and the reality and straddling that gap is what I am calling a whitewash – in two senses of that word:

- The whitewash that allows us to cover up the truth and pretend it is all getting better
- The whitewash that unequivocally 'outs' our system as white and questions why we remain silent about that?

So let's look at the first whitewash and we need to start by telling the truth! In 2007 this was the reality for Maori students:

- 2.6 times more likely than Pakeha to be stood down from school
- 3.6 times more likely than Pakeha to be suspended
- 4.5 times more likely than Pakeha to be frequent truants
- 3.2 times more likely than Pakeha to be granted early leaving exemptions at age 15
- 2.8 times more likely than Pakeha to leave school with no qualifications
- 2.4 times LESS likely than Pakeha to attain a university entrance qualification (18.3%) (Education Counts, MOE 2008)

Although we hear that statistics for Maori learners are improving, the items in red text in this list are actually worse than the 2006 data and, while there is improvement in some areas, the reality is that, that any small gains happen across all ethnic groups, so actually our 'gap' remains just as wide.

Imagine the headlines and the uproar across the country, if we woke up tomorrow to find that somehow those statistics had flipped. There would be absolute outrage! Parents would demand that schools and government be held accountable and heads would roll as a result of this national shame.

Yet this is the situation for Māori and we continue to euphemistically refer to the students we have placed in this position as our "tail."

How dare we ask Maori learners, or their whanau, to become 'engaged' with us in reproducing these outcomes – or to hang around while we work on medium and long term strategies to figure out what to do, or actually, worse still, fudging and denying the issue?

Because, let's face it, we're really good at the rhetoric.

For example ...

The Maori Education Strategy, *Ka Hikitia*, aims to, “**enable Maori students to enjoy education success as Maori.**” In launching this strategy the then Minister of Education made clear that realising Māori potential, “is the core business of the whole education system. ...All schools, all principals, all teachers, all communities must step up.”

Ka Hikitia introduces a Maori potential approach with less focus on deficits and more on potential and opportunity

The Maori Potential Approach (*Ka Hikitia*)

Less focus on ...	More focus on ...
Remediating deficit	Realising potential
Problems of dysfunction	Identifying opportunity
Government intervention	Investing in people and local solutions
Targeting deficit	Tailoring education to the learner
Maori as a minority	Indigeneity and distinctiveness
Instructing and informing	Collaborating and co-constructing

Unfortunately this concept will fly completely over the heads of those of us buried in the **myriad, or should I say mire**, of 'schooling improvement' initiatives designed to drag Maori and Pasifika students kicking, and screaming if necessary, towards some holy grail 'norm' in literacy and numeracy which we've decided is the be all and end all of everything!

In *Ka Hikitia*'s goal to “**enable Maori students to enjoy education success as Maori.**” those last two words are the most important in the whole document, yet they will be the words most ignored. Our schooling improvement initiatives would stop the goal after the word 'success,' without any understanding that that might, and in fact should be, quite different from the assimilationist aim of success 'as Pakeha.'

And what about education for Pasifika students – a major factor in our Auckland schools? The new Pasifika Education Plan - with the intriguing subtitle, “**From good to great: Stepping up for Pasifika education.**” states it will:

- Increase opportunities for building strong Pasifika language foundations through Pasifika language
- Support communities to enhance language proficiency as foundation for learning and achievement, maintenance and preservation
- Increase effective teaching for Pasifika bilingual students in a range of settings
- Build and strengthen a significant strategic Pasifika focus on Auckland

But just in case you believe this rhetoric ...

Last month our Clover Park Middle School application to change our range of year levels so that our Samoan, Tongan and Cook Islands Maori students can remain in their bilingual learning environments right through to Year 13 – landed on the Minister of Education's desk.

Now we've been successfully delivering bilingual programmes on our campus since 1986. We are in fact the only school in South Auckland with any Pasifika bilingual programmes at this age level and

our proposal was the result of a strong demand from our Pasifika families with documented evidence of 96% of our community's support.

In spite of that record, our application was nicely stalled by Chris Carter, perhaps with the premonition he would soon be out of a job, who agreed such a programme was definitely needed, but wanted even more consultation to determine that Clover Park would be the 'best provider'.

This means 30 senior Pasifika students are now in limbo, while we start lobbying all over again with a new Minister. So perhaps the subtitle would be more accurate if it was, "side-stepping for Pasifika Education" **Yeah Right!**

So maybe our great hope, is our new Curriculum? The core principles of the New Zealand Curriculum include some great rhetoric – like this:

- Acknowledging the principles of the **Treaty of Waitangi** and the bicultural foundations of Aotearoa/New Zealand. All students must have the opportunity to acquire knowledge of te reo Maori me ona tikanga.
- **Cultural diversity** – reflecting New Zealand's cultural diversity and valuing the histories and traditions of all its people.
- Inclusion ... ensuring **students' identities, languages**, abilities and talents are recognised and affirmed and that their learning needs are addressed.
- Valuing diversity, as found in our different cultures, languages and heritages; **equity, through fairness and social justice**; community and participation for the common good; and respect for themselves, others and human rights.

Saying it is all very well – doing it is the tricky bit. In order to make the intent of the curriculum our reality, the shifts have to first happen in teachers' and school leaders' heads because the curriculum, as Richard Johnson says...

...always rests on cultural foundations of its own, it will put pupils in their places, not according to 'ability', but according to how their cultural communities rank along the criteria taken as the 'standard' (Johnson, in Apple, 1996).

And if we don't acknowledge or understand that we'll continue to replicate the same old practice.

How much proof do we need before we wake up to the fact that trying to get better at doing the same things isn't working for us? **In the ever increasing push for 'evidence' and 'improved outcomes' there is no requirement or expectation that we will think outside our traditional monocultural square.**

The only piece of 'evidence' I'm personally interested in, is that almost half our Maori students have walked out the school door well before they are 17. If we can't keep them in school it doesn't matter how many fancy initiatives we come up with – there is no point in patting ourselves on the back for minimal gains we think we've achieved with the small group that is left!

Of course this is not just a New Zealand issue. David Tuck (2007) the president of the National Association of Head Teachers in the U.K. asks, "Is this, what education is all about?" He describes the ever increasing pressure to meet targets and deliver outcomes as, "**institutionalised bullying**," and asks, "**Has benchmarking children reached pandemic proportions?**" When this practice impacts the most on children who are not from the dominant culture, of course it's **institutionalised racism** as well. That's another of those words we don't want to hear.

So the resistance I'm talking about is refusing to allow ourselves to be drawn along with the current rhetoric just because we are told we should. The so-called "schooling improvement" solutions inflicted on low decile schools where most Maori and Pasifika children are, **hasn't resulted in either equity or social justice.**

It's easy to believe the lofty principles espoused in the Ministry's strategic planning, but that's what our colleagues from the United States would say of the Bush Government's "**No Child Left Behind Act**" (2001). NCLB is a mandated, standardised national testing regime that we would emphatically reject, yet who wouldn't agree with the principle? The legislation's goals are built on a premise of social justice and are exactly the same as our Ministry of Education's goals of **raising achievement and reducing disparity.**

If we continue to focus on higher, traditional, literacy and numeracy outcomes, as measured by ASATLE, PAT, NCEA or other such officially recognised and sanctioned evidence, as our **primary or most often - ONLY** indicator of students' success, we will have simply allowed ourselves to implement standardised testing "by the back door," – **even without the new government's help** –(as this Herald headline last week suggests) and if we don't take stock urgently we will end up with what indigenous Hawaiian educators are calling, "**No Child Left Brown**" (Maaka, M., Kukea-Shultz, P., & Krug, G. (2007).

Or do we accept that assimilation is still really our goal? If it is, we should say so – so everyone knows the rules of the game we are playing!

Am I suggesting that academic success is not an important goal? Of course not! Am I suggesting Māori and Pasifika learners should have some alternative, perhaps less rigorous goals? **Never!**

I am however, suggesting that western academic goals alone are not enough.

Professor Jeff Duncan-Andrade (2007) asks,

"What is the price we are prepared to pay for improved test scores?"

"Wearing my grandmother hat, if the price of blindly following this agenda is my moko's Maori identity, then that cost is too high and our whanau, is not prepared to pay it!

Duncan-Andrade says that middle class white children tend to come to school with faith that the system will reproduce itself to their benefit, a sense of purpose in the larger society, and hope that their purpose will be fulfilled. Non-white children come to school with big questions in each of those areas. It doesn't matter which learning theory you look to, all agree with little debate that without those human measures you will struggle to learn and to meet whatever national criteria are set for achievement and success.

So we come to our second whitewash. The one we definitely don't talk about! Michael Apple says:

For many people, "white racial hegemony has rendered whiteness invisible or transparent" (Gallagher, 1994). Thus whiteness has become the unarticulated normative structure. It has become so naturalized that people don't even have to think about "being white." It has become an absent presence, "the there that is not there." (Apple, 2002)

He believes that "... issues of whiteness lie at the very core of educational policy and practice. We ignore them at our risk" (1998).

Here at home our own researchers are telling us the same thing.

Huia Tomlins-Jahnke, pointing out that the majority of Maori learners in New Zealand are educated in mainstream state schools, says,

“the term mainstream is a euphemism or code word for schools that privilege a western/Euro-centric education tradition.” – schools “controlled by those who have political, economic and cultural power and where western values, knowledge, culture and the English language are the central focus.”

This situation affects far more than our young people's educational outcomes. In September this year we had the privilege of bringing Dr Jeff Duncan-Andrade and Dr Wayne Yang to work with our students and staff and to speak to audiences in Otago. They presented **startling, new, evidence of the medical, life or death, impact on our children of the social toxins they experience through poverty, transience, the loss of language and culture, and racism, to name just a few** (Duncan-Andrade, 2008)

Psychologist, Beverley Tatum visualises the ongoing cycle of racism as a moving walkway at an airport. Active racist behaviour is the same as walking fast in the same direction as the conveyor belt.

Passive racist behavior is equivalent to standing still on the walkway. You're not making any effort to be racist but you are still carried along to the same destination as those who are actively walking. Some of us might go one step further, identify the racism, reject it, and turn our backs on it – but unless you are actively walking in the opposite direction, at a speed faster than the conveyor belt – unless you are actively antiracist, you still end up in the same place. **How many of us are prepared to walk at speed in the opposite direction?**

It's clear that our education system certainly is not, and until we are, how can we possibly empower Maori youth to “enjoy success **as Maori**” when our system is hell bent on one size fits all – with **all** defined by our Eurocentric norms?

How do we justify this direction? Well, that's easy - we say, that this 'cultural stuff,' as our two schools continually hear our practice described, is all very well but the real business of schools is academic achievement and, sooner or later, we are told, our students will have to enter the 'real world' of work or further study where they will have to learn how to fit in. Ask parents, colleagues tell me. Maori and Pasifika parents in my school, they say, don't want that culture stuff. They want their kids to achieve academically.

Of course they do – but we are asking the wrong question when we give parents an either/or choice. I've never met a Maori or Pasifika parent who, when assured the two are not mutually exclusive, didn't want both!

And isn't it time we really examined the relevance of what we call academic achievement? Sir Ken Robinson, an internationally-renowned expert in the fields of creativity and innovation in business and education, believes the problem we face in 21st Century schooling is to do with the whole idea of academic ability, which, involves particular, and limited, he says, types of verbal and mathematical reasoning, that may be essential, but there is much more to human intelligence, which is creative and diverse. Education should develop the potential in our different ways of thinking (Robinson, 2007).

Robinson urges us to challenge, question and resist the whole concept of going forward into the 21st Century, trying to cling to concepts and learning that came from the past. "We have to rethink, he says, the fundamental principles on which we are educating our children."

He reinforces the point that academic achievement alone is no longer enough. Employers want people who can think creatively, adapt to change, work in teams and communicate. The ordinary academic curriculum is not designed to develop these things.

Just before their recent visit I received an email from Wayne and Jeff. They wanted to arrange to bring with them on their trip to New Zealand, a gift, in the form of a scholarship to donate to two senior students in Te Whanau o Tupuranga. The scholarship they said was designed to recognise that, **for indigenous youth, "the pursuit of education under oppression is a revolutionary undertaking" and to acknowledge two "young revolutionaries who embody the historical struggle of oppressed peoples to liberate their minds and their communities."**

How, they asked, could they name the award so it reflected the values of our school? I put that question to our Maori staff, who named the award,

Te Poho o Kia Aroha, with the subtitle, *Ka whawhai tonu matou mo ake tonu atu*. *Kia Aroha* is the name of our school marae.

In their explanation of why the marae is central to the name of the award, staff described the role of the marae where a child is sustained with ancestral traditions, ancestral knowledge, unfailing love, nurturing, belief, a striving spirit, righteousness, kindness, and skills, where they develop an openness of mind, and become alert, alive, eager, and brave, where a child learns to treat kindly their world, and the surroundings that shelter them, and become aware of those that can harm them. From here growth is seen as reaching the uppermost heights of the realisation of their aspirations, and dreams.

I don't know about you, but that's the knowledge I hope my grandchildren will acquire. That is learning and achievement far deeper and more profound than receiving the prize for being the best in Maths or even the university degree in education.

Explicit in the award's intent is "liberating minds and communities," an expectation, clearly understood in our two schools, to give back to the school and the community.

So what it is that we actually do? Well, for us, it's all about whanau. In fact, in the naming of our new school, Te Whanau o Tupuranga, it was a deliberate decision to not use the word, 'school' at all. The way both schools are organised reflects that philosophy. In your family at home all ages mix and the adults don't change every year.

In our schools all ages work together throughout the day, in the same classes and stay with the same small group of teachers for at least four years. Students in both schools work within their own ethnic groups, usually with teachers fluent in their languages, and learn bilingually – in English and Maori, Samoan, Tongan or Cook Islands Maori.

The Maori concept of tuakana/teina is key - older students are expected to be responsible for younger ones, more able expected to support less able, learning is cooperative and collaborative – sometimes independent, but rarely individual.

Because we are serious about the concept of authentic whanau, we agree with Lisa Delpit's notion that these are "our kids" – not other people's children (Delpit 1999). It's too easy to fail kids who belong to someone else. Pedro Noguera² calls this the shift from empathy to solidarity.

We accept every child who comes to our door – and many have been excluded from other schools – some from as many as three schools. Our policy is not to stand-down or suspend students – so we don't. That's solidarity!

A month ago we moved into our new Te Whanau o Tupuranga buildings - specifically designed to support the style of learning I have just described. Winning that battle alone took months of arguing with the Ministry and architects, who we finally wore down with our argument that if you build us a school that looks like all the others, you'll force us to teach the way everyone else does! Classrooms have no walls, no doors and there is no 'front of the class' orientation.

We believe six relationships are crucial to students' holistic achievement and engagement in learning (Otero & Chambers-Otero 2002). These are the student's relationship to:

1. self (cultural identity, who am I, where do I 'fit')
2. their learning (relevance to students' backgrounds)
3. the teacher (mutual respect, trust, high expectations, support - whanau) – this is the area where Russell Bishop's Te Kotahitanga research exposes the impact of teachers' strongly held deficit views of Maori students.
4. other students (positive peer influence & support - whanau)
5. the wider world (critical, emancipatory, anti-racist, tolerant, against prejudice)
6. and a reciprocal relationship between home and school (mutually beneficial, authentic partnership - whanau)

We have developed a learning model based in our concept of "power lenses" (Milne, 2004) – lenses because we need to look differently at schooling and learning - and power, because it's all about empowerment.

In this model another whole body of legitimate knowledge sits alongside what is mandated in the national curriculum or 'school learning.' We need to value this 'self learning' just as highly as we value 'academic' learning. Our children's languages, their cultural norms, how they "live as Maori," how they can learn and succeed 'as Maori,' or as Samoan, how they develop a strong cultural identity, their wairua, their spirituality, whanaungatanga – their connectedness - are all high status learning, valid in their own right, not as a stepping stone towards improved self esteem that will, in turn, enhance their ability to read and write in English.

Until we understand the importance and relevance of this body of knowledge and stop paying lip service to it through 'Maori weeks', 'dial a powhiri' or trotting out the kapa haka group just for the visitors, we will continue to fail our Maori learners at all ages.

We believe all children are on a continuum from unrealised to unlimited potential, always moving upwards, with the support of these six relationships. We have stopped using labels like 'at risk,' 'special needs,' or 'gifted and talented.' Our special needs team have become our 'UP' team and our students who need this support our "UP" students. The most important part of this model is the critical, social justice practice at the centre – the 'kete' or toolkit our young people need in order to

² Cited in Duncan-Andrade, J. (2008). *Effective Teachers in Urban Schools: The Gangsta, Wanksta, Rida Paradigm*. Keynote address to the National RTLB Conference, Manukau, NZ, 25 September, 2008.

challenge and change a system, that our flawed single-minded focus on western outcomes tells them clearly they are failing.

In our learning model, learning is:

- integrated – across subject areas and, more importantly, with students' lives, cultures and realities
- negotiated – by students, with teachers
- inquiry-based and student-driven - originating in issues of social concern that affect our youth and our communities and ending with the performance of this knowledge to a wide range of audiences
- critical – it provides young people with the power and the tools to understand and challenge inequity and injustice and to make change in their lives
- whanau-based – it is collective, cooperative, collaborative and reciprocal i.e. learning is shared – you receive it, you share it, you give back to other learners
- based in strong relationships – with self, with each other, with teachers, with the learning itself and its relevance, with the world beyond school and between home and school.
- culturally located and allows you to live your cultural norms throughout the school day

Over the last three years we have been developing a tool to describe our students' development in our 'red lens.' Leaving out two of our six relationships, the teacher/student and home/school relationships, because adults can influence those, regardless of a young person's efforts –our red lens tool uses markers, developed by each ethnic group, to describe students' growth in terms of their own cultural identity. Other indicators show their understanding of other cultures, their relationship with and attitudes towards learning and their interactions with their peers. Our goal is for students to leave our schools with outcomes in the top right quadrant – able to build positive relationships and with a secure cultural identity.

Three years down the track we can now show individual students' strengths that we would not have known about had we not provided them with an authentic cultural learning environment or raised our own awareness of the benefits that a strong sense of cultural identity can provide our youth.

Developing a strong cultural identity however does not ignore the complex, multiple, shared, and fluid identities our young people navigate both in and beyond school – and that's the purpose of our green, or global lens. Knowing who you are in terms of your cultural identity is not to sentence you to be stuck in a traditional cultural time warp. In fact, in order to effectively integrate all those other identities you first have to have a strong sense of self and we see cultural identity as the thread that weaves through, and acts as their compass, in all of the other pathways our young people walk.

Sitting firmly in the green lens for example is our Computer Clubhouse. The Computer Clubhouse provides a creative and safe after-school learning environment where young people work with adult mentors to explore their own ideas, develop skills, and build confidence in themselves through the use of technology.

Young people can't go to the Clubhouse to play games or do their homework – they must be designing and creating projects that interest them.

Clubhouse 274, named with Otara's phone number prefix, was established through the collaboration of our two schools, with a community organisation. In partnership, we set up a Charitable Trust, to support the project. Clubhouse 274, located on the school grounds, the only Computer Clubhouse in New Zealand, is licensed to the Boston Museum of Science in collaboration

with the Massachusetts Institute of Technology's Media Lab, and is part of a world-wide network of over 120 Clubhouses.

Clubhouse Video

Two of those students travelled to Boston in July to participate in the World Teen Summit.

A month ago we also moved into our brand new Clubhouse. Because, the Clubhouse is an after school, drop-in, facility – kids don't have to be there. There are no roll calls, you can come once, or every night, from 5 minutes up to 4 hours, up until 7.00 pm. Over 80% of the students on our campus are members of the Clubhouse and it is full every night.

Through the free laptops that every student in both schools will be given and the free wireless community network we are providing to every family home, in a rollout beginning next February, Clubhouse 274 and our two schools will connect:

- Families to Clubhouse and schools – and vice versa - and families to resources , their own networks and learning
- For us the word connected has nothing to do with computers and cables but again is about whanau - Connecting our practice to our students' *Social and Cultural Capital*

This year a group of students, via the Clubhouse, has been invited to participate in the Adobe Youth Voices Project, **a global network of youth creating media with purpose**. Ours is the only Youth Voices group in New Zealand. The social justice principles underpinning the Youth Voices global project make it a perfect 'fit' with our school learning model and the Clubhouse philosophy.

Youth Voices aims to empower youth in underserved communities around the globe with real-world experiences and 21st-century tools to communicate their ideas, exhibit their potential, and take action in their communities.

Pinkett, (2000, 2002) synthesises social and cultural constructionism into a theory which argues that "individual and community development are reciprocally enhanced by independent and shared constructive activity that is resonant with both the social setting, and the cultural identity of the learners themselves.

"Sociocultural constructionism" therefore is an asset-based approach to community technology that sees community members as the active producers of community content, rather than passive consumers or recipients.

This type of learning in *Clubhouse 274* is closely aligned to the learning model used in our two schools, one that has been developed over time to specifically build on the assets and knowledges of Māori and Pasifika learners.

So, putting that all together we are now able to look at outcomes in each of our power lenses.

In our global lens, through international research conducted on the impact of the Clubhouse on youth we can show our students score highly in comparison with other Clubhouses – in both social/emotional & academic attitude – particularly in Relating to Adults, Sense of Belonging & Sense of Future scales

Over 80% of our young people think they will graduate from school and continue their education and over 90% of them think they will use Clubhouse skills in their careers

Through our red or self lens, as I've just described, we can see students' development in their cultural identity - their relationship to/readiness for learning and to each other – and we can relate those to the new key competencies.

And in our blue or school lens we can show academic achievement that exceeds national norms, in for example Year 8 literacy, and in NCEA outcomes.

Pinkett's theory is underpinned by four characteristics of Paulo Freire's (1972) work; that **education should be learner-centred, empowering, liberating, and grounded in praxis**, that's "**reflection and action upon the world in order to transform it**" Freire challenges traditional concepts of literacy that simply read the words, and exclude cultural literacies.

Our two schools' definition of success and achievement is developing young people **who have the capacity to change the world** and the key to that success is giving them **all** the tools they need to act as agents of that change. That means we have to think very differently about the way we deliver learning in our classrooms.

If we are serious about equity and social justice, or **making change in education to improve outcomes** for Maori and Pasifika youth **we have to have the courage to walk at speed in the opposite direction** – to stop replicating initiatives that come from the perspective Professor Dave Stovall (2006) calls, "Giving those poor people of color what they so desperately need," and shift from our Eurocentric position of simply reading the words – to one that reads both the words and the real worlds of our Maori and Pasifika learners.

That's the REVOLUTION I'm talking about – and for all our grandchildren, it's way past URGENT!

Kia ora.

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