

Teaching about the Treaty — Some Critical Education in Practice in the Primary Classroom

Tamsin Hanly

Tamsin Hanly is a Pākehā mother and primary school teacher of twenty plus years in mainstream and Māori education sharing some critical teaching practices.

Most of you are treaty educators in one sense or another — I am too but at a primary school level. A lot of people think you can't teach little people about that 'stuff'. I believe you can and so will just share about that in a wider context. Thank you for the opportunity to share this work and want to acknowledge my school, principal, Board Of Trustees (BOT) Te Whao Urutaki, the parent community and students that allows that work to happen.

Like most Pākehā in this country I was taught in Pākehā middle class school system and I was a perfect educational product of our government's land, health, social and educational legislation since the signing of the Treaty, which as a direct result ensured that when I left school after thirteen years of formal education in this country I knew nothing about the indigenous people of the land that I lived upon, their language and culture. I also had no knowledge of our shared Māori and Pākehā bicultural histories and the Treaty of Waitangi. I also had no understanding of the term and concept Pākehā in a conscious way.

At eighteen years old I walked straight into Bastion Point /Takaparawhau, the Springbok tour, the Feminism movement, the Nuclear Free Independent Pacific and Peace movements, the anti-racism movements, the homosexual law reform and Māori sovereignty movements. I was pretty angry that I had not been taught what I needed to know in order to fully participate as a fully informed citizen in the country I lived in. I had no preparation for the civil issues of the bi-cultural nation I called my home.

Like most other Pākehā of that time I was profoundly ill-equipped to deal with the bicultural issues threading their way into my life. My monocultural upbringing and education were completely unhelpful to me in those contexts. It was a steep learning curve. I made a conscious decision at eighteen to become a bilingual and bicultural person from that moment and began learning the indigenous language of this land and our bicultural histories of this nation. I have had the privilege to endeavour to practice this in my daily life

and work ever since.

After living in the Pacific for some time and some years of working as a cultural-political-performer-educationalist-activist I decided to become a more formalised educator-activist in formal Pākehā educational institutions. I was determined that other children of this nation would not share my school experiences of leaving with no knowledge to be an active citizen in my own country. Driven by a belief that students of all ethnicities in this country had the right and the obligation to know at the very least about the two initial cultures and languages, to know about the T.O.W. and the histories of the land we live upon. When I went to teachers' training college twenty five years ago some Māori and many Pākehā lecturers informed me that all teachers, curriculum, education and educational institutions were, and had to be, objective, neutral, a-cultural and normal. We were also told that children/students could not handle studying the TOW or the histories of this land because they were too young and it was too hard for them. We were often advised and encouraged not to be critical or political thinkers. I didn't believe or agree with them and actively went out of my way to prove them wrong.

So education has always been a site of political struggle for me, hopefully for justice and change for my people, for Māori and other ethnicities that I work with. I have been teaching and learning for twenty-five plus years in both Pākehā and Māori educational contexts to do that work in various ways. There are four actions or professional practices that have become part of this work for me.

The first has been to always teach politically or critically. To discuss the politics and be critical/deep thinking about all things at every opportunity with students. Unravel the politics of the whole world through every single curriculum area. From even the most minor to the most major opportunity. We know that education has never been objective, neutral, natural or disinterested. There is no such thing as neutrality in the educational process; neutrality is a code word in this country for the existing Pākehā educational and Western system. It is vital for all of our students that we are honest with them about this. It is important that we

name it as it is. From talking about the culture of the institution we are in, the culture of the architectural design of the buildings we are learning in and the culture of the curriculum and language they are learning from, it is vital to clarify that. This means they can engage with it in an informed manner, knowing what they are dealing with and work out the best way for them from their cultural positions how to manage it.

Some examples of critical or political are students writing submissions to the government about the 2007 NZ curriculum because they were directly politically affected by it. Students writing feedback to the Ministry of Education publishing service about publications being sexist or unhealthy. Writing Haiku of the entire American history from Natives to Iraq to context Obama being president. Entering Pākehā Science Fairs and other Pākehā competitions with entries in Māori language — forcing Pākehā institutions to find and establish Māori criteria and Māori judges. Being involved in creating new tikanga/Māori practices for our school context, or designing and building a permaculture organic garden on the school premises so students can physically learn about sustainability.

A second action/practice is to always teach culturally, to acknowledge that culture exists everywhere in all things including teachers. When I teach I do so from my own cultural/ethnic position, I name myself all the time. I am very honest with my students about my cultural position and world views. This in turn allows them to also be the cultural/ethnic beings they are in our educational space. Also as a Pākehā teacher and part of the dominant culture it's particularly important to dialogue critically with all students about and explore what Pākehā culture is or might be, to be involved and participate in creating that. Non-Pākehā students can clearly identify Pākehā culture but most Pākehā students I teach will still say today they don't know where they come from or what their culture is if asked. They are still being taught that we don't have an ethnicity, language, customs, spirituality, roots, songs, art and history, that we have no collective or individual identity and culture. So doing social studies units on Pākehā culture not just on China or Samoa, learning and talking about what it is, where it comes from, what it might look like and why is important work for all students. Standing up Pākehā cultural groups, composing Pākehā songs, choreographing Pākehā dances, designing Pākehā costumes and choose Pākehā colours. To try and decentralise Pākehā culture from being established as the norm, to start legitimising it as just another existing ethnicity alongside other ethnicities by growing it.

The third action/practice is to always teach biculturally, no matter which class I'm teaching, to truthfully give

equal or more time to Te Ao Māori, te reo Māori, tikanga Māori, at every opportunity, in every curriculum, in every aspect of my classroom to reflect this, so that for all students of every ethnicity Māori is experienced as being primary, indigenous, central, and normal. For example to celebrate the Māori queen's/king's birthday, have a day off for them just as we do for the English queen, to use a Māori calendar to celebrate the Māori new year, use Māori maps and names for everyplace, to open a Māori café for a week, to get yourself and your students Māori-literate. To ensure that every curriculum you study has Māori world views and /or aspects actively present.

The fourth action/practice is to teach critically and developmentally the bicultural histories of this country through social studies from Pre European Māori and 19th century Europe through to present day Māori and Pākehā contemporary issues. Because we know that "history is closely related to issues of power, values and cultural transmission", we know that "what history we teach and how we teach it has a direct impact upon how young people will view their own identity, and crucially their country's identity" (Phillips. 2000: 10). And that "an understanding of national history encourages active rather than passive citizens" (Ministry of Education, 1993 cited in Kunowski, 2005: 2). And we know what happens to a nation when we don't teach our history. Me and other generations of ignorance.

Examples might be studying the history of Māori language from its beginning to present day so students understand its precarious journey and position in this country or compare Crown legislations since the TOW on historical timelines with Māori resistance movements, or write submissions to the government and go on marches about the foreshore bill. Writing expositions about Māori representation on the Supercity council or a proposed dual prison system in Aotearoa or a social science study of the Treaty of Waitangi. Students can articulate opinions on contemporary issues if they know their history, if they do not they cannot just as teachers cannot.

I have done all these actions/practices with primary school children from 5-12 years old, with all ethnicities and everything can be cited professionally and legally within the New Zealand Curriculum Framework. You can teach this 'stuff' to little people.

In a basic treaty unit I would cover some of the following — I would think extremely similar to aspects of a treaty workshop.

Treaty Unit (Tamsin Hanly)

1. Introduction

Why are we studying the TOW? What is it? What has it got to do with me? Why now?

2. Māori Life Prior to European Arrival

To clearly establish that Māori existed in their own right long before European arrival with complete communities – gods, language, education systems, doctors, scientists, housing, food, lore, systems, economics, protocols.

3. 19th Century Europe

To understand some of the many reasons why Europeans wanted to come to Aotearoa. Ireland, Scotland, Victorian England -pulling power. Look at European values about land, conservation, women, family, industry and economics that we brought with us. To look at parliamentary legislation of this period concerning the colonies -to not repeat what occurred in Australia and the legal treaty internationally is the one in the indigenous language.

4. Contact

Look at different types of Pākehā that came to Aotearoa- Tasman, Cook, whalers, settlers, traders, sailors, missionaries, government officials and settlers, the impacts of each on Māori people and culture eg: economics, trade, disease, alcohol, tobacco, guns, diet, clothing, gods, language, arts. Aotearoa was a bilingual nation at this point in history.

5. Declaration of Independence

To clarify that Māori people being intelligent and engaging in what was happening to them, concerned for the welfare of their lands and people, eager to participate in the international world. Declaration. Flag. English king

6. Events Leading to the Treaty

Look at particular events that were catalysts to the TOW. NZ Company, French. Look at differing opinions- why some Māori and Pākehā did and did not want a treaty.

7. Writing of the Treaty and Signing on the Day

Who wrote it? When? How? Differing Translations. What actually happened at Waitangi on Feb 4th, 5th, 6th, 7th 1840? The process- who was there? Where did they sit? What did they do? Who signed? How? Why?

8. Articles /translations and Versions

Clarify Māori signed the Māori language version; the legal version in international law. Versions and translations were made afterwards, sent around NZ and back to England. Look at actual treaties- all versions lined up next o each other, Māori version, literal English translation of Māori version, English version. Read each article and see how they differ, discuss what each article means. Meanings of words taonga, rangatiratanga, mana, kawanatanga. Outline what Māori did sign to and

what Pākehā did sign to.

9. Legislations/ Pākehā Law

Look at examples of Pākehā legislation using timelines on housing, education, tohunga, health, assimilation, welfare, war and land and the impact of these on Māori individuals, communities in the past and today.

10. Māori Resistance Movements

Crucial to understand that Māori have tried to have the TOW honoured since 1840. They have set up resistance movements, groups and actions since 1840- look at timelines till present and still are today eg: Parihaka, Te Whiti, Rua Kenana, Te Puea, Kingitanga, waikato, Kotahuitanga movements, Ngata, Whina Cooper, Land Marches, Hone Heke, Hikoi, Occupations, One tree hill, Waitangi Tribunal, Decolonisation, Kohanga reo, Kura Māori, Foreshore hikoi..

11. Case Study of Contemporary Treaty Issues

Bringing the TOW into the present, particularly if it is relevant to the children locally eg: Manukau harbour, Takaparawhau, Maungawhau, Ngati Te Ata mining. Raglan- Eva Rickard, Māori television, Māori radio, Kohanga and kura.

12. Present and Future: How Do I Live on This Land?

As a Samoan, Pākehā, Asian, Māori what does the TOW actually mean to me? What does it mean to live on this land? How can I practice being Treaty conscious in my daily life? Look at relationships between Māori and Pacific peoples historically, and same lines of ancestry. Pākehā and Pacific people as recent migrants (and others) and Māori and Pākehā as treaty signatories, all have relationships to play in this, if we live here we are involved in this conversation. What are our visions for this land and her peoples?

In a Pākehā unit I would cover some of the following Pākehā Culture Social Studies Unit. (Tamsin Hanly 2009)

1. Pākehā: where does the name from?

How is it different from being a Kiwi? N.Z.er? European? Who gave it to us? When? It is a Māori word, gifted to us by Māori. What does it mean? Where does it locate us? Who /what is a Pākehā person? What's a definition of this ethnicities? Pan tribal European name? What's the difference between Pākehā and Tauīwi?

2. Where did Pākehā people come from?

What was going on in all those lands in Europe at that time? England/ Scotland? Ireland. What factors influenced them to come here to Aotearoa and when? What are their migration stories?

3. Different Kinds of Pākehā.

Tasman/ Cook/ sealers/ whalers/ traders/ missionaries/ settlers/ English Queens men eg Hobson / Crown / settler govt./ descendents of these and contemporary Pākehā.

4. Pākehā Values.

What values did Pākehā people bring with them? How did they differ from Māori values for example about land, family, women, gods, money, resources, work, dead, marriages, food and education.

5. Contact/Treaty.

How did Pākehā establish 'governance' kawanatanga, crown legislations that dishonoured the Treaty agreements and Māori resistances to these, transfer of resources from Māori hands to Pākehā hands, renaming of things with Pākehā names, what are the Māori names?

6. Has Māori culture/ Aotearoa and the Pacific influenced what and Pākehā culture is like? How?

7. Exploring Contemporary Pākehā Culture lifestyles and Cultural Practices.

Language, food, clothing, housing, weddings, funerals, songs rituals, creation stories, customs, family structures, work, holidays, fairy tales, behaviours, music, art, education, body language.

8. Critiquing Kiwiana

9. Recognising Difference

Looking at contemporary statistics between Māori and Pākehā

10. Interviews with Pākehā about being Pākehā

11. Pākehā Symbols. Colours/ Patterns/ Designing flags/ passports/ sports teams uniforms....

Study about Pākehā culture is critical in our schools because it forces all students have to locate themselves geographically, politically, culturally, spiritually, and socially. The continued denial of the fact that we actually do have a culture and the continual not naming of that just keeps us at the centre. It keeps us as the norm. It stops us from having to be just another other culture alongside other cultures in a multiple weave. In the act of discussing Pākehā culture we change the knowledge a little, the discourses a little, we change the position a little and potentially the power relationship between Māori and Pākehā. Teachers can explore with all students Pākehā notions of identity from colonial discourses like 'Europeans are superior', then 'we're all one people' to 'we really don't notice any differences even though they are there', to 'we're all nz-ers' or 'Kiwis' or 'we're still European' and finally to 'Māori have culture and ethnicity and Pākehā do not'. All of these discourses have been actively played out and woven into our experiences, particularly in our classrooms and through our history and social studies curricula. Pākehā have been given this name for two hundred and forty odd years and yet we have never collectively had a conversation or engaged in dialogue about who and what we are and who and what we might want to be here. We can be having that conversation in our schools now.

Given that most of our citizenship transmission and exploration of identity happens or does not happen in our classrooms and we know historically that uninformed Pākehā social studies teachers will tend to stay on safe and superficial ground and stay away from the unknown, controversial and political, means that our social studies classes when exploring issues of national identity will generally tend more towards romantic, conservative, traditional, safe notions of national identity. For example, the recent turn out of high numbers to the Anzac Commemorations, or the recent popularity of and Pākehā interest in our identity through the "pursuit of 'kiwiana'... through the appropriation of nostalgic images ... the commodification of our identity through material cultural property" (Bailey, 2005: 165) like a pavlova, shoe polish or jandals. This does not mean to say that these are not important aspects of study too, but often it is the only type of Pākehā national identity covered in social studies classrooms and schools. Pākehā teachers generally do not cover or commemorate in current events the 1860s wars of sovereignty in our own country and domestic history.

It might involve us having conversations with all non-Māori students about Aotearoa being our home but not having to be our land, about other places being our ancestral lands; about burying our dead in cemeteries alongside other people that we don't know, or planting our children's placenta in collective sites that are not whakapapa-based. Learning and knowing Māori language and tikanga might be a part of what it means to live here and to be Pākehā. What does a Pākehā culture club look like and our music sound like? What does it mean to live in the Pacific all your life alongside Polynesian peoples? What might it mean to be an equitable partner but not have to be the same as Māori, not to have to be tangata whenua, to live here with status and connection but not have to be central or have to be indigenous? To accept with grace the name given to Pākehā/us by Māori that locates us here, in relationship with them, just by being a word from their language, to let them name us. Through social studies to be part of the studied, not only the studiers. To know what Te Tiriti o Waitangi means to each of us. To look critically at our Western culture and select what we want to be part of, what parts of that do we want here. To learn and know Pākehā stories and images. To engage in the joys and the complexities of being Pākehā. These conversations are long overdue in our social studies classrooms.

Over the twenty years of doing this work I have seen very little change in the knowledge bases of the majority of Pākehā teachers in primary schools in Aotearoa, in our discourses, classroom practices, delivery about these issues, our roles in perpetuating

the status quo and any development in our own cultural and ethnic identity. Which means for the most part we are still producing monocultural children who grow up to be monocultural adults who are unable to participate in bicultural issues and in relationships with Māori in an informed way. And for the most part we are also still producing Pākehā children who believe they have no culture, no ethnicity who grow into adults with that same belief and complete lack of cultural identity and national identity.

This grew into a hypothesis for a thesis completed 2007: that the majority of Pākehā primary school teachers have not been, and deliberately are not, teaching the bicultural histories of this country to our students. This is in part because we have been through the same education system that has not taught us our own histories, or has taught us a 'particular' one-sided version of history, and as a result we do not know them; and in part due to being caught up in our own discourses of resistance about making changes because our discourses are still located within a colonial reference.

Preparing Students For A Bicultural Relationship: Pākehā Primary Teachers And Histories Of Aotearoa (Tamsin Hanly 2007)

During the research of 100 surveys, focus groups and individual interviews with both Māori and Pākehā male and female primary school teachers I became really interested in the Pākehā teachers who said that they were delivering 'some of this content' because I realised that this too was potentially a major concern. I wanted to know particularly about the nature of what the respondents were teaching and what they were not teaching and to clarify their understandings of, and the meanings they gave to, particular terminology of the subject area.

Very briefly some of the results from that research were:

- That practical constraints that hinder teachers' delivery of this content could change if the dominant Pākehā culture valued and resourced the content but it doesn't: e.g; the government will not fund PD for teachers on history/or to make child-friendly resources on history and the treaty because they don't want to talk about the 'hard stuff' with out students so it is ignored and accorded no value
- Teachers recognised they still only knew a little to no local history ,or only the 'NZ standard story' version only (as discussed by Ingrid Huygens in her recent PHD) e.g; most teachers still fully believe, thought, spoke, know 'NZ standard story discourses' to our students right now
- So with no new knowledge of our histories and still for the most part being monocultural, Pākehā teachers

continued to practice and deliver old stereotyped and racist versions of NZ history e.g; still teaching Pa, Māori grass skirts/'soft' Māori stuff like waiata — but won't touch 'hard' curriculum like terrorists in Tuhoë/ Foreshore, or teaching prescriptive treaty units not critical or political units

- In doing this we are not providing students of any ethnicity with any opportunities to learn counter discourses or new information about those versions, or about Māori or about Pākehā e.g; Pākehā and other ethnic students still thinking and speaking racist stereotypical comments and Māori students still being down on themselves and this being acceptable to teachers.
- Teachers personal resistances to making changes fully lined up with the available dominant Pākehā discourses about Māori and Māori things and were not easily identifiable to them e.g; could not see that their knowledge and discourses linked up with old still stereotypical colonial discourses for example their thinking and teaching about the terrorist Māori = the activist Māori = the savage/warrior Māori. Without specific professional development or education in this area most teachers are unlikely to change their thinking/discourses and it means most students in this country are not actively being taught our bicultural histories. We are continuing to reproduce the cycle, generations of students who cannot knowledgeably be active citizens in their bicultural nation
- Teachers could identify strategies for change, all of which were entirely possible within our curriculum immediately with support strategies in place e.g; they wanted PD in bicultural histories, things Māori, Pākehā Culture, the Treaty, they wanted resourcing, wanted to address the issues, wanted to upskill.

It was clear that there is significant potential for transformative action through Pākehā teachers' education, professional development, curriculum, resources and Ministry policies if we had Pākehā government support to do so, if it was deemed valuable and important. It isn't. e.g; the new curriculum gives all schools a choice and consequently most schools won't touch this stuff with a bargepole. Our last curricula that were written as direct results of the political work done in the late 70s and early 80s in this country had much more teeth in relation to this context.

In the most recent New Zealand Curriculum document (2007), which now actually does acknowledge that Māori language does exist with a separately published document Te Reo Māori in the New Zealand Curriculum, which is a really important development in our country. But being a separate document and not part of the mainstream curriculum means it is only for the "schools that choose to offer these" (Ministry of

Education, 2007: 14). It means that Māori language and cultural protocols are still just 'add on' fibres to the 'real' mainstream curriculum and can be covered but only if the school chooses to value that. There is still no compulsory direction from government to ensure that all schools and all teachers have to provide all children in this country basic access to become bicultural and bilingual citizens. It is still presented as a choice for us. With no professional requirements by the government and the Ministry of Education to do so, most mainstream schools and most teachers will choose not to teach this. I am arguing that this is not a choice.

There is not one mention in the entire new primary school social studies syllabus of the Treaty. The Treaty of Waitangi is left until year 9 and 10 where it is again an option for teachers to cover. So how is it that our students get to recognise each other as full Treaty partners? Or learn how to be a Treaty partner if they do not know the Treaty even exists in their history until they are 13-14 years of age? What does this actually say to our students about the one historical document that connects our two initial peoples of this nation, that is the main framework of our relationship? That it has no real status within Pākehā culture? I am arguing that educators need to present it as having status and bring it to life in the classroom.

Thirdly there are no studies of the bicultural histories of Aotearoa outlined in the social studies syllabus until year 5-6 where one option about migration is offered. Only at year 11-13 and only if history is your subject choice can you study why people respond differently to the Treaty and discuss contesting explanations. You have to wait until you are seventeen years of age to have that discussion! I am arguing that we need to be discussing it from when our children are babies; we need to grow up with our stories, initially our bicultural histories and all the arguments that come with them. The nz curriculum document is the exact place where this guidance needs to be.

So after thirty years of fairly vigorous arguing we have reverted back to a syllabus that will allow again the possibility of my personal experience of Pākehā schooling; that of virtually nothing to no coverage of this content for a majority of students in this country from 2008 onwards. There is no compulsory guidance from a responsible Pākehā government, no modelling from the Ministry of appropriate Treaty partner behaviour to ensure teacher coverage of this fundamental groundwork with our students to ensure their basic knowledge and understandings for a very primary relationship in their lives, for them to explore their identities, for them to be able to engage in the weaving of their future worlds. There is no attempt to

encourage conscientisation about these issues and up-skilling our knowledge bases.

The school I work at tries to practice a Treaty-based relationship between the BOT and a parallel Māori Group Te Whao Urutaki that run the school together. This year they employ me amongst other jobs one day per week to try and write a draft developmental social studies curriculum of the bicultural histories of Aotearoa from year one to year eight, to be delivered one term of every year by all staff across the school grounded, the rationale being all primary school students, as citizens of Aotearoa, should be appropriately informed of their country's bicultural histories, so that they can understand, and participate, in an informed way, in contemporary bicultural issues and relationships in this country. Basically writing the what content needs to be covered, re-writing from out dated and inappropriate texts to a political and critical historical texts and preparing resources for teachers who all need retraining to work from and for students who may have no knowledge, and a parent community that may be in the same place. The other three terms teachers can do what social studies they like.

A basic outline of what I'm intending to be covered is

To date I have only drafted two terms units:

Te Orokohanga - Māori Creation

Western geographical splitting of the continents & Aotearoa the land of birds

Significant Māori tupuna gifts to humankind

Māori migration from the Pacific & tribal settlement in Aotearoa

Pre European Māori community life

Early Stirrings in Europe and England

European Explorers Tasman and Cook

19th Century Scotland, Ireland and England, migration stories

Different types of Pākehā migration to Aotearoa - sealers, whalers, traders, missionaries, settlers, government officials

The Declaration of Independence

Events leading to the Treaty

Writing of the Treaty/The day/Signing

Articles/Translations/Versions

Timeline of Government legislation since the Treaty and impacts on Māori

Timeline of Māori resistance movements since the Treaty

Contemporary Treaty issues between Māori and Pākehā Pākehā Culture

Aspects of this work are...

Writing background information for teachers about the topics and collating appropriate resource material on each topic because they know very little and need to grow their knowledge base with updated information

that challenges racist or stereotypical knowledge bases about for example pre European Māori communities or placing and presenting Māori world views equally alongside Pākehā or Western world views with equal value.

Politicising the content for example presenting new ideas and possibilities to teachers like the beginning usage of the term Pākehā and why we are using it. Saying to our staff and students we cannot really know what happened between Tasman or Cook and the Māori they interacted with in first contact because we only have the European side of the story documented in our history books and explaining **terminology, talking about the hard stuff of our histories like slavery, natives, savages, the colonisation process.

Proposing activity ideas for the content for teachers that are not all worksheets like doing drama about first contact, using symbolic materials and plastercine symbols to represent peoples history over time, for traders in 'new countries' use truthful symbols for colonisation like bibles, guns, flags, chains and ensure a presence of symbols to show native resistance once students understand these.

All this work is checked, overseen and given feedback by Māori and Pākehā staff and people in the community. We are working entirely within the NZ Curriculum, we have yet to work out a PD plan for our staff and there will be resistance by staff and parent communities.

A second part of my job one day per week is to plan and resource in depth Māori language and content ideas for all mainstream staff, junior and senior levels and PD them in that area in order that they attempt to be teaching Māori language and content up to three hours weekly by the end of the year. With the intention to up skill our staff, students and in some way parents to become more bicultural citizens. One of the concerns with the new Māori language Document for mainstream schools is that it is primarily interested in language, and a little bit of tikanga, the document is not necessarily a political/ critical document if used on it's own so my job is to incorporate that document but add the political critical and local content alongside for staff. Similarly Māori and Pākehā staff and community oversee this work. It alleviates Māori from having to teach/train Mainstream staff and ensures Pākehā staff is dealing with the resistance if any from staff, students and parents.

Examples of this work are writing in depth units of language, tikanga and local relative content on any topic like Parihaka, food, weather, the Māori New Year for all mainstream staff. Writing a text of a history of Ngāti Whatua Orakei for a junior level class, 'Big book' teacher resource and then workshopping students staff and parents. Ultimately we want to train teachers to be

doing this work themselves but initially giving them massive support and direction overseen by Māori and Pākehā people who work in this area because too often when left to teachers we won't do it, do it badly or superficially.

Most treaty educators know that often as soon as our clients have historical information they are able to make massive shifts in their understandings about this. It is exactly the same with children in schools; people absolutely underestimate their incredible intelligence, their wisdom, their ability to be critical, their sense of justice and good will. In fact children will often take this content much more easily than adults because they are not carrying guilt about it and they just get on with understanding it. I believe that education in our schools is one of the most under-utilised sites for us to be doing this work. Classroom educators are in critical positions to change the knowledge bases, discourses, power dynamics and relationships of this content as part of our daily professional work. A model like that at our school is really important because it recognises that PD for teachers is critical in order to make change happen and also to resource that.