



# Memory and Hope: Living and Honouring Te Tiriti o Waitangi in Pedagogy and Practice

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## TOITŪ TE TIRITI O WAITANGI – TOITŪ NGĀ MOKOPUNA

### *He Maimai Aroha*

E te poutokomanawa o te mātauranga, e te Ahorangi Matua Angus Hikairo Macfarlane, nei te mihi kauanuanu ki a koe e te rangatira. Nāu i whakatakoto te ara ki te angitu mō Ngāi Māori, mō ngā iwi taketake, mō ngā iwi katoa.

Kua riro atu tēnei uri nō Ngā Pūmanawa e Waru o Te Arawa, nō Ngāti Whakaue, nō Ngāti Rangiwewehi ki tua o te ārai. Ka heke tonu ngā roimata mōu, mō tēnei toki kua ngaro.

E te pouwhirinaki, haere, haere, haere atu rā, okioki ai.

Ki te whānau e noho pani ana, kei te tihi whakaaro i tēnei wā. Ka rere atu te aroha ki te māreikura, ki a Sonja Macfarlane, me te whānau whānui e noho pōuri ana.

To the esteemed leader in education and educational psychology, Professor Angus Hikairo Macfarlane CNZM FRSNZ, we extend our deepest aroha, respect, and acknowledgments. Our hearts are heavy with the profound loss of your recent passing.

Professor Angus Hikairo Macfarlane was a transformative figure who empowered countless learners through cultural identity and strengths-based approaches. His groundbreaking contributions include the renowned *Educultural Wheel*, the *Hikairo Schema for Culturally Responsive Teaching and Learning*, and *He Awa Whiria*, which braided the rivers of Kaupapa Māori research with Western science.

Beyond his exceptional academic legacy, Matua Angus Hikairo Macfarlane was a kind, assertive, and fair leader. He was an influential mentor to many, remembered for his warmth, his mana, his manaaki, and the enduring impact of his work.

*Ka tangi tonu mātou ki a koe, e te rangatira. Moe mai rā i te rangimārie.*

It is fitting to mihi to Ahorangi Angus Macfarlane in this issue entitled *Memory and Hope: Living and Honouring Te Tiriti o Waitangi in Pedagogy and Practice*. In a 2015 interview, Macfarlane stated, “*The Treaty is not ‘a Māori thing’; it is a document that signals that educational advancement is a shared responsibility*” (Kearney, 2015, p. 5). This notion, along with Matua Angus’s unwavering commitment to Māori educational success and success for all, underpins this editorial.

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Tēnā koutou e ngā iwi, e ngā reo, e ngā kārangatanga maha o te motu. Ka rere ngā tai o mihi ki a koutou i runga i te kaupapa nui o te wā, arā, ko te whakakotahi i te whakaaro me te whakahirahira i Te Tiriti o Waitangi hei tūāpapa mātāmua mō te mātauranga o Aotearoa.

The work of teachers in Aotearoa is deeply relational, situated within the ongoing story of Te Tiriti o Waitangi. This special issue, *Memory and Hope: Living and Honouring Te Tiriti o Waitangi in Pedagogy and Practice*, explores how teachers can embody the aspirations of Te Tiriti o Waitangi, navigating the challenges of colonisation's legacy while fostering hope for equitable futures. This editorial reflects on the interwoven threads of memory and hope, examining how teachers might honour Te Tiriti o Waitangi in a politically complex and diverse society.

The hīkoi [protest walk] that swept across Aotearoa on 19 November 2024 was a profound demonstration of Māori and non-Māori dissent against the Government's *Treaty Principles Bill*, perceived as a direct affront to Te Tiriti o Waitangi. This hīkoi follows earlier activations, which saw thousands across the motu [country] raising their voices against attempts to undermine Te Tiriti o Waitangi. The marches and protests are a powerful response to government efforts perceived as threats to te reo Māori [Māori language] and its rightful place in public spheres and all facets of society. At its core, the Treaty Principles Bill seeks to diminish the foundational agreement between Māori and the Crown — one that cannot simply be rewritten to suit political convenience. Te Tiriti o Waitangi, as framed and preceded by Te Whakaputanga o te Rangatiratanga o Nu Tirenī (the Declaration of Independence of 1835), preserves the sovereignty and mana of Tangata Whenua [Indigenous people of the land]. The meaning, and intent of Te Tiriti o Waitangi cannot be manipulated. Education must reflect this legacy by teaching our true history, fostering understanding and unity. When tamariki [children] see their identity, ancestral language, and culture valued and affirmed, as exemplified by the success of kura kaupapa Māori [Māori immersion schools], they are empowered to thrive, achieving greater academic and personal success (Waitangi Tribunal Reports; Pihama, 2015; Bishop & Glynn, 1999).

*Ko te pae tawhiti whāia kia tata, ko te pae tata whakamaua kia tina*  
– Seek to bring distant horizons closer and hold firm those that are near.

This whakataukī captures our collective determination to bridge historical disparities and build pathways for Māori to succeed as Māori. The commitment of Tangata Whenua, Tagata o le Moana [Pacific peoples], and Tangata Tiriti [all those who live under the Treaty of Waitangi] coming together, encompasses a holistic approach to honouring Te Tiriti o Waitangi in meaningful ways. At the heart, it is a commitment to move beyond symbolic relationships into equitable, transformative partnerships for all.

The partnership between Tangata Tiriti peoples is a cornerstone of our identity as citizens of Aotearoa. For Tagata o le Moana, people of the sea, familial and ancestral links bind Māori and Pacific peoples. However, our kinship and our history in this place does not absolve any of us from actively engaging in deliberate, meaningful and justice-centred partnership that affirms tino rangatiratanga [self-determination of Māori] and understands that Māori sovereignty was never ceded (Kiddle et al, 2020). In our teachers' work, we must

reflect on how Te Tiriti o Waitangi is embedded into our educational practices and how vital this work is amid our ever-shifting political landscape. Indeed, Te Tiriti o Waitangi sits beyond the ruling political parties, governing relations between Māori and the Crown in ways which are not subjected to political change. Governing parties will change – our collective responsibilities under Te Tiriti o Waitangi do not. In this way, Te Tiriti o Waitangi represents not merely a historical artifact but an ongoing commitment to Māori sovereignty. Teachers must recognise their role within this commitment, particularly in light of stipulated guarantees of partnership, protection, and participation.

One way in which the New Zealand government is undermining this process is the increase of the funding and the amount of Initial Teacher Education (ITE) training places in schools in its ‘Schools Onsite Training Programme’ (Ministry of Education, 2024). While a rationale of preparedness and practical experience is given, schools, almost by definition, will teach students according to the status quo. In contrast, by drawing attention to the literature, and particularly to critical literature, university-led ITE encourage student teachers to become both critical and innovative. Neither of these aspects of teachers and teaching is desired by a conservative government, so putting ITE into schools both inhibits creativity, critique, innovation, and indulges a kind of nostalgia for previous ways of life (which is a huge component of the appeal of conservative, neo-liberal, and ultra-conservative movements). Another action taken in the days of writing this editorial is the government’s direction to remove social sciences and the humanities from accessing the Marsden research scheme, which constitutes a direct attack on educational research, which already has suffered from very limited research funding in Aotearoa New Zealand. As such, these developments – intentional or unintentional – further undermine the progression of Te Tiriti o Waitangi led practices and research in education.

Our theme for this journal issue speaks of memory and hope, of drawing on the ties that bind us and nourish us as people of Aotearoa, with shared dreams and a shared fate (Williams, 2003). Memory alone is insufficient; remembering the past must be an act of accountability, not paralysis. For educators, this means understanding and working to dismantle systemic barriers of inequity in education. It requires a willingness to confront uncomfortable truths about the colonial underpinnings of our education system while remaining open to transformative change towards an ever more just society. Hope is the necessary counterpart to memory, enabling educators to imagine and enact futures aligned with the principles of Te Tiriti o Waitangi. Exploring teachers’ commitment to weaving Te Tiriti o Waitangi into the fabric of early childhood settings, kōhanga reo, schools, kura, wānanga, polytechnics, and universities, showcases the crucial role of culturally sustaining pedagogy and practice. Decolonisation, as Tuck and Yang (2012) argue, is not a metaphor. Within the context of Aotearoa New Zealand, it involves concrete actions to restore and uphold Māori sovereignty and dismantle colonial structures. In the classroom, this might include integrating Māori epistemologies and pedagogies, normalising te reo Māori, and foregrounding Māori perspectives across all areas of the curriculum. Importantly, such actions must go beyond tokenistic gestures to embody genuine commitment to Te Tiriti o Waitangi.

As educators, we navigate a time of significant flux: a curriculum refresh, greater literacy and numeracy demands, and a critical shortage of kaupapa Māori teachers. Amidst the tumult, many Māori and tāngata Tiriti hold a shared

commitment to indigenous self-determination and an equitable future grounded in genuine partnership. The themes of memory and hope compel us to envision a future where Te Tiriti o Waitangi is fully realised in education. This is not merely an aspirational goal but a moral imperative. Teachers, through their work, have the power to embody this vision, creating learning environments that honour the mana of Māori students while fostering understanding and respect among all learners. This issue of the *New Zealand Journal of Teachers' Work* invites educators to reflect on their roles as both carriers of memory and bearers of hope. Living and honouring Te Tiriti o Waitangi is a complex and ongoing journey, one that requires humility, courage, and a steadfast commitment to justice. By embracing this journey, teachers contribute to a future where the promise of Te Tiriti o Waitangi is not only remembered but fully realised. Therefore, we close with the words of Moana Jackson: "Remedy will best come from the ineffable hopes in this land and from the people who wish to live with it" (Jackson, 2021).

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