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**The Mana Model**

**“Contexts, content and conditions that enable ākonga Māori to thrive.”**

These notes have been compiled to help teachers reflect on **Melinda Webber’s** presentation to the **NZATE** during a video conference with Philly Wintle.

The video available on NZATE Facebook page [here](https://www.facebook.com/NZATE/videos/1593192694374286). Please watch it!

Please also note that I have designed a **resource** that can be used for both staff and students as they consider where each aspect of their mana comes from. This provides a valuable way, not just to help staff and students reflect on their mana, but also, if they don’t mind sharing, to help us think about how we can foster that mana.

Grab access to this editable resource Mātauranga Māori folder of resources, available [here](https://www.driveresources.org/product-page/m%C4%81tauranga-m%C4%81ori-a-developing-collection-as-i-stretch-and-grow-2021).

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**Introduction**

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| Notes from the video | **Teacher Reflection**  Watch [the video](https://www.facebook.com/NZATE/videos/1593192694374286) and read the notes in the left-hand column.  Note your thoughts below. |
| 0:00  The **Mana Model** was developed when Webber looked into what ‘Māori succeeding as Māori’ really means. She says it is *“a model for understanding the conditions that enable students to learn. Because, when we talk to Māori students, their families and their teachers, very rarely do they talk about words like ‘achievement’ or ‘engagement’ or ‘motivation’. They talk about things like their children walking in the world with their head held high, knowing who they are, knowing how they can contribute to their own learning but also the learning of those around them ”* |  |
| 6:57  *“From a Māori world view the word we might use for that is the word Mana.” One's sense of cultural pride, one's belief in their own ability to contribute to the world around them, to be a valued member of their community. So the mana model was developed and suggests that student thinking, behaviour and mental well-being at school is primarily motivated by a desire to achieve mana.*  That is:   * A sense of self-efficacy * A sense of purpose - feeling that they’re taking part in relevant, meaningful learning * A Sense of pride * A desire to belonging |  |
| 8:15  Does it apply to all young people (ie this idea about mana)? Yes it does, regardless of ethnicity or culture.  *“There are five main ways that young people develop this sense of mana.”* These are listed below and form the **mana model**. |  |

**ONE: Mana whānau**

Connectedness to others and a collective agency.

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| Notes from the video  Video timestamp: 8:55 | **Teacher Reflection**  Watch [the video](https://www.facebook.com/NZATE/videos/1593192694374286) and read the notes in the left-hand column.  Note your thoughts below. |
| **ONE:**  **Mana whānau** Connectedness to others and a collective agency.  This mana is the tuapapa/ platform upon which the other types of mana can develop.  Students need to *“believe that they occupy a ... central and valued position in their family, and this includes their classroom ... their school family. They know that somebody in that context knows what their strengths and interests are, knows what’s going on in their life outside of the immediate classroom, they care about that child and they show that child...that they are interested in them as people [so] so they develop a sense of collective agency and collective actions...and develop a positive sense of self-esteem and purpose.”*  Young people want to be affirmed **verbally**.  A thought: *“Who are the* ***deans of success*** *in our schools?”*  *“From a Māori world view we’re* ***born with [mana].*** *We are born having inherited all the mana of our tīpuna that went before us****...*We need to create the right kinds of conditions for that mana to present in our classrooms.”** |  |

**TWO: Mana Ūkaipō**

A sense of belonging and relationship to place.

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| Notes from the video  Video timestamp: 14:10 | **Teacher Reflection**  Watch [the video](https://www.facebook.com/NZATE/videos/1593192694374286) and read the notes in the left-hand column.  Note your thoughts below. |
| **TWO:**  **Mana Ūkaipō**  A sense of belonging and relationship to place.  Similar to your tūrangawaewae.  U: breast  Kai: food  Po: night  Being content like a mother and child breast-feeding in the night.  For some young people school invokes a sense of ūkaipō. They have friends, there are people at school that care about them. It’s about places and spaces, knowing the history of the community, the school. Students’ own culture and history is important in this context. It’s about students knowing what’s happening for those around them and knowing that others know what’s going on for them too.  It’s about having a sense of pride for school, actively participating. Students can talk about their whakapapa, they can consider different points of view etc. |  |

**THREE: Mana Motuhake**

A sense of embedded achievement and self-concept.

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| Notes from the video  Video timestamp: 18:10 | **Teacher Reflection**  Watch [the video](https://www.facebook.com/NZATE/videos/1593192694374286) and read the notes in the left-hand column.  Note your thoughts below. |
| **THREE**  **Mana Motuhake**  A sense of embedded achievement and self-concept.  *“Students need to have a secure sense of who they are.”* eg cultural, religious, gender identity.  **Sense of identity should be tied to success, achievement.** For Māori students this is knowing they’re successful **because** they’re Māori.  **Role models are hugely important.** Students need role models that they can relate and aspire to. Ask, who makes you feel good about yourself, feel you can achieve anything, and can you describe them, list their strengths?  Students feel they belong in the school context, and they thrive there, communicating, setting goals, being creative. Students *“know who they are and where they come from”.*  They know their contributions (knowledge, skills, personas etc) are important and valued.  This is becoming more important as NZ becomes more ethnically diverse. Every culture needs to feel a sense of identity and empowerment. |  |
| **Cultural Identity:**  Pakeha in particular have trouble articulating their culture. It’s not until Pakeha go overseas to an entirely different culture that they realise they do actually have one! A part of this is because they are surrounded by their own culture, so they never feel that difference.  Note well: culture is not just about ethnicity. Eg: could be a horsey family, a church family, a waka ama family.  Then tie this culture to a **place**. |  |

**FOUR: Mana Tū**

The psycho-social skills to reconcile difference and complexity.

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| Notes from the video  Video timestamp: 27:32 | **Teacher Reflection**  Watch [the video](https://www.facebook.com/NZATE/videos/1593192694374286) and read the notes in the left-hand column.  Note your thoughts below. |
| **FOUR: Mana Tū**  The psycho-social skills to reconcile difference and complexity.  Social Psychological competence.  *“Students need the skills to understand and deal with difference and adversity - such as courage, tenacity, self-discipline, humility, self-reflection and kindness.”*  *There is “a range of things that help kids to stand up tall.”*  Students need to know what they’re good at and what steps to take to achieve their goals. They understand the importance of, and have, perseverance. They understand others’ points of view, make good choices etc. |  |

**FIVE: Mana Tāngatarua**

A diverse knowledge base.

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| Notes from the video  Video timestamp: 30:03 | **Teacher Reflection**  Watch [the video](https://www.facebook.com/NZATE/videos/1593192694374286) and read the notes in the left-hand column.  Note your thoughts below. |
| **FIVE: Mana Tāngatarua**  A diverse knowledge base.  *“Students need the skills, knowledge and confidence to navigate two or more worlds with mental wellness, cultural competence, and an inclusive mindset.”*  Tāngatarua = two people but it’s a metaphor for all people.  Learning from one-another - know they can teach something to others, but also that others have something to teach them. Knowing about the history of their place, learning to pronounce each other’s names, being open to other values, needs, ways of doing things. Making connections between what students want to become and what they’re doing at school. Back-mapping (what are their goals and how are they going to get there, and when they change their mind, reminding them they need to back-map again). |  |

**Further Thoughts**

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| Survey of teachers:  Teachers felt they:   1. Didn’t have enough knowledge of iwi history |  |
| 1. Needed more opportunities to bring whanau into the classroom to teach. |  |
| To foster that mana, what do we do to create the:   * Conditions? * Curriculum content? * Context? |  |
| We talk to students a lot about building **resilience**. However, we feel “more resilient when we’re part of a collective” - if we know we have others to lean on. |  |
| **How can leaders lead the work around the mana model?**  Understand how mana manifests in themselves, their staff first.  Ask teachers:  Who are their role models, then what mana/attributes do those role models have? Use that to understand how mana manifests in the staff. A fulfilled staff is far better able to carry that fulfillment down to their students. |  |