



SINCE 1979

# BRIEFING FOR SECRETARY FOR EDUCATION, MINISTRY OF EDUCATION

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# AGENDA

**Centrality of Education in Islam**

**Social Justice**

**Our Tikanga**

**Changing DEMOGRAPHIC PROFILE OF MUSLIMS IN NZ**

**The Need Value - National Hui by Hon. Andrew Little and Hon Priyanka Radhakrishnan**

**The Use Value - Outcome of FIANZ Research**

**The Way Forward – We request you share the journey with us.**



# 1 - CENTRALITY OF EDUCATION IN ISLAM

Islam has, from its inception, placed a high premium on education and has enjoyed a long and rich intellectual tradition. Knowledge ('ilm) occupies a significant position within Islam, as evidenced by the more than 800 references to it in Islam's most revered book, the Quran.

The importance of education is repeatedly emphasized in the Koran with frequent injunctions, such as "God will exalt those of you who believe and those who have knowledge to high degrees" (58:11), "O my Lord! Increase me in knowledge" (20:114), and "As God has taught him, so let him write" (2:282). Such verses provide a forceful stimulus for the Islamic community to strive for education and learning.<sup>1</sup>

“

**“Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not”**

(Qur'an, 96:1-5)

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<sup>1</sup> <https://education.stateuniversity.com/pages/2133/Islam.html>

## 2 - SOCIAL JUSTICE APPROACH

A social justice approach to community relations is a cornerstone of Islam. We are particularly mindful of fostering equity and fairness in all that we strive to do. Like all New Zealanders, the Muslim community have been traumatised by the act of terror of 15 March 2019, we nevertheless are particularly conscious of the Quranic verses, which states:

***“O You who have attained to faith! Be ever steadfast in your devotion to God, bearing witness to the truth in all equity; and never let hatred of any-one lead you into the sin of deviating from justice. Be just: this is closest to being God-conscious. And remain conscious of God: verily, God is aware of all that you do.”***

***Quran 5:8***

FIANZ is cognisant of the societal foundations inherent in Te WairuaKōmingomingo o te Māori and the affinity Muslims have to this deep spirituality of our mutual identities. We have taken note of ,

***Nāu te rourou, nāku te rourou, ka ora ai te iwi  
With your food basket and my food basket the people will thrive***

This whakatauki talks to a collaborative community approach.



<sup>2</sup> <https://fianz.com/christchurch-the-healing-process/>



## 3.00 TIKANGA

### SABR (PATIENCE)

*“O you who believe! Seek help in patience and As-Salah (the prayer). Truly, Allah is with As-Sabirin (the patient).”*  
*Al-Quran : Surah 2. Al-Baqara, Ayaat 153<sup>2</sup>*

Having patience after suffering a tragedy is mandated in the Quran. We have highlighted that patience and forbearance should not be considered as inertia, but rather a prerequisite to reflect on what happened and then bring about the planned and systematic changes which ensures that the outpouring of love, care and the unity of New Zealanders is sustained and translated into tangible and positive social constructs for the future.

### SHUKUR (GRATITUDE)

*Prophet Muhammad, peace and blessings be upon him, said, "He who does not thank people, does not thank Allah"*  
*(Ahmad, Tirmidhi)*

At the outset, our gratitude is to all New Zealanders. We also recognize that those who are in nexus of change process (Ministers, politicians, civil servants, and others) have a deep understanding of the need to implement the recommendations. We thank them for their commitment. Our gratitude extends to the consultative relationship with all stakeholders in the change process.

### ADL (JUSTICE)

*You who believe! Show integrity for the sake of Allah, bearing witness with justice. Do not let hatred for a people incite you into not being just. Be just.*  
*(Quran Surat al-Maida, 8)*

That justice is delivered is a key part of the implementation change process. At issue is that everyone is who is committed to change is also ensuring that the justice due to the victims is at the forefront.

### HIKMAH ( WISDOM)

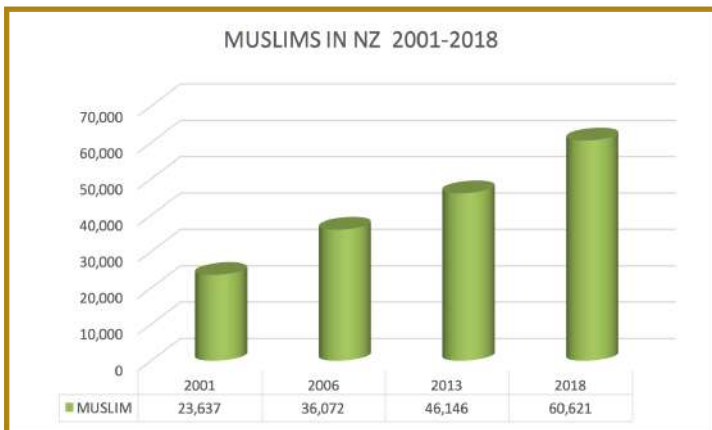
*"I have given you the capacity for hearing, sight, and the intellect, and you are responsible for using them effectively. All impropriety is condemned by your Lord. This is of the wisdom inspired to you by your Lord."*  
*Al-Quran 17:36-39*

Islam advocates rationality against rhetoric, stresses the use of intellect instead of emotion, and reasoned argument above mindless reaction. Hikmah dictates that the implementation process is based on arriving at a consensus. We acknowledge differences and respect different viewpoints.

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<sup>2</sup> <http://www.alim.org/library/quran/AlQuran-tafsir/TIK/2/153>

# A CHANGING DEMOGRAPHIC PROFILE



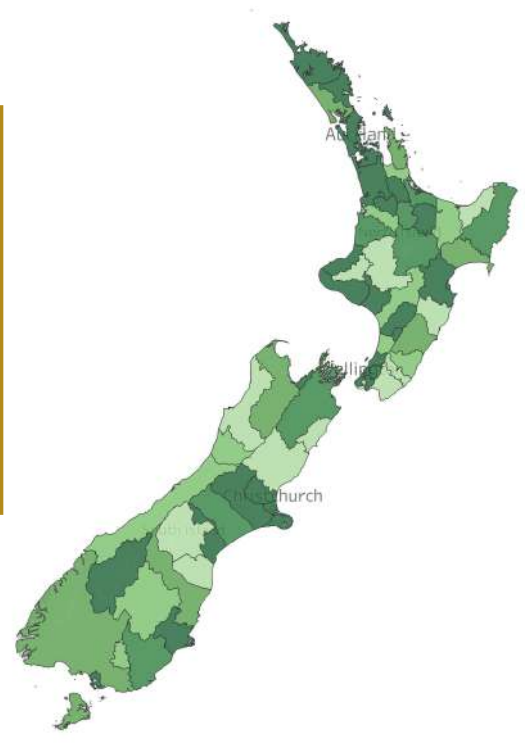
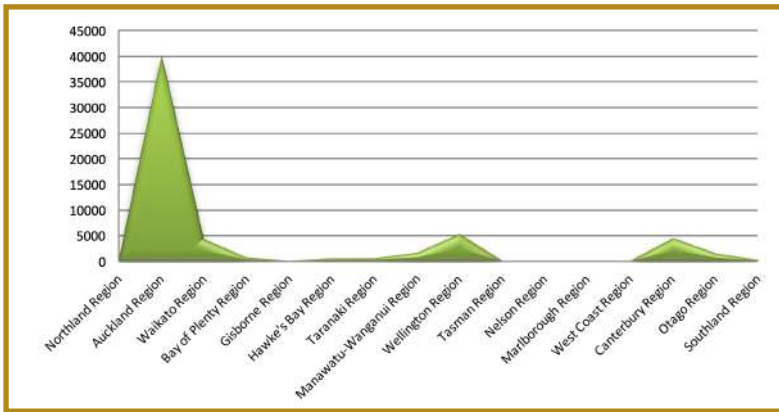
Based on the NZ Census, Muslims are one of the most rapidly growing religious group in New Zealand with the population increasing six-fold between 1991 and 2006. Another 80% growth from 2006 to present date. However, their national demographic footprint is very small. Muslims now constitute about 1% of the population.



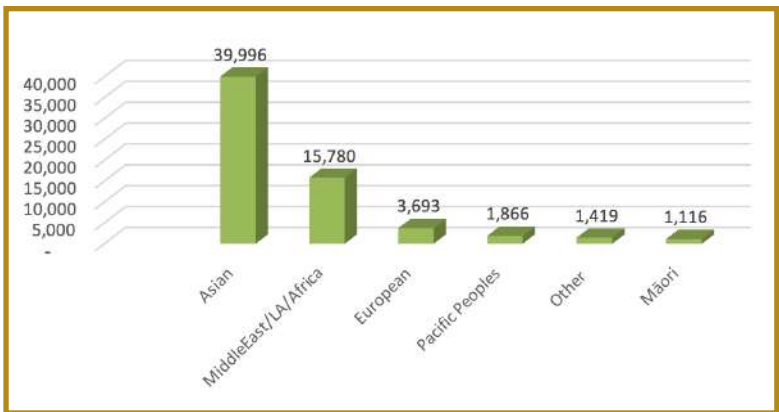
23% of the Muslim population are born in NZ. Immigration has resulted in significant numbers from Asia. This has been a demographic shift away from the Pacific (Fiji) as the main country of birth.

# WHERE WE LIVE

Whilst the largest concentration of Muslims are in Auckland, the community is now all over the country (Source:2018 NZ Census.)



# OUR ETHNICITY



# CHANGING PROFILE

## THEN (1970's,1980's)

- 11 Masjid/Islamic Centres
- Muslim Population: 2680 (1986)
- Born in NZ : 7.3%
- 8 Main countries of origin
- 14 Main languages

ESTABLISH BASIC SERVICES  
& BUILD MASJID

FOCUS OWN COMMUNITY  
DEVELOPMENT

## NOW

- 57 Masjid/Islamic Centres
- Muslim Population: 60,621 (2018)
- Born in NZ: 23.1%
- 52 Different countries of origin
- 83 Languages

BUILD FUTURE GENERATIONS

FOCUS ON SOCIAL COHESION  
WITH WIDER SOCIETY



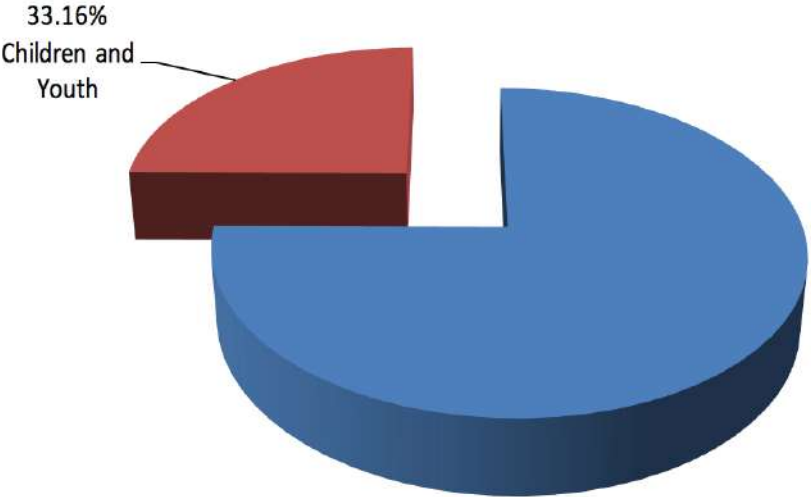


# FOCUS ON CHILDREN AND YOUTH

A key demographic feature of the NZ Muslim population is that over 33% are below 20 years of age, compared to 26% for the general population.<sup>1</sup> From early childhood centres to secondary schools, there is a growing need to redress the prejudice caused by Islamophobia and the potential impact on the social and mental wellbeing of this vulnerable age group.

A proactive effort to provide culturally-appropriate information to teachers and administrators to raise their awareness is an emerging need identified by the community.

There are an estimated 20,103 Muslim children in ECEs, primary schools, and secondary schools in NZ.<sup>2</sup>



Breakdown of Muslim children and youth as percentage of Muslim population

# THE NEED VALUE : GREATEST EMPHASIS WAS PLACED IN THE EDUCATION SECTOR

**“The education sector plays a critical role in contributing to a socially cohesive New Zealand**

- There are deep concerns about racism and faith-based bullying and discrimination in our schools.
- Many told us they were concerned about the cultural competency of teachers and principals, which they felt hindered schools being able to respond to incidents effectively and appropriately.
- Requests for greater support and training in this area for our teachers, principals and schools were common throughout the hui.
- We also heard a real desire to develop greater cultural and faith-based understanding through incorporating religious and cultural education programmes into school curriculums to create an inclusive environment where children of different ethnicities and faiths felt that they could belong and were understood.”<sup>3</sup>

SUMMARY OF THE KEY FINDINGS FROM THE 33 PUBLIC HUI WITH MUSLIM COMMUNITIES AND WIDER FAITH AND ETHNIC COMMUNITIES



**Hon Andrew Little**

Lead Coordination Minister for the Government's Response to the Royal Commission's Report into the Terrorist Attack on Christchurch Mosques



**Hon Priyanca Radhakrishnan**

Minister for Diversity, Inclusion and Ethnic Communities  
Associate Minister for Social Development and Employment

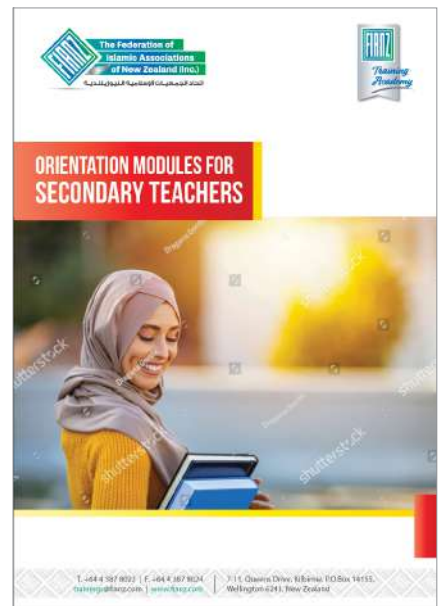
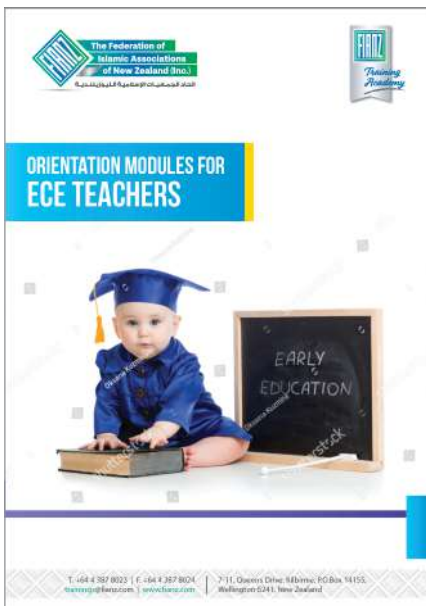
<sup>3</sup> <https://dpmc.govt.nz/sites/default/files/2021-03/Report%20on%20community%20hui%20held%20in%20response%20to%20the%20Royal%20Commission%20of%20Inquiry%20into%20the%20Terrorist%20Attack%20on%20Christchurch%20Mosques.docx>

# USE VALUE :

## a) PRE AND INSERVICE CULTURAL ORIENTATION PROGRAMME

### Cultural orientation modules for teachers and educators

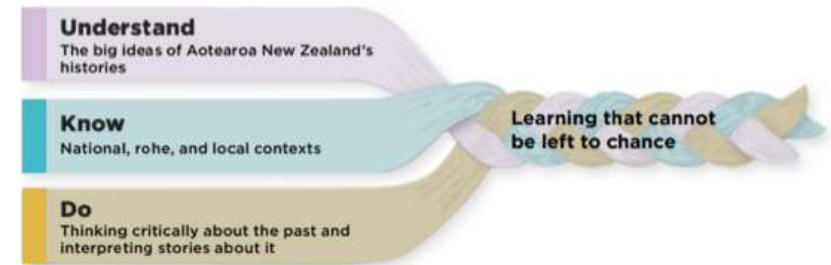
Currently FIANZ has a nascent project to develop cultural orientation modules for teachers (ECE, Primary and Secondary) and administrators as part of their in-service and pre-service training. These modules have been designed to be offered in a blended mode and may also be supplemented with sessions with qualified Muslim educational practitioners within our community. Whilst there have been such ad hoc services being offered, particularly in the main centres, FIANZ blended approach shall ensure accessibility in the regional centres as well.



## b) AOTEAROA NEW ZEALAND' HISTORIES

Our Submission. We would be pleased for an update and also assistance with developing the teaching & learning resources.

### Aotearoa New Zealand's Histories - Suggested Edits to the Curriculum Document



Me tiro whakamuri, kia anga whakamura.

If we want to shape Aotearoa New Zealand's future, start with our past.

Through the social sciences, students explore “how societies work and how they themselves can participate and take action as critical, informed, and responsible citizens” (The New Zealand Curriculum, page 17). Aotearoa New Zealand's histories curriculum content supports this focus on critical citizenship – understanding the past to make sense of the present and to inform future decisions and actions. It focuses on stories of interactions across time that connect us to one another and to place. There are three elements to the histories curriculum content: UNDERSTAND, KNOW, and DO. Teachers design learning experiences that weave these elements together so that student learning is deep and meaningful.

Understand  
Three big ideas

#### **Māori history is the foundational and continuous history of Aotearoa New Zealand**

Māori have been settling, storying, shaping, and have been shaped by these lands and waters for centuries. Māori history forms a continuous thread, directly linking the contemporary world to the past. It is characterised by diverse experiences for individuals, hapū, and iwi within underlying and enduring cultural similarities.

**Colonisation and its consequences have been central to our history for the past 200 years and continue to influence all aspects of New Zealand**

Know  
Three national contexts

#### **Whakapapa me te whanaungatanga**

This context focuses on how the past shapes who we are today – our familial links and bonds, our networks and connections, our sense of obligation, and the stories woven into our collective and diverse identities.

#### **Tūrangawaewae me te kaitiakitanga**

This context focuses on the relationships of individuals, groups, and communities with the land, water, and resources, and on the history of contests over their control, use, and protection.

Do  
Three inquiry practices

#### **Identifying and using sequence**

The construction of narratives about the past is based on the ability to sequence events and changes, to identify relationships between them, and to make connections with the present. Depending on the frame of reference used in sequencing, the same story will be told in different ways.

## Society

In Aotearoa New Zealand, colonisation impacted Māori through dislocation from their lands and replacement of their institutions, economy, and tikanga, with European equivalents. It is a complex, process, experienced and negotiated differently by Maori as well as different ethnic and faith groups, in different parts of Aotearoa New Zealand, over time. In its varying forms, the impact of colonisation –and how varying identities, statuses, ways of life and beliefs have been preserved, compromised or removed – continues to evolve. This includes enduring assertions of tino rangatiratanga and mana Māori.

### **The course of Aotearoa New Zealand's history has been shaped by the exercise and effects of power**

Individuals, groups, and organisations have exerted and contested power in different ways: Aotearoa New Zealand has been shaped by conflict, collaboration, consensus, strategic alliances, passive and active resistance, injustice, strong and visionary leadership and community-based initiatives and collective action. The lives, ideologies, beliefs and identity of people and communities have been impacted, shaped and moulded within the exercise and effects of power, from within and beyond Aotearoa New Zealand.

## Tino rangatiratanga me te kāwanatanga

This context focuses on the history of contests over authority and control, at the heart of which are the authorities guaranteed by Te Tiriti o Waitangi and The Treaty of Waitangi. It also considers the history of the relationships between the state and the people who lived here and in the Pacific.

### **Rohe and local contexts**

- Rohe contexts as defined by iwi and hapū and guided by the question What stories do local iwi and hapū tell about their history in this rohe?
- Historical contexts relevant to local communities and guided by the question What stories are told about the people, events, and changes that have been important in this area?
- Contexts chosen by students when inquiring into the history of the rohe and local area

## Identifying and critiquing sources and perspectives

Drawing on a broad base of historical sources, in varied forms, provides a fuller and layered understanding of the past. This includes paying deliberate attention to mātauranga Māori sources and approaches. Considering authorship and identifying missing voices – and where they might be found – are ways of critiquing sources.

### **Interpreting past decisions and actions**

Interpretations of people's past decisions and actions need to take account of the attitudes and values of the time and people's predicaments and points of view. By acknowledging the benefits of hindsight and reflecting on our own values, we can make ethical judgements concerning right and wrong.

## Understand: Three big ideas

The three big ideas for Aotearoa New Zealand's histories don't change across year levels. Rather, students gradually deepen their understanding of the ideas as their knowledge of national, rohe, and local contexts grows and as they develop their use of inquiry practices to think critically about the past. Teachers support this growth and development in their design of rich opportunities for learning.

Years 1 – 3 (Foundation)	Years 4 – 6	Years 7 – 8	Years 9 – 10
Through building knowledge about contexts and drawing on inquiry practices, I am beginning to understand that:	Through building knowledge about contexts and drawing on inquiry practices, I have a deeper understanding that:	Through building knowledge about contexts and drawing on inquiry practices, I have a broader and deeper understanding that:	Through building knowledge about contexts and drawing on inquiry practices, I have a broad and deep understanding that:

## Understand: Three big ideas

- **Māori history is the foundational and continuous history of Aotearoa New Zealand**

Māori have been settling, storying, shaping, and have been shaped by these lands and waters for centuries. Māori history forms a continuous thread, directly linking the contemporary world to the past. It is characterised by diverse experiences for individuals, hapū, and iwi within underlying and enduring cultural similarities.

- **Colonisation and its consequences have been central to our history for the past 200 years and continue to influence all aspects of New Zealand society**

Colonisation began as part of a worldwide imperial project. In Aotearoa New Zealand, it sought to assimilate Māori through dislocation from their lands and replacement of their institutions, economy, and tikanga, with European equivalents. It is a complex, process, experienced and negotiated differently by Maori as well as different ethnic and faith groups, in different parts of Aotearoa New Zealand, over time. In its varying forms, the impact of colonisation – and how varying identities, status, ways of life and beliefs have been preserved, compromised or removed – continues to evolve. This includes enduring assertions of tino rangatiratanga and mana Māori.


- **The course of Aotearoa New Zealand's history has been shaped by the exercise and effects of power**

Individuals, groups, and organisations have exerted and contested power in ways that have improved the lives of people and communities, and in ways that have led to damage, injustice, and conflict. Ideologies and beliefs, from within and beyond Aotearoa New Zealand, underpin expressions of power and resistance and insisting on rights and identity

## Know: Whakapapa me te whanaungatanga

This context focuses on how the past shapes who we are today – our familial links and bonds, our networks and connections, our sense of obligation, and the stories woven into our collective and diverse identities.

Years 1 – 3 (Foundation)	Years 4 – 6	Years 7 – 8	Years 9 – 10
<p><b>Migration and mobility</b> Māori voyaged across the Pacific and became tangata whenua: the indigenous people of this place. Māori navigation to Aotearoa New Zealand was deliberate and skilful.</p> <p><b>Identity</b> How and when did my family and ancestors (iwi/hapu) come to New Zealand and where did they settle?</p>	<p><b>Migration and mobility</b> Polynesian peoples arriving in Aotearoa New Zealand had already explored vast areas of the Pacific Ocean, creating island settlements from Hawaii in the North to Easter Island in the East to Aotearoa New Zealand in the South. The stories of iwi and migrants from different periods in our history convey their reasons for and experiences of migration.</p> <p><b>Identity</b> How different groups retained, compromised, or lost their way of life, dress, cultural practices, language, due to how they were treated.</p>	<p><b>Migration and mobility</b> Mid twentieth-century Māori migration to New Zealand cities and overseas occurred at an unprecedented pace and scale, stimulating new approaches to being Māori while retaining connections to iwi values and practices.</p> <p><b>Identity</b> Different stereotypes of a ‘New Zealand’ identity have been purposefully constructed at different times to define who is included and who is excluded.</p> <p><b>International conflicts</b> New Zealanders have participated in and responded to international conflicts in a range of ways. When and where we participated reflected dominant views about our society.</p>	<p><b>Migration and mobility</b> Aotearoa New Zealand has a history of selective and discriminatory practices to control migration, with little negotiation with Māori as tangata whenua. Nineteenth-century immigration schemes were designed to create a British colony and consequently shifted the balance of power from Māori to settlers. Immigration policy has been used to exclude some peoples and to restrict conditions for entry and citizenship.</p> <p><b>Identity</b> Contested ideas about identity have come from youth challenging social norms, and from social actions addressing injustices and societal divisions over values. Māori have communicated their distinctiveness through cultural practices that have sometimes been appropriated and used inappropriately.</p> <p><b>International conflicts</b> Our attitudes towards and reasons for participation in international wars, and the impact they have had on our society, have changed over time. The ways that we have commemorated these conflicts have reflected these changing perspectives.</p>



Knowledge in relation to stories iwi and hapū tell about their history in the rohe, to stories told about the people, events, and changes that have been important in the local area, and to student-led inquiries into the history of the rohe and local area.

**Migration and mobility**

What do we know about the origins of Māori and their voyaging to Aotearoa New Zealand? Who were the great navigators? What other voyaging stories are there about coming to Aotearoa New Zealand?

**Identity**

When and how did people travel to New Zealand?

**Migration and mobility**

How and why did the ancestors of Māori navigate to Aotearoa New Zealand? What are the origin and settlement stories of particular groups who have moved to Aotearoa New Zealand? Why were some treated differently from others?

**Identity**

What cultural artifacts, practices have been retained by different groups in NZ?

**Migration and mobility**

What do hapū and iwi say about hekenga (their migration) within and from Aotearoa New Zealand, and the reasons for it? What has this meant for retaining identity as Māori?

**Identity**

How and why have stereotypes of New Zealand identity changed over time? Who have these stereotypes included and excluded?

**International conflicts**

How and why did people and groups contribute to or oppose international conflicts? How did participation and non-participation reflect dominant views about identity?

**Migration and mobility**

How have government and public attitudes to migration and to particular migrant communities changed over time? How have Māori as Treaty partners been involved in decisions about migration policy? How have migrants understood and enacted their relationship with tangata whenua?

**Identity**

How have social movements and social actions built or expressed contested views of identity? How have elements of Māori culture been incorporated into Aotearoa New Zealand? To what extent have Māori had control over their cultural identity and the use of their culture?

**International conflicts**

How and why has Aotearoa New Zealand's participation in and response to international conflicts changed over time? What was the overall social and economic impact of different wars on Aotearoa New Zealand? What do we choose to remember and forget about our role in international wars?



## Know: Tūrangawaewae me te kaitiakitanga

This context focuses on the relationships of individuals, groups, and communities with the land, water, and resources, and on the history of contests over their control, use, and protection.

### Key knowledge

Years 1 – 3 (Foundation)	Years 4 – 6	Years 7 – 8	Years 9 – 10
<p><b>Land, water, and resources.</b> Naming places was key to establishing mana and tūrangawaewae. The names of marae, hapū, iwi, and geological features relate to experiences and whakapapa. Many of the names of geographical features, towns, buildings, streets, and places tell a story. Sometimes there is more than one story.</p>	<p><b>Land, water, and resources.</b> Over the course of time, people have changed and been changed by the environment. These changes were governed by different values and cultures that sometimes coincided and sometimes clashed. There were complicated relationships between iwi and early newcomers as those newcomers sought resources. Newcomers came for different reasons and had different experiences.</p>	<p><b>Land, water, and resources.</b> Aotearoa New Zealand was claimed and named. Te taiao was cared for and transformed by Māori and by subsequent settlers. Mana motuhake Mana was central to all political and economic relationships in traditional Māori society and has continued to shape internal and external interactions.</p>	<p><b>Land, water, and resources</b> There have been contested views about developing Aotearoa New Zealand and its economic resources. This is especially evidenced by our environmental history.</p> <p><b>Mana Motuhake.</b> New Zealand’s settler government and the undermined mana Māori, especially by acquiring Māori territories. The New Zealand Wars and the legislation that followed demonstrated this.</p>

Knowledge in relation to stories iwi and hapū tell about their history in the rohe, to stories told about the people, events, and changes that have been important in the local area, and to student-led inquiries into the history of the rohe and local area.

### Examples of Questions to guide Inquiry

Years 1 – 3 (Foundation)	Years 4 – 6	Years 7 – 8	Years 9 – 10



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