

Elevating ‘Māori centred curriculum’ – towards a culturally responsive educational tool for Māori

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He iti te kupu, he nui te kōrero - Thesis Abstract

As part of Māori¹ renaissance, the reclamation and advancement of Māori knowledge that respects and capitalises on our past and ensures our survival into the future is increasingly in demand in educational curricula (Simon & Smith, 2001).

This has led to a resurgence of Māori educational initiatives to reclaim and increase access to educational opportunities and knowledge, from a Māori epistemological base, more recently being articulated as mātauranga Māori² (Durie, 2001). The expression of these Māori expressions has included Te Kōhanga Reo³, Te Kura Kaupapa Māori⁴, Wharekura⁵ and Wānanga⁶ Māori among others (Walker, 1990).

The challenge seen now is to build on knowledge and systems for practical application in these spaces that allows for a reconnection, reclamation and re-identification with Māori worldview and mana Māori⁷ in authentic ways. This knowledge building supports the increased need for culturally relevant curricula to complement and nurture the new environment which will allow Māori to enjoy success as Māori.

To support this goal of knowledge building that is Māori in nature, there is a clear need for clarity around how curriculum developers as key architects in formal education of knowledge design, development and transmission will create curricula that is Māori centred. This clarity will require those of us in the field of curriculum development to explore, extrapolate and develop positions that allow for Māori ways of knowing, being, and doing to be raised up. It will also need to be supported by Māori centred systems and processes for the creation of Māori centred curriculum in the contexts in which we create. To ensure success in creating Māori centred curriculum it is worthwhile to explore key elements that can serve as central ideas for us from which we can elevate knowledge.

¹ Indigenous people of Aotearoa New Zealand

² Māori knowledge

³ A Māori language immersion pre-school education initiative

⁴ A Māori language immersion primary school education initiative

⁵ A Māori language immersion secondary school education initiative

⁶ A Tertiary Education provider characterised by providing education and research that advances āhuatanga Māori according to tikanga Māori as per the Education Act 1989

⁷ Māori prestige

The research here seeks to identify some of those key bedrock ideas through personal experience, a relevant review of the literature and sound exploration, analysis and evidence of Māori centred curriculum drawn out from studies with marautanga⁸ Māori practitioners. In that sense the work is experience and practice informed. Data collection methods will include interview and feedback by way of both hui⁹ and wānanga¹⁰ with key participants and form the methodological base of the research discussed further on.

At its core, the work aims to provide architects of Māori centred curriculum (and others) a valuable set of elements as guidance for the design and development of Māori centred curriculum that support Māori success now and in the future.

⁸ Curriculum

⁹ Meeting

¹⁰ In depth discussion

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He Mana tō te Kupu - Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another persons (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Name: Jamie Lambert

Signature: 

Date: 20 July 2015

He Kupu Whakamihi - Acknowledgements

Ehake taku toa i te toa takitahi nahea anō, erangi he toa takitini, he toa takimano –

My success is not mine alone, but belongs to the collective from where I come from.

Ahakoia he iti noa, he pounamu, ā, he tohu aroha. Ahakoia kei konei, kei konā, he tohu aroha. He mātanga manaaki, he mātanga kōrero. Koia kei ā koutou me o kāwai rangatira e hāpai nei i ngā taonga tuku iho a o tātou tīpuna. Na koutou wēnei mahi i whakarewa, i whakatika, i whakamana na o kōrero o neherā, o whakaaro rangatira, o mahi tautoko anō hoki. Nōku te maringanui, nōku te waimarie i a koutou katoa.

Ki waku pou o te ao wairua - te wāhi ngaro, ia te rā, ia te pō au e karakia ana ki a koutou me ngā kupu tohutohu kia tau mai ngā whakaaro tika, kia tau mai ngā mōhiotanga, kia tau mai ngā mātauranga, ā kia pā mai te māramatanga mō te huarahi tika o tēnei haerenga nōku. I roa au e tiro haere ana mō ngā tohu hai arahi i a au, mō ngā kupu akiaki hai whakakaha i a au. Na te kaha titiro, kaore i kitea, kaore i rangona. I reira ahau e noho paukena ana ki roto i te pōuriuri, raku rae ana. Ka riri, ka tangi, kātahi te hiahia whiu taora i taua wā.

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Aku hoa mahi i whai wāhi ki te tohatoha i ōu ake mahi, i ōu ake whakaaro ki tēnei mahi a tātou, nā tātou wēnei whāinga, nā tātou o te ao whakaako, wēnei putanga hai whakamahi. Kei a mātou te mahi ūaua ki te kauhoe i ngā tai e rua – te ao Māori me te ao Pākehā. Kia niwha tātou ki ngā tikanga me ngā kawa ā ngā tīpuna ā, kia puta ai wērā āhuaranga i ngā ao e rua.

Te Wānanga o Aotearoa, kei whea mai koutou ngā āpiha, ngā kaihapai i te kaupapa o taua wānanga. Ngā whakaaro huhua, ngā kōrero hōhonu, ngā mahi whānui kua noho hai tūāpapa mō wēnei mahi. Ko koutou ngā hōia o ngā pakanga mō tō tātou reo, mō o tātou mātauranga Māori, erangi ko te mea nui, mō o tātou tauira. Inā te whakaaro nui ki te tangata ko tērā. Mau tonu ki tērā āhuaranga mō ngā uri kei te heke mai.

Aku mihi whakamutunga ki te poari o Tūhoe Waikaremoana Trust mō wā rātou tautoko a pūtea nei i waku mahi rangahau i taku mahi whai i te mātauranga. Hai painga mōku, mō tōku whānau, mō wōku iwi whānui.

Te āta rangahau - *Ethics Approval*

Ethics approval was sought from Auckland University of Technology Ethics Committee (AUTEC) to conduct interviews with a number of key subject experts in the field of formal and informal curriculum. The application (application number 13/277 – see Appendix 1) was approved by AUTEC on 19 November 2013.

Issues of particular importance were confidentiality and anonymity given that face to face interviews were to be conducted and formed a significant role in the research. In order to reduce the likelihood of any foreseeable risks to any of the participants in the research, particularly concerning confidentiality and anonymity issues, the following processes were agreed upon:

1. Participants were given the option to decline answering any questions that they felt uncomfortable with.
2. Reference was not be made to information provided by other interview participants.
3. Anonymity and confidentiality issues were addressed by not recording names on the notes taken in interviews and not identifying individual participants in the subsequent analysis and report.
4. Consent forms were stored separately to the notes taken so that data could not be associated with specific individuals.
5. Participants were informed they were able to obtain a copy of the final findings section of the report upon request.

There was also a perceived risk in potential conflicts of interest. It was identified that perceived conflicts of interest may arise as a result of my relationships in a professional, social and cultural context. However, this risk was considered low and was mitigated by confidentiality and removal of names from data.

Te Tiriti o Waitangi - Treaty of Waitangi and obligations

The design and practice of this research implemented the principle of partnership in the interaction between the participants and I. The hui and wānanga approach allowed eclectic dialogue to occur that maintained equitable power relations. The relationships previously developed over time with many of the participants have led to the building of mutual respect as is normal in Te Ao Māori¹¹ environs.

Many of the people are active in the field, or have been, and have had the opportunity through this work to reflect and inform the field through this research. The research upheld the bringing forward of Māori voice. The methodological element unique to this work of kaitiakitanga¹² assured this partnership was evident and practiced.

Māori were specifically considered central to give voice to this field of research and so facilitated wide Māori participation to a height not common in programme development and design and dialogue. This was reflected in the methodological approach through the application of koha¹³ that is a tenet of the methodology employed and discussed in the body of the work.

The design and practice of this research implemented the principle of āhurutanga¹⁴ in the interaction between the participants and I through anonymity in the final works; informed consent by participants was sought and as these relationships are inter-generational in te ao Māori contexts, the long term protection through the recognition of whakapapa¹⁵ safeguarded participants against actions that may be hurtful. Āhurutanga offered this guarantee and is a feature of the methodology utilised through this work.

¹¹ The Māori world

¹² To care, responsible trusteeship

¹³ Koha acknowledges that valued contributions are to be given and received responsibly

¹⁴ Āhurutanga acknowledges that quality spaces must be claimed and maintained to enable activities to be undertaken in an ethical and meaningful way

¹⁵ Genealogy

Te Whiti Tuatahi – Part I

Te Wāhanga Tuatahi: Kāti, kei runga - Chapter One – Introduction

Te Wāhanga Tuarua: Kimihia, Rangahaua - Chapter Two – Methodology

Te Wāhanga Tuatoru: Te Kohikohi Whakaaro - Chapter Three – Research Methods & Data Collection



Photo 1: Whānau – illustrating my own whānau and the different shapes and sizes that can form a whānau. Copyright 2014 by Jamie Lambert.

Hai Tīmatanga Whakapapa – Preface

He kākano ahau i ruia mai i ngā kāwai whakapapa o wōku mātua tīpuna – *I am a product of my ancestors.*

Introduction

As I sit here writing and reflecting on how I came about wanting to research this topic I think back to those who have gone before me. Those who had (and continue) to struggle for equality in education, arguing for a place for Māori to succeed as Māori in an education system not constructed using Māori ideals, beliefs, customs or philosophies. I draw my strength and passion from my ancestors the majority of whom endured the indoctrination, assimilation and acculturation that has been prevalent in the Aotearoa¹⁶ New Zealand education system.

I acknowledge those who have sacrificed knowledge, knowing, being and identity so that I can be educated in this day and age. Beginning with a historical snap shot, then joining with my individual contribution - this is our story – our inherited legacies.

A snapshot of Aotearoa New Zealand's educational journey

From the formation of the first mission station in Aotearoa New Zealand in 1814 until at least the 1960s, an overriding goal of law and policy regarding Māori was to convert them to 'Brown Britons' (Simon & Smith, 2001). Post the Aotearoa New Zealand land wars in the 1860s the physical struggle shifted to a cultural struggle between Māori and Pākehā¹⁷. The agents of change in this shift of power included Pākehā modes of capitalism, Christianity, law, land alienation and education (Simon & Smith, 2001).

With education in particular the Native School System had the official purpose to assimilate Māori through the use of the English language as the medium of instruction. The Native School System were described as village primary schools for Māori that were established in that particular village at the request of Māori and the language of instruction was largely in English. Although Māori had to formally request the Native School they had to provide the land, half the cost of the buildings and a quarter of the teacher's salary (Simon & Smith, 2001).

¹⁶ Indigenous name of New Zealand

¹⁷ Person of non-Māori descent

Another key feature of the Native School System was the Pākehā teachers appointed to teach at these schools. The expectation of these teachers were that they were to engage with Māori using strategies that would essentially destabilise Māori culture and replace it with that of the Pākehā (Simon & Smith, 2001).

A number of key events occurred during the Native Schools period of Aotearoa New Zealand history that has continued to shape the educational landscape of today. From 1867 until 1879 the Department of Native Affairs established and administered the Native Schools Act as a system parallel to the Public Schools (Simon & Smith, 2001). Social control of Māori continued through a number of bills, acts and policies but mainly through the Native Schooling system which served to promote Pākehā knowledge and privilege that knowledge above Māori knowledge. In communities where Māori language was the main form of communication many Māori struggled to understand and comprehend what was being taught to them (Penetito, 2010).

The Native school system during the period 1867 – 1969 saw assimilation and acculturation of Māori by Pākehā. The characteristics of this proliferation of Pākehā hegemony through education was that although the culture, philosophical understanding, epistemological knowhow and ritualistic application was seemingly advertised as being underpinned by āhuatanga Māori¹⁸, this was not the case. The education system in which Māori engaged was established, implemented, resourced and controlled largely by the state themselves and as such were then regulated by the same philosophical propositions, legislative frameworks, and professional requirements of the dominant culture (Penetito, 2010).

¹⁸ Māori way of being



Photo 2: Tuhara Native School, Iwitea, Wairoa (National Library, 2014) was one such Native School which operated circa 1900 and served as a vehicle of assimilation contributing towards colonising agendas through the Native Schooling system. Retrieved from <http://natlib.govt.nz/records/23224818?search%5Bi%5D%5Bdecade%5D=1900&search%5Bi%5D%5Bsubject%5D=Maori=school=children&search%5Bpath%5D=items>.

The ‘civilising mission’ that occurred through the Native Schools System served to encourage Māori to abandon their traditions, cultural values, rituals and language curricula in place of those of Pākehā. As such, the curriculum of Māori educational systems with the manifestation of the values that underpin Māori society was systematically eroded (Simon & Smith, 2001).

Although initial encounters with Europeans in the late eighteenth century promised much for technological and economic advancement (Firth, 1973), for Māori the influx of colonists and their desire for land culminated, ultimately in conflict of ideology. After close to two centuries of Māori engaging in Eurocentric education systems, the benefits and results for Māori ways of knowing and success would seem minimal. Simon (cited in Waitangi Tribunal, 1999) supports this by saying that:

...since the 1950s many policy changes had attempted to reverse the trend of underachievement amongst Māori at school. But despite some genuine efforts from educationalist to accelerate the performance of Māori pupils, little improvement in the statistics is evident (p.9).

Since those colonial excursions into Māori lifeway's, there have been a number of policy developments and reports¹⁹ regulating Māori education that have made a significant impact on the education of Māori (Johnston, 1997; Johnston 1998; Sullivan, 1998; Bishop & Glynn, 1999; Penetito, 2010). Although these developments will be elaborated on further in this thesis, it is important to note the significance of these reports here to introduce the educational history of Aotearoa New Zealand.

Māori resistance became more prominent throughout the 1970s where Pākehā injustice became less tolerated. Māori awareness and consciousness increased in terms of Pākehā laws, and policies, and how to engage successfully with Pākehā. Māori were not satisfied with a second rate life in their own land. Māori resistance became more prominent and was illustrated by key actions such as the Māori land march in 1975, and many Māori land grievances including the Raglan Golf Course, Takaparawhā (Bastion Point) (Walker, 1990).

Time for change

While Māori have engaged (and continue to do so) with the mainstream education system there has also been the development of Māori education initiatives over the past 30 years to reclaim access to Māori educational opportunities. These initiatives have included Te Kōhanga Reo, Kura Kaupapa Māori, Wharekura²⁰ and Wānanga Māori which offer more opportunities for Māori to experience Māori centred curriculum and ways of teaching and learning at all levels of education.

The need now exists in these spaces to implement culturally appropriate curriculum design, development and delivery to support the resurgence of Māori knowledge. While there is still a long way to go to ensure Māori survive as Māori, there is potential from these attempts.

¹⁹ The Hunn Report – Report on the Department of Māori Affairs, 1960, The Currie Report – Report of the Commission on Education in New Zealand, 1962; NACME – Report of the National Advisory Committee on Māori Education 1970; NACME – He Huarahi: Report of the National Advisory Committee on Māori Education 1980; Department of Education Report – Review of the Core Curriculum for Schools, Department of Education 1984; The Picot Report – Report of the Taskforce to Review Education Administration 1988; Māori Participation and Performance in Education - A Literature Review and Research Programme, Report for the Ministry of Education 1997)

²⁰ The genesis of wharekura is discussed later in this research.

Curriculum is significantly important as the vehicle to create and adapt knowledge spaces and places that engages learners in culturally responsive ways because it is a compulsory form of knowledge transmission and dissemination in the education system of Aotearoa New Zealand.

Edwards, Lambert and Tauroa (2007) have explored attributes characterised as Māori centred curriculum. They highlight that a Māori centred curriculum design might consider things such as the spiritual dimensions of the human being which are inextricably linked to the unique and distinctive Māori styles of thought and communication. They also argue that a historical analysis of traditional Māori centred curriculum as a means to understand and connect with tradition and as such heal the past is worthwhile. Finally, they identify service and humility orientations as important features, to occur in strong bond groups (where there is great individual freedom) and that dual purpose would be to promote Māori culture and identity as the skills for living in the contemporary world.

Others (Hemara, 2000; MacFarlane, 2004; Edwards et al, 2007; Lambert, 2009; Brooks, 2010; Penetito, 2010; Freeman, 2011) identify that key features in responsive curriculum include curriculum that is real, meaningful, contextual and relevant to students in cross contextual situations. Further, curriculum that has Māori values as pillars and bedrock for teaching and learning and includes noho marae²¹ as tacit curriculum transfer methods are equally important.

A question that arises from the above work is why is there a disconnect between what has been identified above as key features of Māori centred curriculum and what is happening in classrooms (and other spaces) around Aotearoa New Zealand?

Bishop (1999) believes the current curriculum documents are far from being neutral, and that these documents perpetuate the cultural and social hegemony of the dominant groups at the expense of marginalised groups and as part of hegemonic reproduction. A vehicle to reproduce this agenda is through what is termed ‘the hidden curriculum.’

The hidden curriculum acts in parallel to the formal curriculum that is being taught. The main objective of the hidden curriculum is to convey the societal values, attitudes, principles of the dominant ideology that is prevalent. Thus, the aim of the hidden curriculum is to create

²¹ Marae stay

conformity, compulsion, and compliance into the belief that social inequalities are as they are supposed to be (Acker, Gair, Margoli, Soldatenko, 2001). In some cases the curriculum wasn't so hidden.

Many examples of the hidden curriculum are found in literature. I recently saw a book called 'Although he was black'. The cover of this book (pictured below) illustrates three people. Two Pākehā boys who are well dressed and a non-Pākehā boy with no shirt, dark coloured skin, big pink lips, and fuzzy hair. This book was given as a reward from a church to a young girl for her good attendance at church.

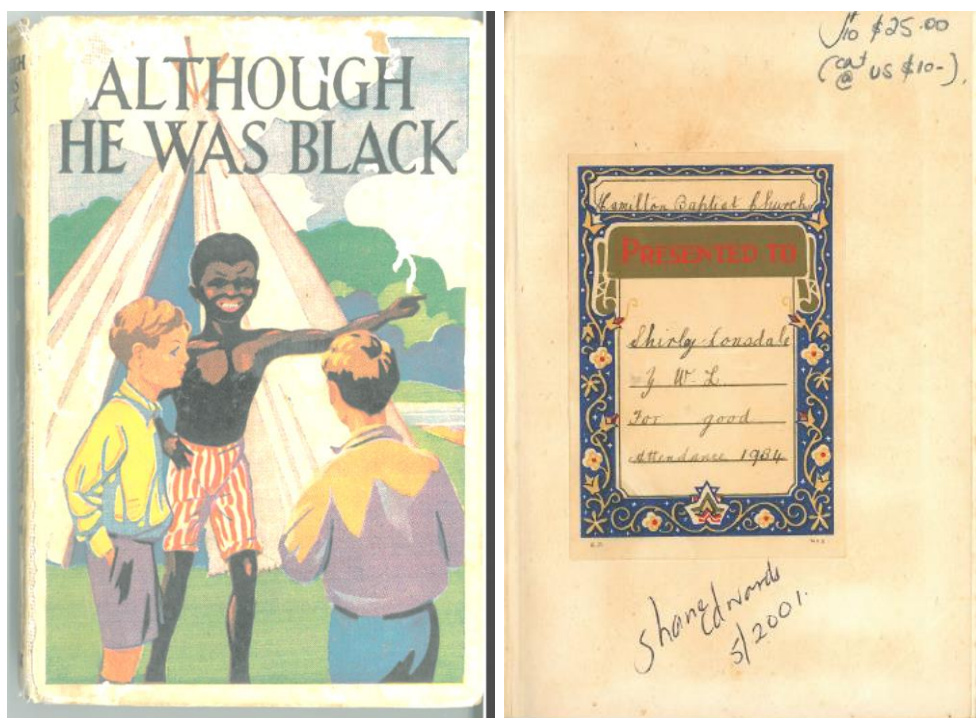


Photo 3 & 4: Laing, L. (year unknown). 'Although he was black'.

Throughout the book subtle and not so subtle references are made about the 'black' child to reinforce as normal his inferiority, to the reader.

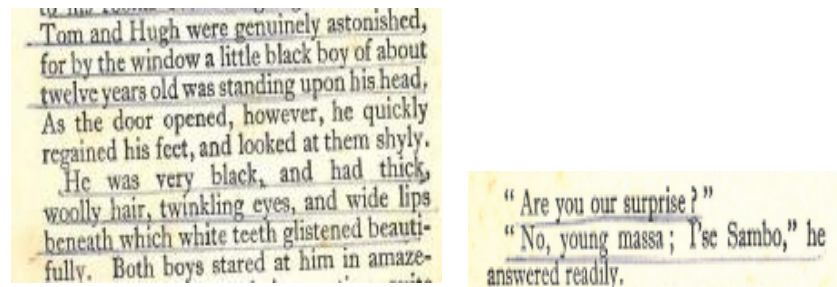
Some excerpts from the book that exemplify the hidden curriculum are as follows:



Photo 5: Laing, L. (year unknown). 'Although he was black'. London, UK: Thomas Nelson & Sons Ltd, (p.7).

Photo 6 & 7: Laing, L. (year unknown). 'Although he was black'. London, UK: Thomas Nelson & Sons Ltd.

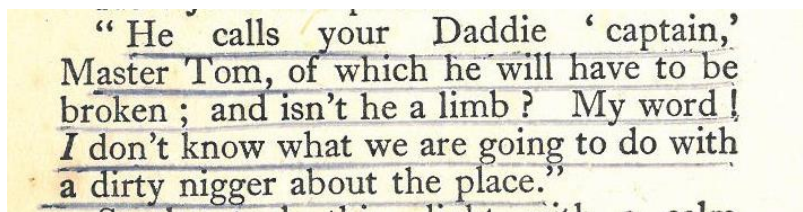
Excerpt 1:



In analysing these excerpts, the use of words such as 'black boy', 'dirty nigger' and 'that heathen' and the derogatory associations made with inferiority, and being a second rate citizen clearly illustrates the racism of these times. In the first excerpt, the two boys were astonished by the little black boy standing upon his head. This draws connections between the black boy and monkey connotations – inferiority.

Photo 8: Laing, L. (year unknown). 'Although he was black'. London, UK: Thomas Nelson & Sons Ltd.

Excerpt 2:

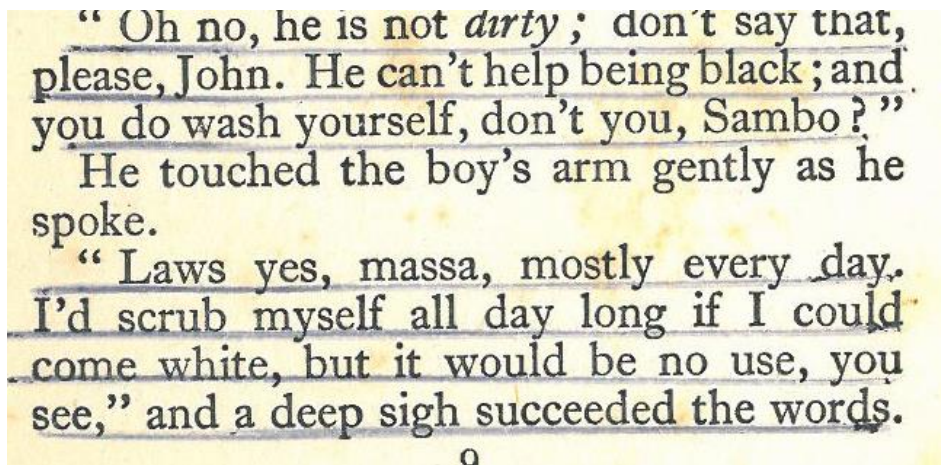


"He calls your Daddie 'captain,' Master Tom, of which he will have to be broken; and isn't he a limb? My word! I don't know what we are going to do with a dirty nigger about the place."

In the second excerpt, there is mention of 'Sambo' having to be broken implying the need to acculturate him into a more superior culture. There is also mention of not knowing what to do with a dirty nigger – implying that Sambo (a nigger) is dirty because of his skin colour.

Photo 9: Laing, L. (year unknown). *'Although he was black'*. London, UK: Thomas Nelson & Sons Ltd.

Excerpt 3:



"Oh no, he is not *dirty*; don't say that, please, John. He can't help being black; and you do wash yourself, don't you, Sambo?"
He touched the boy's arm gently as he spoke.
"Laws yes, massa, mostly every day. I'd scrub myself all day long if I could come white, but it would be no use, you see," and a deep sigh succeeded the words.

The third excerpt discusses how Sambo can't help that he's black – indicating that it is an unfortunate circumstance that he is indeed black, therefore, making connections between being black and not being clean. Sambo then discusses what he would do to become white if he could highlight his belief in his own inferiority.

These excerpts further consolidate the hidden curriculum by conveying hidden messages and perpetuating the ideals and values placed in the hegemonic discourse of the dominant culture.

Durkheim (1972) discusses the hidden curriculum in terms of the consensus theory by saying that individual tasks are undertaken to help create social order through a shared value consensus or collective conscience. In terms of perpetuating the hidden curriculum in the Aotearoa New Zealand context, this was done through the Native Schooling system (Simon & Smith, 2001). Parsons (1951) continues on by saying that the consensus theory perpetuates the hidden

curriculum by focussing on social structures that shape society as a whole and ensuring that these proponents. This is done through the hidden curriculum.

A number of authors (Print, 1993; Tapine & Waiti, 1997; Hemara, 2000; Brubaker, 2004; MacFarlane, 2004) emphasise the need to develop culturally relevant and appropriate curricula, but from curriculum designer points of view to recognise the cultural capital of learners and to counter the racist examples above. A key project is to identify key characteristics that are common across Māori centred curriculum to ensure it is not only Māori friendly but, Māori centred (Johnston, 1998).

Māori centred curriculum is a fundamental study in the field of not only Māori and indigenous education but the education sector on a multi-cultural national and pan-cultural global scale. This ensures that the notion of culturally relevant curriculum is considered, made available and accessible to all learners relevant to their cultural context.

For the context of this study Māori centred refers to the ako²² practice and process including, who is involved in the teaching and learning, how the teaching and learning is occurring and where the teaching and learning is occurring. All of these components are in action simultaneously to create a Māori centred perspective on any topic of discussion and are an integral part of the continuum of Māori centred curriculum.

The people involved in ako practice and process play an important role. Māori centred facilitators of ako operate from a Māori worldview, applying Māori values in theory and practice and have the ability to function in both a Māori and non-Māori world – this is the who.

Māori centred ako methodologies underpinned by Māori epistemologies support the ako process by providing a vehicle that is culturally adequate to foster Māori ways of knowing. This methodological approach is at the base of both pedagogy and andragogy – this is the how.

A culturally relevant ako environment is equally as important as the facilitator and the methodologies. A Māori centred ako environment allows the ako to occur. This is enabled through the encouraging nature of the facilitator, the safe space offered in the environment to

²² A traditional Māori concept that includes the notions of teaching and learning

allow free thinking and also others who operate from similar if not the same worldview and values. This is the where. Most recently marae are being utilised as power environments for the delivery of Māori centred curriculum.

Summary

The historical snapshot provided in this preface has provided a summary of the key points in the history of Aotearoa New Zealand education system that has contributed to the development and dissipation of Māori centred curriculum. These points are:

- The civilising agenda of the Pākehā occurred through the Native and Mission schools throughout the 1800s and 1900s.
- Although there have been a number of policy developments and ministerial reports regulating Māori education, efforts by Māori ourselves have promoted resistance in the form of educational initiatives – by Māori, for Māori.
- There are significant ideological differences between a Māori centred curriculum and non-Māori based curriculum ideas.
- The concept of the hidden curriculum continues to be a prevalent tool of assimilation of Māori.

The ideas above are elaborated on and extended in the thesis contained in the three parts and is subjective in nature in areas where deemed appropriate to maintain the authenticity of experiences that are shared. There is also an intentional statement being made by heading each part, chapter and subsection with Māori descriptions of what is to follow in each chapter. This is a part of the reclamation of Māori voice that is being promulgated throughout this thesis.

Part I sets the scene by establishing the historical foundations as a framework for analysis of the Native Schools System. It also comprises the introduction of my hypothesis that collates theories of key elements of what makes a Māori centred curriculum, Māori. Part I comprises chapter 1 – the introduction, which seeks to locate me as the author in a subjective narrative that explores my experiences and journeys thus far illustrating what forms my worldview. Chapter two and three – the methodology section and the research methods and data collection section explore the tools used to collect relevant data.

Part II consists of data and evidence gathered throughout the research using the tools identified in part I. There is a mix of types of evidence (chapter four – My Eclectic Experiences), a review of the literature (chapter five –literature review), data analysis from the participant interviews (chapter six – Data Analysis from Participant Interviews) and finally information gathered through a case study (chapter seven – He Waka Tangata, He Waka Mātauranga).

Part III includes the summary and conclusions, bibliography, glossary and appendices.

Te Wāhanga Tuatahi – Kāti, kei runga!²³ *Chapter One – Introduction*

Te Tātai Hono, tāua ki a tāua – *Making familial connections.*

Kei te ure tārewa:

Ko Whakatere, Panekire me Tangihua ngā maunga.

Ko Waimā, Waikaretāheke me Wairoa ngā awa.

Ko Raukura, Te Kūhātārewa me Tirarau ngā marae.

Ko Mataatua me Ngātokimatawhaorua ngā waka.

Ko Te Uri Kaiwhare, Ngāti Hinekura me Te Parawhau ngā hapū.

Ko Te Māhurehure, Ngai Tūhoe me Ngāpuhi ngā iwi.

Kei te whare tangata:

Ko Hikurangi me Marotiri ngā maunga.

Ko Waiapu me Mangahauini ngā awa.

Ko Rongohaere, Kariaka, Rauru, me Tuatini ngā marae.

Ko Horouta me Nukutaimemeha ngā waka.

Ko Te Awemāpara, Te Aitanga-ā-Mate, me Te Whānau a Ruataupare ki Tokomaru ngā hapū.

Ko Ngātiporou te iwi.

Ko Jamie Lambert tōku ingoa.

²³ In Māori society the term ‘Kāti kei runga’ is used to indicate that a person is about to speak. It is customary to introduce oneself to others by identifying key landmarks associated with their home land. As this section aims to situate me, the author in this journey, it is customary to introduce myself utilising an ancestral template connecting myself to the land in order that readers may connect to me through the land.

Ko au te rangahau, ko te rangahau ko au - *I am my research and my research is me.*

Introduction

This chapter seeks to situate me, the author, in the context of my work presented here. This acknowledges that a large part of the work is subjective, with me as the subject – illustrating further, the idea that I am my own research. My views, ideas, lived experiences and beliefs are deeply ingrained in the work; it can only be that way in indigenous contexts as our work is appropriately, highly subjective and relational.

The subjective nature of my work obliges me to detail the experiences and backdrops that have shaped my thought and thus the work here and that I declare these biases in advance. This is done to allow the reader the opportunity to better understand this work through these lived experiences, as well as the subjectivity that enriches this work. It locates me in this work and reveals the source of my various positions. The work presented here identifies and examines key aspects that characterise and distinguish a Māori centred curriculum in tertiary education.

Whānau,²⁴ Whanaunga,²⁵ Whanaungatanga,²⁶ – *I am you and you are me.*

The above sub heading ‘whānau, whanaunga, whanaungatanga’ illustrates that the whānau unit was and still is more than an extended family social unit. Prior to the arrival of James Cook in 1769, the whānau unit was the locus for teaching and learning. The whānau was based on kinship ties (whanaunga), whom shared a common ancestor, and provided an environment within which certain communal responsibilities and obligations (whanaungatanga) were maintained (Walker, 1990; Durie, 1994).

Penetito (2010) recently described these living conditions as a papakainga²⁷ style of living. Papakainga were central living facilities which housed a number of whānau in the same physical space. Papakainga living spaces promoted communal duties toward a common goal for collective benefit i.e. each whānau had a role to play towards the group’s vision and goal.

Essential to the concept of whānau are the underlying principles of co-operation, collective responsibility, and communal accountability. Members of the whānau held moral obligations

²⁴ Family

²⁵ Relative

²⁶ Interactivity with one another

²⁷ A living environment where communal responsibilities and obligations are maintained

to contribute to the wellbeing of the whole whānau with the understanding that reciprocity is an obligation designed to achieve and maintain balance. In order for this model to remain successful a co-operative nature is a fundamental operating principle. Survival dictated it.

With the advancement of Pākehā ideology through the 18th and 19th century, the teaching and learning dynamics of the whānau were not only challenged by Pākehā as they introduced competing ideologies, they were inferiorised and denied equal acknowledgement as a valid teaching and learning model (Simon & Smith 2001; Hemara, 2000; Penetito, 2010).

In direct opposition to the collective nature of the whānau concept, Pākehā introduced basic eurocentric principles that emphasised the individual and competition (McCarthy, 1997). With this focus, any form of collectivity within a society is seen as a compromise to the individual's own welfare, status and power. A society underpinned by these eurocentric principles does not accommodate collectivism as a way of being. The Pākehā way of life privileged the Pākehā world and as such, whānau Māori and education, employment, health and housing settings were placed in a passive position (Penetito, 2010).

The colonial education system that evolved was a direct reflection of these influences. The Native Schools System (1867 – 1969) introduced earlier on, implemented the assimilationist agenda set out by the colonial officers and Government of the time (Durie, 1997). The Native Schools set out to implement the agenda through the schooling system which would not only begin to undermine the societal structures of the Māori but also to indoctrinate the future generations with new ideologies that aligned to the eurocentric principles. Māori learners were exposed to a European curriculum and learning through the medium of a foreign language even though the children only spoke Māori and for the majority the delivery of the curriculum was not understood (Durie, 1997). These foundations are firmly rooted in tertiary education and peoples lives today.

Involuntary exposure to cultural and ideological rituals and customs of the dominant society placed Māori ways of knowing and being in jeopardy. Compulsory schooling was just one form of State driven agency to contribute to the deterioration of Māori culture and identity and subsequent conflict for Māori in the education sector. Schooling as an assimilationist tool removed power and control from the whānau of the individual and placed this in the hands of Pākehā who were in control of not only school systems but also of teaching and most

importantly, what was being taught. At its' very heart the curriculum of formal education was taken out of Māori hands.

A defining feature of this time and that has evolved into current practice is the designing and delivery of the hidden curriculum, touched on briefly earlier. The hidden curriculum acts as a vehicle to promote hidden agendas implicitly through the education system. The use of this curriculum that occurred during this time saw the dominant sector prevail where the values, morals and practices of the dominant culture were promoted and promulgated in the veil of a neutral curriculum. The values and practices of the minority were alienated and rendered irrelevant. Because of the compulsory nature of the schooling system anyone that was a part of the minority had to assimilate to the dominant discourse. Simon & Smith (2001) supports this by detailing the pervasive nature of the instrumental influences:

The Native Schools system had its genesis in the nation's colonial past. Following the signing in 1840 of the Treaty of Waitangi, through which New Zealand became a British Crown colony, the state had been concerned to 'civilise' Māori by encouraging them to abandon their traditional cultural values, customs and language in favour of those of the European. With schooling perceived as the most effective means of facilitating this 'civilising' or 'assimilation' agenda, during the 1840s and early 1850s the colonial state had subsidised the schools for Māori run by the missionaries (pp. 7-8).

During the 1880s the denigration of Māori continued where the education of Māori was limited to manual labour type curriculum subjects to restrict Māori to working class employment (Waitangi Tribunal, 1999) believing Māori to be intellectually inferior. The limiting curriculum idea continued through to the 1900s where in 1931 the Director-General of Education, TB Strong (1931) claimed that:

...education should lead the Maori boy to be a good farmer and the Maori girl to be a good farmer's wife (p.194).

During the 1930s the assimilation policy in Māori education was reviewed in light of the restoration of the Māori culture lead by Sir Apirana Ngata²⁸. Changes were then made to allow some aspects of Māori culture to be added to the curriculum of the Native schools (Waitangi Tribunal, 1999).

²⁸ Sir Apirana Ngata was one of the first ever Māori members of Parliament in Aotearoa New Zealand and was a catalyst for Māori equality.

The social cohesion of whānau however came under further stress. Urban landscapes, rich in educational influence post World War II and on into the 1960s saw Māori move away from traditional lands in search of work due to accumulated land loss and associated effects. In these environments where society is dominated by the promotion of the individual (McCarthy, 1997) there was a significant erosion of the whānau unit and the collective activities (whanaungatanga) that once underpinned everyday lives. McCarthy (1997) states:

Living away from the tribal lands and separated from relatives; it has become increasingly difficult for Māori to meet obligations associated with whanaungatanga and to share in whānau activities (p. 7).

As a result, today, many whānau units are not based solely along genealogical lines but also occur based on geographic location or context for which a group may come together. Similarities continue to exist between traditional and contemporary ideas of whānau and papakainga living through whanaungatanga²⁹ and by collaborating to achieve a common cause for collective benefit however Māori identity has been negatively affected at whānau levels evidenced by a disconnect of Māori to their rural homelands of their ancestors, and a decrease in understanding and practising Māori knowing and being.

From experience, my whānau were directly involved in urbanisation and transported aspects of whānau living and learning with them starting with both my maternal and paternal grandparents. Both sets of grandparents were deeply entrenched in each of their respective papakainga. Each of them were directly affected by the Native Schools System as students, and as such had a solid foundation in key aspects of the schooling system but also of the papakainga. My grandparents, motivated by economic growth, moved from rural localities to urban living situations. As they moved themselves and their families (including my parents) they transplanted remnants of papakainga living into the urban environment.

The values and practices that were transplanted included mahi³⁰, te aroha o tētahi ki tētahi³¹, and respect for one and another. These sorts of ideas provided sustenance for my whānau and a constant reminder of the papakainga. These whānau practices of living and learning were

²⁹ Interactivity with one another

³⁰ Work ethic

³¹ Love for one another

applied in our everyday living in the urban context and continue to manifest in the younger generations today.

Often we would return to our ancestral, rural lands for events of significance where Māori centred learning would continue. Here, my teachers were those from the papakainga and they most frequently taught me through my classrooms that were different areas of the papakainga itself including the whare tīpuna³², the kāuta³³, the wharekai³⁴, the whare karakia³⁵, the marae ātea³⁶, the taumata³⁷, the māra kai³⁸, the wāhi tapu³⁹, and the farm to name but a few. Teaching and learning, occurred everywhere and anywhere, it was not isolated to a schedule or a classroom. Where there was an opportunity to teach or learn a lesson it was done there and then. Teaching and learning was not reserved or restricted by age – a younger sibling or whanaunga could teach me a lesson and vice versa.

My papakainga curriculum was a predetermined enacted syllabus carefully constructed by those who came before me to assist those who come after me - an inherited legacy. The curriculum through which that syllabus was enacted was exposure to whakairo⁴⁰, trees, awa⁴¹, moana⁴², Ranginui⁴³ and Papatūānuku⁴⁴, all their atua⁴⁵ children, and spiritual rememberings to name a few. All of these spaces and places had a connection to the papakainga in one way or another.

One teaching and learning example that comes to mind of this enacted syllabus was where my grandmother would take me from the urban surroundings and the hustle and bustle of the city, to our rural home base, the papakainga, two hours away. There were always events or meetings held at the papakainga that she would encourage the whānau to return for those events. Because I was always with my grandparents while growing up, I was the fortunate one to attend with her, although I may not have thought so at the time.

³² Ancestral house

³³ Food preparation area

³⁴ Dining hall

³⁵ Church

³⁶ Courtyard

³⁷ Area on the marae where formal speeches are undertaken

³⁸ Food garden

³⁹ Sacred site/cemetery in this instance

⁴⁰ Carving

⁴¹ River

⁴² Ocean

⁴³ Sky Father

⁴⁴ Earth Mother

⁴⁵ Spiritual being

My facilitated learning would begin well before arriving at the papakainga and we would discuss who would be involved in the meeting we were attending and their genealogical association to me. She would take me to the meetings where we would meet with other whanaunga to discuss the needs and demands of the papakainga facilities, equipment and environment. My grandmother would explain my role in the meeting and how I was contributing to the future of the papakainga. She was teaching me the rituals of the papakainga because one day I would take over from her and her role at the papakainga. I did not always understand it all but I appreciate now that I was ‘in class’.

Upon arrival, my grandmother taught me to set up the marae to welcome people, light fires to heat the water, work the kitchen to cook food, and many other activities and rituals. She would connect me to people attending the event using the photos of memorialised ancestors in the whare tīpuna. Training in these operational skills not only taught me the logistics of the marae⁴⁶ but also why we do the things we do – my comprehension and understanding was deepened. She was exposing me to our whānau episteme that informed how I know I know. The combination of the ‘what’ along with the ‘why’ and the values that informed our rituals, customs and daily practice ensured the sustained customary practices of our ancestors. She wasn’t just teaching me the role and responsibility of a Māori, but more specifically how to be a Ngātiporou Māori⁴⁷ at home.

In hindsight, the teaching and learning seemed to be more than just the operational aspects of the papakainga. Rather she was giving me more of a personal connection to the papakainga. In effect, that would (and did) give me the personal motivation to serve my people; an inner drive of servitude. She was reinvesting in the papakainga by investing in me, intending that I would one day re-invest in the papakainga and continue this succession plan.

Summary

The curriculum was rich and the skills taught were underpinned by values that included aroha⁴⁸, mana⁴⁹, mahi, and whanaungatanga were very much applied. This was my curriculum of

⁴⁶ Traditional Meeting House complex

⁴⁷ A person of Māori descent who comes from the East Coast of the North Island of Aotearoa New Zealand

⁴⁸ Love

⁴⁹ Respect

whānau life – the foundation upon which ako lives and breathes in our whānau. These values and activities have held me in good stead throughout my life thus far. I have used them as a constant point of reference throughout. In essence the values and activities are a decision making matrix that has emphasised for me the need for a values base when designing and developing tertiary level curriculum that is Māori centred.

The chapters that follow broaden the underpinnings of key elements for elevating Māori centred curriculum, specifically for tertiary environments. The following chapter will build upon the findings shared here by detailing the methodology used in this study. More specifically the next chapter will identify and discuss the research methods, data collection and analysis tools and strategies used in this study as well as the themes that emerged from the data collection and analysis.

Te Wāhanga Tuarua – Kimihia, Rangahau! Chapter Two –

Methodology Chapter

Introduction

This chapter identifies and explains both the methodology and the rationale for the methodology used in this work. It advances and lays down an original and relatively new methodological approach called ‘Kaupapa Wānanga Rangahau methodology’ that is elaborated on within the chapter. As a new contribution to the expanding field of indigenous research and indigenous research frameworks, Kaupapa Wānanga Rangahau methodology seeks to advance Māori approaches to research or more correctly, rangahau.

In contributing to the development of Kaupapa Wānanga Rangahau methodology I employ a narrative style to rationalise my selection of this particular methodological approach throughout my rangahau. I draw comparisons between my narrative and how Kaupapa Wānanga Rangahau methodology is most appropriate to the topic ‘what makes a Māori centred curriculum Māori’ and ‘how to elevate this type of curriculum as an educational tool for Māori’ in tertiary education.

I go on to explain the methodology itself and the components that makes up Kaupapa Wānanga Rangahau methodology. In advancing the methodological approach I also examine contrasts with Western and indigenous research paradigms and explain how the methodology is relevant and appropriate to the work presented here.

He Rapunga kōrero – Research

Research in the general Western⁵⁰ understanding may be defined as an investigation with a purpose of discovery and interpretation of facts. Research involves collating information about a particular subject, reviewing tested theories in the light of new facts, and the practical application of those redeveloped theories. This definition allows discovery, observation, collection, investigation, description, systematisation, analysis, synthesis, theorising and codifying by means of the language of theory, comparison, verification, checking hypotheses, to name a few (Porsanger, 2004).

⁵⁰ Western also refers to being non- Māori. These terms are used interchangeably

Research in the wider and indigenous sense of the word promises a different perspective of the world depending on which lens you apply. When a cultural lens in particular is applied, it offers a different perspective again. Different lenses bring cultural orientations, a set of values, different understandings and interpretations of such things as time, space, and subjectivity. It encapsulates competing worldviews of knowledge, highly specialised forms of language, and the structure of power (Smith, 1999).

The term ‘research’ has also had a progressive history locally with Māori in Aotearoa/New Zealand. The first encounters with non- Māori were where Māori were observed as research objects. Māori have been observed as research objects and their contributions to research have been re-storied and othered through research processes and practices (Berryman, Soohoo, Nevin, 2013). Communicating your research findings in a discourse that you are familiar with rather than take a tokenistic approach to try and communicate in a language that you are not well versed in is difficult. Smith (1999) goes on to support this by arguing that:

the word research is one of the dirtiest words in the indigenous worlds vocabulary. When mentioned in many indigenous contexts, it stirs up silence, it conjures up bad memories (p1).

This statement is further acknowledged through the practices of colonial researchers (researchers in a less traditional sense of the word) such as George Grey, Percy Smith and Elsdon Best who held a volatile relationship with Māori of their time and tends to represent systematic research encounters of that time period. Although these experiences occurred in the nineteenth and early twentieth centuries the observational nature of their practices among other things remain influential in the researcher and researched relationship of today (Smith, 1999).

Eurocentric ideologies including objectivity of the researcher are prevalent throughout Western research epistemologies therefore privileging Western ideals, identity, culture and promoting imperialism amongst research paradigms. As an example, Salmond (1993) argues that observations, or what she refers to as ‘interpretive encounters,’ occurred both ways. Being an observer removed from the reality of the researched allowed objectivity according to Western research principles (Smith, 1999; Bishop, 2005). Māori were then the researched, which involved being observed and having little to no input in to the research, its findings and outputs.

The objective nature of Western research epistemologies promoted research paradigms which often connected to the social stratification of knowledge which therefore privileged Western knowledge as a result Smith (1999).

According to Bishop (2005) the obsession that Western researchers have with neutrality, objectivity and distance, removes the Māori people from the development of knowledge. This is because a facet of a Māori way of being is around being a part of the development of knowledge through tuakana-teina⁵¹ engagement. This can be seen in hands-on teaching and learning and the like. Culturally relevant methodologies allow for connectedness and self-determination and include ways of knowing that according to Heshusius (1994, cited in Bishop 2005) are a mode of consciousness which reorders the meaning of relationship eventuating in a sense of connectedness and a reduction in the focus on the self.

Embarking on this research journey here allows me to explore Māori ways of being, knowing and doing for the benefit of Māori. It allows me the opportunity to name my research world, to bring voice to my world views, to decide what counts. Additionally it allows Māori to take part in the researching rather than taking the subjective approach of being the researched. Although my work hasn't been based upon a research frame of mind as described above, research as a concept contributes to the development of a Māori centred curriculum by offering a different worldview to compare to and also providing an opportunity to develop research agendas, processes, methods, methodologies and ethical consideration that are culturally relevant to Māori and are underpinned by Māori ways of knowing and being.

Te Mahi Rangahau – Rangahau: Renaming and reclaiming our research rights

My study of 'elevating Māori centred curriculum' is centred on 'rangahau.' Rangahau is a more involved process (as opposed to the objective role of the observer) involving not only other people and information but also concepts, values, principles, entities and the relationships between each of those ideas drawn from Māori world view. Rangahau is not, for me, simply an anglo saxonisation of research. Rangahau is multidimensional and multifocal highlighting the complex nature of Māori thought and being. Rangahau Māori is a collaborative practice that distinguishes thought across social, physical, spiritual and intellectual domains of significance to maintain and advance personal, family and community health and wellbeing.

⁵¹ Tuakana – teina engagement is a teaching and learning model where younger people and older people teach and learn from each other

Rangahau involves critical approaches to enquiry, scholarship, theory and practice contained within unique methodological and ethical paradigms (Edwards, 2009).

With such a widespread approach to rangahau, involvement, awareness and participation are central to success. Proponents of rangahau need to have a relationship with those that are participating, an understanding of their cultural identity, and their philosophical framework, in order to have a more meaningful rangahau relationship.

This relationship should further be built upon principles and values that not only inform the relationship between the researcher and the kaupapa⁵² but also in the way in which rangahau is undertaken (methodology), the way in which rangahau is presented, how it is maintained and how it is advanced.

An ideological conflict has traditionally existed between researchers operating under a Western research paradigm and indigenous peoples of the world including Māori. These same frameworks have given little consideration to participants' rights to offer contributions of consequence in these particular rangahau arenas. The power imbalance of the kairangahau and the participant sat unequivocally with the kairangahau. This has then offered the researcher the right to rangahau, define, interpret, paraphrase, synthesise, analyse and portray representations of the participating communities through the eyes of the kairangahau which was not always truly reflective of the truth.

Rangahau undertaken from a Western paradigm tends to be asymmetric – you go out in to the field, you gather the knowledge, you come back you write it up and you are rewarded (Walker, 2013). The difference lies in the relationship with the researched. The relationship needs to be one of reciprocity – one of tauutuutu⁵³. The relationship needs to be built upon trust and reciprocity. There has got to be acceptance as a researcher in the field. This acceptance is sometimes through earning that trust or through connections of relevance such as whakapapa.

That is a poignant note to make at this point – making connections of relevance and remaining objective as the Western research paradigm would maintain. How would one maintain objectivity when gathering rangahau from whānau? On the other hand the ideological conflict

⁵² Topic

⁵³ Giving and taking without expectation of one another

further motivates tensions by posing realities such as the researcher being an outsider. The researched community poses questions like who is this fulla? What does he want? What is he doing here? There are minimal possibilities that one can be totally objective (Walker, 2013).

The moves towards the use of rangahau and various methods within rangahau have been described as radical freedom (Edwards, 2009), ancient sensibilities (Meyer, 2008), personal narratives (Stewart, 2009) and cultural intuition (Bloomfield, 2013) depending on what lens you choose to apply. Radical in the sense that rangahau is not a frequent flyer within the research paradigm but ancient sensibility in that that is a practise that is known to Māori and it makes sense by our understanding of the world.

Similarly to ancient sensibilities (Meyer, 2008), personal narrative is also a traditional and valued method of knowledge transmission with the Māori world as is cultural intuition. Considering the ideas above, particularly of advancing indigenous ways of knowing and being, wishing to open up (k)new⁵⁴ spaces and make contemporary contributions to the expansion and growing volume of indigenous methodologies I have employed Kaupapa Rangahau methodology to frame this work.

In the following section I examine several methodologies on both a global and local scale summarising the key elements of each methodology to highlight the relevance of Kaupapa Wānanga Rangahau methodology.

I will explain the concepts of Kaupapa Wānanga, Kaupapa Rangahau and Kaupapa Rangahau methodology showing the weave between these ideas. These concepts will challenge readers, particularly those that work in dichotomous spaces predominantly or find themselves in minority positions within eurocentric worlds. However, the ideas and the approach selected should also help others, as it did me, to name my world and to find my voice. In that vein, the work is emancipatory.

Ngā Ranga o ngā hau - Methodology

⁵⁴ This idea of (k)new acknowledges a point made throughout the work of Dr Shane Edwards, that the degree of our colonial infections, the subjugation of our ways of knowing and being have had the effect that things we may be constructing as 'new' may actually have already been known by our ancestors and we are simply engaging in the powerful project of 're-membering,' (Smith, 1999). This explanation is directly from his work

My own position to name my world and have a rangahau methodology that is contextually applicable have been voiced in recent times by an increase in the demand for, and use of, culturally appropriate rangahau methodologies that allow for a more authentic expression of indigenous worldviews to come forward (Barnhardt, 2005; Bloomfield, 2013; Harrison, 2001).

It has resulted in a reclamation of indigenous worldviews in application to the theory and practice of rangahau as it applies to indigenous peoples. This is an exciting advancement as more indigenous epistemologies reverberate through rangahau theory and practice.

Glynn (2013) has supported this by saying that a culturally relevant methodology known as whānau of interest:

... concerns reclaiming and restoring traditional Māori ways of working with others to generate new meanings and new understandings, but with control and decision making processes remaining squarely within a Māori worldview (p.47).

This has led me to explore in-depth the methodological approach that underpins my work here, to ensure it has rigour, saliency and supports and nurtures Māori life ways, including mine and that of my uri whakaheke⁵⁵. The utilisation of a culturally relevant methodology to support Māori ways of knowing and being in order to shift understanding (Glynn, 2013) also contributes to the development of knowledge and understanding in the area of Māori centred curriculum moving forward.

Methodology, in the general sense of the word is a range of strategies utilised to collate research data which is then used as a basis for interpretation, explanation and prediction (Cohen, Manion & Morrison, 2007).

Methodology is a range of approaches used in educational research to gather data which are to be used as a basis for inference and interpretation, for explanation and prediction (p.47).

Considering methodology is the systematic approach for gathering research information, selecting an appropriate methodology relevant to a Māori world view that honours ancestors and mokopuna takes on new importance. Selecting an appropriate methodology that allows

⁵⁵ Succeeding generations

me to provide an insight in to my area of interest and at the same time maintaining the authenticity of what is collated for the benefit of the indigenous communities.

In an attempt to maintain and advance an indigenous methodology space there are a number of culturally relevant methodologies that are available to contribute and further develop the space of culturally relevant methodologies.

Ngā Whakaaro o te ao whānui – Global use of culturally relevant methodologies

A number of global and local examples of culturally relevant methodologies such as A'o mai, a'o aku as described by Meyer (2008), using a culturally mediated lens as illustrated by Cajete (2000), Indigenous Knowledge Systems (Barnhardt, 2005) the Authentic Human Engagement Framework (Carey, 2011), Aboriginal Terms of Reference (Yavu-Kama-Harathunian, 2008) and locally as it relates to Māori, Kaupapa Māori (Smith, 2005), Whānau of Interest" Glynn (2013), and A Home-grown methodology: Cultural Intuition, Self-Trust, and Connected Knowing at Work (Bloomfield, 2013) are available for discussion in a move towards selecting a culturally relevant methodology.

A summary of each of these methodologies follows to illustrate that culturally relevant methodologies are well established on a global and local scale and also to support the use and advancement of Kaupapa Wānanga Rangahau methodology.

Meyer (2008) offers a framework for analysis as detailed below that I have found useful in shaping my methodological approach. These key points have helped by organising universal truths of authentic self and identity. Meyer (2008) argues that when advancing knowledge in a research capacity we should consider the following points:

1. Finding knowledge that endures is a spiritual act that animates and educates.
2. We are earth, and our awareness of how to exist with it extends from this idea.
3. Our senses are culturally shaped, offering us distinct pathways to realities.
4. Knowing something is bound to how we develop a relationship with it.
5. Function is vital with regard to knowing something.
6. Intention shapes our language and creates our reality.
7. Knowing is embodied and in union with cognition (p.141).

Cajete (2000 cited in Hart, 2010) discusses the use of a culturally mediated lens where in contrast to the Western scientific method, indigenous thinking does not order and classify objects by isolation in order to understand it. Rather the relationship with the object or phenomenon is considered as well as having an understanding of varying other relationships that indigenous communities have with not only people, but objects including natural forces and all forms of life.

This goes on to support my use of a culturally mediated lens as it illustrates an indigenous relationship which is more meaningful than maintaining objectivity in Western research paradigm driven relationships Cajete's (2000 cited in Hart, 2010).

Barndhart (2005) explores the concept of 'Indigenous Knowledge Systems' and the societal structures that support indigenous knowing and the advancement of indigenous knowledge through rangahau. He goes on to explain that indigenous people have to undertake a proactive role in re-asserting their own traditions in diverging research and policy making areas since Western perspectives influence decisions that affect different areas of Indigenous peoples lives. Because of the pro-active nature required to advance indigenous knowledge through rangahau there is an increasing awareness of the depth and breadth of knowledge that exists in indigenous communities. Further, there is high value attached to realising the potential of that knowledge to make contemporary significance through education (Barndhart, 2005).

Carey (2011) has developed what she terms the 'Authentic Human Engagement Framework.' This culturally relevant methodology combines traditional and contemporary ethnographic research methods to provide:

an authenticity, balance and a harmonious way of being to establish a research partnership which enabled the participants to be present throughout the research process (p.42).

This particular aspect of the Authentic Human Engagement Framework (Carey, 2011) is supportive of a subjective nature of a research relationship and offers validation for this research method.

The Aboriginal Terms of Reference is a guide created by Yavu-Kama-Harathunian (Yavu-Kama-Harathunian, 2008) that allows indigenous researchers to substantiate cultural integrity

without misrepresenting cultural context in research and rangahau contexts. The criteria and terms of reference are culturally inference and begin with the indigenous point of view as the starting point.

The application of these terms of reference requires reconstructing intellectual traditions from within a cultural knowledge base. This reconstruction has informed my methodology in that I am using intellectual traditions from my own native perspective and contextualising for my world. Furthermore, as Kahakalau (2004) suggests:

it is imperative that Indigenous researchers, look critically at existing methodologies and 'tweak' them until....create truly indigenous research methodologies frame worked entirely from a native perspective (p.20).

In terms of rangahau and Māori centred curriculum it has been established that a culturally relevant methodology is applicable. The global review of indigenous methodologies shows an array of methodologies that are culturally based and being used by indigenous communities around the world – validating indigenous rangahau methodologies using the success of other indigenous methodologies.

Ngā whakaaro o te kāinga – Local use of culturally relevant methodologies

Locally to Aotearoa New Zealand, application of rangahau and culturally relevant methodologies as it relates to Māori, sees intersections of, Kaupapa Māori (Smith, 2005), ‘Whānau of Interest’ Glynn (2013), and ‘A Homegrown methodology: Cultural Intuition, Self-Trust, and Connected Knowing at Work’ (Bloomfield, 2013).

Kaupapa Māori methodology is a clear standpoint where rangahau is located firmly within Māori aspirations, preferences and ultimately worldview. This methodology has been developed from a number of historical activities of significance in the history of the Māori people. Colonisation, urbanisation, indoctrination and domination have been concepts that have led to the development of this methodology (Bishop & Berryman, 2006; Bishop, 2005; Smith, 1999; Walker, 1990).

With a combination of the global summaries described in the previous section and the intentions of this work, it reminds kairangahau that ‘indigenous peoples’ interests, knowledge and experiences must be at the centre of rangahau methodologies and the construction of knowledge about indigenous peoples (Rigney, 1999).

What common indigenous approaches are advancing is the need and use of culturally appropriate research methodologies that allow for more participant voice to reverberate through research practises and outcomes being conducted for indigenous peoples (Rigney, 1999). The academy has often struggled to recognise indigenous peoples, their world views and their approaches to meaning, interpreting and articulating their world (Monzo, 2013; Nevin, 2013; Smith, 1999; Stewart, 2009).

To address the dearth of culturally relevant methodologies, indigenous peoples are increasingly coming to both know and name their world more powerfully for these border discussions and for these border crossing sojourns (Mignolo, 2011).

In addition, Kairangahau however need to remember that rangahau is a distinctive activity which is operationalised using counter hegemonic modes and methods of research. These counter hegemonic methodologies are often measured against dominant belief systems which exist in the main amongst dominance in society. Rangahau theory and practice needs to be

established in Māori ways of knowing and doing if Māori potential is to be fully realised (Edwards, 2009).

My lived experiences inform the basis of what I introduce in this work – Kaupapa Wānanga Rangahau methodology. This culturally relevant methodology challenges dominant worldviews and creates spaces for (k)new knowledge to be developed whilst also validating my/our worldviews. The following section examines Kaupapa Wānanga Rangahau methodology and each essential element that comprises this methodology as the basis of my work.

Mā te aha wēnei rangahau e hāpai? – A basis for selecting a relevant methodology

In selecting a rangahau methodology, the common reference point for me was whether the methodology had a number of key elements to be able to support this rangahau and the mana of the participants involved. The methodology had to be values based and also had to allow and support a Māori worldview to ensure alignment of the worldview with the intent of the rangahau so as to connect with the universal nature of a Māori view; of the world and the interconnectedness of Māori concepts unites a Māori worldview, Māori concepts as a way to be, see and be in the world. This highlights the importance of the relationship between the rangahau topic, how I would engage with the topic and how I would disseminate the learning.

During the process of selecting an appropriate methodology, I maintained that the methodology had to offer sincere and genuine time and space to Māori knowledge as being valid knowledge especially while operating in a largely Pākehā academic process of the research world. The challenge that arose was to achieve and maintain comparability of Māori knowledge in a Pākehā academic process without having to leave my Māoritanga⁵⁶ at the door in favour of adopting Pākehātanga⁵⁷ to achieve the purpose of completing this thesis (Penetito, 2010).

With an understanding of different knowledge bodies and how knowledge is controlled and validated in the education system of Aotearoa New Zealand the terms rangahau and research also exist in contested spaces where Māori people and Māori education is concerned. It is important to note for this work because I am discussing Māori bodies of knowledge that I will be utilising rangahau (to be elaborated on further in this chapter) methodologies and concepts

⁵⁶ Qualities that distinguish me as Māori

⁵⁷ Qualities that demonstrate socialisation in to the Pākehā world

to advance this topic. I will also examine the concept of research and the role research will play in this work.

A pivotal experience that has remained firmly entrenched in my memory illuminates the tensions highlighted above.

Maumahara - Re-membering memories⁵⁸

The year is 1985. I am five years old and I am having a discussion with my grandmother. I am a first language speaker of te reo Māori who has been through Te Kōhanga Reo and is attending Kura Kaupapa Māori⁵⁹. My grandmother has always nurtured my Māoritanga and we both view the world through Māori eyes.

Nō hea te marangai Nan?

Ā, I ngā wā o mua, I te piritahi ngā tīpuna a Ranginui rāua ko Papatūānuku. Nā te mutunga kore o tā rāua aroha, I piri rāua ki a rāua anō. Nō taua tauawhi rā anō wā rāua tamariki e noho pūmau ana. I whānau mai wā rāua tamariki ki roto I te pouri, noho ai. Koinei te āhuatanga o tā rāua aroha.

Ka taka mai te wā, whakaaro ai a Tāne kua roa rātou e noho pouri ana, e noho kitenga (a whatu nei) kore. I whāia e ia I tētahi atu huarahi. He ara rerekē atu I tāna I whai ai.

Kātahi ka tauwehe a Tāne I ōnā mātua, ahakoa ngā whakaaro rerekē o ētahi atu o tōnā whānau. Kātahi rātou puta mai ai ki te whei ao, ki te ao mārama. Kātahi te tīmatatanga, ko tēnā.

Ahakoa tā rāua aroha e kore a muri e hokia e Kō. E kore rāua e tauawhi anō, e kore rāua e kite I a rāua anō. Ā, I te wā ka heke mai te ua marangai, koirā ngā roimata aroha a Ranginui mā Papatūānuku.

Why does it rain Nan?

⁵⁸ Maumahara is a term that I have reclaimed in this context and as referred to here is a means of reigniting and reiterating poignant moments in time where the lesson has been learnt many years after the experience informing ako moments – moments of deep learning grasped over time

⁵⁹ Kura Māori is a primary school movement where Te Reo Māori is the language of instruction

Well you see bub, a long time ago our two ancestors, Ranginui and Papatūānuku (Earth Mother), were so in love with each other that they lived in each other's embrace which meant the world that existed in between them existed in darkness. Their children were all born into their dark embrace. This was their love for each other.

One day their son Tāne decided he had lived long enough in the dark and embarked on a journey for more. More than what he had experienced previously. More than what he knew, more than what he felt and more than what he had.

Tāne went on to separate his parents by pushing them apart against the wishes of some of his siblings. This allowed light in to the world and was the beginning of much more to come.

With all actions though bub, comes consequences. One of the consequences of this act was that Ranginui and Papatūānuku still felt the love that they felt before the separation but now there was no coming back together. Never again to feel each other's embrace, but always to see one another.

So, to answer your question e kō, when it rains, it's Ranginui crying for his lost love, Papatūānuku. That's why it rains.

This lived experience is an example of a Māori body of knowledge that continues to be used to this day to explain the world through Māori eyes. The relevance of this story is to highlight that Māori knowledge and Māori worldview co-exist.

Fast forward to the year 1995 and I have come into contact with the Pākehā schooling system even though my engagement is rather limited. I am 15 years old embarking on School Certificate examinations in a Pākehā State high school. I am engaged in discussion in a fifth form science class where the science teacher is encouraging a class conversation about why it rains. The world is different here.

Ok students do any of you know why it rains?

I do Miss (gee I can't believe she doesn't know this...). Well it goes like this Mrs Hanly. A very long time ago, Ranginui and Papatūānuku existed in each other's embrace and the world existed in between them. They were separated by their son Tāne and now Ranginui exists as the Sky Father above us and Papatūānuku exists as Earth Mother below us. Their love for each other is so strong that even today when Ranginui sees his love, Papatūānuku he cries for her still. That is why it rains Mrs Hanly.

Well that is a really interesting story from your myth and legend book and thank you for sharing that with us today. Although that was a very touching fairy tale, that isn't why it rains.

Scientific evidence shows us that it rains because warm air turns vaporises the water from natural sources such as rivers, lakes, and oceans and then that forms clouds.

As clouds rise the air gets colder. When the water vapours in the clouds become too heavy, it falls back to the ground as rain.

That is why it rains.

My high school science teacher had explained that the Ranginui and Papatūānuku story could not be possible because it had no scientific rationale. This was the beginning of my known experience with scientific justification challenging my view of the world. The difference between the two ways of thinking was that one had a scientific evidence base and the other utilised my intuitive nature. However, in this context, Western science dominated indigenous science. My intuitive nature got me nowhere in School Certificate exams. In an attempt to succeed in this Western science context I unsuccessfully tried to merge the two paradigms to meet my educational needs.

This response to my sharing of Māori knowledge and rationale is just one reason why there is a strong need for culturally responsive methodologies are required to undertake culturally responsive rangahau⁶⁰ (Glynn, 2013).

⁶⁰ Rangahau is a multidimensional and multifocal exercise highlighting the complex nature of Māori thought and being

Needless to say my passion for science was not forthcoming from that day forward. My previous experience of saying something and explaining that my grandparents had taught me, or ‘that’s what happens at the marae so it must be true’ was no longer a valid response because it had not been proven or justified through a process of the academy. In short, my Māori world view, my Nan, our beliefs and ideas, became systematically subjugated. From that point onwards, I did not feel that school valued my identity and values. I then naturally reciprocated those same feelings towards things that were valued by the school system.

It was at this point that my literary voice was extinguished. My whole life I had been taught to name my world, name my songs, name my stories, name my characters and to commit to memory – *kia maumahara*.⁶¹ These soul wounds have been prevalent throughout my formal educational experiences thus far and have remained as a constant reminder of how important my ancestral narrative, my ancestral encyclopaedia, actually is. My ancestral narrative is of significant importance because it informs my ancestral connections, which confirms my ancestral knowing, and advances my ancestral legacies through my generation and generations to come. My ancestral narrative is my past and my future.

This experience further highlights the idea of ‘difference’ and in relation to education, how important it is to acknowledge and accept difference. I was conscious of my own epistemologies as handed down to me as *taonga* *tuku iho*⁶².

This experience caused me to question and challenge my reality, and essentially told me that everything I had known to that point could not possibly be true. The epistemological truths of the teacher required me to inferiorise my own world views so as to be ‘correct’ and required me to become dependent on others’ epistemologies in order to decide for and to define me – a pastoral welfarism. This memory experience made me question my own identity as the structures and frameworks of validity were those of the dominating ideology and culture. It is an experience that many others can speak to.

The *maumahara* were my ‘underground’ education provided by my nan primarily. She supported me in maintaining my connection to my *tīpuna*⁶³ and *te ao* Māori that acted in

⁶¹ To remember

⁶² Inherited legacies

⁶³ Ancestor

comforting ways when other worldviews did not. Maumahara as experienced above was frequently employed by me as a counter hegemonic response to uneven power relations and supported me in making sense of the world and validating my indigenous belief systems. These deep understandings grounded me in a basis of cultural identity that explains the world to me in ways I can respect and appreciate. They are self-validating that also supports and nurtures my mauri – my innate and (w)holistic wellbeing.

The key messages to take from this are as follows:

- The importance of literary narrative within a Māori centred curriculum.
- The use of narrative to teach a Māori view of the world – using Māori centred curriculum to teach Māori worldview.
- Māori forms of knowing were not validated by academics because they had applied their ways of knowledge validation to a body of knowledge that sat outside of their validating prowess – no scientific rationale so it isn't true.
- Culturally relevant methodologies are required to adequately examine culturally relevant topics.

Ngā Mātauranga o te ao - Knowledge and worldviews

The two diverse experiences above highlight that distinctive worldviews exist and are often in contrast with each other. I have found the challenge to be when Western ideology seeks to dominate as a 'Master narrative' my indigenous worldviews. Each view of the world has positive differences and similarities but positive difference becomes invalid when one's view, one's epistemology seeks to be dominant and maintain dominance at the expense of other ideas. Those issues of conflicting worldviews, conflicting ideologies and tensions of dominance were what I confronted when one view of the world was placed beside another and I was forced to subscribe to one set way of knowing, to be successful.

Love and Waitoki (2007) support this by identifying two important ways in which the worldviews of Māori and Pākehā including many academics and researchers in Aotearoa New Zealand are distinctly different. The first identifies that the notion of Māori identity is one of collectivism, collaboration and contribution to a wider community. This idea sits in direct opposition to the identity of the self-controlling individual which holds high precedence within Western psychology. The second difference is concerned with what Love and Waitoki (2007)

term the ‘monologic discourse frame’ which restrains indigenous voice which ensures that our values, beliefs and practices are marginalised, mytholised and considered alternative.

Glynn (2013) further supports the need for culturally relevant methodology by contextualising this dilemma in a research capacity by stating that:

The imposition of the monologic (and indeed monolingual) discourse frame constitutes a continuing form of hegemony that risks Māori and other indigenous scholars and researchers being rejected by their own cultural communities of practice, whose very well-being they are striving to improve (p.39).

Further to this difference is the idea of knowledge control, validation and what counts as knowledge. That is, those who validate knowledge, control knowledge and therefore stratify knowledge accordingly. Knowledge domination then plays a part in rationalising views of the world (Alexander, 2000).

In discussing knowledge and what counts as knowledge is socially located and is determined and maintained by the experiences, dominant discourse and hegemony of society itself (Nepe, 1991). Further, how society selects, organises, categorises, prioritises, distributes and shares particular knowledge reflects its principles and values of social control. This then enables the perpetuation of the prioritised knowledge from generation to generation (Nepe, 1991).

In application to Māori centred curriculum where this curriculum is socially located in Māori centred communities it will flourish. The difficulty exists however where Māori want to engage with a Māori centred curriculum in areas where the dominant discourse and the perpetuated hegemony is non-Māori. In these instances Māori centred curriculum will conflict with the ideologies already in play in the education system, and Māori centred curriculum and the topics associated with it will not and is not counted as knowledge as a part of the hegemonic discourse.

With the numerous conflicts and competing ideologies, culturally relevant rangahau methodologies have been selected to maintain the authenticity of the rangahau process, kaupapa and people involved in the process.

Kaupapa Wānanga – *A reclamation of Māori voice*

Kaupapa Wānanga Rangahau methodology is a critical response to Western research paradigms that have sought to gain meaning from the lives of others. Indigenous cultures have encountered anthropologists who have studied, documented and collected cultural histories about them (Smith, 1999; Denzin, 2008). The result of this has been the development of a research tradition into Māori people's lives that addresses concerns and interests of the Pākehā researchers own making, as defined and made accountable in terms of the researchers' own cultural worldview (Bishop, 2005).

With these key points in mind, I have applied an indigenous research methodology—Kaupapa Wānanga Rangahau methodology—that also forges new opportunities for indigenist research and researchers to participate in and contribute to the development of it. In order to examine Kaupapa Wānanga Rangahau methodology, it is imperative to examine each component that is central to the whole methodology starting with Kaupapa Wānanga.

Kaupapa Wānanga is a principle based worldview advancing Māori ways of knowing and being. This worldview advances rangahau aspirations but also affords a way of life upon which to base everyday activities and interactions (Edwards, 2013a).

This worldview is an active agenda whose intent is to name, (re)claim and advance Māori ways of knowing, doing, and being with wānanga as the vehicle to progress kaupapa – hence the name 'Kaupapa Wānanga.' This particular kaupapa places indigenous priorities at the centre of the indigenous educational terrain of Aotearoa New Zealand and offers a cultural lens with which to advance the mātauranga Māori continuum (Hoani, 2011).

Kaupapa Wānanga is comprised of three tenets operating in unison to support Mauriora⁶⁴. The tenets are kaitiakitanga⁶⁵ koha and āhurutanga.

In order to understand, comprehend and contextualise each of these tenets as they were originally intended, further elaborations of each of the Kaupapa Wānanga tenets are provided by one of the architects (Lambert, 2012) as follows:

⁶⁴ Wellbeing

⁶⁵ In this particular context Kaitiakitanga translates as: to care, responsible trusteeship

Kaitiakitanga – This tenet acknowledges that relationships provide the basis upon which strength is drawn. All those that are engaged have responsibilities to nurture, protect and enhance those relationships and those participants. In its most basic form, kaitiakitanga is about the protection of “te mana o te tangata.”⁶⁶ In relation to the previous section which spoke of the importance of relationships in conducting rangahau, this principle is especially important in not only ensuring te mana o te tangata, but also te mana o te kōrero⁶⁷ of the participants.

Āhurutanga - The āhurutanga tenet acknowledges that quality spaces must be claimed and maintained to enable activities to be undertaken in an ethical and meaningful way. A prime example of relevance in this case is being able to provide āhurutanga in a rangahau space that allows researchers and the researched alike to engage in rangahau activities in a safe regard – with a quality outcome in mind.

Koha – This tenet acknowledges that valued contribution is to be given and received responsibly. All participants have contributions to make and receive and the principles inform what they are and how they are given. Koha is largely about “whakaaro ki te tangata”.⁶⁸ Especially relevant to rangahau where the researcher and the researched offer contributions without expectation.

Mauriora - The pursuit of wellbeing is at the core of the Kaupapa Wānanga model. Mauriora guides how each of these principles relate to each other to provide a principled outcome. “Kia ora te mauri o te tangata”.⁶⁹ This is where principled practice on behalf of all engaged in the rangahau activity are in pursuit of the well-being of a particular kaupapa (pp.2-3).

The relationships between these tenets and how they relate to mauriora is shown diagrammatically below:

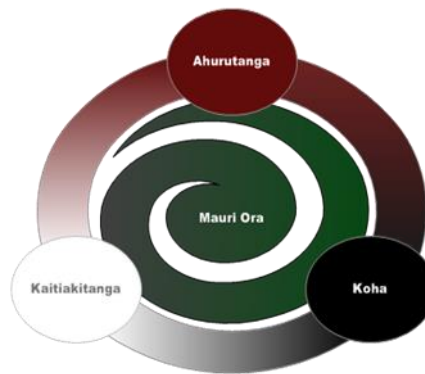
⁶⁶ Personal prestige

⁶⁷ Importance of the spoken word

⁶⁸ Thinking about others

⁶⁹ The individual exists in a balanced state

Figure 1: Kaupapa Wānanga Model



(Hoani, 2011, p. 131)

At the core of Kaupapa Wānanga is the idea that if practice is principled, the outcome of that practice will be a reflection of those principles. Of particular significance is that if the rangahau is carried out using principled practice methodology and methods then the outcome will therefore resemble that principled practice in action and that these actions will benefit the people in good ways, in right ways, in Māori ways.

Moreover, the implementation of each of the Kaupapa Wānanga tenets would follow an evaluative enquiry basis where researchers would question themselves regarding their individual actions, thoughts and processes to gain information based on these principles in preparation of engaging with the rangahau community. Each of the tenets asks questions of the researcher and in doing so allows them to reflect on the past to inform the future. Lambert (2012) elaborates further by saying:

The answers to these questions largely determine what, who, how and why things are done in a particular way. What (kaupapa), who (practitioner) and how (practice) may change from one kaupapa to another, but why always remains the same. The purpose of every kaupapa is always the pursuit of mauriora (solution/resolution) (p.3).

Contextual application of the Kaupapa Wānanga tenets are actualised through my rangahau practice as follows:

1. Participants to be honest and engage with the kaupapa (Kaitiakitanga and Ahurutanga).
2. The findings of the research to remain authentic (to both the cultural self as well as meet compliance through University regulations) (Kaitiakitanga and Koha).

3. The undertaking of the research activities to remain pono (true) according to the Kaupapa Wānanga principles (Mauriora).

Kaupapa Wānanga in this regard will serve as the underpinning philosophy. The following section will detail an accompanying philosophy – Kaupapa Rangahau.

Kaupapa Rangahau – *Re-entering Rangahau Māori*

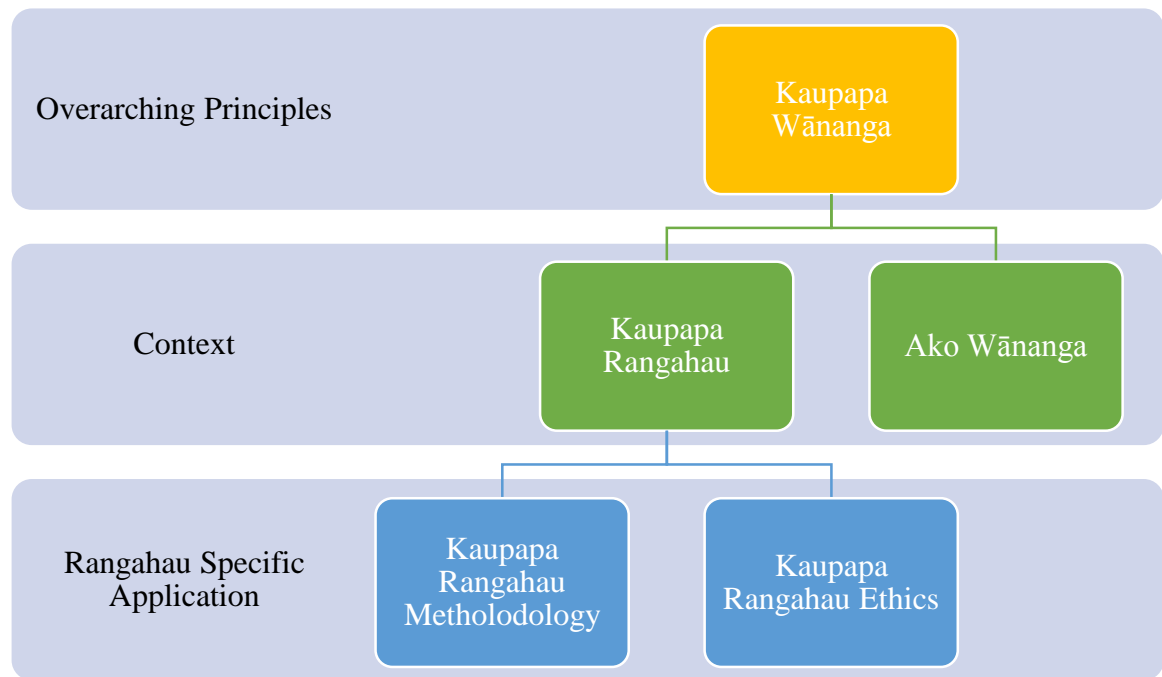
Kaupapa Rangahau is a localised response which moves away from rangahau activities occurring in isolation of kaupapa and instead ensures a collaborative effort combining principle based practice (through Kaupapa Wānanga) and rangahau activities to illuminate the rangahau journey. Similarly to Kaupapa Wānanga, it is a conscious effort to reclaim and rename our indigenous advancement of Māori methodologies and ethics that continue to develop cultural complexities through an agenda of transformation in the rangahau context (Hoani, 2011; Edwards, 2013a).

According to Edwards (2013a) while Kaupapa Wānanga and Kaupapa Rangahau are inextricably linked, Kaupapa Rangahau is a distinctive approach that is most aptly described as research although the key difference between Kaupapa Rangahau and a Western research paradigm is this indigenous paradigm is informed and underpinned by tikanga and āhuatanga Māori as located within our space.

Kaupapa Rangahau is a knowledge practice that contextualises the Kaupapa Wānanga principles in a rangahau space. The socialisation of this Māori construct is occurring more and more in tertiary education settings. Where traditional research conducted by tertiary students would have been underpinned by and based on elements from the Western research paradigm discussed in previous chapters, rangahau activities based on Kaupapa Māori rangahau approaches are now more acceptable and open to more unorthodox approaches to research paradigms (Walker, 2013; Edwards, 2009; Edwards 2013a; Berryman et al, 2013).

This indigenous response to Western research paradigms takes the Kaupapa Wānanga principles and applies them in a rangahau setting. If we take a whakapapa approach to explaining, defining and articulating how these principles might be contextualised in a Kaupapa Rangahau realm, the following diagram is an attempt to illustrate the relationship:

Figure 2: Kaupapa Rangahau Methodology Whakapapa



(Edwards, 2013a; p.8)

Kaupapa Wānanga principles are the tenets that determine the progression of any given rangahau topic. Kaupapa Wānanga principles serve as the point of reference during the rangahau process. When engaging with others during the rangahau process these principles are referred to provide guidance, and offer a values based rangahau journey. As one example the table below outlines how these principles are enacted throughout the rangahau process during the specific example of conducting interviews.

Table 1: Values Based Rangahau Application

| Principle | Interviewer | Interviewee |
|-----------|---|---|
| Koha | The opportunity to share the information and knowledge through the interview as well the koha provided after the interview (e.g. a final copy of the thesis). | The information and knowledge that is offered during the interview. |

| | | |
|---------------|--|---|
| Kaitiakitanga | Ensuring the mana of the interviewee is upheld as is the mana of the knowledge and information shared. | Ensuring the accuracy of the information and knowledge shared to the interviewer`. |
| Āhurutanga | Providing safety to the interviewee by providing a safe environment to offer their own opinion without prejudice. On another note, ensuring the data collected is held and stored according to safe practices. | Providing safety to the interviewer by contributing to the rangahau kaupapa with their individual koha of consequence. |
| Mauriora | Contributing to the mauriora of the interviewee and their wider whānau, hapū and iwi but ensuring their kōrero stays alive. | Contributing to the mauriora of the interviewer and their wider whānau, hapū and iwi by allowing their kōrero to be combined with the interviewers (and other interviewees) to create a new rangahau discourse. |

Summary

This chapter has provided a solid historical base and rationale for the use of a culturally relevant methodology throughout this study. The development of Kaupapa Wānanga Rangahau methodology has not happened overnight and is the result of a number of struggles, challenges and ideological tensions that have informed and contributed to this relatively contemporary methodology.

The three key themes from this chapter are: the importance of knowledge in society (what knowledge counts, who says so and why), the differences between the concept of research and the concept of rangahau and how these themes validate the use of a culturally relevant methodology – Kaupapa Wānanga Rangahau methodology.

Te Wāhanga Tuatoru - Te Kohikohi Whakaaro *Chapter Three –Research Methods and Data Collection*

Introduction

Data is important in a research study because of the objectivity that it offers and also to help shape information and knowledge to paint a picture of what is being studied. Because of the nature of different bodies of knowledge and how information is formed it is essential to investigate different research methods to ensure the information being collected is objective enough to form a hypothesis to be tested.

He Tikanga Rangahau – Research Methods

Data for the research came via multiple methods including, analysis of eclectic experience, literature review, case study and participant interviews. This provided a wide range of primary data for contrasting and checking relevance of key ideas. The methods were primarily qualitative. Qualitative research seeks to answer a question/s and systematically uses a predefined set of processes as a means to answer the question/s. A prominent point to note for qualitative research methods is that it produces findings that were not determined in advance⁷⁰.

Some common types of qualitative research methods are:

- **Participant observation:** which are most beneficial for collecting information on naturally occurring behavior in their usual context.
- **Interviews:** which are optimal for collecting information on a persons own histories, perspectives and experiences.
- **Focus groups:** are effective in obtaining information on the cultural norms of a group which often offers a perspective representative of a group.

There are a number of strengths of qualitative research methods including the ability to provide the human element of an issue and the ability to identify intangible factors such as social norms, ethnicity and socio economic status that assist in answering the question of the research (Cohen, Manion, Morrison, 2007).

⁷⁰ <http://www.ccs.neu.edu/course/is4800sp12/resources/qualmethods.pdf> & <http://www.umsl.edu/~lindquists/qualdsgn.html>

I chose semi structured interviews which allowed for the following:

- More flexibility of eliciting responses to questions.
- Open ended dialogue allowing more fluid responses more lived experiences and personal memories as a result.
- Less obtrusive in nature because of the semi structured approach which allowed for greater spontaneity, and more opportunities for participants to engage freely using their own words.
- Comfortability to discuss personal memories and lived experiences because they were meaningful and salient to the participant.
- The opportunity to build on participant responses with further probing questions which provided insight and allowed the opportunity to explore depth and richness of each experience.

He Kanohi kitea - Personal Interviews

A large source of data was collected through semi-structured interviews held as professional conversations using an interview guide. Interviews provided an opportunity to utilise the narrative tool to probe and contextualise curriculum, design and development, teaching, learning and knowledge shared by the participant through the interview.

Ten participants were viewed to be an appropriate number of people to interview from which relevant data could be collated. They were selected based on a number of factors including the following:

- Knowledge and experience in the education sector in both formal and informal capacities.
- A broad understanding of different forms of curriculum.
- Participation in the design, development and delivery of Māori centred curriculum.
- Knowledge of and participation in intergenerational teaching and learning models.
- Age; seeking a broad range of ages across the participant group to allow for differing levels and periods of experience.
- Iwi and rohe diversity; seeking a broad range of geographical connections, placements and upbringing in order to highlight different educational approaches in different parts of the country.

- Sector experience; seeking a range of engagement in education across a number of different ages groups (i.e. Early Childhood, Primary and Intermediate (including Kura Kaupapa Māori), Secondary (including Wharekura and Kura Māori), and Tertiary/Adult Education (including Universities and Whare Wānanga and Wānanga respectively).

The interviews were approximately two to three hours in length and were held at various locations. The interviews were preceded by a face to face communication informally introducing my research topic and approach. An opportunity for clarifying my intention was provided. All ten people that were approached agreed to participate.

I followed up with an email communication formalising the conversations and attaching the Participant Information Sheet, the Interview Consent Form and the Researcher Interview Guide for their information and in anticipation of the interview itself. This gave participants the opportunity to become familiar with the questions beforehand and to become familiar with them so they might do some depth of thinking.

At the interview I began by reiterating the following points of significance with the interviewee and giving them a copy of the documentation that was earlier emailed to them to go through and query:

- The topic title.
- An outline of the research.
- The purpose of the research.
- The research questions.
- How they had been identified to participate in the research.
- The interview guiding questions.
- Participants were then asked to give their informed consent to participate.

The demographic information of the interviewees are summarised as 100% having participated in formal education (having received qualifications). In terms of their living areas, 70% of the interviewees are situated in urban living areas and 30% situated in rural areas. There is a balance of ages with 50% being between the ages 31 -40, 40% being over the age of 51 and 10% being under the age of 30. 70% of participants were female and 30% were male. Those

engaged in an intergenerational learning relationship growing up were 50%, 30% had limited involvement in an intergenerational learning relationship and only 20% had no involvement in an intergenerational learning relationship.

Of those that were engaged in intergenerational learning relationships during their childhoods, 30% are now engaged in intergenerational learning relationships with their grandchildren. 100% of those interviewed continue to be involved in both informal and formal curriculum design and delivery.

Ngā Tuhinga - Note taking

I took hand-written notes as well as digitally voice recording the interviews. Note-taking was used to identify key points of significance at the time of the interview rather than afterwards. The interviews were listened to several times each and analysed using thematic analysis where coding and theme development are directed by the content of the qualitative data.

Interviewing participants allowed me to engage, understand and interpret their worldview and to contextualise their perspectives to my research. My personal relationship with each participant allowed me to delve into and explore the descriptions of their worldview and enjoy both the specificities and generalities of each experience. This then allowed me to focus on ideas and themes that were specific to each participant.

Te Tātari Whakaaro - Data Analysis

Te Tuitui Whakaaro - Thematic analysis

Thematic analysis is a method to analyse qualitative research findings. This approach highlights patterns or themes from the data. The process of thematic analysis begins with data familiarisation, data coding and eventually theme development. The process of thematic analysis often paves the way to providing answers to the research question/s and testing the hypothesis (Harvard University, 2014; University of Auckland, 2014; Cohen et al, 2007).

I selected this data analysis method because of its unobtrusive nature and that it was in line with the subjective nature of this study and also worked well with the research relationship established with each participant.

Identifiable strengths of this method are that thematic analysis can be used under different frameworks and is not restricted to one framework in particular (Cohen, 2007). A perceived weakness as identified by Cohen (2007) is that the meanings of knowledge collected are situated in specific contexts and may be personal to particular locations, discourses and purposes so will have to be drawn in context.

The analytical procedure involved the following steps:

1. Reading and re-reading the interview data for comprehension and building understanding.
2. Generating initial thought patterns and collating data relevant to each pattern.
3. Identifying trends of responses according to interviewee demographic information.
4. Collating patterns into potential themes.
5. Defining and naming themes in an on-going process.

Thematic data analysis involved me completing the following:

1. Familiarisation of the data: I began with reading and re reading data to become intimately familiar with the content of both the data and the literature.
2. Coding: Codes were created and general themes were established that might be relevant to answering the research question.
3. Searching for themes: The codes were examined and data collated data to identify more definitive patterns of meaning.
4. Reviewing themes: Comparing the general themes against the dataset to ensure the pattern and refine the theme.
5. Defining and naming themes: Developing a detailed analysis of each theme with support from the literature and thus working out the scope and focus of each theme.
6. Writing up: Writing the findings from the interviews and the literature by weaving together the analytic narrative and data extracts and contextualising the analysis in relation to existing literature (Harvard University, 2014; University of Auckland, 2014; Cohen et al, 2007).

Summary

The strengths of thematic data analysis in elevating a Māori centred curriculum are prevalent throughout process outlined above. This data analysis method allowed the importance of a number of information sources to be maintained and then built upon to create a new knowing in elevating a Māori centred curriculum.

Te Whiti Tuarua – Part II

Te Wāhanga Tuawhā: Ngā tikanga whakahaere o taku whānau – Chapter Four: Eclectic
Familial Experiences

Te Wāhanga Tuarima: He Tāroinga Pukapuka – Chapter Five: Literature Review

Te Wāhanga Tuaono: Te Tātari Whakaaro – Chapter Six: Data Analysis

Te Wāhanga Tuawhitu: He Waka Tangata, He Waka Mātauranga - Chapter Seven – A
Case Study using He Waka, Tangata, He Waka Mātauranga



Photo 10: Curriculum exponents. My kaumātua who continually pursue and preserve the teachings of our whānau. Copyright 2014. By Jamie Lambert.

Te Wāhanga Tuawhā -Ngā Tikanga Whakahaere o taku whānau – Chapter Four - Eclectic familial experiences

He Kōhanga Ngākau, He Kōhanga Tikanga, He Kōhanga Reo – Language and culture is nurtured by the heart and soul

Introduction

The term kōhanga in this context is referred to as a nest – similar to a birds nest, offering security, care and sustenance for whatever it houses. The heading ‘He Kōhanga Ngākau, He Kōhanga Tikanga, He Kōhanga Reo’ is indicative of those elements that nourish the soul, culture and language.

Kōhanga Reo emerged during the 1980s as a response by Māori parents looking for an early childhood option for their children that promoted a caring, loving and encouraging environment, but primarily it was about survival of te reo. Kōhanga reo had a curriculum that was determined by the parents and was very much unregulated during its early years of success. The Kōhanga reo environment had to be culturally responsive, allowing students to learn about the world while shaping Māori identity.

I was a recipient of Māori centred education as a student at Te Kōhanga Reo. I attended Te Kōhanga Reo Tuatahi o Tokoroa. In my day, Kōhanga Reo were relatively simple and what I would describe as ‘cost efficient’. We bought our own kai⁷¹ to share with each other, and a lot of our resources were donated and shared by participating whānau to support this fledging immersion language environment.

The Kōhanga reo environment and education recognised and acknowledged Māori worldview by promoting familiar sounds of waiata⁷², whaikōrero⁷³, mōteatea⁷⁴ and te reo Māori (Johnston, 1998; Ka’ai, 1990; Hohepa, 1990). This learning environment allowed me to consolidate and further practice the learnings I had received and continued to receive through the papakainga as described above.

Similar to the curriculum experienced at the papakainga, the curriculum of Te Kōhanga Reo was also values based. With the similarities of the values based curriculum at the marae and

⁷¹ Food

⁷² Song

⁷³ Formal speech/formal speaking

⁷⁴ Traditional Māori chant

at Kōhanga Reo, my transition from the marae and into Kōhanga was relatively smooth. I could relate to the culture and the way the Kōhanga operated; the collaborative teaching approaches, the whānau feel and more importantly how the teachers interacted with the children. The whanaungatanga between the teachers and the children was as we were their own children and we were cared for as if we had kinship ties, often we did. We were loved, hugged, encouraged and nurtured equally.

Whanaungatanga would also occur between the Kōhanga teachers and leaders and the whānau of the children. The curriculum was structured collaboratively with the whānau, the tamariki⁷⁵ and extended whānau. These experiences had similarities to the papakainga living that I was experiencing at home. Attending Kōhanga Reo was like being at home with my own whānau as the values were the same, the teaching and learning strategies were the same, and the whānau environment was the same.

The co-constructed learning approach was a significant success factor in ensuring early childhood education was not only socially acceptable among the community but also culturally relevant and contextual to that same community. This allowed the social acceptance of Māori ways of knowing and being and saw the re-creation of that ideology as normal. Penetito (2010) supports this by stating that:

...the burgeoning of Māori medium education began with the introduction Kohanga Reo in 1982. Indeed the rise was so dramatic and the effect so deep that by 1985 it was clear that revitalisation of te reo Māori was really about revitalisation of the Māori people, and revitalisation of the people meant a revitalisation of institutions and those structures that under-gird the language (pp. 227-228).

With this bigger picture in mind, the revitalisation of the Māori people was being achieved one Kōhanga Reo at a time. At each Kōhanga Reo there were students who brought whānau with them that contributed to the renaissance of Māori culture and this provided mutual benefits for Māori as a whole as well as the individuals involved. As a member of the Kōhanga Reo movement I could view the world from a place of knowing and I could embrace learning from a place of cultural relevance. This was a key success factor that supported curriculum.

⁷⁵ Children

Through my experience in the Kōhanga Reo movement I was able to reflect and identify key elements that I saw as contributing towards and forming a Māori centred curriculum. The differences that distinguish Kōhanga Reo from other early childhood centres in my experience was the intergenerational teaching and learning opportunities, how my Māori identity was being nurtured, the similar values that were practiced at Kōhanga Reo and at home. A combination of these factors established my understanding of what I view to be as Māori centred curriculum. Learning about the world's lessons made sense and were applicable to me and my view of the world. This allowed a smooth educational pathway from the papakainga to Kōhanga Reo and further to the next stage of the progression – Kura Kaupapa Māori.

These early influences of papakainga and Kōhanga Reo have shaped my ideas to this point about Māori centred curriculum in its design, development and delivery. These experiences have taught me that:

- Māori traditionally lived in papakainga which promoted collectivity, collegiality and communal responsibility for mutual advancement.
- Pākehā ideology was in direct opposition to papakainga living promoting individualism, competition and individual advancement.
- Traditional Māori teaching and learning approaches occurred in everyday living situations and weren't isolated to any particular time, space or place – living was teaching and learning at the papakainga.
- Kōhanga Reo formed a part of a series of Māori lead initiatives born out of Māori resistance against Pākehā ideologies.
- This history of the Aotearoa New Zealand education system through the Native Schools System played a significant role in shaping curriculum throughout the education system – the dominant culture informed what was taught as a priority.
- Schooling was used as an assimilationist tool to civilise and indoctrinate Māori. But the key message here is that as the school curriculum was a civilising agent for Pākehā against Māori, Māori used the same agent to reclaim cultural identity through educational independence. This was done through the education system and the curriculum associated with that system – this is what is being described as Māori centred curriculum.

The relevance of this is that Māori centred curriculum will be most powerful in my view, when design, development and delivery are:

1. Collegial, collective and there is shared responsibility.
2. Great learning occurs in multiple spaces, places and times.
3. Matching realities and practices so as to be relevant amplifies the learning.
4. Curriculum is a power force for control and/or freedom.

He Kura Huna, He Kura Kaupapa – *A remembered knowing to inform a collective kaupapa*

The statement ‘He Kura Huna⁷⁶, He Kura Kaupapa⁷⁷’ is used here to illustrate the treasured nature of the Māori education system and also to elaborate on the establishment of Kōhanga reo which continues to act as a pathway option for students entering in to kura kaupapa Māori. This statement is provided here to strengthen the connection between Kōhanga Reo and kura kaupapa Māori and the relevance in this section in terms of remembering and acknowledging those that have gone before us.

The success of Kōhanga Reo and the movement through of graduates soon precipitated the need for an immersion language and culture option for Māori families. This materialised in the form of Kura Kaupapa Māori. Kura Kaupapa Māori was developed in line with the philosophies and principles of the Kōhanga Reo movement to allow Māori children a smooth transition from one philosophical approach to another (Penetito, 2010). The Kura Kaupapa Māori movement has galvanised a sophisticated ideological and counter hegemonic response simply called ‘Kaupapa Māori’. Kura Kaupapa Māori was created as a response by Kōhanga Reo supporters to provide a schooling environment (for children aged 5 – 12) underpinned by Māori worldview.

In relation to education the kaupapa Māori education movement can be described as critical Māori pedagogy and has been hailed as the response of Māori communities to the assimilation and indoctrination of Māori people (Penetito, 2010).

⁷⁶ He Kura Huna – kura meaning treasure and huna meaning hidden or concealed in this context is referred to as an object, subject or body of knowledge that although concealed at moments in time is treasured regardless. These treasures are remembered at times to inform a future direction

⁷⁷ He Kura Kaupapa – kura meaning treasure and kaupapa meaning topic or subject in this context is referred to as a topic or subject that is treasured. In this instance the topic or subject that is treasured is Māori education

The kaupapa Māori journey has been well documented by Graham Smith (1990a; 1990b; 1991) who supports Penetito (2010) by arguing that the drive for Māori schooling was created and sustained by Māori initiatives rather than those of the State⁷⁸.

Involvement in Kura Kaupapa Māori and Kaupapa Māori curriculum began when I graduated from Kōhanga as a five year old. The nearest Kura Kaupapa Māori to me was too far to travel so I was enrolled into a State initiated primary school where the language of instruction was English. The first week of school I was introduced to corporal punishment receiving the strap as a five year old for not answering a question I did not understand (language barriers were present at this stage).

I was strapped again for crying because there were no hugs, cuddles or kind words to assure me like at Kōhanga. The contrast between Kōhanga Reo and a State primary school is still vividly etched in my mind to this day. There was no shared kai, no one with a common ancestor, no one that I had recognised from the marae, or church or whānau hui⁷⁹. I did not recognise any of the family names. These people were all strangers to me. The culture of the school, teaching practices and learning environment were all foreign to me. No karakia⁸⁰ to start the day, no karakia before kai and no karakia before going home. There were no stories of Māui-Tikitiki-ā-Taranga⁸¹ or any other ancestors; no cultural imagery or symbolic representation of the indigenous culture of this land.

I had experienced a new way of teaching and learning that was culturally and spiritually irrelevant and inappropriate to me. With this schooling experience I had now been introduced to two different ends of the education spectrum – cultural significance playing a huge part at Kōhanga and at home and on the opposite end the irrelevance of cultural awareness at the ‘State’ school. At this point the lack of cultural interaction and acceptance was having an adverse effect on me as a child born in a Māori world of knowing and being.

⁷⁸ The use of the word ‘mainstream’ here is for the readers benefit to distinguish between Kohanga and what is commonly referred to as mainstream schooling. I note here that this was not the main stream for me

⁷⁹ Family meeting

⁸⁰ Prayer

⁸¹ Māui-Tikitiki-ā-Taranga is an ancestor of the Māori people

Eventually my mother noticed a change in me and despite the distance and drain on my whānau; I was moved to the Kura Kaupapa Māori across the other side of town in search of a similar teaching and learning environment that my whānau and I had experienced at Kōhanga. At this point I became converted to Kaupapa Māori curriculum with a strong values based foundation and transitioned to Kura Kaupapa Māori easily. The teaching and learning environment was visually stimulating with cultural symbology of past ancestors, cultural mnemonics such as kaperua⁸², unaunahi, takarangi and cultural artefacts such as whakairo, tukutuku⁸³, and raranga harakeke⁸⁴. The environment was familiar, inviting and conducive to my learning. Karakia was a normal ritual at Kura Kaupapa, as it was at Kōhanga Reo. The resources were obviously sparse but truly reflected the love and support of the parents and the community in which the school resided. We sang songs of ancestors and their descendants, their successes, their histories and their accomplishments. The environment at this Kura Kaupapa was almost a replica of the papakainga environment.

The curriculum consisted of such things as pūrākau⁸⁵, whakatauirā⁸⁶ and ako just to name a few. Teaching modern day lessons and contemporary content through traditional context was also a successful teaching and learning model for me. It connected my past and present as one seamless period.

The people at the Kura Kaupapa Māori were equally familiar and comforting. The family names on the class roll book were recognisable, as was the teacher. The faces of the other children were familiar from the neighbourhood and the marae. I was surrounded by other people that were from the same places that I was from and shared similar cultural values to me and my family. Having like-minded people around me provided validation and cultural affirmation that my way of knowing and being was recognised.

At the Kura Kaupapa the children were constantly surrounded by kaumātua who were always teaching lessons that they had learnt throughout their lives. Elders would always contextualise ritual using everyday examples. These kaumātua utilised the oral traditions and pedagogical approaches to share inherited legacies of those that came before us. Intergenerational learning

⁸² Kaperua, unaunahi and takarangi are all patterns commonly used in carving

⁸³ Panel weaving

⁸⁴ Flax weaving

⁸⁵ Narrative

⁸⁶ Model teaching and learning

kept the historical stories, genealogy, and proverbial sayings that reflect Māori ways of knowing and being through the coming generations. The traditional learning progression utilised is one that utilised the genealogical symbology to depict progression from one point to another. The following whakataukī⁸⁷ underpins the learning progression:

Ki te mātau, ka mōhio, ki te mōhio, ka mārama, ki te mārama, ka maumahara, ā, ka whakamahia!

If it is known, it is truly known. If it is truly known, it is understood. If it is understood, it is remembered and then it is actioned.

As the above whakataukī suggests, the thought process has genealogical origins just as we humans do. The personification of the thought process itself sees the evolution of the thoughts from birth through to the progress of the initial idea, through to differing variations of that initial idea. Kura Kaupapa Māori taught me this truth.

As a curriculum idea I began to understand Māori levels of attainment and learning ideas of mātau⁸⁸, mōhio⁸⁹, mārama⁹⁰, maumahara⁹¹ became clear. In a scaffolded learning sense, the idea of ‘mātau’ symbolises a foundational understanding and teaching and learning experiences increase that knowing through to further stages of mōhio, which increase understanding (mārama) enough to remember and teach someone else (maumahara).

My learning was extended upon within these progression levels to cover important aspects as a Māori of Ngātiporou, Ngāpuhi⁹² and Tūhoe⁹³ descent. The education provided, although generic in the curriculum, was contextualised using actual people who I was familiar with, ancestors who had come before me, places of geographical interest that I had visited – it was contextual learning for me. Regardless of the context or content the constant theme throughout the journey were the values used to teach and interact with us and older whanaunga.

⁸⁷ Proverbial saying

⁸⁸ A lesson being taught

⁸⁹ Having a deeper understanding of the aforementioned lesson

⁹⁰ That same lesson being understood enough to be actioned without supervision of the kaumātua

⁹¹ That same lesson being remembered when the need arises (without supervision or involvement from the kaumātua)

⁹² A tribe of the northern area of the North Island of Aotearoa New Zealand

⁹³ A tribe of the central/eastern locations area of the North Island of Aotearoa New Zealand

It was there at Kura Kaupapa Māori where I felt Māori again; I could relate to these people and the surroundings. My cultural identity was being nurtured; I was comfortable and felt safe. My educational progress soared as a result. This highlighted the importance of the teaching environment, the teaching and learning methods and those people involved in the teaching and learning process in curriculum design and development.

The value that I have taken from both the 'State school' and Kura Kaupapa Māori experiences is that the educational environment coupled with the teaching staff and the pedagogical approaches used when imparting knowledge is vital to students' achievement and retention and must form part of a curriculum. This is equally true at the tertiary level. The utilisation of Māori concepts and the ability for educators to enact these concepts throughout various contexts, highlights the dynamic nature of these models. It also illuminates the contribution that intergenerational transmission of knowledge offers to the knowledge-to-identity equation, as described by Penetito (1998). This means that the cultural knowledge that informs cultural foundations builds upon the Māori identity.

A curriculum that is constructed to enhance the learning experience of Māori should take in to consideration the ideals and knowledge that inform the Māori identity. This should in essence allow Māori to engage with a curriculum that is not only culturally relevant but also continues to build upon the identity of the individual and vice versa.

The key learning I received from Kura Kaupapa Māori experiences in relation to Māori centred curriculum in tertiary environment:

- Kura Kaupapa Māori teaching and learning strategies are underpinned by āhuatanga Māori.
- Kura Kaupapa Māori entails a pathway opportunity for Kōhanga Reo graduates.
- Simulation of the papakainga teaching and learning environment was evident at Kura Kaupapa Māori.
- Kura Kaupapa Māori emphasised other knowledge that was important, what culture was prioritised, teaching and learning methodologies, which held and delivered the knowledge, how conducive the learning environment was in the success of the learner.
- Learning plays such a large part of an individual's life, and when an individual engaged in a teaching and learning environment that was culturally appropriate and relevant to

that of the individual, their schooling experience was more enjoyable and students showed signs of greater success.

Te Tū Tangata, Te Tū Whānau – *Standing as one, representing many*

‘Te Tū Tangata, Te Tū Whānau’ is statement that highlights the importance of whānau throughout my educational experiences. The statement illustrates that although as a person I stand individually, I still represent the collective whānau and vice versa. As a high school student this statement was of particular importance as I was growing in to an adult there were constant reminders that although I was an individual I came from a supportive whānau who supported me no matter what challenges lay ahead – and in turn I have a responsibility to the collective.

With a solid papakainga style upbringing as an educational foundation enhanced by Kura Kaupapa Māori shaping, I had hoped to continue a Kaupapa Māori education into my high school years. Unfortunately wharekura were in their formative years and very few were in existence in Aotearoa New Zealand; certainly none in my reach. As a result I entered a mainstream high school arena. With most of my prior compulsory sector education being in Kaupapa Māori settings (Kōhanga Reo and Kura Kaupapa Māori), this State high school environment was a new challenge for me and my whānau.

The new cultural practices I experienced at high school were a shock to my system. The foreign ideologies aided by equally alienating behaviours forced me to adapt, assimilate, and be indoctrinated in order to fit the mould. I was being socialised into the dominant paradigm and was pushed to engage in the dominant discourse of individualised competition. My identity was changing as a survival mechanism within the newly introduced Western paradigm. What I once knew was questioned and discarded as myth and legend. I was at a crossroads where what I had known to be correct and true I now found myself questioning. This crisis point saw me feeling confused about my identity. This was subsequently reflected in my behaviour and my grades started to suffer. I did not enjoy high school.

Fortunately for me and other Māori experiencing the same thing, there was an initiative established at the school at the time named the Tū Tangata programme. This programme was implemented by Jean and Kara Puketapu through the 1990s initially at Parkway College,

Wainuiomata, Wellington⁹⁴. The Tū Tangata programme offered support to the Māori students by offering mentors who were able to relate to the students. They could either relate to the students through familial relationships, through community connections or by having had similar upbringings and schooling experiences. This connection, albeit sometimes small, was often more of a relationship than the ones that existed between student and teacher. This ultimately meant that the mentor usually had more influence with the student in terms of supporting them to achieve. They had identified that mainstream schools fail Māori and this programme was an attempt to bring Kaupapa Māori approaches into the mainstream environment.

The unique characteristic of the Tū Tangata programme, and what I believe was the success factor, was the adult volunteers who would come to school and do the same lessons as the students, get to know them and sit with those who needed help with a problem in one course or another. They built a rapport with the students by being attentive to the students' needs and being willing to help the students in need. More often than not, because teachers would be bound by normal day to day schedules and time constraints, those students who needed extra help or time were often overlooked. This is how the Tū Tangata volunteers maintained the conduit relationship between the teachers and the students alike. The Tū Tangata volunteers were sincere in their support. Difficulties of a student seemed more achievable with them at my side, and they offered contextualised teaching and learning using real life examples. These Tū Tangata volunteers became a part of our extended family.

I remember one of the Tū Tangata stalwarts always encouraging me to do well in my classes because there were teachers who thought I couldn't do it. It was the highlight of my secondary school experience when I topped the school Bursary marks that year. That same year I completed bursary and sixth form certificate Māori to gain entry in to Victoria University of Wellington. I attribute that success to the Tū Tangata support that was provided to me at high school as well my strong whānau support and persistent determination to see me succeed.

This experience highlighted to me that a Māori centred curriculum is more than a set of learning outcomes scheduled to teach to a student. It also has connected factors that ensure not only a successful curriculum but also an engaged learner who can learn in an environment that is

⁹⁴ Wellington is the capital city of Aotearoa New Zealand

conducive to their cultural identity and heritage. Again, this experience highlights how the context, curriculum and teaching and learning methodology are inextricably linked to support the success of the students. As a result I left high school with School Certificate, Sixth Form Certificate and an A Bursary at the end of my 6th form year aged 16.

The secondary school experience particularly the impact of Tū Tangata highlighted to me that:

- Socialisation of the dominant discourse happens through the schooling system.
- Values and priorities of groups influence the content that is delivered, how it is delivered, who delivers it (and their values and teaching practices), what was prioritised and the culture of the school was in opposition to the cultural framework that I had experienced at Kōhanga Reo and Kura Kaupapa Māori.
- The involvement of teaching staff that shared similar values and practices of the students showed a marked improvement in participation and success.
- Identity is shaped by curriculum.
- Although the content of what was being delivered was not Māori by definition, the teaching and learning environment provided by the Tū Tangata mentors and the values that underpinned their practices were representative of what was illustrated throughout the Kōhanga Reo and Kura Kaupapa Māori experiences. This was a distinguishing feature of a Māori centred curriculum that adds success.

He Hokinga Mahara, He Koanga Ngākau – *My remembered knowing will make positive impacts in the future*

‘He Hokinga Mahara’ is a term which refers to recollecting memories and when used in conjunction with the term ‘He Koanga Ngākau’ implies that those memories are happy memories. The relevance of the word ‘hokinga’ which means to revisit memories is in order to inform the future direction – that my educational memories will make positive impacts in the future.

Summary

Throughout my educational experiences thus far there have been a number of experiences that have informed my perspectives of an ideal Māori centred curriculum.

Summary

The profound experiences in regards to curriculum have stemmed from:

- Whānau/papakainga.
- Te Kōhanga Reo.
- Kura Kaupapa Māori.
- Tū Tangata.

The table below collates and summarises the findings as follows:

| Whānau | Te Kōhanga Reo | Kura Kaupapa Māori | Tū Tangata |
|--|---|---|--|
| <ul style="list-style-type: none">▪ Māori traditionally lived in papakainga which promoted collectivity, collegiality and communal responsibility for mutual advancement.▪ Pākehā ideology was in direct opposition to papakainga living promoting individualism, competition and individual advancement. | <ul style="list-style-type: none">▪ Kōhanga Reo formed a part of a series of Māori lead initiatives born out of Māori resistance against Pākehā ideologies.▪ This history of the Aotearoa New Zealand education system through the Native Schools System played a significant role in shaping curriculum throughout the education system – the | <ul style="list-style-type: none">▪ Kura Kaupapa Māori teaching and learning strategies are underpinned by āhuatanga Māori.▪ Kura Kaupapa Māori entails a pathway opportunity for Kōhanga Reo graduates.▪ Simulation of the papakainga teaching and learning environment was evident at Kura Kaupapa Māori. | <ul style="list-style-type: none">▪ Socialisation of the dominant discourse happens through the schooling system.▪ Values and priorities of groups influence the content that is delivered, how it is delivered, who delivers it (and their values and teaching practices), what was prioritised and the culture of the school was in opposition to the cultural framework that I |

| | | | |
|---|--|---|--|
| <ul style="list-style-type: none"> Traditional Māori teaching and learning approaches occurred in everyday living situations and weren't isolated to any particular time, space or place – living was teaching and learning at the papakainga. | <p>dominant culture informed what was taught as a priority.</p> <ul style="list-style-type: none"> Schooling was used as an assimilationist tool to civilise and indoctrinate Māori. But the key message here is that as the school curriculum was a civilising agent for Pākehā against Māori, Māori used the same agent to reclaim cultural identity through educational independence. This was done through the education system and the curriculum associated with that system – this is what is being described as Māori centred curriculum. | <ul style="list-style-type: none"> Kura Kaupapa Māori emphasised other knowledge that was important, what culture was prioritised, teaching and learning methodologies, which held and delivered the knowledge, how conducive the learning environment was in the success of the learner. Learning plays such a large part of an individual's life, and when an individual engaged in a teaching and learning environment that was culturally appropriate and relevant to that of the individual, their schooling experience was more enjoyable and students showed signs of greater success. | <p>had experienced at Kōhanga Reo and Kura Kaupapa Māori.</p> <ul style="list-style-type: none"> The involvement of teaching staff that shared similar values and practices of the students showed a marked improvement in participation and success. Identity is shaped by curriculum. Although the content of what was being delivered was not Māori by definition, the teaching and learning environment provided by the Tū Tangata mentors and the values that underpinned their practices were representative of what was illustrated throughout the Kōhanga Reo and Kura Kaupapa Māori experiences. This was a distinguishing |
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| | | | |
|--|--|--|--|
| | | | feature of a Māori centred curriculum that adds success. |
|--|--|--|--|

These significantly varied educational opportunities have provided me with a solid foundation to investigate and inform Māori centred curriculum. In essence my key learnings are that positive teaching and learning for Māori should be encapsulated by a curriculum that is culturally replete and acknowledges and accounts for:

- cultural concepts for relevance.
- cultural values as a reference point, and;
- cultural experience to consolidate the teaching and learning.

The work that follows further adds and builds on these ideas above and extrapolate them by investigating real, meaningful and contextual examples of a Māori centred curriculum, and how a Māori centred curriculum can be elevated for tertiary education.

Te Wāhanga Tuarima – He Tāroinga Pukapuka *Chapter Five – Literature Review*

Introduction

Older Māori engagement with curricula in some shape or form is evidenced by a rich history of knowledge application and its philosophical foundations. The application of knowledge gained from experience in pakiwaitara, whakapapa, waiata, whakairo and other knowledge forms resulted in models of principled practice that are deeply ritualised and ultimately successful in their context. This is part of the corpus of knowledge that informed the migration of Māori from the Pacific to Aotearoa and our subsequent acclimatisation and proliferation throughout Aotearoa New Zealand (Walker, 1990).

This chapter examines written literature relating to Māori centred curriculum and also offers indigenous perspectives to provide a context applicable to Māori and a wider indigenous audience. It is organised into three sections. Firstly, section one details Māori origins and the relationship that Māori have to knowledge and the development of Māori knowledge and curriculum before the arrival of Pākehā to Aotearoa New Zealand including making links between mātauranga Māori and Māori centred curriculum. Section two highlights the Māori/Pākehā engagement period exploring the development of Pākehā curriculum and the impact on Māori centred curriculum. Section three explores the recent shifts towards culturally responsive curriculum and Māori centred curriculum in Aotearoa New Zealand also highlighting relevant policy directions and implications to provide a picture of curriculum design and development from a Māori perspective across a continuum of time in the Aotearoa New Zealand context.

The study of Māori curriculum will include exploration of where and how Māori knowledge systems have evolved to the present time as part of a developed understanding. The present day context is set against a backdrop of colonisation, assimilation and modernity agendas of homogeneity, deregulation and competitiveness in industry. Māori curriculum is affected by these issues as they are in contrast to Māori world view ideas of awahi, manaaki, tautoko and aroha. Accordingly an exploration of the impact of western knowledge systems and its application is also appropriate.

Te Takenga mai o te Māori - The origins of Māori people, culture and knowledge

In order to better understand what might constitute Māori centred curriculum in tertiary education it is helpful to understand the origins of Māori people, the genealogical relationship Māori have with the environment and how knowledge was sourced and categorised according to Māori ways of knowing. This understanding informs Māori ways of thinking and being which can inform and align powerfully as Māori centred curriculum.

The origins of the Māori people, culture and knowledge all share a common intersection of genealogy, the exact details of which can differ from one iwi⁹⁵ to another. The key points of commonality though form a general consensus that Māori people and Māori knowledge share common whakapapa. This idea is further described throughout this chapter and contextualised with the beginning of the Māori universe contained in, the pūrākau, Ngā Kete o te Wānanga⁹⁶ and the concept of mātauranga Māori.

Te orokohanga o te ao – The beginning of the ‘Māori’ universe.

According to Māori genesis narratives (Buck, 1949; Walker, 1990; Hemara, 2000) in the beginning there was te kore⁹⁷ and various other stages as part of a progression of the creation of the Māori universe. Walker (1990) describes these progressions as follows:

Te kore (the great void and emptiness of space)
Te kore te whiwhia (the void in which nothing could be obtained)
Te kore te rawea (the void in which nothing could be felt)
Te kore i ai (the void with nothing in union)
Te kore te wiwia (the space without boundaries) (p. 11).

These progressions indicated the periods of time and progression that occurred during which the matter of the universe came together and generated Ranginui and Papatūānuku, Skyfather and Earth Mother. Walker (1990) goes on to describe the next progression which begins with Te Pō⁹⁸ (the second state of existence). Te pō also had similar unique stages to te kore.

Te Pō (the recital)

⁹⁵ Tribe

⁹⁶ The story of the baskets of knowledge

⁹⁷ The great void and emptiness of space

⁹⁸ The second state of existence

Te Pō nui (the great night)
Te Pō roa (the long night)
Te Pō te kitea (the night in which nothing could be seen)
Te Pō uriuri (the dark night)
Te Pō kerekere (the intense night) (p.12).
Te Pō tangotango (the intensely dark night) and then on to the tenth, the
hundredth and the thousandth night (p.11).

Similarly, these stages of development indicate the progression towards the creation of knowledge. The uniqueness of the genealogical origins are also indicative of the uniqueness of Māori bodies of knowledge and the philosophies that underpin Māori centred curriculum (Walker, 1990); they have depth of meaning and relevance.

Te Kore and Te Pō also signify the darkness and the emptiness of the mind because there was no light; but from which, similar to learning, the process of creation and illumination emanates. The creation of the Māori universe also explains the development and the creation of knowledge in the Māori universe. This point will be further elaborated on throughout this chapter.

With the creation of the universe we see the origins and development of Māori people and culture. According to Walker (1990) the origins of the Māori people are categorised into three distinct cycles. Cycle one being the universe creation story of Ranginui and Papatūānuku. Cycle two features the deeds and adventures of Māui-Tikitiki-ā-Taranga and the third cycle begins with the various quests of the ancestor Tānemahuta⁹⁹. Whilst not elaborated on here; these events illustrate graduated and situated learning as instruments to levels of wellbeing.

The development of Ranginui and Papatūānuku began to occur during Te Kore and whilst still in each other's loving embrace, their procreative powers produced their children Tānemahuta, Tangaroa, Tāwhirimātea, Tūmataunga, Haumiatiketike and Rongomātāne amongst others. All of their children were born into the darkness caused by the tight embrace of Ranginui and Papatūānuku¹⁰⁰. After some time of living in darkness the children decided to separate their parents where Ranginui would be separated from Papatūānuku and the children. After some discussion and failed attempts by some of the siblings Tānemahuta separated his parents (Buck, 1949).

⁹⁹ Son of Ranginui and Papatūānuku

¹⁰⁰ Note: This understanding may differ from group to group

The separation of Ranginui and Papatūānuku remains a poignant moment in the origins of Māori people and symbolises the beginning of a new era. This moment signifies the introduction of Te Ao Mārama¹⁰¹ - the light sometimes also regarded as the point knowledge came in to being. The separation and light signifies the extension out of knowledge and understanding.

*Ngā Kete Wānanga*¹⁰² – The Baskets of knowledge

According to traditional narratives cited in Buck (1949), Io-Taketake¹⁰³ sent Ruatau and Aitu-Pawa as messengers to the children of Ranginui and Papatūānuku¹⁰⁴ seeking a volunteer to ascend the heavens to retrieve ngā kite wānanga – the baskets of knowledge to quench the thirst for knowledge. They visited the first house of the gods, Tū te Āniwaniwa¹⁰⁵ where Whiro¹⁰⁶ volunteered for the task. After detailing his plan to climb up the sides of the heavens to reach the highest heaven, his request was denied because his plan was flawed in that the highest heaven could not be reached that way. The two messengers proceeded to the next house of the gods at Whare Kura¹⁰⁷ and enquired there for a volunteer.

The gods that resided there at Whare Kura, including Rongomaraeroa, suggested Tānemahuta as the best candidate for the task and the messengers proceeded to the third house at Huaki Pouri¹⁰⁸ looking for Tānemahuta. When they heard his plan to use winds to ascend through the centre of the heavens, they agreed that he should attempt the task and returned to Io to confirm that Tānemahuta was the best candidate for the task. Tāne had already been consecrated using appropriate rituals to ensure that he was ready for the journey, so he gathered his party and set off (Smith, 1913).

Upon hearing of the messenger's decision that Tānemahuta would complete the task, Whiro decided to beat his younger brother to collect ngā kete wānanga and promptly left using his original plan despite its flaws and challenges and advice to the contrary. He ascended using the

¹⁰¹ The world of light

¹⁰² Ngāti Kahungunu¹⁰² tohunga¹⁰² Mohi Te Mātorohanga and Nepia Pohuhu conducted teaching sessions in 1863 on various aspects of Māori knowledge. These sessions were attended and transcribed by Hoani Te Whatahoro Jury and his notes were subsequently translated and published by S. Percy Smith for the Journal of the Polynesian Society (Smith, 1913)

¹⁰³ A contested monotheistic deity attributed to a traditional pre-European Māori belief system

¹⁰⁴ Ranginui and Papatūānuku are the primordial parent figures in Māori tradition that manifest as Earth and sky. Their offspring are personified as polytheistic elemental gods

¹⁰⁵ First house of the gods

¹⁰⁶ A son of Ranginui and Papatūānuku

¹⁰⁷ Second house of the gods

¹⁰⁸ Third house of the gods

horizon where the Earth meets the sky (Taepatanga), but found the prevailing winds there too strong as anticipated. His progress was slow so he sent insects and birds to attack the travelling party of Tānemahuta in an effort to catch up and overtake them. This plan failed due to the strong winds Tānemahuta was using to ascend to the highest heaven and Tānemahuta eventually reached his destination after completing further rituals of consecration (Smith, 1913).

Tānemahuta received ngā kete o te wānanga. The three kete were named - kete uruuru matua¹⁰⁹ (also known as tuauri), kete uruuru rangi¹¹⁰ (also known as tuatea), kete uruuru tau (or kete uruuru tawhito/also known as aronui)¹¹¹, along with two sacred god stones, Hukatai¹¹² and Rehutai¹¹³, that were as Smith (1913) described imbued with god like powers.

Tānemahuta and his party returned to Earth and installed ngā kete wānanga and the stones in a purpose built facility called Whare Kura. At this point, the contents of the baskets of knowledge were prepared for distribution and the tohunga are clear as to their contents where Smith (1913) supports this by stating that,

... the baskets contained all knowledge and directions for the government of the world and its contents... (p. 133).

The contents of ngā kete wānanga were then assigned to certain groups of guardians called Pou Tiri Ao¹¹⁴ who were responsible for the management of the application of different forms of knowledge on Earth and as Smith (1913) explains;

...some branches were allocated to the different guardians to enable them to rule in their separate spheres, and thus become the presiding deities of different classes of phenomena (p. 133).

This creation story is contained in the following tauparapara¹¹⁵ uttered by Tamatea Arikinui upon arrival at Aotearoa New Zealand as captain of the Takitimu canoe. He chanted:

¹⁰⁹ The basket containing knowledge of peace, goodness, and love

¹¹⁰ The basket containing knowledge of prayers, incantations, and ritual

¹¹¹ The basket containing knowledge of war, agriculture, wood-work, stone work, and earth work

¹¹² Seafoam

¹¹³ Seaspray

¹¹⁴ Guardians of ngā kete wānanga

¹¹⁵ Incantation

Tēnei au, tēnei au, tēnei au te hōkai nei i taku tapuwae,
 Ko te hōkai-nuku, ko te hōkai-rangi, ko te hōkai
 A to tūpuna a Tānenuiarangi i pikitia ai
 Ki te rangi-tū-hāhā, ki Tihi-o-Manono,
 I rokohina atu ra ko Io-te-matua-kore anake
 I riro iho ai ngā Kete o te Wānanga:
 Ko te Kete Tu-a-uri
 Ko te Kete Tu-atea
 Ko te Kete Aronui,
 Ka tiritiria ka poupoua ki Papa-tū-ā-nuku
 Ka puta te ira tangata ki te whaiao
 Ki te Ao mārama!

*'Here am I, here am I, here am I quickly moving by
 the power of my karakia for swift movement,
 Swiftly moving over the earth,
 swiftly moving through the heavens,
 the swift movement of your ancestor Tanenuiarangi who
 climbed up to the isolated heavens,
 the summit of Manono, and there found Io-the-parentless
 alone.
 He brought back down the baskets of knowledge,
 the basket named Tuauri,
 the basket named Tuaeatea,
 the basket named Aronui.
 Portioned out and planted in Mother Earth,
 the life principle of human beings comes forth into the
 dawn, into the world of light (Retrieved from
<http://homepages.ihug.co.nz/~dominic/knowledg.html>)*

In the context of this study however, the relationship between ngā kete wānanga, mātauranga Māori, and Māori centred are all inextricably linked to one another and inform a Māori worldview (Nepe, 1991). The creation of the universe, coupled with the ascent of Tānemahuta in search for knowledge offers a Māori perspective on a Māori worldview (Durie, 1997).

The ethnogenesis of the Māori universe, and the baskets of knowledge narratives are both in and of themselves an exemplar of Māori centred curriculum because they contain Māori knowledge within them. These narratives enact a Māori centred curriculum through intergenerational teaching and learning strategies that have continued to succeed, perpetuating traditional knowledge forms and knowledge transmission.

The exemplars above highlight and emphasise the importance of intergeneration teaching and learning, the importance of the environment, the centrality of values and the importance of the facilitator.

Te Ako ā Māori nei - Māori Centred Curriculum

The application of mātauranga Māori as Māori centred curriculum has occurred out of residence here in Aotearoa New Zealand. The literature (Nepe, 1991; Hemara, 2000; Penetito, 2010; Walker, 1990) on traditional Māori education systems reveals that when Māori made first landfall in Aotearoa New Zealand they already practised a range of pedagogies and curricula. The literature by indigenous theorists (Anning, Arbon, Robertson, Thomas, 2012; Carey, 2011; Stewart, 2009; Piaget, 1970; Tlostanova & Mignolo, 2012 and Yazzie - Mintz, 2008) identify similar indigenous epistemological practices occurring traditionally and contemporarily on a global scale.

Common themes that developed across these indigenous theorists regarding the indigenising of curriculum are:

1. Culturally inept policies and practices imposed within the western higher education system.

Inept policies and practices coupled with social inequality and social injustice heavily influences academic curriculum. Vickers (2000), discusses how curriculum policy decisions help shape what happens at school and indeed schooling itself. Further to this, and as a direct consequence of social inequality and social injustice, once the curriculum policy decisions have been made and the subsequent academic curriculum is in place, the instruments used to measure educational success highlight cultural inequality. McInerney (1992) states:

Data obtained from diverse cultural and social groups on constructs such as intelligence, anxiety, achievement, self-esteem and motivation were, and still are, compared to norms derived from middle class, protestant white Americans or their European counterparts. A major problem with this approach is that groups that perform poorly on instruments which are standardised on a different population are judged to be lacking desirable traits (such as achievement, motivation, or particular cognitive processing skills) (p.53).

2. The indigenous nature of the individual is overwhelmed by the non-indigenous nature, values, concepts and societal influences on the individual.

The internal struggle for indigenous people is the ideological conflict between an indigenous worldview and a non-indigenous society and the implications that has for the individual. The notion of balance and maintaining their indigeneity despite conflict is the ongoing struggle. Engaging in non-indigenous practices to 'fit in' is sometimes at the cost of moral indicators of the person. Participating in the education system and furthermore the academic curriculum is an example of this as well.

Piaget (1970) constructed a theory of development that comprises five stages. This developmental process is known as adaptation. Peterson (1996) has described this process as follows:

It consists of progressive striving for balance between two contradictory forces, which Piaget labelled assimilation and accommodation. The balance achieved is the state of equilibrium. This model is derived from biology. Assimilation occurs in biology when elements from outside are incorporated into the organism, as when food is eaten, digested and converted to body tissue. Analogously, assimilation occurs for Piaget when a new item is incorporated into a behaviour pattern, or schema (p.56).

This process as labelled by Piaget and described by Peterson is similar to a process many indigenous people, including Māori have experienced when non-indigenous cultures have entered their traditional society and thus have affected their education, curriculum and syllabus just to name a few impacts.

Throughout the analysis of the literature on mātauranga Māori, Māori centred curriculum and pedagogies that support these education systems several themes have emerged. This section of the literature review is structured according to the themes highlighted above as they relate to Māori centred curriculum, namely:

1. Intergenerational teaching and learning.
2. The marae as a base for teaching and learning.
3. Values based curriculum.
4. The importance of the knowledge facilitator.

1. Te Poipoi Mokopuna¹¹⁶ - *Intergenerational Teaching & Learning*

Intergenerational teaching and learning as an effective andragogical model is often used by kaumātua¹¹⁷ using Māori worldview. The adage above ‘Te Poipoi Mokopuna’ is indicative of this teaching and learning model which in short means to nurture the younger generation. This is a common practice in Māori communities around Aotearoa New Zealand (Hemara, 2000; Pohatu, 2013) and is central to a Māori centred curriculum in that it perpetuates the following:

- a) The knowledge being shared through the generations is culturally pertinent to those sharing the knowledge (kaumātua) and those engaging with the knowledge (mokopuna).
- b) The knowledge that is being shared is specific to that particular whānau.
- c) The method by which that knowledge is being shared is in the main a method that has also been passed down through the generations.

Similarly, Buck (1949) discusses the education of children as being in the main provided by their grandparents. He goes on to say that:

Much, if not most, of the personal instruction in early years, was received from grandparents as a convenient result of three generations of the family living together in a common household. They told them stories and simple versions of various myths and legends. I believe that some of the local interpolations in old traditions were introduced by grandparents to make the stories more easily understood by their young charges. The elements of a classical education in family and tribal history, mythology, and folklore were thus imparted by male and female tīpuna at an early age and continued on through adolescence (p.358).

The importance placed on the whānau unit (and grandparents in particular) to enable co-operation, collaboration and mutual benefit ensures the holistic being of the individual and in return the wider whānau (Hemara, 2000).

Hemara (2000) describes teaching and learning strategies as education through exposure, where students were expected to participate and perform. These situations were always supported by teachers and other support people but the expectation was that students would resolve and mitigate situations on their own. Success was measured by the application of these

¹¹⁶ Grandchild/Younger descendant

¹¹⁷ Elders

same mitigation skills applied in a number of various contexts which included cultivation and childcare, as well as gatherings such as meetings, funerals, birthdays and weddings.

With these teaching and learning strategies used in alignment with the values of the papakainga, it follows that the teachers would also play a large role in the success of an effective Māori centred curriculum. Because of the collective responsibility and accountability associated with the whānau unit, teachers traditionally had a vested interest in their students.

With this succession plan, the values are perpetuated through the generations thus they remain timeless. An elder's investment into a member of a younger generation is another teaching and learning strategy that Hemara (2000) equates to taking a student under their care to feed them knowledge. There are mutual benefits in this relationship and that is reflective of reciprocity and the collective nature of the whānau unit.

Hemara (2000) states that traditionally the student would accompany the elder to a variety of events and meetings. In most cases the elder and the student were often related but it wasn't a pre-requisite. My experience was an example where grandparents would take a grandchild and start a process of life-long learning. The grandchild would function as a link between generations where not only would the knowledge being imparted be preserved but the values used to teach and learn them would also be maintained. These symbiotic relationships allowed successful teaching and learning to occur.

There have been some similarities drawn between whether or not there was a prescribed curriculum that only kaumātua taught that was restricted to cultural imperatives of that particular whānau such as history, folklore and the like. Puke (2000) also describes intergenerational teaching and learning as beginning with kaumātua and supports this restricted curriculum by stating that:

Grandparents, both male and female, provided most of the personal instruction in early years, to free the parents to work in tasks required of them. The grandparents thus cared for grandchildren and passed on to them in stories the family and tribal history, mythology and folklore, and the values that accompanied these, and if a grandparent had a particular skill, that too was passed on to the grandchild (p.2).

Buck (1949) and Walker (1990) disagree by adding that with the involvement and engagement of kaumātua in the teaching and learning with children that experiential learning also occurred (in addition to teaching of the cultural imperatives mentioned above). One example in particular of how experiential teaching was actualized through practical application is through a story told by Buck (1949) as follows:

Children were warned particularly against trespassing on places which were tapu and awesome tales were told of what happened to those who disregarded the warnings. At the end of a sandy beach in our territory, a clump of flax grew on a talus slope near the base of a cliff. The beach was a favourite place for fisherman, and some rocks a little way offshore provided a good supply of mussels. I was warned never to take any flax from the clump near the cliff because it was tapu. To reinforce the warning I was told of a female visitor who accompanied a party of local women out to the rocks to collect mussels. She had a basket but had forgotten to bring a blade of flax for tying the basket to her waist so as to leave both hands free for detaching the shellfish. Being ignorant of local history, she took a blade from the tapu clump without anyone noticing her. She joined the others at the rocks, and suddenly a huge wave roared in towards them. The local women submerged and hung on to the rocks until the wave passed over. When the sea subsided, they were all there except the visitor who had tied the basket with a blade from the tapu clump (p. 358).

Buck (1949) goes on to add that this story and others of a similar nature (indicating warnings) were an effective form of intergenerational curriculum as it helped to shape the thoughts, thinking and attitudes of the children towards respecting not only the kaumātua and what they had shared, but also respecting the environment in which they were living.

As such, the prescribed curriculum that was the basis for intergenerational teaching and learning involved the cultural practices of not only the whānau but of the wider community. Similarly to the communal parenting model discussed in the introduction of this thesis, Pere (1991) also discusses intergenerational teaching and learning and the relationship between the kaumātua and the attitudes that are developed through this model when she describes ‘Hā, Taonga Tuku Iho¹¹⁸’ as:

Nga taonga a o tatou matua tipuna which figuratively means: the highly prized practices and beliefs of our forebears, our ancestors so that the child develops a positive attitude towards the taonga that she or he is expected to make, shape or learn about. Some of these cultural practices bring in a kinship parenting system which includes an open display of strong affection and caring for children (p.28).

¹¹⁸ Breath, treasures that have been passed down through generations

Even in more contemporary times what Buck (1949) describes above continues to be of importance to some whānau in this day and age. Mead (2012) supports this statement by highlighting the importance of intergenerational teaching and learning when he says:

Modern Māori have much to learn from their ancestors and it would be foolish to ignore their wisdom and the knowledge that they contributed to the legacy. A number of young Māori leaders have accepted the challenge of learning whatever they can from their ancestors and elders (p.13).

Buck (1949) and Mead (2012) both identify the importance of intergenerational teaching and learning methods sixty odd years apart and is a testament to the successes of intergenerational teaching and learning methods as they continue to occur in the present times. The importance of intergenerational teaching and learning methods as a contributing factor to Māori centred curriculum therefore plays a vital role in ensuring the survival of not only traditional teaching and learning methods in general but also the whānau and hapū specific knowledge that is being transmitted.

The nature of what has been described from the literature provides a basis of understanding of what traditional Māori centred curriculum looked like and the origins of this body of knowledge. The following section discusses the impact of Pākehā influences on Māori centred curriculum.

Ko to ringa ki ngā rākau ā te Pākehā – The impact of Pākehā influences on Māori centred curriculum

The above heading ‘Ko to ringa ki ngā rākau ā te Pākehā’ is an excerpt from the whakatauhākī by Apirana Ngata which in essence refers to the bicultural nature of Aotearoa New Zealand at the time (early 1900s) and encourages Māori to engage in the Pākehā world but to remain steadfast to being Māori. It is used here to illustrate the bicultural nature of the Aotearoa New Zealand education system and its effects on Māori.

The period 1850 – 1950 in Aotearoa New Zealand was characterised by legal imperialism. A large number of Acts of Parliament were enacted to assimilate Māori and cement Pākehā control and authority over Aotearoa New Zealand. Some examples to illustrate this includes Public Works Act 1908, Tohunga Suppression Act 1908, Native Lands Act 1865, and the Native Schools Act 1867.

As well as Parliamentary Acts, there have been a number of Aotearoa New Zealand education policy direction that supported and continue to perpetuate the same assimilationist agendas manifested in various acts.

The Currie Report – Report of the Commission on Education in New Zealand 1962

This report along with the Hunn report in 1960, saw the beginning of an awakening of Aotearoa New Zealand society to the idea of integrated race relations policies with the intention of advancing Māori as a people. The purpose of this report as Penetito (2010) highlights was to:

... consider the publicly controlled system of primary, post primary and technical education in relation to the present and future needs of the country. While Māori education was not one of the problem areas the commission was set down to investigate, it steadily emerged throughout its deliberations as one that did require very special attention in itself (p.145).

In paying particular attention to Māori education, the main problem the report looks to address is some resolutions that were required to encourage the education of Māori children. Of particular interest was that this report highlighted that the autonomy of Māori to engage in this education system lay with Māori themselves. There was a deep sense of egalitarianism exposed through this report which implied that the success of Māori was up to Māori to achieve (Penetito, 2010; Simon, 2000).

In contextualising this particular report to Māori centred curriculum, where the education system of that time was deeply entrenched in the values and practices of Pākehā, it proved difficult for Māori to engage with, let alone succeed in this system underpinned by conflicting ideologies (Penetito, 2010). The direct impact this report had on Māori centred curriculum was as a result of the education system encompassing Pākehā values, so did the perceived Māori centred curriculum.

NACME – Report of the National Advisory Committee on Māori Education 1970

The NACME was established to advise the Minister of Education on all aspects of Māori education. The report was directed towards implementing initiatives to encourage Māori children through the Pākehā education system with the desire they would contribute to the

economy through the job market once they had finished their participation in education (Penetito, 2010). Māori were being educated as labour units.

In an analysis of this report by Penetito (2010) he identifies the following as key factors that contribute to some of the difficulties Māori students suffer in the education system:

These include lack of confidence, some of which can be attributed to family migration from rural to urban communities; the unfamiliarity of large communities; the sudden increase in contact between Māori and non-Māori; and differences experienced for the first time that caused a sort of culture shock (p.149).

With the focus of the education of Māori being placed within a framework underpinned by Pākehā philosophies, the impact on Māori centred curriculum suffered largely due to the underlying foundation of education being Pākehā and that schooling being compulsory – it was difficult for Māori to avoid (Johnston, 1998).

NACME – He Huarahi: Report of the National Advisory Committee on Māori Education 1980

The purpose of this 1980 report in the main was an attempt to advance the recommendations of the first NACME report ten years earlier that had largely gone unfulfilled. This report maintained that Māori had some responsibility for their own education and the education of their children. By 1980 the egalitarian view of the Currie report had persevered and was deficit in nature by blaming Māori for their own educational failure.

With increasing Māori involvement in the NACME committee there was more effort to consider Māori societal needs in the engagement of Māori people in the Pākehā education system. More effort was made to hold meetings with Māori in Māori communities where they were more likely to attend and contribute.

The NACME committee (1980) emphasised:

... the need to examine closely our educational philosophy and our classroom strategies, the organisation of our schools and where necessary, change them (p.7).

With this emphasis from the NACME committee on the underpinning educational philosophies of the education system, classroom strategies and the curriculum, the intention became to assess culturally relevancy of the education system for Māori (Williams, 2001).

The major contribution to come from the NACME committee was that they paved the way for a major initiative - the kōhanga reo movement which is still a pillar of strength for Māori education today (Penetito, 2010). This contribution was timely as a number of kōhanga reo were established in the years following this report – of I which I attended.

In relation to Māori centred curriculum in particular, the issue remained that the education system that Māori were being prepared for, still had a non-Māori focus. Māori were being accommodated in a non-Māori system as opposed acknowledging Māori, letting Māori succeed as Māori according to Māori standards using Māori centred curriculum as a means to success.

Department of Education Report – Review of the Core Curriculum for Schools, Department of Education 1984

This report set out to define, justify and describe a core curriculum for schools throughout the Aotearoa New Zealand education system. The core curriculum was to form the compulsory aspect of schooling for students and would constitute the standardised subjects that all students would take. The report itself identifies the main purpose of having a core curriculum was to ensure that students have:

... the essential knowledge, skills, attitudes and values which all citizens need to lead effective lives in New Zealand society. The reason for having a core curriculum is summarised in to three inter – related statements:

- To protect the interests of all students.
- To ensure equality of opportunity and
- To enable all students of develop as fully as possible (Department of Education, 1984, p.7).

The aims of this report sit in ideological alliance with a ‘one size fits all’ education model and is also consistent with the centralised nature of the Aotearoa New Zealand education system where all major curriculum related matters are addressed by the education community itself – which had minimal Māori involvement, contribution and influence. The inclusion of mātauranga Māori aspects was to be included in a development called ‘Taha Māori’ but never eventuated. I believe Penetito (2010) rationalised this best when he said:

Cultural hegemony in education is acceptable only if non-mainstream cultures have access to schools that privilege their cultures (p. 165).

Māori centred curriculum was still not a feature of this time and moves were being made to use the curriculum areas written specifically for a non-Māori audience, with non-Māori ideals and use the Māori language to deliver these curriculum areas – a version translated in to Māori from the Pākehā version – a form of hidden curriculum.

The Picot Report – Report of the Taskforce to Review Education Administration 1988

One of the main aims of this report was to identify strategies to decentralise responsibilities from the Department of Education out to the schools (Penetito, 2010). As a result the report saw the need for a system that acknowledged and recognised the culture, values and language of Māori. According to Penetito (2010), in order to promote this objective:

... the system opted for changes that would encourage community involvement in determining the character and direction of local institutions (p. 166).

This implied that Māori would have more say in how their culture, values and language would be implemented in the education of Māori. In support of this further requirement from Māori were:

... first, the provision of the opportunity for all Māori children to be educated (either wholly or in part) in the Māori language; and second, where the Māori language was used for the transmission of knowledge, that an environment be created that reflected Māori values and used Māori forms (Penetito, 2010, p. 166).

Although the task force identified that there was a need to include Māori language, values and forms throughout the education system, there was still no mention of an education system for Māori that was underpinned by Māori philosophies, values, methods, pedagogies and the like. The offer that was on the table was for Māori to be educated in the exact same education system (including the exact same curriculum) but the difference was they had the option to use te reo Māori as the medium of instruction – the curriculum being used was still Pākehā in nature. This requirement was made in the report despite a number of submissions from Māori indicating the idea of a parallel system (Penetito, 2010; Simon, 2000).

The impact that this report had on Māori centred curriculum was that moves were made towards maintaining the same curriculum that had previously been developed based on Pākehā philosophies and values but using the Māori language as the language of instruction.

Māori Participation and Performance in Education – A Literature Review and Research Programme, Report for the Ministry of Education 1997

This report from the initial beginnings was heavily influenced by the Treasury's Government Management – Brief to the Incoming Government highlighting an economic focus. The economic influences on education is clearly stated throughout this report (Penetito, 2010).

The purpose of this report was to provide an in-depth analysis of the literature and research to underpin Ministry of Education policies of the time. This economic influence on education issues as described by Penetito (2010):

... was so comprehensive and penetrative that economists and economic theories became a part of the educational zeitgeist, at least at the level of administration, never before experienced in this country (p.168).

This review elaborated by identifying the inadequate participation of Māori in the labour market and the relationship with the education of Māori. There are a number of contributing factors to this position including where the report suggests that Māori on average perform worse than Pākehā because of the limited resources available to them (Penetito, 2010).

Penetito (2010) goes on to say that:

... perhaps two-thirds to three – quarters of Māori educational disadvantage is the result of resource factors. This means that roughly a third to a quarter may be accounted for by the various ethnicity-related factors operating via tastes and preferences, labour market discriminations inherent in the system in the form of an ethnocentric curriculum, cognate-centric resources for learning, socio-centric teachers and a system culturally biased toward European values (p. 170).

It is at this point that the economic influence, labour market requirements, socio-centric teachers and ethnocentric curriculum come to a convergence of Pākehā interest where Māori are expected to participate and succeed. Here we detail the impact of New Right philosophies on Māori education.

In terms of the impact this report had on Māori centred curriculum, the difference continued to exist in the values, ideals and moral obligations behind the intent of this report. Ideological conflicts are evident throughout the economic influence, labour market requirements and ethnocentric curriculum of the times that are not evidently as congruent with a Māori centred curriculum as some observers may interpret.

The policy terrain described above highlights that historically, education for Māori has been that Māori would have to accomplish in order for them to 'achieve' (Johnston 1997). Moreover these criteria were purpose built by Pākehā that were aligned to their values and belief systems, resulting in Pākehā interpretations of applicable educational initiatives for Māori. Because these initiatives are in alignment with the criteria of the dominant group, they are unrealistic and alienate Māori (Johnston, 1997).

The State has regulated their control over Māori through Government policies for Māori. Stewart - Harawira (1997) argues that State policies at the level of both educational and social interventions for Māori have failed to acknowledge the breakdown of whānau relationships as a contributory factor to the position of Māori in contemporary society. Furthermore she states that:

In failing to take responsibility for the large scale breakdown of Māori social structures, the state is continuing to impose forms of control based on victim-blaming theories and a reification of Eurocentric notions of individual and group functioning (p. 327).

Such an approach tends to focus on norms set by the majority and does not locate Māori at the centre of the exercise (Bishop & Glynn, 1999).

Despite Māori initiatives to take increased control of their own lives and to liberate themselves from the processes of domination and subjugation, Māori continue to be thwarted at every level by State policies (Stewart - Harawira 1997).

Māori have engaged and continue to engage in the State education system whilst there is a growing resurgence of Māori education initiatives. These initiatives aim to reclaim access to indigenous education opportunities and knowledge and are being articulated as mātauranga Māori. The renaissance has seen its most powerful reclamation of indigenous voice through

Māori initiatives including Te Kōhanga Reo, Te Kura Kaupapa Māori, Whare Kura and Wānanga Māori. The challenge now is to build knowledge for practical use in these spaces that allows for a reconnection, reclamation and re-identification with a Māori worldview and mana Māori.

Regardless of whether there is support for Māori centred curriculum amongst Māori educators and the wider education sector, while we are still operating within an education system that is informed by economic forces and perpetuates individualism and competition, Māori centred curriculum will struggle to flourish fully.

Te Whakarewa i te ako Māori – Recent developments in Māori centred curriculum

The following section discusses the advancing contribution that mātauranga Māori is currently playing in the development of Māori centred curriculum.

Over the last two decades the term mātauranga Māori has become increasingly popular as Māori and Pākehā alike are engaging in efforts to understand and comprehend what exactly mātauranga Māori is (Mead, 2012) or should be. Many authors have shared their ideas in various ways.

Williams (2004) defines mātau¹¹⁹ as follows:

as a verb meaning to know, to understand and to feel certain of and the addition of the suffix ‘*ranga*’ changes those verbs to nouns hence knowing or knowledge or understanding (p.191).

Kim Salamonson (2011), defines mātauranga Māori as:

Mātauranga Māori is a term for a body of knowledge that was first brought to Aotearoa by Polynesian ancestors of present day Māori. It grew and changed according to the experience of living in these islands, however it became seriously impacted upon following European arrival and colonization. Despite colonization, however, important fragments and portions – notably the Māori language – remain so that it is possible to speak of an unbroken tradition or continuum of Māori knowledge (Retrieved June

¹¹⁹ As the root word of mātauranga

15, 2014, from LIANZA: <http://www.lianza.org.nz/news-events/features/what-mātauranga-māori>).

Interestingly, Landcare Research (2014) while using the qualifier Māori in the title do not distinguish Māori in their definition:

Mātauranga Māori can be defined as ‘the knowledge, comprehension, or understanding of everything visible and invisible existing in the universe’, and is often used synonymously with wisdom. In the contemporary world, the definition is usually extended to include present-day, historic, local, and traditional knowledge; systems of knowledge transfer and storage; and the goals, aspirations and issues from an indigenous perspective (Retrieved June 19, 2014, from Landcare Research - Manaaki Whenua: <http://www.landcareresearch.co.nz/about/sustainability/voices/matauranga-maori/what-is-matauranga-maori>).

Charles Royal (2006) mentions a letter written by Apirana Ngata and published in Te Pīpīwharauroa in 1900, about a definition for mātauranga Māori. In considering issues of leadership for Māori, Ngata looked to encourage the younger generation of the time to play a more active role and encouraged leaders to support that idea. Ngata highlighted the education system’s emphasis on one type of knowledge, that of Pākehā and adds that Māori knowledge is equally as important.

In distinguishing between the two, Ngata calls them mātauranga Pākehā and mātauranga Māori (Royal, 2006). It should be noted here that Ngata used mātauranga as a common noun with the qualifier Māori, where more recently both are seen as the collective proper noun mātauranga Māori.

In discussing these ideas, Ngata used a fishing analogy personifying old and new nets as old and new leaders and implies the fishing ground as mātauranga Māori from which nets can extract knowledge (Royal, 2006). Royal (2006) expands on this idea by suggesting mātauranga Māori as a basket or net from which knowledge can be extracted and offers the following orientating statement.

Mātauranga Māori’ is a modern term for a body of knowledge that was brought to these islands by Polynesian ancestors of present-day Māori. Here this body of knowledge grew according to life in Aotearoa and Te Wai Pounamu. Despite an initial period of change and growth, the arrival of European populations in the 18th, 19th and 20th centuries brought major

impacts to the life of this knowledge, endangering it in many and substantial ways. All, however, was not lost as new knowledge was created through the encounter with the European and through the experience of the creation of the new nation called New Zealand. Important fragments and portions – notably the Māori language - remain today. These fragments and portions are catalysing a new creative period in Māori history and culture and in the life of the New Zealand nation (p. 3).

Doherty (2012) has defined Māori centred as being mātauranga Māori including Māori principles and values; whakapapa, manaaki¹²⁰, Kaitiaki¹²¹, waiata and pōhiri¹²² among other concepts. In a wider conversation he situates this definition in what he terms the ‘Ranga Framework’. According to Hapeta and Palmer (2014) the Ranga Framework begins with the multi centred or (generic, that is, non-specific) knowledge at the top and works its way down to identity which underpins the framework at the foundational level. Along the way it passes through other layers flowing from multi-centred, generic knowledge to Māori-centred knowledge, bridged by Kaupapa Māori theory. Kaupapa Māori theory also buffers Māori-centred knowledge and iwi-centred knowledge (mātauranga-ā-iwi). Lastly, the framework ends with identity which is embedded within one’s tūrangawaewae¹²³.

Royal (2006), in a similar way to Te Mātorohanga, goes on to suggest that mātauranga Māori refers to a continuum of knowledge that has continued from pre-Aotearoa days to the present. In doing so however, he precludes the need for the qualifier ‘Māori’ in that suggesting that mātauranga Māori contains all knowledge, visible and invisible (Landcare Research, 2014), known and unknown, existing and yet to exist, one might as well call it simply mātauranga.

In summary, mātauranga Māori is a relatively recent concept used to describe all knowledge including its various applications for transmission of this knowledge to others utilising a variety of methods that in total form the basis of a Māori pedagogy. Mātauranga Māori is a vehicle that encompasses Māori ways of being. It offers a valid lens to apply mātauranga Māori to any context.

¹²⁰ To care for

¹²¹ Guardian

¹²² Ceremonial welcome

¹²³ A place to stand

The common themes of how mātauranga Māori is actualised in current contexts is through Māori centred curriculum because mātauranga Māori is congruent with this curriculum; the operationalisation, facilitation and values based nature this knowledge is synonymous.

Of particular importance here is the relationship between mātauranga Māori and Māori centred curriculum which is best described as Māori centred curriculum being the vehicle that transmits mātauranga Māori. Some themes that are emerging from the literature are that:

1. Māori centred curriculum utilises bodies of knowledge encompassed by mātauranga Māori.
2. The basis underpinning Māori centred curriculum originates from mātauranga Māori.
3. Māori centred is a concept that does not operate in isolation but is collaborative in that the theory, philosophy and application co-exist.

2. Tū ana i te marae, tau ana – *The marae as a base for teaching and learning*

A further theme that has emerged is that Māori centred curriculum is not only about what is learnt, but how learning occurs, and where learning occurs. The heading above ‘Tū ana i te marae, tau ana’ stems from a whakataukī which discusses an individual being grounded in the rituals, customs and practices of their marae, whānau, hapū and iwi before going out in to the world. The interpretation here is that if you can stand confidently with humility in front of your own people, then you will succeed in the wider society. Being grounded in the knowledge of where you are from is integral to Māori centred curriculum because your identity is strong you have the confidence to engage with anything.

This whakataukī is of particular relevance in that the marae has been regarded as a base for teaching and learning in both traditional and contemporary contexts. The location of where teaching and learning occurs also has a direct relationship to the identity of the individual and the sense of belonging that accompanies the individual (Penetito, 2010).

The marae is a focal point for Māori where families and communities come together for various reasons. The marae has been the focal meeting point of whānau, hapū and iwi and continues to play a significant part in Māori society (Hemara, 2000). As such Barlow (1991) has shown the importance of the marae by defining it as:

...a symbol of tribal identity and solidarity (p.73).

The marae is a local ceremonial centre, dedicated to the gatherings of Māori people and to the practice of traditional rituals including education (Salmond, 1975). At one level Tauroa & Tauroa (1986) states that marae are places of refuge that provide facilities to enable us to continue with our way of life within the total structure of the Māori world. They go on to say that Māori need our marae so that we may pray to God; rise tall in oratory, weep for our dead; house our guests; have our meetings, feasts, weddings and reunions; and sing and dance. The marae is an institution that has existed for many generations and will exist for many generations to come.

With all this in mind, marae are a powerful symbol for Māori living as Māori. It symbolises a connection to being Māori and it also represents the traditions, rituals, customs, protocols and ways of doing and being of those who have gone before us and those who will remain when we are gone.

The marae is a catalyst for the thinking and rethinking transformative education. This opens up the possibility for the thinking about enacting the curriculum of the marae complex itself. Through enacting this marae curriculum I suggest we can explore the possibilities of using the traditional marae complex to enhance current curriculum activities which will move towards enhancing and therefore enacting current static curriculum.

The agenda for returning intellectual coherence and moral force of Māori education to the marae involves Māori telling their own stories, creating their own images, listening to their own voices in their own spaces (Penetito, 2010).

Because of the success of the use of marae as an effective teaching and learning environment for Māori learning environments that are separated from the marae complex should simulate the successful aspects of the marae environment. For example, the marae can assist in the achievement of this mind shift as well as the achievement of curriculum changes to reflect Māori values and knowledge systems that are supported by traditional symbols and imagery.

For example, curriculum areas that can be taught using whakairo include mathematics (geometry, symmetry and measurement), science (for example. appropriate wood types, density testing, tree uses and lifecycles), technology (e.g. how to carve, identifying grains of the wood and appropriate tools for appropriate wood types and carving styles and techniques), te reo Māori (for example learning genealogy, relevant terminology, traditional stories associated with and represented through carving) art (e.g. visual presentations of people, actions, genealogy, stories through carving), social studies (e.g. identifying connections between the chosen poupou and relevant tribe of the student, identifying different patterns or carving styles from different tribes) (Lambert, 2009).

In applying this idea to Māori centred curriculum it not only highlights the relationship to the marae as a focal point, but also indicates that the content of a Māori centred curriculum does not necessarily need to be Māori in nature or origin but could also assist in the achievement of mainstream subjects.

A related concept of ‘Turangawaewae’ is integral at this point in connecting identity, teaching and learning and the marae. Turangawaewae literally means a place to put your feet, a place where you belong and where you feel you have the right to stand up and be counted. In the context of Māori education Pere (1991) notes that:

...the child learns about her or his history, genealogy, legends, proverbs, songs, obligations, responsibilities in terms of the tribe, the Māori people as a whole and the world community. The belief is that a child must know from whence she or he came so that she or he will have greater control of his or her life (p.50).

Durie (1997) has highlighted the importance of the marae by connecting cultural identity and the marae by stating that:

Where active participation in marae, hapū and whānau has decreased, affected Māori families risk losing a Māori cultural identity entirely (p.152).

The importance of the learning environment is characterised by the following:

- The marae is a focal point for Māori and is a symbol of communal identity and offers solidarity.

- The marae negotiates space for individual identity to develop through the solidarity of the communal identity. The concept of *tūrangawaewae* provides confidence to the student to engage effectively with Māori centred curriculum regardless of the content area.
- The marae has traditionally offered and continues to offer a culturally relevant space to effectively enact Māori centred curriculum.
- Many different curriculum areas can be taught and learnt at a marae including areas Māori in nature and those of a Western origin (mathematics, science, history, social studies).

3. **He Kokongā Ngākau** – *Values Based Curriculum*

The above statement ‘He Kokongā Ngākau’ originates from the whakataukī: He Kokongā whare e kitea, he kokongā ngākau e kore e kitea’ which means the corners of a house are seen, yet the corners of a heart is not seen. Literally, this refers to things of an innate nature that although sometimes cannot be interpreted as such, one intuitively knows they are present – such as values.

The role of values in a Māori centred curriculum stems from a values based society suggested earlier when discussing the presence of values in papakainga as well as the marae environments. Values play an integral role in Māori centred curriculum because where Māori values and practices underpin a Māori centred curriculum (as well as other group’s values and practices); it is those views that will permeate throughout the curriculum and through to the practices of the student. MacFarlane (2004) supports this by saying:

When the powerful, dominant culture asserts that all children are the same, there is a real danger that individual differences, cultural identities, and culturally preferred values and practices will be marginalised or ignored (p.12).

Values do not sit in isolation but rather are inextricably linked to the framework in which they sit the practices that are guided by the values and the knowledge that contextualises the values. Penetito (2010) supports this by saying that:

Whether we are referring to the Māoritanga theories of Te Wheke, Te Whāriki, Kaitiakitanga or Te Aho Matua, some things remain consistent. The world is considered value-bound (aroha, manaakitanga). We learn those values from

the social world (whanaungatanga/kinship, tangihanga). We internalise them and they become part of us (whakapapa, reo). They cannot be set aside (mana/power and authority, tapu/sacred and prohibited) (p.83).

The values base of a Māori centred curriculum need to be congruent with Māori ways of knowing and being in order to be considered inherently Māori. Most important to note is the intention of the use of the values in a Māori centred curriculum. To elaborate, the intention of reciprocity in an education sense (and to utilise Kaupapa Wānanga principles as described throughout the methodology chapter) must be offered with the intention to awhi and tautoko the student as opposed to wanting to make an example out of the student.

Flavell (cited in Tapine and Waiti, 2007) supports this by saying that:

... a(n) (education) system must be set in place for Māori which is based on Māori tikanga and Māori values, and which is derived from a philosophical view which is inherently Māori (p. 14).

The importance of values in relation to Māori centred curriculum encompasses the following key points:

- The application of values exists across Māori centred curriculum, papakainga and the marae environment.
- The values and practices that underpin a Māori centred curriculum permeate through the content to the attitudes and practices of the students.
- The values base of a Māori centred curriculum need to align with Māori ways of knowing and being to be considered Māori in a Māori centred curriculum.

4. Te Hāpai ō ki muri – *The importance of the knowledge facilitator*

The statement ‘Te Hāpai ō ki muri’ is derived from the whakataukī ‘Ko te amorangi ki mua, ko te hāpai ō ki muri’ and refers to the marae complex where there are groups of people who facilitate the welcoming guests process and another group who organise the food behind the scenes. This whakataukī denotes the importance of both groups who have an equally important role to play.

Te Hāpai ō ki muri refers to the group behind the scenes who although is sometimes not seen still plays a vital role. Here I refer to this group as the person who facilitates the knowledge of

a Māori centred curriculum. The relevance of this adage is that person facilitating the knowledge and the learners are just as important as each other.

In this relationship between the facilitator of the knowledge and the learner both parties have an agenda of interest in engaging with one another. The relationship is one of mutual benefits and therefore it is important to note that both agendas should be acknowledged and engaged with. The facilitator of the knowledge plays a vital role in the facilitation of Māori centred curriculum in that they take not only their own agenda in to consideration but must also actively engage with the needs of the student.

The development, design and delivery of culturally relevant curricula in the tertiary (post-secondary) combined with the issue of the student/ teacher relationship is a relationship based on power sharing (McNaughton, 1996). The elements of power sharing are derived within the negotiated and conscious construction of both the culturally relevant curricula for the student but also through the requirement of having facilitator involvement in the construction of Māori centred curriculum.

The involvement of students and teachers in the co-construction of curriculum provides a basis for a sound ako relationship where the power relationship is balanced and the needs of both parties are acknowledged and pursued. This allows for a mutually inclusive curriculum that acknowledges the needs of both student and the facilitator of knowledge for the purpose of mutual benefit.

This reinforces that facilitators have an integral part to play in the power sharing relationship. These roles include professional development, awareness of student realities (including culture of the student), and values compatible with their student base to name a few.

The involvement of students and facilitators in the construction of curriculum often involves other significant people such as education providers, financial contributors or national legislators, national education departments as examples (McCarthy, 1997).

While it is important for a critical mass of participants to be involved in the development of curriculum, it could be troublesome for the curriculum developers to engage with a number of people who are engaging at a number of levels of understanding of the organisational goals in

terms of curriculum construction (Eisner, 2002). Each specialist area has their own priorities which do not necessarily prioritise the importance of culturally relevant content and context. For example, the priorities of a Finance department will differ immensely to those of culture specialists who are trying to construct culturally relevant content and context (Print, 1993).

The ideological bases of these two areas traditionally exist in direct opposition to each other. While transitioning from facilitator directed curriculum development to a student/facilitator co-constructed curriculum these ideological shifts will exist and continue to shape the learning journey of the curriculum developers and the curriculum itself (Print, 1993; Eisner, 2002).

A mutual goal for both student and facilitator when constructing curricula is a vision or statement that illustrates the ideological base that has been developed with all the relevant contributors. Co-construction requires a vision or statement that identifies the goals of the student and teacher and that both student and teacher can see themselves as being a part of.

Who needs to be involved changes according to context, but minimum involvement should include the student and facilitator. Arguably, where funding is required the minimum will also include a funding authority which is often coupled with quality assurance criteria, a quality assurance body and a quality assurance monitoring system (McCarthy, 1997).

When this is the case, the minimum requirements must meet the values/priorities of these bodies and criteria. The values and priorities of the quality assurance system have been in direct opposition to the values of the student and the education provider and when evaluating a triple bottom line of accountabilities (quality assurance, student and education provider) the needs of the student often place third to quality assurance and the education provider.

The issue is generated in trying to operate in a system that has a dual focus that are often in opposition. Tensions and challenges exist when the values and needs of these key groups are in opposition to each other. When conflict occurs, hegemonic behaviours, attitudes and classifications enter the conversation in an attempt to classify what counts as knowledge and who says so (Penetito, 2010).

When co-constructed curriculum is done well, it accommodates the needs of the student and teacher firstly and then the goals of the education provider with the quality assurance system becoming optional.

Bishop and Berryman (2006) identified three major areas as being vital to the success of Māori education; namely, student teacher relationships, teacher expectations and acknowledging Māori as important and relevant (student and culture). With this in mind, it is imperative that the student teacher relationship is one of reciprocity and values based practice to continue this success.

The role of the facilitator of knowledge is integral to the success of Māori centred curriculum when complemented with intergenerational teaching and learning methods, aspects of a marae teaching and learning environment and has a strong Māori values base. Also, vital to the role of the facilitator of knowledge and the student facilitator relationship is the concept of ako. The following section discusses the concept of ako and its relationship to the facilitator of knowledge and Māori centred curriculum.

The key messages to take from this section are summarised as:

- The ‘teacher’ and the ‘learner’ are just as important as each other.
- Co-construction needs to start with commonalities within an ideological space. Where there is a dual focus, co-construction of Māori centred curriculum is difficult.
- The ‘teacher’ and the ‘learner’ are in a relationship based on power sharing.
- Māori centred curriculum requires the intentions and needs of the ‘teacher’ and the ‘learner’ to be acknowledged and pursued. This allows for a mutually inclusive Māori centred curriculum.

Ako mai, ako atu – *Teaching and Learning*

The use of the English language to describe a single Māori word (such as ako) is often problematic in that there is rarely a one word equivalent to translate it into. I offer to the understanding of ako the following definition: that ako is the process by which student and facilitator of knowledge scaffolds each of their learning on top of not only their own past learning but also offers contributions to scaffolding learning for the other person.

In relation to the previous section where the importance of co-construction was discussed, this is operationalized through ako – the act of teaching and learning. Throughout the process of co-construction of a Māori centred curriculum ako (as defined above) is continuously occurring on many levels.

Edwards (2013b) goes on to offer the following when discussing ako:

Māori have always had ways to express the exchange, sharing, transmission, building and creation of knowledge. One of the ideas that contain the codified and encyclopaedic knowledge of our ancestors and how we might operationalize these timeless truths is contained within ako (p. 57).

The definition offered by Edwards (2013b) further adds to the idea that knowledge exchange, sharing and knowledge in an ako process. The participants in ako processes have a reciprocal obligation to one another during this process to scaffold learning throughout this process. This is further supported by Cherrington and Davies (2010) who contend that:

Engagement in ako requires a shared responsibility for the learning journey; we as a collective sharing the challenges and the successes (p.27).

Herangi-Serancke (2008) describes moments of ako:

as an awakening, when the wairua (energy of spirit), our mauri (life essence) our histories, our lived experiences, our stories come together in one spontaneous moment of creative alignment, and the tatau pounamu, the doors of spiritual inquiry are opened, to reveal a moment that is truly uplifting, this is the ako moment. Quite often it can come as a rush, a sudden explosive energy of intensity, much like a fire that wells up from within. Other times it can come as peaceful as our awa, calm and serene on windless summer afternoons (p.6).

The contextualisation of the word ako in an environment of co-constructed curriculum it does not exist in isolation of itself. Ako is a way of being, doing and becoming that involves simultaneous learning, learners and the learned. Ako is not a transactional, one way process whereby facilitators of knowledge give information and knowledge to students to absorb. But rather from the definitions and the review of the literature ako is a process whereby co-construction of not only curriculum but knowledge in the broadest sense can also be seen as being developed from one state to another.

Cherrington and Davies (2010) also add that:

It (ako) is about understanding and/or experiencing that information, so that we become transformed in some way, whether that way is physical, intellectual, social, emotional or spiritual. This is why ako is not just teaching and learning (p. 27).

In addition to the importance of the student facilitator relationship ako provides the context by which this relationship advances and develops the knowledge that is created and shared through a Māori centred curriculum. Now that we have critically examined mātauranga Māori, Māori centred curriculum and the themes that have emerged that describe Māori centred curriculum, the focus has moved to analyse external influences and the impact they have in shaping and influencing a Māori centred curriculum.

Summary

Recently, there has been a revival that sees Māori centred curriculum in the form of mātauranga Māori, cultural responsiveness and understanding and greater presence in knowledge design, development and delivery in the form of education and training and the literature shows this.

In terms of ako a number of key factors need to be considered:

- Ako is teaching through learning.
- Ako can occur on a number of different levels of teaching and learning.
- Successful ako requires shared responsibility by those involved and a neutral power balance.
- Māori centred curriculum is a vehicle that nurtures ako practices through its delivery.

The literature highlights that in relation to elevating Māori centred curriculum the themes that have emerged illuminated Māori centred curriculum as having a close bond with the development and advancement of mātauranga Māori through teaching and learning. Although mātauranga Māori plays an important role the successful application is not isolated to mātauranga Māori alone but encompasses all knowledge.

Māori centred as discussed has its' origins in mātauranga Māori and draws its definition from that mātauranga. The basis of a Māori centred curriculum thereby draws elements from mātauranga Māori and its origins but is often conflicted by operating in a non-Māori

environment. The common themes are drawn from mātauranga Māori and its' genesis is within te ao Māori.

Teaching and learning as ako is a fundamental understanding required when applying a Māori centred focus to curriculum design, development and delivery. The simultaneous ako process requires a convergence of ideas to allow its success. The ako environment, the facilitators of ako and the ako itself must be in alignment.

Te Wāhanga Tuaono - Te Tātari Whakaaro – Chapter Six - Data Analysis from Participant Interviews

Introduction

The data gathered from the participant interviews have been analysed using the thematic analysis method and illustrate key themes that have become apparent. Interviewing participants provided a real life context to combine with the themes that became of the literature review alike.

Discussing themes and thoughts with the participants provided a sense of realness to the struggles and achievements of each participant with each story that was shared. The ability to discuss and probe further with each person helped to paint their individual pictures which overall contributes to the wider issues highlighted throughout this work.

From this summary of demographic information the common key themes that emerged were:

1. Operating from a values base is integral.
2. A whānau environment aligns with the delivery of Māori centred curriculum.
3. Intergenerational teaching and learning is important in delivery Māori centred curriculum.
4. The kaiako is key to the success of a Māori centred curriculum.
5. Te reo Māori was prevalent throughout the design and delivery of intergenerational teaching and learning.
6. Tikanga Māori was a framework for life used as a point of reference for teaching and learning accuracy and quality assurance.
7. Mātauranga Māori was maintained and further advanced through a combination of the factors when applied to Māori centred curriculum.

1. Operating from a values base is integral

Values in this context refer to moral concepts that affect attitudes, beliefs, and behaviours of people. They are the point of reference for individuals that determine how they interact with others. These are concepts that individuals ‘value’ and hold in high esteem in their everyday practices.

The importance of values in Māori centred curriculum was identified by all interviewed as being of high importance. This included the explicit teaching of the values themselves as well as operationalizing the values through contextual application.

The values that were consistently identified included whanaungatanga, whakapono¹²⁴, aroha, wairua¹²⁵, and kotahitanga¹²⁶. In the examples that each interviewee used these values in particular were common regardless of the context whether it was formal or informal the values existed in the people involved rather than the context.

One participant highlighted that:

The values play an important role in whānau living. It's all well to think about the values and write about the values, but the difference however is in the application of the values. My leaders modelled the values and brought them to life (Participant 1).

On another point, it was noted that the values of the facilitator and the student needed to have some alignment in order to operate from one point of knowing and to progress an area of learning through actions of teaching and learning. This shared understanding allowed mutual progression from one point to another. One participant identified that:

Dimensionality is trying to identify what the common values are and then trying to prioritise them according to the current situation. Different people prioritise values differently because of their upbringing and environment. For Māori centred curriculum the student and kaiako alike need their values to converge to be successful (Participant 2).

In application of values to a Māori centred curriculum, values need to be prevalent in the design, development and delivery of the curriculum itself. It also needs to be practiced in the designer and developer in order to be produced in the output – otherwise it is only lip service.

2. A whānau environment aligns with the delivery of Māori centred curriculum.

Interview data characterised a whānau environment as allowing whanaungatanga, embracing aroha, encouraging kotahitanga and but still promoting respect. As a combination of the

¹²⁴ Belief

¹²⁵ Spirituality

¹²⁶ Unity

application of these values highlights the importance that the kaiako¹²⁷ must exude these values as well. The whānau environment that was discussed by the participants was not necessarily representative of a physical environment that shared commonalities that way, but more so by the actions, attitudes, beliefs and values that operated in the particular ako spaces – these actions, attitudes, beliefs and values represented a whānau environment.

Each participant spoke of what the ako space looked like to them. There were examples such as the marae, the papakainga, the bush, the moana, the kitchen that were used as whānau environments to teach and learn from one another. One participant described her ako space as:

... the informal curriculum was significantly influenced by my koro and my father. They were in the time of breaking the ground and clearing the scrub to provide for the whānau. This was hard work. This ako space taught me more than how to break the ground and clear the scrub, but how to persevere and follow things through to completion (Participant 1).

3. Intergenerational teaching and learning is important in delivery Māori centred curriculum.

Using traditional Māori knowledge as an example, intergenerational teaching and learning was highlighted among all participants as playing a vital role. The sense of security and confidence that the participant spoke of from their elders when learning anything was something that was poignant in all interviews. One participant shared her intergenerational teaching and learning experiences by saying that:

Growing up at the pā held a lot more responsibility than my townie cousins knew. They only came back for tangi so the investment from the kaumātua was minimal with them. Us that grew up there, we were handpicked for particular jobs. At the time I didn't realise how important those jobs were. Now, I realise that knowing my whakapapa, history, and whānau is something my kaumātua trusted with me (Participant 4).

The common threads across all of these examples from all of the participants were the values held by the kaiako. The values of the kaiako showed the respect that person had for the student (knowing that they had once been a student and could understand what they were going through), the respect they held for the knowledge being shared (in most cases there was a

¹²⁷ Teacher

certain amount of sacredness and history being attached to the knowledge so they had to ensure safety) and also the respect they held for those that had taught them (ensuring that they were imparting knowledge on as their teacher had done to them). This understanding contributed to the understanding and enactment of a Māori centred curriculum. This combination allows the values to exist and be contextualised through the kaiako as well.

4. The kaiako is key to the success of a Māori centred curriculum.

Information collected from the interview data highlighted the importance of the kaiako. It was noted that there needed to be convergence of operating values between the kaiako and the learner. The learning environment also played an important role in ensuring Māori centred curriculum would be successful. The connection between the kaiako and the student then allowed the curriculum and the initial intentions of the curriculum to be enacted. This is supported by a participant who says that:

Kaiako plays a huge role in the actualisation of Māori centred curriculum. It is also imperative that they have the ability to understand and deliver the Māori centred curriculum as it was intended to. Embedding concepts in to the programme is vital and if the kaiako doesn't understand it then the intent won't be met. Application of the values needs to happen too. If the kaiako just delivers the curriculum (stand and deliver) then the intent is missed. Connectivity to people is required so that people can see themselves in it (kaiako). There needs to be a balance. The lyrics can be beautiful but if the tune doesn't fit then no one will get it (Participant 5).

As highlighted above, the importance of the kaiako played an integral role in the ako spaces of the participants. There was always one main kaiako who taught generally across bodies of knowledge. The kaiako knew the importance of the student and the knowledge to be imparted therefore they acted as a conduit between the knowledge and the student often operating as a filter of information. The teacher would determine the level of complexity of the knowledge to be shared and would assess the readiness of the students. In some cases the teacher would hold some information back until the participant had clearly shown their ability to grasp that information. In one particular instance a participant still has not received a particular knowledge body from their teacher and that person is still yet to master a topic and progress to the next step of learning. This was further supported throughout the interviews where it was stated that:

Kaiako are pivotal in the success of this curriculum. It's about providing an environment to ensure success of the tamariki. An environment that is fun, happy, learning environment. Because they are so pivotal it is important to note that there are wānanga and hui held for staff to refresh the use of values. It is here that any concerns are addressed by referring back to the framework of the charter (the pou framework) (Participant 3).

The teacher was more often than not, related to the student. This was the person that was their teacher in the main. In most cases, the participant also had other teachers that were not related but still offered valid bodies of knowledge to be learnt. Each participant also spoke of what could be termed 'specialist teachers'. These teachers specialised in particular areas and only taught the students their area of specialty and then the students would return to their main teacher. One participant described this like taking different subjects at school where you would attend specialist classes but always return to your base class at the end of the day.

5. Te reo Māori was prevalent throughout the design and delivery of intergenerational teaching and learning.

Te reo Māori was discussed by some participants as being integral to the success of Māori centred curriculum. Participant 3 spoke directly to the importance of te reo Māori by saying:

"Some (people) don't believe that te reo is good for anything or can get you anywhere so they don't place any importance on te reo or any reo initiatives. A positive impact of te reo Māori on Māori centred curriculum is that users are able to te reo Māori to express their own opinions. They are able to teach and learn using te reo Māori" (Participant 3).

There was also mention by another participant of the relevance and appropriateness of te reo Māori to express Māori ideas and concepts allowing the normalisation of te reo in any teaching and learning space. Participant 5 shared that:

Māori centred curriculum gives credence to Māori ways of knowing and being. It resonates more with Māori learners and makes the learning easier. Having Māori ways of knowing and being makes it a normal thing – it legitimises the normalcy of using te reo Māori in a Māori centred curriculum (Participant 5).

6. Tikanga Māori was a framework for life used as a point of reference for teaching and learning accuracy and quality assurance.

Tikanga Māori although was highly placed by some participants, it was not identified by all participants as being vital to the success of a Māori centred curriculum. Tikanga Māori was associated with Māori bodies of knowledge and not necessarily general across non-Māori content areas. Participant 6 reiterated this by saying:

Tikanga Māori is important because it provides a reference point for programme developers when making decisions of what needs to be included in a Māori centred curriculum and how that curriculum is delivered. This includes how kaiako interact with students, how staff interact with external stakeholders and also the respect afforded to the content of the programmes (Participant 6).

7. Mātauranga Māori was maintained and further advanced through a combination of the factors when applied to Māori centred curriculum.

Mātauranga Māori and the relationship to Māori centred curriculum was highlighted by some participants, although the majority saw Māori centred curriculum encompassing Māori and non-Māori bodies of knowledge. The advancement of mātauranga Māori was seen through the curriculum itself and further extended to include Māori worldview, beliefs and concepts. Participant 6 elaborated on this by saying that:

Embedding a Māori centred curriculum with mātauranga Māori and the mātauranga specific to particular target groups allows the advancement of not only Māori bodies of knowledge but also to Māoridom as a whole (Participant 6).

Participant 1 further extended on this by saying that:

Mātauranga Māori is advanced through a Māori centred curriculum by ensuring the culture of the whānau, hapū and iwi are not only maintained, but taught to future generations who will be the key kaitiaki of our tikanga, mātauranga and the way we are – the distinctiveness offered by each whānau, hapū and iwi (Participant 1).

Summary

The themes that emerged from the participant interviews are not dissimilar to those identified through the eclectic experiences and the literature review. These themes however show commonalities between different sources and bodies of knowledge and consolidate ideas and concepts that have been previously discussed throughout this work.

The ideas are central to the idea of Māori centred curriculum – its’ design and development and delivery and offer other strategies and worldviews to assist in the understanding and comprehension.

Each of the points highlighted above are pivotal in the success of Māori centred curriculum but are most effective when combined together. Although each idea can exist on its own, in order for Māori centred curriculum to be most powerful, the combination must be balanced highlighting the importance of each concept individually but acknowledging the role it plays in relation to another.

This will be further illustrated throughout the next chapter.

Te Wāhanga Tuawhiti –He Waka Tangata, He Waka Mātauranga Chapter Seven – A Case study using He Waka Tangata, He Waka Mātauranga

Introduction

The subjective nature of this thesis has highlighted practical examples of essential elements of a Māori centred curriculum throughout the design, development and delivery of such a curriculum. Throughout this chapter this pattern continues with the contextual application of the themes identified throughout the literature review and the interviews to a specific example in a case study.

Moreover, this chapter will introduce the case study approach utilised and the rationale and relevance of this approach to the topic – Elevating Māori centred curriculum. The strengths and weaknesses of this approach are also examined with regard to the relevance to the methodology and to the topic.

Te Āta Wānanga - Case Study Approach

The case study approach as a qualitative descriptive research tool typically refers to the collection and presentation about a particular participant or small group – a focussed research scope. A strength of the case study approach is that researchers do not focus on the discovery of a universal, general truth but the emphasis is based on exploration of depth of a particular subject (Colorado State University, 2014).

Colorado State University (2014) goes on to say that:

Case studies typically examine the interplay of all variables in order to provide as complete an understanding of an event or situation as possible. This type of comprehensive understanding is arrived at through a process known as thick description which involves an in-depth description of the entity being evaluated, the circumstances under which it is used, the characteristics of the people involved in it, and the nature of the community in which it is located. Thick description also involves interpreting the meaning of demographic and descriptive data such as cultural norms and mores, community values, ingrained attitudes and motives (pp.1-2).

This research has highlighted that the impacts of colonisation, socialisation, and urbanisation of Māori have heavily influenced what is perceived as traditional Māori curriculum (Penetito, 2010; Simon & Smith, 2001; Hemara, 2000). These impacts have contributed to shaping Māori

centred curriculum in contemporary times. As a result, examples of Māori centred curriculum have been examined, analysed, compared and presented throughout various chapters of this thesis.

The thematic analysis highlights that elevating a Māori centred curriculum requires identifying how Māori centredness is integrated into curriculum (curriculum design), how Māori centredness is interpreted and applied in the facilitation of Māori centred curriculum (curriculum delivery) and how the environment encourages Māori centred to ensure the elevation of such a curriculum.

He Akoranga Māori – He momo marau – *Māori centred curriculum: A case study.*

The Māori centred curriculum that is being examined here was first developed at Te Wānanga o Aotearoa¹²⁸ through a programme named the Diploma in Adult Education. The purpose of this diploma programme was to teach degree graduates how to teach the specialist subject of the initial degree to other students.

To set the context, Te Wānanga o Aotearoa is a tertiary education provider that is characterised by Māori ways of being according to Māori ways of knowing. The educational programmes, environment and teachers all espouse this understanding and operate with this in mind. With this understanding of Te Wānanga o Aotearoa, the environment coupled with the characteristics of the context, this is an appropriate place to analyse a case study to exemplify a Māori centred curriculum.

Curriculum design processes at Te Wānanga o Aotearoa begin designing programmes with a framework for each programme. The purpose of having a framework for curriculum design is to provide an appropriate vehicle to house conceptual and philosophical underpinnings of a particular programme. Metaphorical connections are enabled and illustrations of the connections between the metaphorical nature and actualisation of a programme are also encompassed by the framework of a programme.

¹²⁸ Te Wānanga o Aotearoa is an indigenous tertiary education provider who strives to provide education that is characterised by āhuatanga Māori according to tikanga Māori.

The framework utilised in the Diploma in Adult Education is named ‘He Waka Tangata, He Waka Mātauranga’. Philosophically, this framework builds on the organisational framework of Te Wānanga o Aotearoa in which the organisation is represented as a waka hourua¹²⁹ which leads a fleet of waka. The purpose of the fleet of waka is to offer ‘vehicles’ to a journey of education.

The design of the waka hourua provides the strength and stability needed to endure many weeks at sea and deliver its passengers safely to their destination. The navigators and crew of the waka hourua were selected for their skill, stamina, determination, adaptability and their ability to work with, and take care of, one another. Throughout the voyages, core Māori values and epistemological truths, including aroha, mana, awhi¹³⁰, tautoko¹³¹ and tapu¹³² were essential elements to ensure the continued well-being of all.

One of the waka in the fleet of waka of Te Wānanga o Aotearoa is reflected by this framework: He Waka Tangata, He Waka Mātauranga and connects these with the idea of knowledge acquisition and transmission as mātauranga. Essentially, this programme through He Waka Tangata, He Waka Mātauranga, is a vehicle that students can use to traverse the educational terrain through the Diploma in Adult Education.

This journey allows Te Wānanga o Aotearoa to transform diverse communities of learners striving for a mutual destination point by providing knowledge and experiences that could scaffold bodies of knowledge to develop them intellectually. He waka tangata, as a mode of physical transport, alludes to moving people, relocating people physically, intellectually and spiritually by repositioning their views and/or consolidating their current view. He waka mātauranga, knowledge acquisition and transmission, reflects the essence of developing wisdom.

These ideas of transforming people through education are concepts that are embedded in to the curriculum design and development of the programme.

¹²⁹ Double hulled canoe

¹³⁰ Care

¹³¹ Support

¹³² Sacredness

He Waka Tangata is characterised by common values including whanaungatanga, and hūmarietanga¹³³. These common values are not only theoretical but appear throughout those who are active in the programme. These values are realized in the classroom, whanaungatanga occurs when students collaborate with other students, kaiako and, importantly, their own whānau, hapū¹³⁴ and iwi and such collaboration with humility will ensure the values are realised.

This is associated with the power relations intrinsic to these relationships and is an exercise in collaborating from a position of power for the purposes of empowering others. This is an ako application within a power context.

He waka tangata, he waka mātauranga recognises that learning occurs most powerfully in communities of people who are both recipients and constructors of group knowledge. This idea aligns powerfully with Māori worldview ideas of tauutuutu, awhi, tautoko and the concept of ako that supports the acquisition and transmission of mātauranga, an essence of developing wisdom. The framework underpinning this Māori centred curriculum and elements that the curriculum is characterised by are:

- ***Te haere ngātahi*** - that both student and kaiako and equally curriculum designers are taking a journey together that incorporate ideas of respect, reciprocity and cultural capital (Bordieu & Passeron, 1990) as a foundation for poutama¹³⁵ (scaffolded learning).
- ***Whanaungatanga*** – that the individual is part of a collective (whether this is the student, kaiako, curriculum designer) and that the collective exists as a group of individuals replete with mana and tapu.
- ***Kotahitanga*** – that the waka journey is available for and inclusive of, diverse peoples. This is also encapsulated by the thought that every individual has an individual responsibility to the collective vision – everyone has a part to play.
- ***Tau mai, tau atu*** – that the journey is a purposeful one with a recognised mutual goal as a destination point. Although the destination point is the same, how

¹³³ Humility

¹³⁴ Extended family

¹³⁵ Scaffolded learning

individuals get there may differ. It also implies that not all may be involved throughout the whole process, but will come in and out of the process.

These characteristics are also prevalent throughout the programme development process. In drawing connections between metaphoric and actual implementation, the following discusses he waka tangata, he waka mātauranga in action. This is where the theory meets the practice. The process of developing a programme is similar to the process of making a waka. As illustrated below:

1. Karakia (Rituals)

Rituals are required for both making a waka and for developing a programme. For the former, rituals would include karakia for the cutting of the tree. For the latter, it would include engaging iwi from the beginning of a development to ensure that what is being developed is relevant to iwi. In application to the Diploma in Adult Education rituals were performed before the diploma itself was released to be delivered. The documentation was completed, approved and collated for a formal launch prior to delivery. The formal launch included the printed documents being collated and then karakia were performed over the programme to ensure safe passage for the programme out to the regions and to further ensure safe passage for those students who would engage in the programme.

2. Te whakarite mahi (Preparation)

There is groundwork and rangahau required for both processes. There is rangahau required in the programme development process in order to develop a programme that is not only relevant to the communities that will engage with the programme, but also to allow the ako voyages to occur once the tauira engage with the programme. Once the student engages with it, there is preparatory research required of them to allow them to enter the programme at a particular level. Through the mahi that they need to complete, this will allow them to maintain and advance to higher levels. For this programme in particular, research was conducted through interviews with past students to ensure the programme was student focused.

3. Te māhere (Planning)

This part of the programme development process ensures that planning is completed to allow scheduled and non-scheduled ako voyages to occur throughout the programme delivery. It also acknowledges the learnings that each student brings. The knowledge that is consolidated through the programme and scaffolded learning techniques ensures that the knowledge base previously held by the student is built upon. It is at this point that tauira can plan how they will tārai¹³⁶ their waka or learning journey. For this programme in particular the co-construction of ako spaces allowed a common values base to begin from and scaffold learning from.

4. Ngā rauemi (Resource Selection)

Selection of appropriate resources and relevant tools is of utmost importance in both constructing a waka and developing a programme. In order to ensure that your waka is made the way you want it to be made, you need to be able to know what you want (preparation and planning) and then you begin fashioning it in that way with the appropriate resources (resource and tool selection). The same goes for programme development. If the destination is known (a particular programme) then you will need to select tools or resources to help you get there (people, research, knowledge).

5. Te hoe waka (Implementation)

This is the beginning of the actual learning process and programme development process alike. Programme Development is the culmination of all of these areas in to the one vehicle. Curriculum designers actually undertake the programme development at this stage, taking into consideration all the knowledge, experience and skills that they have brought to the programme including all of the knowledge that they have/will acquire. Being exposed to new information allows Curriculum designers to remove and/or amend previously held beliefs for the purposes of accommodating such knowledge to inform their view.

Similarly, this is also where the waka begins to be made. Fashioning the waka involves the actual making of the waka. This part of the process involves the removal of excess material in order to unleash the potential that already exists within the tree. It is a

¹³⁶ Fashion

process of evolution. If the rituals, preparation, planning and resource selection have been completed appropriately the implementation should run smoothly.

6. Te hoe waka tangata (Contextual Application)

This is the practicing phase. Before a waka is fully launched it is trialed in a controlled environment to ensure sea worthiness. Once these trials are complete then the waka is fully launched. Programme developments are also tested for 'seaworthiness' through development team hui, internal consultation, internal and external peer review, endorsement and approval.

7. Final Endorsement

Final endorsement is attained (for both the waka and the programme) through others supporting the final product whether that is for the waka or for the programme. In order for this endorsement to be truly validated, the criteria for endorsement comes from the knowledge and involvement of the endorser throughout the process of development.

As detailed above, the process for creating a Māori centred curriculum is congruent to the process for constructing a waka. There are points of intersection at each of the points made above. To summarise the points made above, the connections made to the design of a Māori centred curriculum are just as applicable to that of making a waka. There are rituals associated with both processes. Preparation and planning is key to the success of the outputs. As a part of the preparation and planning process relevant resources are selected. There is the actual creation according to the plan that was created at the beginning. The contextual application is where you would have a 'test run.' Then final endorsement would come from those engaged in the output (whether that is the curriculum or the waka).

In application of this Māori centred curriculum to a classroom situation, the delivery of the content itself needed to be congruent with the values of the facilitator of the knowledge as well. Rigorous training occurred before delivery to ensure that the kaiako was able to deliver this curriculum in a manner that allowed the values held by the organisation and imbued in the curriculum to play a significant role in the elevation of the Māori centred curriculum and also to allow the success of the students themselves. The training included teaching them skills

such as critical thinking, valuing student centred thinking, acknowledging cultural differences, teaching according to learning styles to name a few.

Once the kaiako had completed their training their interpretation of the framework and its application to ‘teacher training’ was discussed and the alignment of the curriculum, the kaiako and the different environments in which they would teach were in alignment.

This programme is considered a Māori centred curriculum for a number reasons including of the values base that is embedded in the design, development and delivery of the curriculum itself. The whānau environment that is nurtured, encouraged and promoted also characterises the Māori centred nature of this curriculum. The conduit between the two ideas of values and whānau environment – the kaiako also plays an integral role in the success of this curriculum.

Symbolically, this programme is also in alignment with Māori centred practices and the metaphoric nature and connectivity to other surrounding points of significance is highly relevant.

Summary

In terms of the keys learnings from the case study, the commonalities that become prevalent are as follows:

1. The importance of shared values between the student and kaiako is prevalent. As the vehicle for transformation – the importance is also applicable to the curriculum that will traverse these people therefore the values should also be prevalent throughout the entire learning journey including the curriculum.
2. It is essential for the kaiako to have a meaningful understanding of He Waka Tangata, He Waka Mātauranga in order for the success rate to be high. The success of the student is highly dependent on the kaiako and their demonstrable understanding of the framework which houses the content.
3. The learning environment of the student needs to be one that embraces Māori ways of seeing the world and appreciating the value it holds in curriculum and teaching and learning contexts in Aotearoa New Zealand.

4. Māori epistemological ideas that illustrate alignment between mātauranga Māori ideas and concepts and applying them to everyday situations such as teaching and learning – and normalising this application.

Te Whiti Tuatoru – Part III
Kāti au i konei, kāti kei raro – Summary & Conclusion

He Pātaka Pukapuka – Bibliography

He Pātaka Kupu – Glossary

Appendix 1 - Ethics Approval

*Photo 11: My daughter – Ashleigh Jade Te Wenerau
Lambert: The future. Copyright 2014. By Jamie Lambert*



Kāti au i konei, kāti, kei raro – *Summary and Conclusion*

In summarising this research I utilise a statement that is commonly used on the marae to indicate that you have finished speaking – kāti, kei raro – which literally means I am done and now I will sit down. Although this study is completed for now it is the beginning of other opportunities to research and offer new ways of knowing and being to advance not only Māori aspirations for Māori but also to advance and transform whānau, hapū and iwi on a global scale – allowing Māori to succeed as Māori, using Māori concepts, worldview, narratives and paradigms of cultural voice and knowing to advance our people.

Throughout this thesis there has been in depth discussion regarding how we as Māori have come to be where we are currently. The discussion paints a story, illustrating how we have arrived at this juncture. There has been discussion of the historical influences of Pākehā on Māori society, identity, culture and thus education with the introduction of Pākehā in the early 1800s and the colonisation of Māori through ideologically conflicted regimes and paradigms such as culturally irrelevant educational policies, assimilationist agendas and the socialisation of Pākehā culture in to Māori lives.

The work has highlighted that knowledge and truth are subjective. The subjective nature of this journey allowed me to begin with situating myself as the author in the research topic: elevating a Māori centred curriculum. My experience thus far has allowed me to form views on Māori centred curriculum and has allowed me to contribute through my engagement in designing and developing Māori centred curriculum.

This background formed a basis by which I could suggest determinants of what makes a Māori centred curriculum, Māori and the importance to tertiary education curriculum design and development. Throughout the literature review and the interviews the key themes that emerged are:

1. The importance of intergenerational teaching and learning in a process of teaching and learning. This may be in the form of formal in class teaching or this could occur in the form of out of class supports or even where intergenerational teaching and learning has

happened during childhood and now the student has the confidence and cultural identity to engage in learning.

2. The use of the marae (or marae simulated environment) as a base for teaching and learning. The importance in this key theme is interconnected with the following theme which shows that the values emulated in a marae type environment – whanaungatanga, manaaki, aroha are all values that are important to see, hear and feel in a teaching and learning environment.
3. Values based curriculum. The values of the design, development and delivery of a curriculum also play a vital role in the success of a Māori centred curriculum. The values of each theme all need to operate across one another as well as in the actual curriculum itself in order to be successful.
4. Te reo Māori was identified by some of the participants as being integral to the success of Māori centred curriculum. It was highlighted by one participant that the use of te reo Māori when implementing a Māori centred curriculum with exclusive mātauranga Māori content.
5. Similarly to te reo Māori, tikanga Māori was also highlighted by one participant as being crucial to the success of Māori centred curriculum. Mātauranga Māori based content was not necessarily essential to the success of Māori centred curriculum.
6. Lastly, the importance of the knowledge facilitator was also highlighted as key. This person will facilitate knowledge to allow students to succeed so they need to ensure that values are not only written but also practiced under each theme and in everyday practices.

Importantly, rangahau Māori was also explored in contrast to the concept of 'Research' in an attempt to reclaim and rename our research rights as indigenous researchers. This was also an opportunity to elevate Kaupapa Wānanga Rangahau methodology in an attempt to reclaim our rangahau space and ensure its' validity amongst the dominant western research discourse.

I collated the themes identified throughout eclectic experience, the literature review and the participant interviews and apply them to a case study – He Waka Tangata, He Waka Mātauranga.

This case study allowed me to illuminate that there are key elements of traditional Māori curriculum that have sustained through the years and are still valid forms of curriculum that

continue to teach Māori people, using Māori ways of knowing, with traditional pedagogies of including waiata, and whakapapa to maintain and advance knowledge.

The research used mixed method approaches and gathering information, including my own eclectic experiences and those of my whānau, a literature review of relevant written materials, the analysis on interviews carried out with eighteen people operating within the field of Māori centred curriculum and a case study to highlight key elements. The combined information gathered from the investigation highlighted that for those working in Māori centred curriculum and wishing to elevate it for wider and or deeper practice that the elements that should have a presence are shown in the table below.

Summary

The following table illustrates the common themes across each of the information sources: personal experiences, literature review, interview analysis and the case study.

| Personal Experiences | Literature Review | Interview Analysis | Case Study |
|--|---|---|--|
| Integrating Values <ul style="list-style-type: none"> ▪ Values and priorities of groups influence the content that is delivered, how it is delivered, who delivers it (and their values and teaching practices), what was prioritised and the culture of the school was in opposition to the cultural framework that I had | Integrating Values <ul style="list-style-type: none"> ▪ The application of values exists across Māori centred curriculum, papakainga and the marae environment. ▪ The values and practices that underpin a Māori centred curriculum permeate through the content to the attitudes and practices of the students. | Integrating Values <ul style="list-style-type: none"> ▪ Operating from a values base is integral. | Integrating Values <ul style="list-style-type: none"> ▪ The importance of shared values between the student and kaiako is prevalent. As the vehicle for transformation – the importance is also applicable to the curriculum that will traverse these people therefore the values should also be prevalent throughout the entire |

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| <p>experienced at Kōhanga Reo and Kura Kaupapa Māori.</p> <ul style="list-style-type: none"> Identity is shaped by curriculum. | <ul style="list-style-type: none"> The values base of a Māori centred curriculum need to align with Māori ways of knowing and being to be considered Māori in a Māori centred curriculum. | | <p>learning journey including the curriculum.</p> |
| <p>The importance of the kaiako</p> <ul style="list-style-type: none"> The involvement of teaching staff that shared similar values and practices of the students showed a marked improvement in participation and success. | <p>The importance of the kaiako</p> <ul style="list-style-type: none"> The ‘teacher’ and the ‘learner’ are just as important as each other. Co-construction needs to start with commonalities within an ideological space. Where there is a dual focus, co-construction of Māori centred curriculum is difficult. The ‘teacher’ and the ‘learner’ are in a relationship based on power sharing. Māori centred curriculum requires the intentions and | <p>The importance of the kaiako</p> <ul style="list-style-type: none"> The kaiako is key to the success of a Māori centred curriculum. Māori epistemological ideas that illustrate alignment between mātauranga Māori ideas and concepts and applying them to everyday situations such as teaching and learning – and normalising this application. | <p>The importance of the kaiako</p> <ul style="list-style-type: none"> It is essential for the kaiako to have a meaningful understanding of He Waka Tangata, He Waka Mātauranga in order for the success rate to be high. The success of the student is highly dependent on the kaiako and their demonstrable understanding of the framework which houses the content. |

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| | needs of the ‘teacher’ and the ‘learner’ to be acknowledged and pursued. This allows for a mutually inclusive Māori centred curriculum. | | |
| <p>The importance of the environment</p> <ul style="list-style-type: none"> ▪ Learning plays such a large part of an individual’s life, and when an individual engaged in a teaching and learning environment that was culturally appropriate and relevant to that of the individual, their schooling experience was more enjoyable and students showed signs of greater success. ▪ Although the content of what was being delivered was not Māori by definition, the | <p>The importance of the environment</p> <ul style="list-style-type: none"> ▪ The marae is a focal point for Māori and is a symbol of communal identity and offers solidarity. ▪ The marae negotiates space for individual identity to develop through the solidarity of the communal identity. The concept of turangawaewae provides confidence to the student to engage effectively with Māori centred curriculum regardless of the content area. | <p>The importance of the environment</p> <ul style="list-style-type: none"> ▪ A whānau environment aligns with the delivery of Māori centred curriculum. | <p>The importance of the environment</p> <ul style="list-style-type: none"> ▪ The learning environment of the student needs to be one that embraces Māori ways of seeing the world and appreciating the value it holds in curriculum and teaching and learning contexts in Aotearoa New Zealand. |

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| <p>teaching and learning environment provided by the Tū Tangata mentors and the values that underpinned their practices were representative of what was illustrated throughout the Kōhanga Reo and Kura Kaupapa Māori experiences. This was a distinguishing feature of a Māori centred curriculum that adds success.</p> | <ul style="list-style-type: none"> ▪ The marae has traditionally offered and continues to offer a culturally relevant space to effectively enact Māori centred curriculum. ▪ Many different curriculum areas can be taught and learnt at a marae including areas Māori in nature and those of a Western origin (mathematics, science, history, social studies). | | |
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The research has shown that the experiential elements that elevate Māori centred curriculum are developing, maintaining and advancing a values base in the design, development and delivery; highlighting the importance of the facilitator and the teaching and learning environment needs to replicate these values as well. When those elements are activated, Māori wellbeing has the potential to be valued and operationalised.

In addition and in the context of this work, the research has found that Māori centred curriculum is able to be elevated most powerfully in tertiary education when curriculum designers and developers plan and account for:

1. The integration of different values held by different people all involved in the elevation of Māori centred curriculum. With varying worldviews, beliefs and values, different people can be engaged in the process of designing, developing and delivering with all the good intentions in the world but if there is not a common values base to work from then conflicting values and understandings can come in to play. Yes it is vital to operate from a values base, but there needs to be some commonalities with those engaged to allow the common understanding and application.
2. The commonalities continue through to the facilitator of the knowledge – the kaiako. The kaiako is key to the success of this curriculum so in order for Māori centred curriculum to be successful, the kaiako needs to be conscious of the decisions being made as to why and how the curriculum has been designed the way it has been. The involvement of kaiako in the design and development of the curriculum, in a co-construction manner provides the basis for common understanding and allows the centrifugal advancement of both kaiako and taura.
3. The importance of the teaching and learning environment also needs to be congruent with the values and the kaiako. The environment should be conducive to the teaching and learning needs and aspirations of both the kaiako and taura alike in pursuit of the common goal. This does not mean that mātauranga Māori based knowledge should only be delivered and facilitated in a traditionally Māori environment. More so, the point needs to be made that as long as the values are common, the kaiako is consciously aware of the values and the journey of the taura and the environment is conducive to the learning journey the elevation of a Māori centred curriculum is enabled.

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He Pātaka Kupu – Glossary¹³⁷

| Māori words | Translation |
|--------------------|--|
| Āhuatanga Māori. | Māori way of being. |
| Āhurutanga. | This tenet acknowledges that quality spaces must be claimed and maintained to enable activities to be undertaken in an ethical and meaningful way. |
| Ako. | A traditional Māori concept that includes the notions of teaching and learning. |
| Aotearoa. | Indigenous name of New Zealand. |
| Aroha. | Love. |
| Atua. | Spiritual being. |
| Awa. | River. |
| Awhi. | Care. |
| | |
| Hapū. | Extended family. |
| Hui. | Meeting. |
| Huaki Pouri. | Third house of the gods. |
| Hukatai. | Seafoam. |
| Hūmārietanga. | Humility. |
| | |
| Iwi. | Tribe. |
| | |
| Kai. | Food. |
| Kaiako. | Teacher. |
| Kairangahau Māori. | Māori researcher. |

¹³⁷ The words, translations and explanations used here are reflective of my contextual use of these ideas. Some understandings may differ to what I have explained here however it is in these contexts that I understand and apply understanding

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|-------------------------------|---|
| Kaitiaki. | Guardian. |
| Kaitiakitanga. | To care, responsible trusteeship. |
| Kapa Haka. | Haka troupe. |
| Kaperua, Unaunahi, Takarangi. | These are all patterns commonly used in carving. |
| Kara. | Grandfather figure. |
| Karakia. | Prayer. |
| Kaumātua. | Elders. |
| Kaupapa. | Topic. |
| Kaupapa Wānanga. | Kaupapa Wānanga is a principle-based worldview advancing Māori ways of knowing and being. |
| Kāuta. | Food preparation area. |
| Kete uruuru matua. | The basket containing knowledge of peace, goodness and love. |
| Kete uruuru rangi. | The basket containing knowledge of prayers, incantations and rituals. |
| Kete uruuru tau. | The basket containing knowledge of war, agriculture, woodwork, stonework and earthwork. |
| Kia maumahara. | To remember. |
| Koha. | This tenet acknowledges that valued contribution is to be given and received responsibly. |
| Kohanga reo. | A Māori language immersion pre-school initiative. |
| Kōrero tahito. | Stories of old. |
| Kotahitanga. | Unity. |
| Kura Kaupapa Māori. | A Māori language immersion primary school initiative. |

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| Mahi. | Work ethic. |
| Mana. | Respect. |
| Manaaki. | To care for. |
| Mana Māori. | Māori prestige. |
| Māori. | Indigenous people of Aotearoa New Zealand. |
| Māoritanga. | Qualities that distinguish me as a Māori. |
| Māra kai. | Food garden. |
| Marae. | Traditional meeting house complex. |
| Marae ātea. | Courtyard. |
| Mārama. | That same lesson being remembered when the need arises (without supervision or involvement from the elders. |
| Marautanga. | Curriculum. |
| Mātau. | A lesson being taught. |
| Mātauranga Māori. | Māori knowledge. |
| Māui-Tikitiki-ā-Taranga. | Ancestor of the Māori people. |
| Maumahara. | Remembering memories. |
| Maumaharatanga. | Remembrance. |
| Mauriora. | Wellbeing. |
| Moana. | Ocean. |
| Mōhio. | Having a deeper understanding of an aforementioned lesson. |
| Mokopuna. | Grandchild/Younger descendant. |
| Mōteatea. | Traditional Māori chant. |
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|-------------------|---|
| Ngāpuhi. | A tribe of the northern area of the North Island of Aotearoa New Zealand. |
| Ngāti Kahungunu. | A tribe of the mid to lower East Coast of the North Island of Aotearoa New Zealand. |
| Ngātiporou Māori. | A person of Māori descent who comes from the East Coast of the North Island of Aotearoa New Zealand. |
| Noho Marae. | Marae stay. |
| | |
| Pākehā. | Person of non-Māori descent. |
| Pākehātanga. | Qualities that demonstrate socialisation in to the Pākehā world. |
| Papakāinga. | A living environment where communal responsibilities and obligations are maintained. |
| Papatūānuku. | Earth Mother. |
| Pōhiri. | Welcoming ceremony. |
| Poutama. | Scaffolded learning. |
| Pou tiri ao. | Guardians of ngā kete wānanga. |
| Pūrākau. | Narrative. |
| | |
| Rangahau (Māori). | Rangahau Māori is multidimensional and multifocal exercise highlighting the complex nature of Māori thought and being |
| Ranginui. | Sky Father. |
| Raranga harakeke. | Flax weaving. |
| Rehutai. | Seaspray. |
| | |
| Tamariki. | Children. |
| Tānemahuta. | Son of Ranginui and Papatūānuku. |

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| Tapu. | Sacredness. |
| Tārai. | Fashion. |
| Tātai. | Connection (genealogy) |
| Taumata. | Area on the marae where formal speeches are undertaken. |
| Tauparapara. | Incantation. |
| Tautoko. | Support. |
| Tauutuutu. | Giving and taking without expectation of one another. |
| Teina. | Younger colleague/peer. |
| Te Ao Māori. | The Māori world. |
| Te Ao Mārama. | The world of light. |
| Te Kore. | The great void and emptiness of space. |
| Te Pō. | The second state of existence. |
| Te reo Māori. | The Māori language. |
| Tino Rangatiratanga. | Māori sovereignty. |
| Tohunga. | An acknowledged expert in Māori knowledge. |
| Tuakana. | Older colleague/peer. |
| Tuakana/Teina. | Engagement in a teaching and learning model where younger and older people teach and learn from each other. |
| Tūhoe. | A tribe of the central/eastern locations of the North Island of Aotearoa New Zealand. |
| Tukutuku. | Panel weaving. |
| Tū-te-āniwaniwa. | First house of the gods. |
| Tūrangawaewae. | A place to stand. |
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|-----------------------------------|---|
| Uri Whakaheke. | Succeeding generations. |
| | |
| Wāhi tapu. | A sacred site/cemetery in this instance. |
| Waka Hourua. | Double hulled canoe. |
| Waiata. | Song. |
| Wairua. | Spirituality. |
| Wānanga. | In depth discussion. |
| Wānanga (Māori) | A Tertiary Education provider characterised by providing education and research that advances āhuatanga Māori according to tikanga Māori as per the Education Act 1989. |
| Whaikōrero. | Formal speech/formal speaking. |
| Whakaaro Māori. | Māori ways of thinking. |
| Whakairo. | Carving |
| Whakapapa. | Genealogy. |
| Whakapono. | Belief. |
| Whakataukī. | Proverbial saying. |
| Whānau. | Family. |
| Whānau Hui. | Family meeting. |
| Whanaunga. | Relative. |
| Whanaungatanga. | Interactivity with another. |
| Wharekai. | Dining hall. |
| Whare karakia. | Church. |
| Wharekura. | A Māori language immersion secondary school initiative. |
| Whare Kura (traditional meaning). | Second house of the gods. |
| Whare tīpuna. | Ancestral house. |

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| Whakatauirā. | Model teaching and learnings. |
| Whiro. | Son of Ranginui and Papatūānuku. |

| Māori Saying. | Translation. |
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| Ako mai, ako atu. | <i>Teaching and learning.</i> |
| | |
| Hā, taonga tuku iho. | <i>Breath, treasures that have been passed down through the generations.</i> |
| Hai tīmatanga whakapapa. | <i>Preface.</i> |
| He akoranga Māori – he momo marau. | <i>Māori centred curriculum – a case study.</i> |
| He hokinga mahara, he koanga ngākau. | <i>My remembered knowing will make positive impacts in the future.</i> |
| He kākano i ruia mai i ngā kāwai whakapapa o wōku mātua tīpuna. | <i>I am a product of my ancestors.</i> |
| He kanohi kitea. | <i>Personal interviews.</i> |
| He kohanga ngākau, he kohanga tikanga, he kohanga reo. | <i>Language and culture is nurtured by the heart and soul.</i> |
| He kokonga ngākau. | <i>Values based curriculum.</i> |
| He kura huna, he kura kaupapa. | <i>A remembered knowing to inform a collective kaupapa.</i> |
| He pātaka kupu. | <i>Glossary.</i> |
| He pātaka pukapuka. | <i>Bibliography.</i> |
| He maumaharatanga. | <i>Rememberance.</i> |
| He rapunga kōrero. | <i>Research.</i> |
| He tikanga rangahau. | <i>Research methods.</i> |
| | |
| Kāti au i konei, kāti kei raro. | <i>Summary and conclusion.</i> |
| Kaupapa rangahau. | <i>Recentering Rangahau Māori.</i> |

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| Kaupapa wānanga. | <i>A reclamation of Māori voice.</i> |
| Kimihia, rangahaua. | <i>Methodology.</i> |
| Kia maumahara. | <i>To remember.</i> |
| Kia ora te mauri o te tangata. | <i>Individuals exist in a balanced state.</i> |
| Ko au te rangahau, ko te rangahau ko au. | <i>I am my research and my research is me.</i> |
| Ko tō ringa ki ngā rākau a te Pākehā. | <i>Aotearoa New Zealand Education policy reforms.</i> |
| | |
| Mā te aha wēnei rangahau e hāpai? | <i>A basis for selecting a relevant methodology.</i> |
| | |
| Ngā kete wānanga. | <i>The baskets of knowledge.</i> |
| Ngā mātauranga o te ao. | <i>Knowledge and worldviews.</i> |
| Ngā ranga o ngā hau. | <i>Methodology</i> |
| Ngā rauemi. | <i>Resource selection.</i> |
| Ngā tuhinga. | <i>Notetaking.</i> |
| Ngā whakaaro o te ao whānui. | <i>Global use of culturally relevant methodologies.</i> |
| Ngā whakaaro o te kāinga. | <i>Local use of culturally relevant methodologies.</i> |
| | |
| Te ako ā Māori nei. | <i>Māori centred curriculum.</i> |
| Te aroha o tētahi ki tētahi. | <i>Love for one another.</i> |
| Te āta wānanga. | <i>Case study approach.</i> |

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| Te haere ngātahi. | <i>Travelling together.</i> |
| Te hāpai ō ki muri. | <i>The importance of the knowledge facilitator.</i> |
| Te hoe waka. | <i>Implementation.</i> |
| Te māhere. | <i>Planning.</i> |
| Te mahi rangahau. | <i>Rangahau: Renaming and reclaiming our research rights.</i> |
| Te mana o te kupu. | <i>The importance of the word.</i> |
| Te mana o te tangata. | <i>Personal prestige.</i> |
| Te orokohanga o te ao. | <i>The beginning of the Māori universe.</i> |
| Te poipoi mokopuna. | <i>Intergenerational teaching and learning.</i> |
| Te pūrākau o ngā kete wānanga. | <i>The story of the baskets of knowledge.</i> |
| Te takenga mai o te Māori. | <i>The origins of Māori people, culture and knowledge.</i> |
| Te tātai hono, tāua ki a tāua. | <i>Making familial connections.</i> |
| Te tātari whakaaro. | <i>Data analysis.</i> |
| Te tīmatanga o te ao. | <i>The beginning of the Māori universe.</i> |
| Te tuitui whakaaro. | <i>Thematic analysis.</i> |
| Te tū tangata, te tū whānau. | <i>Standing as one, representing many.</i> |
| Te wāhanga tuatahi – Kāti, kei runga. | <i>Chapter One – Introduction.</i> |
| Te wāhanga tuarua – Kimihia, rangahaua. | <i>Chapter Two – Methodology chapter.</i> |
| Te wāhanga tuatoru – Te kohikohi whakaaro. | <i>Chapter Three – Methods and Data Collection.</i> |

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| Te wāhanga tuawhā – Ngā tikanga whakahaere o taku whānau. | <i>Chapter Four – Eclectic familial experiences.</i> |
| Te wāhanga tuarima – He tāroinga pukapuka. | <i>Chapter Five – Literature Review.</i> |
| Te wāhanga tuaono - Te tātari whakaaro. | <i>Chapter Six – Data Analysis from participant interviews.</i> |
| Te wāhanga tuawhitu – He Waka Tangata, He Waka Mātauranga. | <i>Chapter Seven – A Case Study using He Waka Tangata, He Waka Mātauranga.</i> |
| Te whakarewa i te ako Māori. | <i>Recent developments in Māori centred curriculum.</i> |
| Te whakarite mahi. | <i>Preparation.</i> |
| Tū ana i te marae, tau ana. | <i>The marae as a base for teaching and learning.</i> |
| | |
| Whakaaro ki te tangata. | <i>Thinking of others.</i> |
| Whānau, whanaunga, whanaungatanga. | <i>I am you and you are me.</i> |

Appendix 1 – Ethics Approval



A U T E C
S E C R E T A R I A T

19 November 2013

Shane Edwards
Faculty of Te Ara Poutama

Dear Shane

Re Ethics Application: **13/277 What's Maori about a Maori centred curriculum - A tool for success for Maori.**

Thank you for providing evidence as requested, which satisfies the points raised by the AUT University Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 18 November 2016.

As part of the ethics approval process, you are required to submit the following to AUTEC:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 18 November 2016;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>. This report is to be submitted either when the approval expires on 18 November 2016 or on completion of the project.

It is a condition of approval that AUTEC is notified of any adverse events or if the research does not commence. AUTEC approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTEC grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this. If your research is undertaken within a jurisdiction outside New Zealand, you will need to make the arrangements necessary to meet the legal and ethical requirements that apply there.

To enable us to provide you with efficient service, please use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

All the very best with your research,

Kate O'Connor
Executive Secretary
Auckland University of Technology Ethics Committee

Cc: Jamie Lambert jamie.lambert01@gmail.com; shaneedwards@twoa.ac.nz,