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Biculturalism and the Society of the Sacred Heart
in Aotearoa New Zealand

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Abstract

Biculturalism is the nexus of cultural beliefs and values of two diametrically opposed worldviews; te ao Māori (the Māori world) and that of the Sacred Heart. The project explores the tension between Māori thought and the ideology of the Sacred Heart. It is envisaged that this exploration will provide meaningful and innovative ways to reconcile the differences so that the integrity of both te ao Māori and the ideology of the Sacred Heart are maintained and respected. The research question is framed as a hypothesis: The positive values of te ao Māori and the intrinsic humanism of the Sacred Heart contributes to developing a meaningful bicultural framework at Baradene College of the Sacred Heart.

It is anticipated that embedding biculturalism within Baradene College of the Sacred Heart will lead to better outcomes, academically, culturally and personally for Māori students. It is hoped that this research will also provide an opportunity for Baradene College of the Sacred Heart to realise more fully its commitment to the Treaty of Waitangi, current educational policies, legislation and indigenous human rights, as well as the Sacred Heart way of educating.

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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 person (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.

A handwritten signature in blue ink, appearing to read 'Walter J. ...', is centered on the page.

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Chapter 1

Introduction

The idea for this thesis arose from discussions with key members of the Society of the Sacred Heart who are committed to implementing biculturalism at the school. At the time, I was a non-Catholic reo Māori teacher at Baradene College of the Sacred Heart (Baradene College), so, in a sense both an insider and an outsider. From the discussions it became very apparent that investigation was needed to address ways that the dominant culture of Baradene College can navigate engagement with Māori to build a meaningful bicultural partnership. Accordingly, the research question is framed as a hypothesis: The positive values of te ao Māori and the intrinsic humanism of the Sacred Heart contributes to developing a meaningful bicultural framework at Baradene College of the Sacred Heart. Moreover it is envisaged that by embedding biculturalism within Baradene there will be better outcomes academically, culturally and personally for Māori students attending the school. It is hoped that this research will also provide an opportunity for Baradene College to realise more fully its commitment to the Treaty of Waitangi, current educational policies and relevant legislation.

The most recent Education Review Office (2013) report commended the improvements Baradene College has made to progress biculturalism within the school, indicating that the implementation process is progressing well. However, (as the thesis was in its final stages), the New Zealand Herald reported that Baradene College was seeking Ministry of Education (MoE) approval to increase its roll. This could potentially change the demographic within this school and decrease the number of Māori students who attend. To achieve this requires introducing “a geographical enrolment scheme for the first time in the school's 104-year-old history” (Bilby & Williamson, 2014). The news of this development at the school triggered protests from alumni students concerned that this would in effect exclude students from poorer suburbs. The ramifications of zoning has implications because central to the ethos of the Society of the Sacred Heart is a deep humanism. This humanism is not only inspired by the teachings and life of Christ but also in the philosophical antecedents of the Society. Zoning could impact on progressing biculturalism at the school as it could decrease the possible whānau (family, extended

family) and student Māori voice that is such a crucial feature of an authentic biculturalism. Without a collective and critical voice for Māori within the school it is easy for biculturalism to be overlooked in favour of the dominant worldview despite the political and social responsibility to implement it.

Syncretism - Māoritanga and Catholicism

This study addresses how the Catholic Sacred Heart ethos and a Māori worldview can be reconciled. Providing space within the curriculum for a Māori worldview reflects the current intentions of the New Zealand curriculum and relevant Māori education policies (Ministry of Education, 2007, 2008a, 2013a, 2013b). It is also a reflection of the responsibility to address unequal power relations (Fanon, 1967; Freire, 1970; Gramsci, 1992; Said, 1979). Furthermore, the Sacred Heart ethos is underpinned by a commitment to social justice supports the aspiration for biculturalism as well.

Syncretism is the fusion of Christianity and in this instance, Catholicism and the integration of indigenous worldviews. In this context Catholicism interprets doctrine to accommodate and integrate different cultures or religions within its theological standpoint. There is a necessary compromising of fundamental tenets in order for this to occur (Cotter, 1990; Chryssides, 2004; Littleton, 2014). The way indigenous cultures have adapted and incorporated a Catholic or Christian beliefs are an interesting feature of syncretism that connects with this study.

From one perspective, attempts to reconcile two differing religions invariably results in a 'watering-down' or overly compromising either or both worldviews. This can be seen as fractured eclecticism where the gospels are drawn too far from their essence, which could mean that they lose what makes them truly Catholic. Conn (1984) is critical of the concessions that the Christian gospel needs to make to incorporate elements from another culture or religion. "When critical and basic elements of the Gospel are lost in the process of contextualization and are replaced by religious elements from the receiving culture, there is a synthesis with this partial Gospel" (Conn, 1984 p. 176). Within the context of this thesis, the prodding and kneading of a traditional Māori worldview to fit neatly within a Christian belief framework is too much of a compromise.

Therefore the intent of this study is to consider how two (sometimes opposing) worldviews can be reconciled in such a way that both retain their integrity.

Although there is a fine line between cultural syncretism and assimilation, Christianity, as it is practised in Māori communities throughout Aotearoa, is definitively different from mainstream Christian religions. Most are conducted in Māori, and the congregations, especially in rural based communities, are made up almost exclusively of related kin. Hāhi Māori (Māori Christian churches) in the cities, also bear little resemblance to their Pākehā counterparts (McNeill, 2005 p.56).

In a counter perspective, syncretism can be deliberated on for its benefits. Like all issues that surround a gospel, hermeneutics or interpretation of a gospel is central to discussion. There are those such as Hillman (1989) who argue that syncretism provides the opportunity to make Catholicism universally experienced and advances Catholicity (p.60). In order for Catholicism to experience growth, the consideration and reflection on different worldviews is imperative. While this may be a pragmatic solution to a 'sustainability' problem, this ideological standpoint promotes a Māori worldview and perspective being reflected within the Charism of Baradene College of the Sacred Heart.

Indigenous theologies deal with syncretism by placing the gospel within an indigenous worldview. This is done to reconcile the differences and provide a common ground to understand the gospel by using tools to use enculturation and indigenous values (Deloria, 2003; Kidwell & Noley & Tinker, 2001; O'Sullivan, 2005; Rainbow Spirit Elders, 1997). A common feature of Indigenous theologies is the connection to the land, wildlife and waterways as a basis of spirituality. This approach can often contradict a European interpretation of a gospel that tends to look to the 'heavens' to locate the creator and lies separate to the physical world. An indigenous theology incorporates images, traditions and concepts that draw from an indigenous culture. As discussed previously there is a threat that the worldviews may be compromised too deeply in the development of an indigenous theology. In relation to Baradene College, finding ways to incorporate a Māori theology and cultural values within the curriculum will aid and facilitate the incorporation of biculturalism.

Developments in indigenous human rights such as the United Nations Declaration of Rights of Indigenous Peoples (UNDRIP) necessitate a consideration and incorporation on

an indigenous worldview. While New Zealand initially refused to sign the Declaration in 2012 the government reversed the decision and New Zealand became signatories. There were in fact a number of countries that originally rejected the declaration such as Australia, Canada and United States of America (USA). One of the reasons for this is that these countries were not sure about the constitutional implications for their countries by accepting the declaration. Thankfully, after careful consideration all of these countries have accepted this document. The impact of the UNDRIP on biculturalism developments at Baradene is significant because it safeguards the rights of indigenous people to the promotion of the language and culture along with assertions of self-determination in mainstream institutions.

Catholic Education in Aotearoa/New Zealand in relation to Biculturalism

The Maori people have maintained their identity in this land. The people coming from Europe, and more recently from Asia, have not come to a desert. They have come to a land already marked by a rich and ancient heritage, and they are called to respect and foster that heritage as a unique and essential element of the identity of this country (O'Sullivan, 2005 p. 193).

In post Vatican II, the Catholic Church in New Zealand has brought focus on the need to implement biculturalism. This is reflected in Catholic Māori Schools, *Te Rūnanga o te Hāhi Katorika ki Aotearoa*, and its promotion and mentoring of Catholic bishops on biculturalism.

In 1974, Catholic schools transitioned from private schools to state integrated schools under the Private Schools Act (Private Schools Conditional Integration Act 1975). The integration of Catholic private schools also required that schools such as Baradene College of the Sacred Heart continue to be subject to Ministry of Education reviewing processes. Each individual school has its own agreement between the Ministry of Education and the proprietor. The proprietor or Catholic interest in the school holds authority over land, resources and buildings. This agreement relates to the issues affecting the school such as enrolment numbers, the proprietor's rights in relation to the school, and negotiation of charging of school fees with the Minister of Education among other things (New Zealand Catholic Education Office Limited, 2013 p. 8).

Within a Catholic school's curriculum and in accordance with the Catholic Special Character, religious education is included alongside provision to apply the Catholic school's Christian philosophy. To ensure its application the Catholic Schools Office periodically review the 'special character' of Catholic schools. A *Handbook for Boards of Trustees of New Zealand Catholic Integrated Schools* provides the guidelines (New Zealand Catholic Education Office, 2013). The handbook places the Catholic 'special character' within the framework of existing legislature and outlines the expectations of the Catholic Schools Office in accordance with the expectations of the diocese.

Most significantly in relation to this thesis is the inclusion of both the Treaty of Waitangi and biculturalism to inform boards of trustees of Catholic schools the Catholic Schools Office. A generic explanation is offered of these concepts in relation to Ministry of Education legislature. However, the Handbook provides no direct guidance about how biculturalism might be applied to the unique environment of a Catholic school. This would be a useful area to explore and a reflection on the current best practice documents could be a positive way forward. The handbook expresses a "practical commitment to achieving positive bi-cultural relationships with Māori, and a practical commitment to developing a resilient multi-cultural society" (Catholic Schools Office Limited, 2013 p. 5). Within the appendix of the handbook there is a description of the Treaty of Waitangi within the context of education as well as a mention of how the other cultures are "encouraged to recognize the special place given to tikanga Māori as the indigenous culture of New Zealand" (p.64). Included is discussion about biculturalism, multiculturalism and Catholicism in relation to the Treaty of Waitangi.

An important perspective offered is the acknowledgement that Māori culture is a collective 'heritage' that all New Zealanders are entitled to therefore it is the responsibility of Catholic schools to ensure that te reo Māori me ōna tikanga (Māori language and culture) are visible (pp. 61-64). This perspective necessitates the meaningful incorporation of tikanga Māori (Māori customs) within the curriculum even through there may not be a significant number of Māori students attending the school. The inclusion of the Treaty of Waitangi into the Catholic Schools Office documentation clearly demonstrates the intent to institute biculturalism in the New Zealand Education

System. Moreover, the Catholic School Office has been receptive to the concept of biculturalism and from my experience teaching at Baradene College, I can attest to the commitment the school has to progressing this approach. This will be discussed in detail from a range of different context and perspectives as outlined in the following synopsis of each chapter.

Chapter 2: Background

The research setting and the unique features of the Society of the Sacred Heart are explored from a historical perspective. Providing insights into the philosophical antecedents of Baradene College.

Chapter 3: Literature Search

The main focus in this chapter is Māori education in Aotearoa /New Zealand. The literature search examines programmes and strategies that have emerged from their communities as a way to revitalise te reo Māori me ōna tikanga (Māori language and culture).

Chapter 4 Theoretical Framework

The theoretical framework of this research is made up of two main approaches. Kaupapa Māori (Māori ideology) and Critical Theory. Following this, appropriate pedagogical theories are examined to place the framework within education and in particular, the factors that affect biculturalism at Baradene College.

Chapter 5: Biculturalism: Policy and Planning

Through this chapter the various policies, strategies and documents that are relevant to this study are outlined. These documents are surveyed for their relevance to biculturalism at Baradene College.

Chapter 6 Conclusion and Recommendations

Recommendations and opportunities for further study are outlined with suggestions for further exploration.

Chapter 2

Background

In the late 1700s, Saint Madeleine Sophie Barat (12 Dec 1779 – 25 May 1865) founded the Society of the Sacred Heart. Since the inception of the Sacred Heart order in France, it has thrived extending its reach to globally. Her Catholic order provides the Charism or special Catholic character for Baradene College of the Sacred Heart.

Baradene College is a Catholic Girls' secondary school in Auckland, New Zealand from Year 7 through to Year 13. It has a roll of 1,100 students and is state integrated. However, the proprietary body, the Order of the Sacred Heart, through Baradene College Ltd. retains ownership of the buildings. Although the school receives government funding for human resourcing and operational costs the Sacred Heart special character is reflected primarily throughout the curriculum as a special character. In effect there are two governing boards, one that is nominated for the school and corresponds with the Ministry of Education and one that represents the interests of the Order of the Sacred Heart and its Charism. Unlike many of the other international Sacred Heart Schools, Baradene College is now simply a day school with no boarders.

Although Saint Madeleine Sophie Barat's reflection on education for young women focuses on the 'right ordering of life' and 'cultivated society' social justice is a key and critical feature within the order. It is the aspiration of social justice that accounts for the school's responsiveness to biculturalism. Critically examining society to identify where injustice exists is central to a Sacred Heart approach (Makower, 2000; Society of the Sacred Heart Australia New Zealand Province, 2014; Stuart, 2000). Within the context of Aotearoa/New Zealand most of the discourse on biculturalism is an attempt to address the unequal power relationships and the effects and challenges that have arisen from the colonisation for Māori.

Sacred Heart in Aotearoa/New Zealand

The history of the Society of the Sacred Heart in New Zealand provides a context to understandings of the deeper philosophical position of the research context. The

original focus for educating girls for the Order of the Sacred Heart was an initiative peculiar to the Sacred Heart and certainly revolutionary for the time of the inception of the Order in the 1700s. Arguably it is this approach that resonates with the institution of biculturalism in the school and the commitment that the school has to the Māori aspirations for self-determination. Challenging the status quo where the dominant culture prevails in ways that subjugate marginalised cultures appears to be a Sacred Heart response to biculturalism.

Historical Background

You may dazzle the mind with a thousand brilliant discoveries of natural science; you may open new worlds of knowledge which were never dreamed of before; yet, if you have not developed in the soul of the pupil strong habits of virtue which will sustain her in the struggle of life, you have not educated her – St. Phillipine Duchesne (Lindsey, 2003 p.103)

McLure (2009) provides a detailed historical account of the institution of the Sacred Heart education system in New Zealand. In 1847, Bishop Jean Francois Pompallier asked Madeleine Sophie Barat to extend her society to New Zealand. However, Barat was resistant, as the outreach to North America had been burdened with complications and disappointment. She felt that a project like this could be a significant risk. The remote nature of New Zealand meant that establishing and providing staff for a school was problematic. At that time, a Sacred Heart school in Kansas for American Indian girls closed its doors, thus teaching nuns became available to staff a school in New Zealand. Barat conceded and a school was established in Timaru.

The primary concern traditionally of a Sacred Heart education is the education of girls, which also addressed a social justice concern at that time. Unsurprisingly, the education of Māori students was not on the agenda at that time. The pressure to establish a school in Auckland was in response to increasingly secularised education in the wake of the 1877 Education Act, which made provision for free, secular education for all children in New Zealand. Prior to this legislation, religious missions monopolised education in New Zealand, which also included the education of Māori children. In the late 1800's, there was a growing population in Auckland and in turn a demand for Catholic schools for girls existed. The Auckland Diocese offered prime sites to the Society of the Sacred Heart. However, progress was slow and a number of Sacred Heart schools in Australia and

Wellington were established before Auckland finally had a Sacred Heart school built on a prestigious site in Remuera, Auckland.

While the school was being built in Remuera, the society rented a property in Mt. Eden and established an interim school; the Convent of the Sacred Heart opened in October 1909. A year later, despite ongoing construction, the Remuera school site opened in 1910. The school was characterised by small class sizes, and a relatively cloistered existence by both the students and the religious. The school was decidedly French in its positioning (McClure 2009, p.41). Baradene College in the modern day still draws significantly from its French heritage. The school was to remain Sacré Coeur Remuera until 1960 when the school underwent a metamorphosis that not only involved a renaming of the school to Baradene but also an extension to provide for a growing roll. The new name was a reflection of the founder Madeleine Sophie Barat with 'dene' being an expression of the picturesque property that the school occupied.

The Society of the Sacred Heart

A Sacred Heart schools throughout the world share a common vision and guiding goals that are connected to the Sacred Heart philosophy. Charism has a philosophy and a set of values that advocates social responsibility shaped by contemplative awareness and a spirituality that lays the foundation for a strong faith. Within this, the global Sacred Heart community is divided into provinces. The overarching philosophical position is interpreted differently depending on the province to align to the societal norms or the aspirations. It is this aspect that acknowledges the uniqueness of te ao Māori and the New Zealand experience to inform the bicultural blueprint for Baradene College of the Sacred Heart.

Although the Charism is located and centred within each school the generic goals have been designed for the antipodes (Australia New Zealand province).

1. A personal & active faith in God
2. A deep respect for intellectual values
3. The building of community as a Christian value
4. A social awareness that impels to action
5. Personal growth in an atmosphere of wise freedom

(Society of the Sacred Heart Australia New Zealand Province, 2014)

The Society of the Sacred Heart Australia New Zealand Province (2014) has developed a set of further goals that extend on Goal 5 that accentuate justice and address issues that are particularly relevant to the school's bicultural aspirations:

1. The school awakens a critical sense which leads reflection on our society and its values
2. The curriculum includes study of the problems of the world community.
3. The school provides the knowledge and skills needed for effective action on the problems of oppression and injustice.
4. The school has programs which enable students to become actively involved in the wider community.

(The Society of the Sacred Heart Australia New Zealand Province, 2014)

The challenge here, in relation to its bicultural intent is the capacity of a Sacred Heart School to integrate these goals with a Māori philosophy, in such a way that neither philosophy is compromised.

The ability to accommodate different and quite radical ideas is embedded in the 'psyche' of the Sacred Heart tradition and history. As mentioned previously the concept of education for girls was revolutionary in the 19th Century Europe. However, Madeleine Sophie Barat grew up in the final years of the 18th century, a time fraught with tension that was characterised by the social turbulence of the French Revolution (Makower, 2000; Callan, 1937; McClure, 2009). Barat received an education at a time when it was not common for girls and women in France to be educated. It is possible that this inspired Barat to take on the challenge of educating girls as a lifelong mission.

To achieve this end she eventually established a Catholic order that integrated Catholic principles with education. The order was to focus also on evangelisation and proselytisation in its works. Madeleine Sophie Barat was assigned the important responsibility to lead this new order and was its first Mother Superior. In 1800, the Society of the Sacred Heart was established with the purpose of educating young women in the Sacred Heart Catholic principles and values. Stuart (2000) describes the Sacred Heart tradition as deeply rooted in the intellectual and religious development of girls' education. Following the founding of the order the Society of the Sacred Heart

spread progressively throughout the world to serve, educate and evangelise. Schools were set up worldwide in an effort to 'spread the love of God'. It was the evangelical drive of imperialist Europe that led to the establishment of Sacred Heart education in Aotearoa New Zealand. Saint Madeleine Sophie Barat was canonised on the 24th of May 1925.

The global evangelicalism of the Sacred Heart is reflected and commemorated in the architecture at Baradene. The main building of Baradene College is named after Saint Phillipine Duchesne (August 29, 1769 – November 18, 1852). Callan (1937) provides a dossier of Phillipine Duchesne's life as an educator and nun in North America amongst the Potawatomi Indian. Dechesne's contribution to the Society of the Sacred Heart is important to note within the context of this research, as it is perhaps the first example of encountering and interacting with indigenous communities within the Sacred Heart tradition. In many indigenous communities these early missionary interactions were part of the colonising mechanism that worked to disenfranchise native peoples from their lands, culture and language. As a reflection of the missionary work of that time this was the focus for Duchesne and the others within the North American mission. On February 20, 1842, Philippine wrote to Father De La Croix expressing her reflections on the Potawatomi people and the successes in conversion and evangelisation;

I want to add also a few more lines about our good Potawatomi. The Catholic Indians live in a village quite separate from the pagans, who honor the evil spirit in order to ward off harm. Among the Catholics there is no drunkenness, no dancing, no gambling. Every Sunday one sees at least a hundred at the Holy Table; at Christmas 400 received the sacraments. Since last July about 70 old people have been baptized, and they are all persevering. In the church the men and women sit on opposite sides and sing hymns in their own language. They do this also at night and they say the family rosary, each one carrying a pair of beads always (Willard, 2006).

Duchesne was openly critical of the mistreatment and hardship endured by the Potawatomi Indians during their relocation to the Sugar Creek reservation later referred to as the 'Trail of Death' by historians. Duchesne heard of the plight of the Potawatomi and made a commitment to working with them. However, Duchesne was 71 when she arrived there in 1941.

The experience of the Potawatomi Indians is a global experience. Indigenous peoples have invariably come to occupy a marginalised position within their own countries. They frequently experience disproportionate disparity compared with other members of society and in particular compared to the majority culture. The detrimental effects of colonisation are woven throughout all sectors of society, from health to education. The transformational capacity of education for indigenous peoples can be argued. However, to achieve best outcomes in education is complex. Fanon (1967), Said (1983) argues that education is a colonising tool and the effects have been devastating for indigenous peoples. A perspective is offered below from a Society of the Sacred Heart perspective, which does not completely allay the discomfort of the compelling critiques put forward;

There are two ways of educating: one, to give heart, mind, energy, everything to working with children – doing things for them. The other, to try to teach the children to work for themselves. And this is the higher of the two. It requires more prudence, more foresight, and there is less immediate return. We ought not to do things for the children which they ought to learn for themselves. We want to make them independent of us (Monahan, 1922 pp.101)

Janet Erskine Stuart is an important figure within the Society of the Sacred Heart. She held the position of Superior General in the order from the year 1857 through to 1914 (Monahan 1922 p.87). Her book *The Education of Catholic Girls* (1901) which expresses a perspective on the Sacred Heart way of educating is arguably her most important legacy. Despite the age of this book, its pedagogical views still hold relevance in a modern Sacred Heart school setting. The holistic education of the spiritual, intellectual and physical aspects of a child is a key concern of her pedagogical approach. This holistic position is reminiscent of a Māori worldview and could be central to the delivery of bicultural education at Baradene College.

Childrearing within a traditional Māori worldview is gentle, nurturing and permissive in its approach. In this way, Stuarts' (1901) ideas on educating with gentleness and compassion find common ground with a Māori worldview. Childrearing in a traditional Māori setting is explored more in depth within the Māori pedagogy part of the literature search chapter.

Janet Erskine-Stuart continues to be influential for Sacred Heart students and educators at Sacred Heart schools throughout the world. Stuarts' (2000) *Plan of Studies* underpins the core of Sacred Heart pedagogy. Stuart's commitment during her life to acquiring knowledge and experience through travel abroad works as a model for Sacred Heart educators, current students and alumnae. Her holistic curriculum is easily reconciled within a Māori worldview and offers opportunities for biculturalism as a result.

As a social justice issue, biculturalism aligns itself to the underlining Sacred Heart philosophy. The Treaty of Waitangi reinforces the importance of the bicultural foundation of Aotearoa/New Zealand. The assertion of self-determination and acknowledgement of the hegemonic sub-structures alongside a coordinated effort to remedy the situation is needed. Critical theorists rationalise inequality in education by recognising the unequal power-relationships that exist between the dominant culture and indigenous peoples (or subjugated sections of society) (Freire, 1970, Gramsci, 1992, Fanon, 1961, Said, 1979). A concern for the situation of subjugated within the Sacred Heart tradition is shown through the idea that 'whatever the context of our educational service, the cause of the poor, the dispossessed, the marginalised becomes the compelling motive of our efforts' (Makower, 2000, p.14).

It is perhaps this commitment to social justice that makes Baradene College of the Sacred Heart receptive to the notion of biculturalism as an integral part of the school. It will be interesting to see how this unfolds in the future and how the school sustains not only its commitment to biculturalism but the sustainability of the innate humanistic beliefs and values of the Society of the Sacred Heart.

Chapter 3

Literature Search

Biculturalism at Baradene College of the Sacred Heart is embedded in an ethos of humanism that is entrenched in Christianity. The aspirations of the Society of the Sacred Heart in relation to education are deeply embedded in humanistic principles. This survey of the literature includes a detailed overview of Kura Kaupapa (primary school operating under Māori custom and using Māori as the medium of instruction) and Kōhanga Reo (Māori language preschool) because potentially these Māori institutions could influence the biculturalism platform being developed at Baradene.

Kura Kaupapa schools emerged in 1980s from the intensity of the Māori renaissance of that time. In this post-colonial period Māori fought for and won the opportunity to make the dream of an education embedded in te ao Māori. The Kura Kaupapa platform gave Māori families the opportunity to decide how their children would be educated. These schools reflect a Māori worldview and embody Māori pedagogy. There are some useful tools that Baradene College could draw from the Kura Kaupapa model to improve biculturalism within the school and incorporate features of a Māori pedagogy. The similarities lie in spirituality underpinning both a Sacred Heart way of educating and a Māori pedagogy which draws on the connection to the ancestors and the creator.

Biculturalism offers an opportunity for the dominant culture to share power with a subjugated, indigenous culture. It provides an opportunity for the both cultures to engage meaningfully and should benefit both cultures. In the New Zealand context the idea of biculturalism circumvents the notion of tino Rangatiratanga (self-determination) as promised in the Treaty of Waitangi.

The politics of indigeneity questions the legitimacy of the state who has annexed sovereignty of indigenous people during the colonisation period. Thus, biculturalism and similar assertions of self-determination can be approached with trepidation by states who feel uneasy with this sort of political concession. The application of biculturalism

into New Zealand's political discourse in the 1990s marked a turning point in the institutional recognition of the rights of Māori.

Gramsci (1992) through his theory of hegemony, cautions against political naivety. Hegemony is embedded in the power relations between the dominant culture in Aotearoa/New Zealand and Māori and therefore invokes competing ideologies and interests. Education is a way that hegemony is perpetuated. The institution of education mirrors the dominant culture and therefore this has bearing on the ways that the dominant culture insidiously insists on having its worldview perpetuated within the classroom.

The historical context that brought biculturalism into the political arena in Aotearoa/New Zealand is imbedded in a Māori renaissance. This renaissance is underscored by the formation of the Waitangi Tribunal established in 1975 to address breaches to the Treaty of Waitangi. This tribunal provides opportunity for redress of past historical breaches of the Treaty of Waitangi (Brookfield, 1999; Orange, 1987; McHugh, 1991). It is an acknowledgement of how colonisation negatively impacted upon Māori where the residual effects are still evident within contemporary society. Biculturalism is an acknowledgement and recognition of unequal power-relations and an attempt to rectify these (Fleras & Spoonley, 1999; O'Sullivan, 2007; Vasil, 2000).

According to O'Sullivan (2003) the current socio-political climate makes bicultural discourses increasingly redundant. He argues that there are inadequacies within the bicultural model that are difficult to reconcile. One of the weaknesses is that the model can be seen as a way to placate Māori without necessitating any meaningful power sharing. Secondly, Māori can continue to occupy a subjugated position as the minority in the relationship. This maintains the status quo that disadvantages Māori. Furthermore, with Māori in a subjugated position they are forced to be the first to compromise and concede to the will of the dominant partner in the bicultural relationship.

As a result, biculturalism can be replaced with a model based on indigeneity as a key premise that supports assertions of self-determination. This paradigm of Māori self-

determination rejects and addresses the limiting features of a bicultural model. Durie (1998) discusses the issues of Māori self-determination in their complexity and offers a way forward that is not predicated on biculturalism.

Despite these challenges, there is merit and concrete justification in applying the bicultural model to Baradene College of the Sacred Heart. The dual nature of the Māori and the Catholic worldviews has ostensible similarities that need to be carefully negotiated to ensure an equitable balance of power. Biculturalism can be viewed as an out dated and ineffective mode of addressing the asymmetrical power-relationships between Māori and the dominant culture. Fleras and Spoonley (1999) offer an alternative discourse from biculturalism that they call 'bi-nation'. This alternative attempts to address the limitations of biculturalism and increase the ability for Maori to self-determine.

O'Sullivan (2007) is also critical of the ability of biculturalism to work to promote 'self-determination' for Māori. He suggests that biculturalism is predicated upon the binary majority versus minority construct and thus, meaningful self-determination is not possible. He argues also that biculturalism is a useful way for the dominant culture to placate Māori but not offer concrete solutions to the continued societal issues that face Māori. He says that; "while biculturalism has helped to create a philosophical climate in which greater levels of self-determination may be feasible, it does not curtail the intrusion of the state into the affairs of the Maori communities in that same way that self-determination might allow" (p.32).

On the other hand, he does make the slight concession and says that; "Biculturalism has nevertheless served Māori interests to a point because at a particular time in history is allowed Māori to engage with the crown for its own purposes" (p.33).

The need to reconcile humanistic philosophy with Kaupapa Māori aspirations is extremely challenging but not insurmountable. Biculturalism expresses an approach that works to synthesise the cultural elements specific to Baradene College of the Sacred Heart. Although the inadequacies of biculturalism are recognised, the strengths in this

particular instance outweigh the negatives and so a bicultural approach is adopted as a way to move forward. By adopting biculturalism, some would argue that the process of decolonisation could be initiated at Baradene College.

Decolonisation works to negate an imperial legacy that continues to disenfranchise the subjugated within society (Fanon, 1961; Said, 1978; Smith, 1999;). Decolonisation affirms self-determination to liberate the colonised. Within the context of this research, it can be characterised by the conscious inclusion of indigenous epistemologies within the dominant western constructs and institutions. Smith (1999) discusses the capacity of research to colonise and how it has been used as a tool to facilitate colonisation. Within a colonising construct, the hegemonic status quo is maintained. Decolonisation responds directly to the inherent colonising forces and decolonisation provides a discourse to respond.

Post-colonialism as an intellectual discourse underscores the emergence and development of biculturalism as a way to address the asymmetrical power-relations inherent in nations with a colonial heritage. These discourses centre on the marginalising effect of the western dominant culture upon minority cultures and the adoption of a mentality of delegating subjugated populations to a position of 'the other' (Fanon 1963; Gramsci, 1992; Said, 1978). Minority cultures and in this case, indigenous cultures are placed within a binary construct that compartmentalise power to the detriment of indigenous peoples. Within the educational system, post-colonialism asks us to critique the power relationships and question the worldview that is given privilege. Post-colonialism can be a rationale for the implementation of biculturalism at Baradene College of the Sacred Heart. It highlights the need to recognise the colonising potential of structures within a school and provide a philosophical standpoint to address these. However, it is acknowledged that a post-colonial construct still places the coloniser at the centre of the construct which can never arguable be an expression of authentic self-determination for Māori like assertions of indigeneity can be.

The Treaty of Waitangi through the Treaty Principles addresses the issue of self-determination in such a way that the majority culture determines the parameters or

scope of the engagement. The official documents, such as the New Zealand Curriculum, are based on the mutual responsibilities established in the Crown's interpretation of the Treaty of Waitangi (Ministry of Education, 1993, 2008b, 2011). As the founding document of Aotearoa/New Zealand, the Treaty of Waitangi underpins the most important symbiotic relationship in Aotearoa/New Zealand. On this basis, it affirms that Māori, as a Treaty partner is assured the right to self-determination, although, the way that this is implemented remains the Crown's prerogative.

If the dominant culture maintains the hegemonic status quo, then the 'rights and privileges', as set in the treaty of British subjects are not yet afforded to Māori. In a post-colonial, post-structural society, addressing the perpetual colonising capacity of asymmetrical power relationships is prioritised.

Māori Education and biculturalism

E tipu, e rea, mō ngā rā o tō ao; ko to ringaringa ki ngā rākau a te Pākehā hei oranga mō tō tinana; ko tō ngākau ki ngā taonga o ō tīpuna hei tikitiki mō tō māhunga. Ko tō wairua ki tō Atua, nāna nei ngā mea katoa

Grow tender shoot for the days of your world. Turn your hand to the tools of the Pākehā for the wellbeing of your body. Turn your heart to the treasures of your ancestors as a crown for your head. Give your soul unto God the author of all things (Ngā Pae o te Māramatanga, 2014).

Apirana Ngata's most famous *whakatauākī* (proverb) above is an expression of biculturalism. It speaks to Māori adopting the ways of Pākehā to promote physical prosperity while urging Māori to retain those things that are truly sacred, such as language and culture, as a most prized possession. Despite the inherent opportunities offered in education that Apirana Ngata alluded to, education has been and continues to be used as an effective tool to disenfranchise Māori. The 1867 Native Schools Act made explicit the intention to assimilate and civilise. Māori were forced to shed cultural values, customs and their ancestral language to realise the cultural genocide that this law promoted. The first schools in New Zealand were Mission schools, which were offered financial support by Governor Grey as part of the 1847 Education Ordinance. This was the first organised education policy set out by the government and maintained the system that already existed that was predicated on missionary work and conversion

to Christianity (Barrington & Beaglehole, 1974; Beaglehole, 1970; Simon, 1990; Simon and Smith, 2001).

Through the 1844 Native Trust Ordinance there is an express focus on assimilation. This imperial measure was viewed as the 'duty' of the British to ensure that the 'natives' did not suffer in the same way that other indigenous peoples did in corresponding colonies abroad such as Australia and the Americas.

And whereas great disasters have fallen up uncivilised nations on being brought into contact with Colonists from European nations, and in undertaking the colonisation of New Zealand, her Majesty's government has recognised the duty of endeavouring by all practicable means to avert the like disasters from the Native people of these islands [New Zealand] which object may best be obtained by assimilating as speedily as possible the habits and usages of the Native to those of the European population (New Zealand Spectator and Cook's Strait Guardian, 1944).

Perhaps the most effective way that this law was enacted was by prohibiting Māori children from speaking their native language in schools. Although no policy officially outlined corporal punishment teachers and headmasters enforced it with physical discipline. The effects of this policy, which dictated cultural imperialism has been devastating. From the 1860s and well into the 1900s, Te Reo Māori was legislated out of classrooms (Barrington & Beaglehole, 1974; Cacciopoli & Cullen 2006; Penetito, 2010). Successive generations have chosen or are unable to pass te reo Māori onto their children and thus the intergenerational transfer of language which is necessary for a language to remain a living language has been compromised (Ministry of Social Development, 2010; Waitangi Tribunal, 2010; Te Puni Kōkiri, 2011).

The revitalisation of te reo Māori (the Māori language) and tikanga Māori is possible through the collaboration and a co-ordinated effort by the education sector. Incongruously, the institutional suppression of te reo Māori me ōna tikanga could serve as a model for how te reo Māori me ōna tikanga could be systematically prioritised to transform. All Māori learners should be offered quality te reo Māori within the

education sector. Without investment by the government there continues to be a threat that the first indigenous language of Aotearoa/New Zealand could die.

The repercussions of Native Ordinance Trust (1844) are still painfully apparent for Māori. Language carries culture and if language is lost it is impossible to recover the values, nuances and epistemologies embedded within it. Te reo Māori is still very much an endangered language despite a concerted effort to address the situation (Ministry of Social Development, 2010; Waitangi Tribunal, 2010; Te Puni Kōkiri, 2011). A claim was lodged through the Waitangi Tribunal to seek redress for the loss of te reo Māori. Within this report, it is revealed that despite the strategies to revitalise te reo Māori the number of people speaking te reo Māori continues to decline. In 2001, 25.2% of Māori were able to speak te reo Māori. By 2006, this number had decreased to 23.7% (Waitangi Tribunal, 2010 p.103).

The language revitalisation of te reo Māori is a critical issue to biculturalism in schools. Schools need to take their place in curbing this trend since the education system played such an important role in the destruction of the language. For these reasons it could be recommended that te reo Māori is placed in a central position within notions of biculturalism at Baradene College. The revitalisation of te reo Māori is very much a social justice issue and thus can easily be connected to the Sacred Heart goal of a social awareness that impels to action. Language and culture are inseparable and so any recommendation for an improved capacity for biculturalism holds an uncontended place for te reo Māori. The worldview held within a language is expressed through the following; "To speak a language is to take on a world, a culture" (Fanon, 1968, p.38). Fanon (1967) emphasises the power of language in the assertion of self-determination; "a man who has a language consequently possesses the world expressed and implied by that language" (p.127). For this very reason the colonising capacity of language is expressed. To aid the assimilation and ultimate demise of a culture a natural first step is to deny them their ancestral language that articulates a culture. The reverse is a key concern of addressing biculturalism.

Māori Church Boarding Schools

According to Cook (2012) Māori church boarding schools are a distinct feature of Māori education that is acknowledged for the positive influence that they have made within Māori education. These schools, which also include Catholic Māori schools, have a legacy of producing Māori university graduates and leaders. Integration of the Māori culture and language into the curriculum within these schools provides a useful template and tools for Baradene College. Cook (2012) discusses how achievement for Māori students within Māori Church Boarding Schools was better than achievement for Māori in state schools up until the end of the 20th century. Academic success was the primary concern of these colleges until the government changed the focus to manual and labour professions under the provisions set out in the *Manual and Technical Instruction Act 1900*.

Calman (2012) documents the demise of many of the Māori schools that were state integrated. As such, these schools relied heavily on government funding therefore when government priorities changed and rolls declined, closures ensued. The latest of these were Queen Victoria in 2001 and St. Stephens in 2000. Currently there are only three Catholic Māori schools remaining. These schools are Hato Petera in Auckland, which is a co-educational Catholic Māori school; Hato Paora a Catholic school for boys in Fielding and Hato Hohepa, a Catholic school for girls in Napier. These schools illustrate the integration of Māori values and belief systems seamlessly within a Catholic secondary school setting. Alongside making connections with the Māori Catholic schools for guidance, utilising the departments of the diocese that are dedicated to Māori pastoral and liturgical services is an important step. Acknowledging that these parts of the diocese are key stakeholders in the school is an important. Similarly, drawing upon their expertise and strategies for reconciling disparate worldviews through a syncretic approach could prove useful for Baradene College.

Māori church boarding schools, as the only institutions that focuses on Māori education were challenged by the emergence of Kōhanga Reo and Kura Kaupapa Māori. Kōhanga Reo and Kura Kaupapa embody Māori pedagogy and thus provide a model for teaching and learning at Baradene College. Identifying the features that make a Kura Kaupapa

Māori and Kōhanga Reo align with a Māori worldview provides insight into an alternative way of addressing education within a culturally responsive and appropriate way.

Kōhanga Reo – Language Nests

Te Kōhanga Reo emerged from Māori communities wanting to address the bleak position of te reo Māori (Hohepa, 1990, 1999; Ka'ai, 1990; Pere & Puketapu, 1990; Royal-Tangaere, 1997) In 1980 the Department of Māori affairs alongside kaumātua (elder) and kuia (elderly woman) met to discuss the imminent demise of te reo Māori and to formulate strategies to address the situation. From this, the idea of Māori early childhood centres arose as an intervention measure. The first Kōhanga Reo opened in the Wellington area in 1982. The aspiration was for these centres to reflect a Māori world view and the inherent values. Six years after the first Kōhanga Reo opened, more than five hundred Kōhanga Reo throughout the country were opened.

Royal-Tangaere (1997) discusses how the philosophical cornerstone of the kōhanga reo is firmly based on whānau custodianship over Kōhanga Reo. This collaboration of family is an expression of self-determination or *tino Rangatiratanga* for Māori. A failure by the mainstream system to include whānau was identified as an issue in system that needed to be addressed. As a transformational movement, Kōhanga Reo is part of the Kaupapa Māori paradigm that implements notions of critical theory to identify and actively challenge the status quo when the status quo promotes disadvantage for the subjugated in society.

Drawing from the whānau initiated response of the Kōhanga Reo movement, Baradene College must ensure that whānau involvement to improve the decision-making capacity for Māori whānau is a priority. Offering opportunities to whānau to be represented at various levels throughout the school is an area that could be developed. This also reflects the issues identified in the 2010 Education Review Office review of Baradene College, which highlighted opportunities to improve relationships with whānau (p. 4). It is acknowledged though that the most recent 2013 Education Review Office review noticed a positive movement that has taken place with *Māori achieving as Māori*

(Ministry Of Education, 2013a p.3). Placing the family with the child at the centre of decision-making reflects a Māori epistemological viewpoint.

The *Te Whariki* document that all Early Childhood Centres, including Kōhanga Reo in Aotearoa/New Zealand use to design their programmes. There is an explicit inclusion of biculturalism as a key feature. It is the first completely integrated bicultural curriculum in Aotearoa/New Zealand. It provides clear provision on how biculturalism could be adopted in ways that are relevant to Early Childhood Education. Within Baradene College, the applicable principles and strands that are described within the curriculum could be used to inform a bicultural strategic plan. The principles and strands are discussed.

The Ministry of Education (1996), set out the curriculum document *Te Whāriki* draw on the imagery of the whāriki or a mat to illustrate an ideological framework. Elements are woven together. There are four principles and five strands described within the document. The four principles are; holistic development, empowerment, family and community and relationship. The five strands are; contribution, communication, exploration, belonging and wellbeing. Below the strands of *Te Whāriki* are shown with the explanation offered:

- Strand 1: Well-being – Mana Atua: The health and well-being of the child are protected and nurtured.
- Strand 2: Belonging – Mana Whenua: Children and their families feel a sense of belonging.
- Strand 3: Contribution – Mana Tangata: Opportunities for learning are equitable, and each child’s contribution is valued.
- Strand 4: Communication – Mana Reo: The languages and symbols of their own and other cultures are promoted and protected.
- Strand 5: Exploration – Mana Aotūroa: The child learns through active exploration of the environment.

(Ministry Of Education, 1996, p.14-15)

There are aspects of this curriculum that resonate with the holistic nature of Stuart’s (1901) Sacred Heart pedagogical approach. Identifying how a curriculum that is intended for both the mainstream and Māori mediums at the same could be a useful resource for Baradene College to draw from.

Kura Kaupapa Māori

*Ahakoā iti
He iti māpihi pounamu*

Although it is small
It is greenstone

*He kākano i ruia mai i Rangiatea
E kore ia e ngaro*
The seed sown in Rangiatea
Will never die

The whakataukī above provides a guiding principle to *Te Aho Matua*, the curriculum document for Kura Kaupapa Māori. It expresses the importance of children who are at the center of its curriculum in alignment with a Māori worldview. The following is the explanation offered within the document;

The Māori perception of the child is encapsulated in two well-known whakataukī, or proverbs. The first, which says, *Ahakoā iti, He iti māpihi pounamu*, refers to the singular beauty and immense value of even the tiniest piece of fine greenstone. There are two related interpretations of the second proverb, which says, *He kākano i ruia mai i Rangiatea, E kore ia e ngaro*. The first interpretation refers to the child as the seed which was dispersed from Rangiatea, the island in the Society Group from which the ancestors of the Māori migrated. The second interpretation refers to the child as the seed which was dispersed from the marae, also named Rangiatea, of the supreme deity, Io-matua. The last line in this proverb affirms that the seed will never be lost. This statement implies a strong physical orientation for life, like that of the ancestors who faced the unknown on the high seas in search of a new home. It also implies the certainty of spiritual life since humankind emanated from the marae of Io. When both proverbs are applied to the child, the nurture and education of that child takes on a significance, which is fundamental to Kura Kaupapa Māori philosophy (Department of Internal Affairs, 2008 p.740)

Much of philosophical underpinnings of both Kōhanga Reo and Kura Kaupapa Māori is shared as they share a common purpose, to revitalise te reo Māori me ōnā tikanga as well as to provide an educational pathway that affirms the self-determination of Māori to decide who they wish for their children to be educated.

It would be tempting to try and reconcile a Catholic and a Māori cosmology by the use of the term *Io-Matua* in a bicultural setting as it is often used as a comparative term (Department of Internal Affairs, 2008). Alternatively it could be argued that this strategy compromises the uniqueness of a Māori worldview – because it implies that the concept of God/*Io* has its origins in the Judeo-Christian traditions.

The inception of Kura Kaupapa Māori, as with Kōhanga Reo is characterised by a resistance to the mainstream education system that offered privilege to the dominant culture and was systematically excluding *te reo Māori* and the Māori culture and values within it. The aspirations for Kura Kaupapa Māori were first and foremost to preserve *te reo Māori me ōna tikanga* and to provide an alternative for Māori. Māori epistemologies are given preference within a Kura Kaupapa setting (Pihama, Smith, Taki, Lee, 2004). Furthermore, it was hoped that success for Māori children could also be realised as they succeed as Māori (Ministry of Education, 2013a; Nepe, 1991; Sharples, 1989; Tocker, 2002).

Prior to the early development of Kura Kaupapa Māori, and apart from the limited number Māori church boarding schools, mainstream was the only option for children graduating from Kōhanga Reo. In Kōhanga Reo, children were being immersed all day every day in their heritage language along with their cultural practices and thus, a pedagogy that draws from a Māori worldview was reflected.

In 1985 the first Kura Kaupapa Māori School was opened at Hoani Waititi Marae in Henderson, West Auckland (Sharples, 1985). *Te Aho Matua* is the curriculum document that guides Kura Kaupapa Māori. The document draws from a Māori worldview. Key stakeholders in Kura Kaupapa Māori led by Kataraina Mataira developed the *Te Aho Matua* curriculum in 1989, which was then updated in 2008. The curriculum is made up of six focus areas. These are:

1. *Te Ira Tangata (the human essence)* addresses the whole child and thus the spiritual, physical and emotional aspects are referred to.
2. *Te Reo (the language)* outlines how *Te Reo Māori* is taught. *Te Reo Māori* is a

primary concern of Kura Kaupapa Māori as a site that values and places emphasis on the teaching of the indigenous heritage language.

3. *Ngā Iwi (the people)* focuses on the people who are placed in front of the children in relation to their development. It includes their extended families as well as teachers, support staff within the school along with the connections with the wider community such as marae, local iwi and kaumātua and kuia. The connections and interconnection of people are highlighted within these aspects.
4. *Te Ao (the world)* addresses the world that the children live within. Bringing the children into their wider context as Māori and global citizens. It looks at the truths that impact directly upon their lives and identifies the need to respond to that.
5. *Āhuatanga Ako (circumstances of learning)* identifies the teaching and learning that is valuable to the families and the students themselves and reflects this within the learning that takes place. The national curriculum framework and other converging education legislation such as the National Education Guidelines and National Administration Guidelines are considered and incorporated. Both Kura Kaupapa Māori schools and Baradene College are required to adhere to the provisions set out by the government, as both are state integrated schools. Forging a path to maintain the Ministry of Education standards while not compromising the integrity of the 'special character' of the schools is something to continuously address.
6. *Ngā Tino Uaratanga (essential values)* focuses on the overarching values that guide Kura Kaupapa Māori. This is expressed directly on the characteristics of a Kura Kaupapa Māori graduate as a reflection of the aspirations of kura kaupapa.

It is entirely appropriate that Baradene College could use these principles to enrich their aspirations to integrate biculturalism into the curriculum. There are principles in humanism of the Society of the Sacred Heart traditions that resonate with these principles. Another critical aspect of developing a meaningful bicultural curriculum is the discussion on Māori pedagogy.

Expressions of Māori Pedagogy

Māori pedagogy is deeply rooted in the metaphysical (Pere, 1991, 1997, Mead, 2003, Smith, 1986, Pohatu, 1995). The synthesis of tikanga Māori and te reo Māori through a pedagogical lens. Pere (1997) uses the octopus as a metaphor for the development of the child. A Māori perspective of the learning is inclusive of the contexts with the child and whānau inseparable.

The head represents the family and the child. Each tentacle represents a dimension that requires and needs certain things to help give sustenance to the whole. The suckers on each tentacle represent the many facets that exist within each dimension. The tentacles move out in an infinite direction for sustenance when the octopus moves laterally. The tentacles can be intertwined so that there is a merge, with no clear cut boundaries. The dimensions need to be understood in relation to each other, and within the context of the whole. (Pere, 1997, p.3)

This position is also a key consideration of government policy, evident in the *New Zealand Curriculum* (Ministry of Education, 2007) and *Ka Hikitia – Accelerating Māori Educational Success – Māori Education Strategy* (Ministry of Education, 2013a). The centrality of the child and the importance of student-voice, whānau voice and community voice are emphasised to ensure that Māori are achieving as Māori throughout all levels of the education system.

The literature on Māori pedagogy is continually evolving (Mead, 2003; Pere 1991, Smith 1986. Deloria (2003), a Native American Indian academic expresses ways that the dominant culture produces a representation of the 'native' culture that denies the evolution and continuing development of the indigenous culture post-colonisation. This aligns with the assumption that the indigenous culture 'ceases to be' once transposed by the 'new' settlers as well as being diluted through the generations. Within Aotearoa/New Zealand this can be seen in the perceptions and focus of policies. An indigenous pedagogy in Aotearoa New Zealand challenges early colonial perceptions of Māori culture and society and the concomitant notion of cultural genocide. Encapsulated by Dr Isaac Featherston, in 1856 claimed that it was the responsibility of

the Europeans to “smooth down ... the dying pillow of the Maori race” (Buck, 1924 p.362).

Arguably, Māori pedagogy holds a natural position within Kura Kaupapa Māori and Kōhanga Reo as the key philosophical touchstone. These viewpoints are shown through the curriculum documents that are used and the philosophical underpinnings that govern them. The use of *Te Aho Matua* as well as *Te Whāriki* are key references and display an understanding of the ways that socio-cultural and socio-political influences find their heart within a Māori pedagogy. Even within this environment, there is a sense of biculturalism as accommodations need to be made by the schools and system to negotiate and create a middle ground between the Ministry expectations, which are not always in alignment with a Kaupapa Maori.

The role of Kaupapa Māori theory within the paradigm of education is an important one. Kaupapa Māori, as discussed in the theoretical framework chapter following, is an approach taken that questions the validity of the dominant culture in Aotearoa/New Zealand (namely Pākehā) to privilege their own worldview, and in this particular context, in education. Questioning this validity leaves space for Māori pedagogy. Kaupapa Māori questions the inherent hegemony in the system. The intersection of Kaupapa Māori and education is expressed in the following;

Kaupapa Maori strategies question the right of Pakeha to dominate and exclude Maori preferred interests in education, and asserts the validity of Maori knowledge, language, custom and practice, and its right to continue to flourish in the land of its origin, as the tangata whenua (indigenous) culture (Smith, 1997 p.273).

Mainstream education continues to experience significant challenges in bringing the achievement of Māori students up to the same level as their non-Māori counterparts. Integrating a Māori world view are seen to be a way to implement culturally relevant pedagogy that draws on a Māori worldview and places it within the existing western model curriculum. The essence of Māori pedagogy is represented in the concept of ako (to learn). Ako, as used within the current curriculum framework (Ministry of Education,

2009, p.9) fails to acknowledge the complexity of the term. Pere (1991) highlighted the fact that education was "an integrated developmental type of philosophy" (p.2). Although this is a very important feature of a culturally relevant pedagogy it is a very narrow perspective that fails to acknowledge the holistic application of ako as it fails to acknowledge the spiritual features evident in concepts drawn from a Māori worldview.

Mead (2003) explains the "tapu of learning" (p. 312) and how the formal process of teaching and learning incorporates a spiritual element intrinsic to a Māori pedagogy. Within a traditional Māori worldview, all phenomena, human interactions, human relationships and connections with the environment are imbued with the binary notions of tapu (sacredness) and noa (the ordinary). Barlow (1991) speaks about tapu denoting a sacredness that is sanctioned and offers protection by the gods. Notions of teaching and learning for Māori are a sacred undertaking and therefore carry tapu. This sacredness aligns with a Sacred Heart way of educating. An emphasis on the spiritual charism works to provide students with holistic opportunities for learning in a Sacred Heart school setting such as Baradene. Noa on the other hand speaks of what is "ordinary or common" (Meads, 2003 p. 307). It can be described as something that isn't imbued with sacredness. 'Tapu' and 'noa' are in a constant and continual negotiation and rhythm that moves in the continuum between active and passive to bring about balance in the cosmos. This worldview underlines the way that Māori maintain that every aspect of the universe and life is imbued with the spiritual element (Barlow, 1991; Marsden, 2003; Mead, 2003). Mead articulates the role of religion and spiritual practice in a traditional notion of learning in the following;

The traditional schools of learning were religious in nature and in all the pursuits of learning there were rituals to observe. Learning and the act of teaching were not ordinary or common. The importance of the act of acquiring knowledge was emphasised by surrounding the event with rituals. Religion was not separated from education. Learning was elevated high above the pursuits of the ordinary community (Mead, 2007, p. 307)

Is it possible for the Māori worldview and the Catholic religion find common ground? Superficially it would appear that there is a shared vision and spiritual basis for Baradene College of the Sacred Heart to address biculturalism. However, this spuriously

compatible spiritual vision comes from two very different worldviews. The challenge is to promote both the Māori and Catholic worldviews without compromising the integrity of either.

Child Centred Learning

The same blueprint applies to ideological childrearing models espoused by pre-Contact Māori and the Society of the Sacred Heart. Stuart (2000) who was a Mother Superior at one time in the Society of the Sacred Heart encouraged a gentle and loving approach to teaching that rejects the authoritarian model that was the most prevalent at the time the Society of the Sacred Heart was established in the 18th century. This shared vision is an important way that a Māori worldview and the Sacred Heart worldview can be reconciled and complement one another.

Early accounts from European explorers and missionaries describe the traditional Māori way of life, which included traditional approaches to child rearing (Angus, 1847; Colenso, 1868; Elder, 1932; Metge, 1995, Penetito, 2008; Salmond, 1993).

The women seemed to be good mothers and showed affection for their offspring. I have often seen them play with the children, caress them, chew the fern root, pick at the stringy parts, and then take it out of their mouth to put it into that of their nurslings. The men were also very fond of and kind to their children (Salmond, 1993 p. 422).

Similarly Elder observes:

I saw no quarrelling while I was there. They are kind to their women and children. I never observed either with a mark of violence upon them, nor did I ever see a child struck...The chiefs take their children from their mother's breast to all their public meetings, where they hear all that is said upon politics, religion, war etc, by the oldest men. Children will frequently ask questions in public conversation and are answered by the chiefs. I have often been surprised to see children sitting amongst the chiefs and paying close attention to what was said. The children never appear under any embarrassment when they address a stranger whom they never saw. In every village the children, as soon as they learned any of our names, came up to us and spoke to us with the greatest familiarity (Elder, 1932 pp.128-193).

Swainson (1859) who recounted what he had seen when he had spent time with Māori;

Considering how little the Māori children are subject to restraint, their quiet

and orderly conduct is especially remarkable. In bringing them up, the parents seldom have recourse to personal chastisement, believing that it has the effect of damaging the spirit of the child. At an early age, the Māori children acquire great self-respect; and at the public discussions of their elders, they may be seen seated around the outer circle, attentive, grave, and thoughtful listeners. (Swainson, 1859, p. 10)

William Colenso (1868) provides a snapshot of the child-rearing practices of Māori in traditional times and paints a picture of the extended family model that is given privilege in a Māori worldview;

Their love and attachment to children was very great, and that not merely to their own immediate offspring. They very commonly adopted children; indeed no man having a large family was ever allowed to bring them all up himself—uncles, aunts and cousins claimed and took them, often whether the parents were willing or not. They certainly took every physical care of them; and as they rarely chastised (for many reasons) of course, petted and spoiled them. The father, or uncle, often carried or nursed his infant on his back for hours at a time, and might often be seen quietly at work with the little one there snugly ensconced. (Colenso, 1859, p. 30)

These early accounts can, and should, be applied to Māori pedagogy and as a model for childrearing today. *Te Aho Matua* also takes into account of the role of the whānau to achieve positive educational outcomes (Ministry of Education, 2008a).

In relation to the delivery of a bicultural curriculum a Māori pedagogy creates a reciprocal relationship between teacher and learner. Māori pedagogy finds common ground with aspects of critical pedagogy, particularly Freire's (1970) *Pedagogy of the Oppressed* that advocates a dialogical approach to address unequal power-relationships. Power-relationships not only occur on a societal level but are also visible in a classroom environment as well. Vygotsky's (1962) theory of 'zones of proximal development' finds resonance with the emphasis on an explorative and collaborative approach to teaching and learning that is preferred within a Māori pedagogy. In relation to the Sacred Heart Charism, a Māori pedagogy begins directly from a spiritual and holistic Catholic worldview.

Conclusion

Kōhanga Reo along with Kura Kaupapa Māori reflect what was important for Māori aspirations for the education of their children in the 1970s and 1980s and continues to hold a central position in the Māori educational landscape. In the post-colonial period Māori fought for and won the opportunity to re-imagine the ways in which their children could be educated. A Māori values including Ako embodied features of a Māori pedagogy. There are some useful tools that Baradene College could draw from the Kura Kaupapa model to improve biculturalism within the school to incorporate features of a Māori pedagogy.

Chapter 4

Theoretical Framework

The theoretical framework relies on two primary but interrelated approaches, Kaupapa Māori and Critical Theory because they are a natural fit with this research. Kaupapa Māori works to affirm and exercise *tinu rangatiratanga* or the exercise of self-determination of Māori, which is a primary focus for this research. Similarly, Critical Theory emphasises reflecting critically on culture and society to unearth meaning and question inherent and often invisible power-relationships which impact negatively on subjugated sections of society. Taking this into account, education is a potent expression of this, and these inequalities are reflected in inequitable outcomes. The terms of engagement within an education setting are firmly set by the dominant culture that are resistant to sharing the power and can be oblivious or nonchalant about the power that they possess (Gramsci 1992, Freire 1970). Application and consideration of the dynamics of power relations within the context of Baradene College would work towards providing a better understanding of true biculturalism. This notion of biculturalism would then be based on mutual respect and engagement is equal power sharing.

The work of Freire (1970) that underpins the critical theoretical approach speaks in depth about the emancipatory quality of education. He unequivocally believes education can influence 'worldview' which in turn impacts on educational outcomes. Moreover Freire objects to the 'banking' model of education employed by the dominant culture that treats students as depositories and teachers as depositors (Duncan-Andrade & Morrell, 2008). An alternative, according to Freire is 'problem-posing' with the primary objective of emancipation from oppression, which can be implemented through dialectic process to affect transformation in education (Freire, 1970, 1997).

He also emphasised the concept of praxis to promote action and reflection in learning. According to Freire (1970), praxis takes theory into practice by following a cyclical process whereby teachers and learners participate in five stages to address 'problems'. According to Duncan-Andrade and Morrell, (2008) the process begins by identifying the

issue and follows through to the analysis and the evaluation of the action. Applying this model to the implementation of biculturalism at Baradene College would ensure that the project was meaningful. Arguably, biculturalism is extremely susceptible to collapsing into 'window dressing' to appease the regulations imposed by the Ministry of Education (on behalf of the Crown) if careful implementation is not considered.

At the heart of his Freire's (1990) theory is the humanisation of society. The Sacred Heart philosophy is a holistic approach and this is reflected in its pedagogy, which also has emphasis on interpersonal connections and a strong sense of social justice. Education of the poor and the marginalised are central to the humanism of the Sacred Heart which recognises the advantage that the wealthy have over the poor. This sentiment is shared by proponents of Critical Theory. Gramsci (1992) maintains that it places undue and unfair privilege on the dominant and socio-economically privileged classes and cultures within society who already hold the power. As already mentioned this position is under threat because of the zoning regulations that Baradene College needs to comply with to grow its student population.

Kaupapa Māori Research

Kaupapa Māori align research processes with Māori aspirations for self-determination. At its foundation, Kaupapa Māori research attempts to make a positive difference to Māori communities by challenging previously accepted research methodologies that can further oppress. The validation and incorporation of a Māori epistemology into the research lens is prioritised (Bishop, 1996; Smith, 1999; Smith, 2003). This idea is expressed in the following;

Kaupapa Māori is not a Theory in the Western sense; it does not subsume itself within European philosophical endeavors which construct and privilege one Theory over another Theory, one rationality over another rationality, one philosophical paradigm over another paradigm, one knowledge over another knowledge, one World view over another World view of the Other. (Walker., 1996, p. 119).

Kaupapa Māori reacts to western positivism. Positivism has the capacity to perpetuate the negative effects of colonisation upon indigenous peoples. "Kaupapa Māori as an intervention strategy, in the western theoretical sense, critiques and re-constitutes the

resistance notions of conscientisation, resistance and transformative praxis in different configurations” (Smith G, 1997, pp. 65). Research by Grey (1928) and Best (2005) are examples of when positivism have prevailed and the lens that the data is viewed through has been Eurocentric and colonising in its application.

Kaupapa Māori research highlights the transformational quality of research that has the potential to challenge the status quo, emancipate and address unequal power-relations. It has the potential to challenge the reproduction of hegemonic substructures that promote and perpetuate ‘inequality’ and ‘oppression’ (Gramsci, 1992, Said, 1978, Freire, 1970). Hegemony is discussed further in this chapter.

Positivist theorists espouse political, social and cultural neutrality but all methodology is inevitably located within the social and cultural construct from which it emerged. In acknowledgement of the fallacy of complete neutrality, Kaupapa Māori research principles privilege Māori epistemologies and place ownership of the research back into the hands of the researched. When research maintains and encourages asymmetric power-relationships between the dominant and subjugated sectors of society then it is counter to a Kaupapa Māori approach. Looking closely at the Critical Theory roots of Kaupapa Māori, the status quo can work to withhold power from the subjugated ‘other’. Said (1978) and Fanon (1963) speak about this within their respective works. Kaupapa Māori research attempts to co-ordinate research in a way that counters the subjugating effects of positivist theory.

Acknowledgement of the colonial hegemonic substructures that pervade society’s subconscious is necessary to mitigate their influence on research. The influences have necessitated research methodologies designed to ease these colonising factors. Smith’s (1999) *Decolonising Methodologies* affirms Māori aspirations for self-determination by viewing research as an important tool for mitigating and reversing the effects of colonisation. This important work explains the underlying implications of methodology on the research process and argues that the political nature of research be imbedded in its philosophical framework.

Smith's (1999) work on methodology expresses the theoretical underpinnings of a Kaupapa Māori Theory, which was developed concurrently with her colleague Graham Smith (2000). Intrinsic to this theoretical approach are principles that were developed collaboratively (Pihama, 2001; Pohatu, 2005; Smith, 1997) to scaffold and provide the structure for the undertaking of Kaupapa Māori Research. Each of the principles is outlined below and will be expanded upon for their application to and connections with this research.

Tino Rangatiratanga – The principle of self-determination

This research supports the principle of self-determination. By identifying the literature that provides the backdrop and rationalizes the application of biculturalism along with recommendations that the Māori stakeholders can use to either informs further study and opens further opportunities for Māori to assert self-determination. The key Māori stakeholders are Ngāti Whātua o Orakei who hold *mana whenua*¹ of the Auckland region and the Māori students and the Māori staff members of Baradene College of the Sacred Heart. This research is a beginning place for the key stakeholders to take ownership over the process of increasing the bicultural capacity of Baradene College.

Taonga Tuku iho – The principle of cultural aspiration

This principle addresses the aspirations to have Māori cultural elements normalized and not 'othered' (Said, 1979). Perhaps the most important aspect of this principle is the cultural importance of te reo Māori is validated and focused on an integral artefact of the culture. Aspiring towards having Māori culture reflected in the research means that Māori epistemologies prevail and challenge the hegemonic, asymmetric power-relationships.

Ako Māori – The principle of culturally preferred pedagogy

This aspect of the process acknowledges the teaching and learning practices that are preferred by Māori. This is a key concern of this research. Privilege is offered to a Māori way of knowing and provides an opportunity to have this reflected in the teaching and

¹ Tribal authority over ancestrally connected lands.

learning that occurs at Baradene College of the Sacred Heart. Critical pedagogy that acknowledges the inherent power dynamics in schools, as a microcosm of the wider society is an important aspect of this area.

Bourdieu's (1986) theory elaborates on what he describes as 'cultural capital'. This theory examines the ways that culture is given privilege in a classroom. If a student belongs to the dominant culture then they possess 'cultural capital'. Conversely, if you belong to a minority culture that is not reflected in the cultural ecology of the classroom then disadvantage ensues. This view finds resonance with critical theorists such as Gramsci (1992) describes the insidious influence and power of the dominant culture that is reproduced in institutions such as schools. *Hegemony* offers an unspoken privilege to those from the dominant culture while excluding those from different culture.

Kia piki ake i ngā raru o te kāinga – The principle of socio-economic mediation

The socio-economic pressures that impact upon the experiences of Māori are addressed in this area. The socio-economic reality of the Baradene College of the Sacred Heart community is largely one of socio-economic privilege but the experiences of individual families within the school is varied. This can provide barriers to accessing opportunities that other students will have. A focus on promoting socio-economic promotion through raising educational achievement for the Māori students at Baradene College is important. It is important also to consider educational achievement as a vehicle for socio-economic mobility in conjunction with having the Māori worldview imbedded and reflected in the everyday teaching and learning of the school.

Whānau – The principle of extended family structure

This principle is characterised by the connections forged. Collaboration and meaningful exchanges between the wider Baradene College of the Sacred Heart Community and is an important feature of this work.

Kaupapa – The principle of collective philosophy

The collective philosophy can be forged through the converging of two distinct perspectives. These two philosophies are the Māori worldview and the Sacred Heart

worldview. This project works towards consolidating the divergent characteristics of these two philosophies. The final strategic plan is the outward representation of this shared philosophy.

Te Tiriti o Waitangi – The principle of the Treaty of Waitangi

As New Zealand's founding document and the first expression of 'biculturalism' between Māori and Pākehā integrating of Te Tiriti o Waitangi into the philosophical approach is necessary.

The over-arching spirit of the Treaty of Waitangi is expressed through the principles of the Treaty of Waitangi. The principles assert that the Treaty of Waitangi is a living document that can be applied and interpreted within a modern setting (Hayward, 2004; Durie, 1998; Orange, 1987). The interpretation and application of the treaty principles differs depending on the context but there is a key philosophical stance that guides the way that issues are dealt with. To reconcile the challenges associated with interpretation and application of the Treaty of Waitangi, in 1989 the government decided on a set of five principles that the government of that time would use to guide decision-making around treaty issues. For use within this research the principles have been narrowed down to just three for ease of application. These three principles are Partnership, Participation and Protection. These three principles will be explored for their application to this particular topic following;

Partnership: This principle outlines the obligation of both the researcher and the researched to act honourably, reasonably and in good faith. The partners in this project are the researcher, the Society of the Sacred Heart. Effective partnership is built on transparency and openness.

Participation: The principle of Participation acknowledges that mandate and support has been guaranteed by the researched. This ensures a collaborative and reciprocal approach. This project will be mutually beneficial for the researcher, Baradene College of the Sacred Heart and other Sacred Heart schools that are looking to incorporate an indigeneity perspective into their curriculum.

Protection: The principle of protection can be viewed through the lens of the Sacred Heart charism. Through this, the essential aspects are the Sacred Heart goals and values that underpin the charism of Sacred Heart schools. Due to the philosophical approach being based on a Kaupapa Māori paradigm and the protection of both the researcher and researched is emphasised.

Māori Pedagogy and its connections with western theories and Sacred Heart education

The science and art of education (pedagogy) within the western model of education has paradigms that exist in a continuum spanning from behaviourist through to constructivist. A behaviourist approach, championed by Pavlov (1927) is characterised by the assumption that the learner is a passive object responding to external stimuli. Within this model the space doesn't exist for students to hold some power in the classroom. This approach espouses the 'banking' model of learning and a rejection of cultural, class and where societal considerations prevail. Freire's (1970) theory vehemently opposes Pavlov's theory and espouses instead a dialectic approach to teaching and learning that reveals truth through critical encounter. Within Freire's pedagogy, emphasis is placed on the capacity of education to transform.

Conversely, constructivism responds directly to the didactic approach of behaviourism. Vygotsky (1962), a constructivist theorist, argues that the learner draws upon prior-knowledge to construct new learning. He proposed a concept called 'the zone of proximal development' (a concept semi-completed before his death). This concept measures development of a learner by measuring the distance between the learner being unable to complete a task aided and a learner being able to complete a task unaided. According to this theory, development through the zones occurs when an educator offers experiences to a learner that enables movement through the 'zone of proximal development'. Vygotsky (1962) explains this idea as follows;

...the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined

through problem solving under adult guidance, or in collaboration with more capable peers. For example, two 8 yr. old children may be able to complete a task that an average 8 yr. old can do. Next, more difficult tasks are presented with very little assistance from an adult. In the end, both children were able to complete the task. However, the styles methods they chose depended on how far they were willing to stretch their thinking process (Vygotsky, 1975 p. 86).

The constructivist approach resonates closest to a Māori pedagogy and in fact the Sacred Heart way of teaching expressed through Stuart's (1901) pedagogical ideals. Constructivism can be seen through the concept of *Ako* which denotes the reciprocal relationship of the learner and the teacher in the process of learning within a Maori worldview and pedagogy. The dialogue between the learner and the educator is highlighted in Vygotsky's (1975) theory to move the learner through the 'zone of proximal development'. Alongside this sits Freire's (1970) theory that emphasises a dialogical approach to counter and address the unequal power relationships in society. The aspiration of moving towards independence for the learner can be recognised through Freire's idea of the opportunity for emancipation through education. Once a learner has gained independence and freedom they are in an enhanced position to self-determine. It is from this premise that critical pedagogues discuss the transformational capacity of education (Darder, 1991; Freire, 1970; Giroux, 2001; hooks, 1994; McLaren, 1994).

Critical pedagogy, particularly Freire's (1970) *Pedagogy of the Oppressed*, aligns closest to a constructivist approach which is emphasised with the importance of the dialectic approach to educate. Within the critical pedagogy paradigm, transformation and liberation in education occurs when the power-relationships in society that are reproduced through education are challenged. bell hooks² (1994, 2003) who is a feminist author and social activist argues that the primary goal of education to liberate. hooks expresses her perspective on the liberation that can emerge from a classroom. hooks (1994, 2003) integrates the soul and emotional dimensions into her pedagogy with the intention to increase engagement. This is a primary difference between her work and that of Freire (1970). There is also the underlying theme of feminism that

bell hooks is a nom de plume with the intentional use of lowercase to begin both her first and her last name.

underpins all of hooks work, supports the primary objective of educating girls at Baradene College. Thus, hooks concepts on pedagogy find a natural place within this study. The spiritual aspects inherent in the Catholic and Māori worldview validate the exploration of hooks work. This focus on the spiritual within her pedagogy is made very apparent:

To educate as the practice of freedom is a way of teaching that anyone can learn. That learning process comes easiest to those of us who teach who also believe that there is an aspect of our vocation that is sacred; who believe that our work is not merely to share information but to share in the intellectual and spiritual growth of our students. To teach in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin (hooks, 1994 p. 13)

Within all Sacred Heart schools, including Baradene College and the other Sacred Heart schools, Religious education and spirituality is a central feature of the curriculum. Hence, finding a pedagogical approach that has space for spirituality is fundamental with both a Catholic and a Māori approach. The feminism that is characteristic of hooks work reflects an aspect of the Sacred Heart Charism in the commitment to the education of girls and this has always been a Sacred Heart priority. As discussed in the introduction, the Society of the Sacred Heart was founded in the crest of the French Revolution and established in a time when girls weren't generally educated. The Society of the Sacred Heart was founded in response to this (Makower, 2005:1-3). A Māori pedagogy offers a perspective on teaching and learning that also incorporates the spiritual elements that hooks espouses.

Traditional Māori Conceptualisation in Education

The head represents the family and the child. Each tentacle represents a dimension that requires and needs certain things to help give sustenance to the whole. The suckers on each tentacle represent the many facets that exist within each dimension. The tentacles move out in an infinite direction for sustenance when the octopus moves laterally. The tentacles can be intertwined so that there is a mergence, with no clear cut boundaries. The dimensions need to be understood in relation to each other, and within the context of the whole. (Pere 1997 p.3)

Māori pedagogy is deeply rooted in the metaphysical (Pere, 1991, 1997; Mead, 2003; Pohatu, 1995). It is an expression of a synthesis of tikanga and te reo Māori through a

pedagogical lens. Pere (1997) as expressed in the quote above uses the octopus as a metaphor for the development of the child. This Māori perspective of learning is entirely inclusive of the contexts that surround the child such as the inseparability of the child from their whānau is shown. This view is also emphasised in government policy such as the National Curriculum (Ministry of Education, 2009) and Ka Hikitia (Ministry of Education, 2013) where the centrality of the child and the importance of ‘student-voice’, ‘whanau voice’ and ‘community voice’ are emphasised to ensure that Māori are achieving as Māori throughout all levels of the education system.

Conclusion

Deloria (2003) argues that the dominant culture produces a representation of the ‘native’ culture that denies the evolution and continuing development of the indigenous culture post-colonisation. This aligns with the assumption that the indigenous culture ‘ceases to be’ once transposed by the ‘new’ settlers.

Kaupapa Maori strategies question the right of Pakeha to dominate and exclude Maori preferred interests in education, and asserts the validity of Maori knowledge, language, custom and practice, and its right to continue to flourish in the land of its origin, as the tangata whenua (indigenous) culture (Smith, 1997p.273).

The more radical the person is, the more fully he or she enters into reality so that, knowing it better, he or she can transform it. This individual is not afraid to confront, to listen, to see the world unveiled. This person is not afraid to meet the people or to enter into a dialogue with them. This person does not consider himself or herself the proprietor of history or of all people, or the liberator of the oppressed; but he or she does commit himself or herself, within history, to fight at their side (Freire, 1970).

The bi-focal approach with Critical Theory and Kaupapa Māori reinforces the idea of research as a transformational device. The philosophical framework focuses primarily on the critical discernment of the power-relationships in society to affect transformation. These positions provide a political critique that underpins the notion of biculturalism (Fanon 1961, 1967; Gramsci 1992; hooks, 1994; Said 1978).

Chapter 5

Biculturalism: Policy and Planning

It is anticipated that this thesis was to provide Baradene College leadership with a road map to assist with the biculturalism journey. To achieve this involves drawing on relevant policy documents to inform the strategic direction of biculturalism at Baradene College. The key documents, as expected, draw primarily on Ministry of Education (MoE) and Catholic Schools Office documentation. However, other key documents such as the *United Nations Declaration of the Rights of Indigenous Peoples* (UNDRIP) are discussed because they place biculturalism in a broader, even global context. There are articles within the declaration that resonate with the application of biculturalism at Baradene College. Additionally, *The Treaty of Waitangi* is woven throughout the reference documents, not only as the original founding document in Aotearoa/New Zealand but on the premise on which the biculturalism platform is based.

In 1993 the MoE explicitly included biculturalism into the New Zealand curriculum. However prior to this, biculturalism had been a concept promoted by the government as a reflection of post-colonialism that characterised the late 1970's and early 1980's. As part of the current curriculum framework there is an acknowledgement of the Treaty of Waitangi and of New Zealand's bicultural identity within a multicultural society (Ministry of Education, 1993 p. 1).

In 2010 the Education Review Office visited Baradene College of the Sacred Heart to undertake a review. As an area of strength, the report made particular reference to the "sound relationships" that were visible between the teachers and the students (Education Review Office, 2010 p. 5). As a key feature of effective pedagogy for engaging Māori students this is a positive reflection on the capacity of Baradene College to provide a supportive environment for its Māori students. This is highlighted by the fact that Māori students achieve academically at the same levels as non-Māori within the school. The support systems that exist for Māori and Pasifika students also identified as

a particular strength of the school along with the specific leadership opportunities that the students are offered.

There were two areas highlighted for development and review in the 2010 ERO report. One of the areas was around bicultural perspectives. The ERO report acknowledged the work the governance body had developed to advance biculturalism. Singled out for attention was the Board's strategy for community engagement and the receptiveness to building strong relationships with whānau Māori. Interestingly the school's Pacific community engagement model was identified as a positive one that could be replicated for application with the Māori community. Predictably the ERO report (ERO 210 p.5) recommended a range of key intervention strategies that would strengthen the commitment to Māori community engagement. Underpinning the report was the Implementation of *Ka Hikitia - Managing for Success, the Ministry of Education's strategy for Māori education 2008 – 2012* as the basis for the development of strategic and annual planning for Māori. *Ka Hikitia* will be described in more detail in this chapter because it provides a blueprint for biculturalism in New Zealand schools. The focus is on relationships and in particular addressing the aspirations of whānau for their tamariki (children) mokopuna (grandchild, grandchildren). The report also emphasised the importance of promoting te reo Māori and tikanga throughout the school for all members (staff and students) of the school community.

Ka Hikitia – Accelerating Success 2013 - 2017

From 2008, *Ka Hikitia* has guided the strategic direction of the Ministry of Education in relation to Māori education. The over-arching vision of *Ka Hikitia* is Māori enjoying and achieving education success as Māori'. The strategy has been divided into three phases for implementation. The first phase '*Ka Hikitia – Managing for Success 2008 – 2012*' placed emphasis on 'setting direction' and building 'momentum' (Ministry of Education, 2013a, p.6). In reflection of the outcomes of this first phase of the strategy the Ministry of Education have acknowledged the areas of achievement and the challenges experienced. The first phase recognised "emerging gains being seen – pockets of success" and "some positive improvements in education system performance for Māori

students” (p. 6). But noted that ‘implementation (was) slower than expected’ and that ‘despite some improvements, disparities (in achievement) remain’.

Moving from this initial phase of implementation the second phase is now initiated. This phase is titled *Ka Hikitia – Accelerating Success – 2013 – 2017*. This phase is characterised by action by the ‘key stakeholders’. The roles of this phase are identified as provision to ‘guide’ and ‘measure’ quality education for Māori students and their whānau. It also ‘provides a framework’ for stakeholders to improve the ‘performance’ of Māori students. An emphasis is placed on solutions that respond to local issues. For Baradene, this provides an opportunity to imagine solutions that respond directly to the catholicity of the school along with other socio-cultural and socio-economic considerations.

Phase three of *Ka Hikitia*, anticipated for 2018 – 2022 is geared towards ‘realising Māori potential’. By this point it is hoped that the strategy will focus on ‘sustained system-wide change’, ‘innovative community, iwi (tribe), and Māori-led models of education provision’ and ‘Māori students achieving at least on a par with the total population’. This explains the focus of the Baradene College 2010 ERO Report on Māori community engagement.

The Ministry of Education’s (2013a) *Ka Hikitia – Accelerating success* is made of five guiding principles and five focus areas. These provide the framework that is intended to be a practical and relevant resource to support key stakeholders to improve outcomes for Māori learners. It is intended to spiral out to the wider community to wrap around ‘whānau, hapū (sub-tribe), iwi, Māori organisations, communities and businesses’. The guiding principles are:

Treaty of Waitangi

Drawing on the principles of the Treaty of Waitangi and the mutual responsibility embedded within the Treaty, a context is provided for collaboration and working together. In education, this can be characterised with power sharing and working closely

with whānau, iwi and hapū to improve the capacity of schools to ensure that Māori students achieve as Māori.

Māori Potential Approach

This approach recognises how each Māori student can contribute to the wellbeing of our society as a whole (Ministry of Education, 2013a). Emphasis is placed on the high expectations students that deny an approach that places Māori students within a deficit construct. There is a recognition of ‘distinctiveness and indigeneity’, ‘collaborating and co-constructing’, ‘identifying opportunity’, ‘investing in people and local solutions, communities or networks of provision’ (p. 14).that can challenge the status quo

Ako – a two way learning and teaching process

Ako relates to the interconnectedness and reciprocity of teacher and learner in effective teaching and learning. This concept is described earlier in the thesis. It is a two-way process that places both teacher and learner in an interchangeable position. Emphasis for the educator is placed on reflection and ‘deliberate’ practice that draws on current best practice models (Ministry of Education, 2013a, p. 15). Ako finds common ground also with ‘critical praxis’ that was developed by Freire (1970) unearth unequal power relationships as an opportunity to transform.

Identity, language and culture count

‘Wellbeing’ is central to this guiding principle. It is recognised that students achieve better if their culture, language and identity are visible within the curriculum. Identity, language and culture are a crucial element to ensuring that ‘Māori are enjoying and achieving education success as Māori’ (Ministry of Education, 2013a, p. 16). Within Baradene College there is the opportunities to find creative ways to incorporate these elements into the curriculum.

Productive partnerships

Productive partnerships as a guiding principle highlight the importance of the ‘key stakeholders’ working collaboratively (p. 17). Recognising the interconnectedness

between a Māori learner, their whānau and wider community is an important step to promoting partnerships. At Baradene making links with the local marae, Māori within the diocese along with making connections with whānau productive partnerships can be forged.

The focus areas that follow have ‘goals and actions’ coupled with ‘measures and targets’ (p. 21) to ensure that objectives of the strategy are realised. Following is a short description of the relevant focus areas. They provide the key ways that the Ministry of Education plans to implement the policies:

Focus Area 1: Māori Language in Education.

Through *Ka Hikitia*, Māori language is highlighted as a foundation of Māori culture and therefore crucial to the implementation of the strategy. *Tau Mai Te Reo – The Māori Language in Education Strategy 2013 - 2017* is set out by the Ministry of Education (2013b) as well as a targeted response to addressing the position of te reo Māori. This document is examined closer further along in this chapter. This area addresses the importance of te reo Māori in education to “support identity, language and culture as critical for the success of all Māori students” (Ministry of Education, 2013a, p. 27).

Focus Area 2: Early Learning

Within this area the importance of early childhood education is addressed. This area recognises that “early experiences provide critical foundations for success in later education” (p. 33). The two goals around improving outcomes in early childhood education is firmly based on ‘all Māori parents and whānau accessing their choice of high quality early childhood education (English and Māori Medium Education)’ and ‘all parents and whānau are providing high quality early learning experiences’.

Focus Area 3: Primary and secondary education

The overarching outcomes emerge from this focus area are that “all Māori students have strong literacy, numeracy and language skills” and “all Māori students achieve at least National Certificate of Educational Achievement (NCEA) Level 2 or an equivalent qualification” (Ministry of Education, 2013a, p. 35). This is to be implemented in a way that weaves culture, Māori language and the students’ identity into the teaching and

learning that occurs. The interconnectedness of the Māori learner, her whānau, and community are recognised for the impact these converging circles have on her learning. This particular area provides wide provision for implementation and to ensure the success of Māori students. This particular area provides useful guidelines for how *Ka Hikitia* can be implemented at Baradene College.

Teaching Standards in relation Biculturalism

The Graduating Teachers Standards (New Zealand Teachers Council, 2014) are concerned with the secondary institutions and the values and education that they are providing training teachers in New Zealand. It is expected that by the time all newly graduated teachers are in a classroom they will have met the standards described. All four of the standards in the Graduating Teacher Standards have implications for the findings of this research. There is the careful inclusion of Te Reo Māori as a responsibility of all teachers irrespective of subject, and understanding the underpinnings of bicultural education within the context of Aotearoa New Zealand that directly reinforce the aspirations of this study.

There are a number of direct references to the use of Te Reo Māori, tikanga and biculturalism in the Graduating Teacher Standards. Standard 3b. of the Graduating Teacher Standards states;

...have knowledge of tikanga and te reo Māori to work effectively within the bicultural contexts of Aotearoa New Zealand (New Zealand Teacher's Council, 2014).

In standard 4e. the document says that graduating teachers are expected to;
...use te reo Māori me ngā tikanga-a-iwi appropriately in their practice (New Zealand Teacher's Council, 2014)

The last direct reference in standard 6f;

...demonstrate respect for te reo Māori me ngā tikanga-ā-iwi.

(New Zealand Teachers Council, 2014).

The Registered Teacher Criteria provides for the professional benchmarks necessary for a teacher in New Zealand. These criteria are much less prescriptive than the Graduating Teacher Standards but each criterion is assigned its own key indicators that are to be

interwoven with the criteria in order to implement. The Registered Teacher Criteria articulates a respect for the equal partnership of Māori and Pākehā under the Treaty of Waitangi by including as an overarching statement. There are also two of the twelve criteria that deal solely with the topic of biculturalism as part of the professional practice of a teacher. Within the overarching statement, the Treaty of Waitangi is referred to as follows;

The Treaty of Waitangi extends equal status and rights to Māori and Pākehā. This places a particular responsibility on all teachers in Aotearoa New Zealand to promote equitable learning outcomes (New Zealand Teacher’s Council, 2014).

In the criteria biculturalism is referred to as follows;

Demonstrate commitment to bicultural partnership in Aotearoa New Zealand....10. Work effectively within the bicultural context of Aotearoa New Zealand (New Zealand Teacher’s Council, 2014).

Both the Graduating Teacher Standards and the Registered Teacher Criteria are important touchstones for this project to align the strategic plan with the standards and legislation that affects it directly. These documents highlight the concrete responsibilities of teachers to integrate biculturalism into their pedagogy in meaningful and sincere ways as part of their professional obligations.

Tau Mai Te Reo – The Māori Language in Education Strategy 2013 - 2017

The primary focus of this policy document is to set out the Ministry of Education’s expectations of the education sector for “all Māori learners to have access to high quality Māori language in education” (Ministry of Education, 2013b, p. 11). *Tau Mai Te Reo* aligns closely with and reinforces *Ka Hikitia – Accelerating Success*. Where the previous *Ka Hikitia* (Ministry of Education, 2008) was largely philosophical and a beginning point the newest *Ka Hikitia* and in turn *Tau Mai Te Reo* places emphasis on ‘realising Māori potential’ as a reflection of ‘investment’ by the government.

Through this document the focus on 'Māori potential' is preferred over identifying the 'deficits' and 'underachievement' of Māori learners (Ministry of Education, 2013a, p. 31). The indigeneity of Māori students along with their distinctiveness is valued over classification of Māori as a minority and addressing problems of dysfunction. This view aligns with The National Administration Guidelines (NAG) and The National Education Goals (NEG).

National Administration Guidelines (NAG) and The National Education Goals (NEG)

The National Administration Guidelines (NAG) and The National Education Goals (NEG) are legislation set by the Ministry of Education in accordance with 60A of the Education Act 1989 (New Zealand Government, 1989). They are commonly referred to as the 'NEG's' and 'NAG's'. These pieces of legislation are important as they provide the overall expectations of the Ministry of Education for schools. In both of the NEGS and NAGS there are direct references to obligations under the Treaty of Waitangi and specific provisions and expectations of boards of trustees, management and educators for Māori learners. Within the National Administration Guidelines (NAGS) Boards of Trustees are given requirements that they are required to meet. NAGS are made of eight goals that follow the Ministry of Education's priorities and set the expectations for the allocation of resources, school charters and special areas of focus such as biculturalism.

Within the NEGs there are two specific references to how Māori are to be accounted for within schools.

Increased participation and success by Māori through the advancement of Māori educational initiatives, including education in te reo Māori, consistent with the principles of the Treaty of Waitangi.

Respect for the diverse ethnic and cultural heritage of New Zealand people, with acknowledgment of the unique place of Māori and New Zealand's role in the Pacific and as a member of the international community of nations.

Within the NAGs there is one specific reference to Māori achievement;

in consultation with the school's Māori community, develop and make known to the school's community policies, plans and targets for improving the achievement of Māori students.

(New Zealand Government, 1989, p. 60A)

The positive effects that come from strong interpersonal and academic relationships between the teacher and student are reinforced by evidence and play an important part in improving achievement. If Māori children do not feel valued, respected and feel a connection with their teachers, achievement is compromised. Bishop and Berryman (2006) provide a picture of what works for Māori students through extensive interviews and focus groups with key stakeholders in schools, which were comprised of students, teachers, senior management in schools and *whānau*. The following is from the perspective of a non-engaged student in relation to relationships with students;

Well, they make time for you; they get to know you, who you are, what you are like, and what you like to do. I reckon they care about us. Care about what we are doing and what we want to do. They are easier to talk to, and they listen to what you want to say. They make us feel like we are okay and that we can do things. They do everything, like bit by bit and make sure you're finished, and they go around person to person instead of just standing up the front talking to everybody, they go around individually and ask you for questions, and you get your questions answered. Like, they might ask you if they're going alright (Bishop & Berryman 2006 pp.27).

The Kotahitanga – impact on bicultural education

Bishop and Berryman (2006) developed a teacher's professional development programme *Te Kotahitanga: Improving the Educational Achievement of Māori students in Mainstream schools* (O'Sullivan & Bishop & Berryman, 2010). This programme commenced in 2001 and the focus is placed on the improvement of the achievement of Māori students with a collaborative approach to addressing the barriers to Maori achievement (Bishop et. al, 2003). The research adopts a 'collaborative storytelling' methodology which combines narratives of Maori students, their whānau, teachers and school leadership to create an effective teaching profile (Bishop et. al 2003). This validating of a student voice aligns with Freire's (1970) critical pedagogy that emphasised dialogic approach to teaching.

Te Kotahitanga combines best practice and implements a sound, evidence based pedagogical approach that despite being directly targeted for Māori students is proven to work for all students (Bishop et. al.; 2010, Bishop & Glynn, 1999; 2006). To summarise, the overall approach that a teacher needs to take is to create learning contexts and environments where;

- Power is shared between self-determining individuals within the non-dominating relations of interdependence.
- Culture counts
- Learning is interactive, dialogic and spiral
- Participants are connected to one another through the establishment of a common vision of what constitutes excellence in educational outcomes.

(Bishop et. al., 2010)

Outlined below is the *Te Kotahitanga Effective Teaching Profile* that is used by schools to monitor teacher effectiveness against the following features:

The Te Kotahitanga Effective Teaching Profile

Effective Teachers of Maori students create a culturally appropriate and responsive context for learning in he their classrooms. In doing so they;

- Positively and vehemently reject deficit theorising as a means of explaining Maori students' educational achievement levels (and professional development projects need to ensure that this happens)
- Know and understand how to bring about change in Maori students educational achievement and are professionally committed to doing so (and professional development projects need to ensure that this happens)

They do this in the following observable ways:

1. **Manaakitanga:** They care for the students as culturally located human beings above all else.
Mana refers to authority and aki aki to the task of urging someone to act. Manaakitanga refers to the task of building and nurturing a supportive environment.
2. **Mana Motuhake:** They care for the performance of their students.
In modern times mana has taken on various meaning such as legitimation and authority and can also relate to an individual's or a group's ability to participate at the local and global level. Mana Motuhake involves the development of personal or group identity and independence.
3. **Whakapiringatahi:** They are able to create a secure, well managed learning environment by incorporating routine pedagogical knowledge with pedagogical imagination.
Whakapiringatanga is a process wherein specific individual roles and responsibilities are required to achieve individual and group outcomes.

4. **Wānanga:** They are able to engage in effective teaching interactions with Māori students as Māori.
As well as being known as a Māori centre of learning, a wānanga as a learning forum involves a rich and dynamic sharing of knowledge. Within this exchange of views, ideas are given life and spirit through dialogue, debate and careful consideration in order to reshape and accommodate new knowledge.
5. **Ako:** They can use a range of strategies that promote effective teaching interactions and relationships with their learners.
Ako means to learn as well as to teach. It refers both to the acquisition of knowledge and to the processing and imparting of knowledge. More importantly, ako is a teaching-learning practice that involves teachers and students learning in an interactive dialogic relationship.
6. **Kotahitanga:** They promote, monitor, and reflect on outcomes that in turn lead to improvements in education achievement for Māori students.
Kotahitanga is a collaborative response towards a commonly held vision, goal, or other such purpose or outcome (Bishop et. al, 2003).

Te Kotahitanga is discussed as it has direct bearing to Baradene College and it particularly relevant to this project. It provides a model that incorporated many of the principles of bicultural education using a Māori-centric approach. More importantly the pedagogy is student focused while at the same time accentuating the importance of the learning environment and relationships as requisite to effective learning.

United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP)

The United Nations (UN) was established in 1945 at the end of WW2 with a world peace mandate. New Zealand is a founding member of the UN. The Declaration was adopted by the United Nations General Assembly on 10 December 1948. In NZ the Human Rights Commission Te Kahui Tika Tangata is responsible for managing human rights in this country. NZ was not as enthusiastic about supporting the Declaration of Indigenous Peoples Rights. NZ, the US and Australia were the only UN members to reject the Declaration when it was adopted on the 13 September 2007. This decision comes as a result of more than twenty years of work by indigenous peoples and the United Nations system. The engagement of the stakeholders in this process is unprecedented and is essentially about the rights of the indigenous peoples and the responsibility of governments to protect those rights.

In consultation with Indigenous Peoples, the United Nations (2008) developed the Declaration of the Rights of Indigenous peoples. Clear provision is established within the

articles for the appropriate conduct and considerations for nations to affirm the self-determination of their indigenous peoples. The Declaration is made up of 35 articles that provide the expectations for countries in their assertion of the rights of indigenous peoples. In the context of biculturalism Article 8 of United Nations Declaration on the Rights of Indigenous People (UNDRIP) clearly articulates the importance of ensuring that the cultural integrity of indigenous cultures is preserved.

Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture Article 8.1 United Nations Declaration on the Rights of Indigenous People

Most of the articles included UNDRIP are reminiscent of the clauses contained in the Treaty of Waitangi. UNDRIP recognises the rights of indigenous peoples to tino rangatiratanga, that is self-determination, to language and, to protect their natural and cultural heritage and manage their own affairs. When NZ finally signed the Declaration in 2010, in his United Nations speech the Hon. Peter Sharples explicitly linked the Declaration to the Treaty of Waitangi.

‘The Declaration is entirely consistent with the Treaty of Waitangi, and our statement of support for the Declaration acknowledges the central role of the Treaty in New Zealand's past, present and future’ (UN Permanent Forum on Indigenous Issues in New York; 19 April 2010).

It can be argued that UNDRIP further reinforces and validates the vision of biculturalism at Baradene College. Contained in UNDRIP is the parameters of engagement (in this instance with Sacred Heart philosophy) which places the preservation and sustainability of indigenous cultures as paramount.

Chapter 6

Conclusion and Recommendations

It is about change, growth, discovery, movement and transformation... It is continuously expanding your vision of what is possible, stretching your soul... - Janet Erskine Stuart rscJ (Stuart, 2014)

Through this chapter recommendations drawing from key areas of each of the chapters will be outlined. These recommendations reflect on how implementation could be addressed at Baradene College as a previous teacher of te reo Māori at Baradene College and the opportunities that I have had to explore what the Sacred Heart way of education means in other countries. Although these recommendations are viewed through a personal lens it is important that the strategies to improve biculturalism emerge directly from the Baradene College community. This research is a stepping-stone to an authentic expression of biculturalism at Baradene College.

Strategies to improve biculturalism at Baradene College need to reflect perspectives from all strata of the school community to be authentic. The following recommendations could guide discussion, offer suggestions and become a starting point to address the social justice issue of biculturalism. Furthermore, the opportunities exist to provide students who do not share Māori heritage to participate in the cultural richness and indigenous distinctiveness of our collective Māori heritage. Most importantly, Māori need to lead any change and development towards biculturalism at Baradene College to ensure power sharing is visible in a tangible way.

Freire (1970) describes the necessity for the 'oppressed' within society to be the change agents and to find allies within the dominant culture. The school's Māori whānau, Māori within the wider diocese and local iwi offer opportunities for Baradene College to engage with Māori and these recommendations are not intended to be taken in isolation. Recommendations are made with reference to the key areas of this study.

Syncretism

Key tensions and features of this study are identified to work towards reconciling the Māori and Catholic worldviews. Addressing biculturalism in the unique context of Baradene College of the Sacred Heart. The New Zealand Catholic Education Office (2013) has considered biculturalism within documentation set out for Catholic Schools, which provides provision to reconcile and consider biculturalism through a Catholic lens.

Recommendations:

- Implement provision for biculturalism set out by the Catholic Schools Office to reflect the priorities peculiar to Baradene College.
- Explore ways that a Māori worldview and indigenous theologies could be included in the spiritual life of the school. Consultation with Te Rūnanga o te Hāhi Katorika ki Aotearoa and other relevant Māori Catholic groups could ensure authentic engagement. Examples of ways that this recommendation could be implemented are;
 - Increase the amount of te reo Māori used during Mass, reflections and daily prayer.
 - Draw on Māori creation stories and spirituality as a lens to view Religious Education through.
 - Utilise people and literature on Māori and other indigenous theologies.

Baradene's Historical Context

In chapter 2, the historical and contemporary context of Baradene College was explored. The Society of the Sacred Heart founded by Saint Madeleine Sophie Barat is examined that brought the society from 19th century Europe. The society traversed the Atlantic to the America's and then finally to New Zealand. This journey was punctuated by struggle, suffering and triumph. The global relationship is a shared vision expressed through the Charism, which is a focus for the recommendations below to promote wider expressions of indigeneity.

Recommendations:

- Creating and sustaining networks with indigenous students with Sacred Heart schools in the Australian and New Zealand province. Further along, networks with indigenous students in Sacred Heart schools in other countries is encouraged.
- Developing a charter that addresses indigenous issues in education that draws on the Declaration of the Rights of Indigenous Peoples in light of a Sacred Heart way of educating. Indigenous student voice is central to discussions around this.
- Identify opportunities to examine the position and issues for indigenous peoples globally as a reflection of the Social Justice goal.
- Share with other Sacred Heart schools the example of biculturalism set by Baradene College for the collective benefit of indigenous students and communities.
- Attend conferences such as the World Indigenous Peoples Conference in Education (WIPC:E) which is held every three years with a school group.

Māori Education in Aotearoa New Zealand

Recommendations about Māori education in Aotearoa/New Zealand and Māori pedagogy are identified in this key area. Programmes and strategies that emerged from their communities to revitalise te reo Māori me ōna tikanga are drawn on this this key area. Māori Church Schools, Kōhanga Reo and Kura Kaupapa Māori provide examples to inform the ongoing development of biculturalism at Baradene College. Understanding Māori education and the challenges and successes rationalise biculturalism. A Māori pedagogy is always evolving but has key features that could find common ground with a Sacred Heart way of educating.

Recommendations:

- Create connections Māori Catholic schools to offer guidance on how a Māori worldview is included within the curriculum within their schools. Practical advice on including te reo Māori me ōna tikanga into all aspects of the school could be sought.

- Create opportunities for an exchange with Baradene students and teachers and students and teachers from Māori Catholic schools. These could take the form of a sports or cultural exchange. There could be an opportunity for reciprocity.
- Consider the connections between a Sacred Heart way of education and Māori pedagogy and plan for inclusion into teaching and learning at Baradene College.

Policies and Planning

Ministry of Education policy documents, guidelines, and strategies as well as other programmes such as *Te Kotahitanga* are brought together in this chapter. This key area is important as the priorities of the Ministry of Education are outlined. Implementation of many of these documents is expected therefore this is a very important area for development. A significant feature of the newest policy documents such as *Ka Hikitia* (2013a) and *Tau Mai te Reo* (2013b) are emphatic that collecting and responding to the voice of the Māori community lies at the heart of Māori educational success. This provides a useful starting point for continuing on the journey towards biculturalism.

Recommendations:

- Gather Māori whānau voice at Baradene College to establish the current strengths along with possible areas for development.
- Gather Māori community voice, including, Māori within the wider Auckland Diocese, iwi and other stakeholders, to establish the current strengths along with possible areas for development. This could be collected through special focus groups, informal discussions or surveys.
- Develop strategies in all faculties to make biculturalism visible in all classrooms.
 - Assign someone with an interest within each faculty the responsibility to develop resources for this reason.
 - Draw on guidance from Team Solution and similar services to support resource development.
- Find ways to improve the profile of te reo Māori in the school to fulfil aspirations of the Ministry of Education's (2013b) document *Tau Mai te Reo – Māori Language Strategy*.

- Enshrine events such as Matariki (Pleiades), Māori Language Week and Marae (courtyard – the open area in front of the meeting house) visits into the calendar and sufficiently resource.
- Leadership in the school models biculturalism in meaningful ways to set a positive example.
- Explore policy on Māori representation on the Board of Trustees.
- Provide professional development opportunities with staff to learn te reo Māori.
- Create a regular forum to develop communication with the key Māori stakeholders within the school to promote meaningful power sharing. This forum could include whānau, local iwi and Māori representatives from the Auckland Diocese who have an interest in biculturalism at Baradene College.
- Resource the Māori department appropriately to fulfil the extra roles and responsibilities imbedded within it. Examples of this could be;
 - Pastoral care of Māori students.
 - Māori community engagement.
 - Kapa Haka (Māori cultural/performing group)
 - Attendance at important local Māori events.
 - Recognise the extra responsibility of pōwhiri (welcome) and similar events.
- Explore the building a marae on the Baradene College site to serve the school community along with the wider community. This could be a space for sleep over retreats, pōwhiri, meetings and a heart for the Māori students, teachers and community (and everyone) to use.

Conclusion

This research project is a starting place for Baradene College of the Sacred Heart to promote the inclusion of biculturalism in a meaningful and tangible way. The literature surveyed can be used to reinforce and inform strategic direction taken alongside further study. The implementation will be of benefit to the students and community of Baradene College and other Sacred Heart schools who have an interest in promoting the self-determination of indigenous peoples as a social justice concern.

Janet Erskine Stuart's quote at the beginning of the chapter provides a sense of continual evolving, improving, and bringing goals and aspirations into sharp focus. This is necessary for the journey to improve biculturalism at Baradene College. There is no beginning or end to this journey. It is a process of action and reflection. The wisdom that is held within the Sacred Heart Charism provides insight into ways that biculturalism can be developed, discovered, rediscovered, transformed and shaped at Baradene College.

The name given to the Māori classroom at Baradene College by a previous te reo Māori teacher is *Okea Ururoatia*. This Māori proverb speaks of the tenacity of the hammerhead shark in its fight for survival despite the challenges before it. This whakatauki offers guidance for biculturalism at Baradene College. In the pursuit to achieve goals and aspirations, one must be persistent and unrelenting. Māori continue to fight for self-determination and recognition of their status as tangata whenua (local people) throughout all sectors of society. Māori occupy a subjugated position in society and suffer the continuing effects of colonisation that have led to disproportionate outcomes. For Māori, society is still a site of struggle. However, the Māori culture is strong, beautiful, vibrant and innovative. Māori potential is infinite and reflects the mana (power) that is innate in us all. The gifts handed down from the ancestors and the creator such as language; culture, customs and values persist and can flourish if power is meaningfully shared. It is the responsibility of Baradene College to ensure that the school is not a site of struggle for Māori and that the collective indigenous heritage is celebrated and fairly represented. *Kua takoto te manuka* - the challenge has been laid down.

Kia tau ki a tātou katoa
Te atawhai o tō tātou Ariki, a Ihu Karaiti
Me te aroha o te Atua Me te whiwhingatahitanga
Ki te wairua tapu Ake, ake, ake Amine
May the grace of the Lord Jesus Christ
And the love of God
And the fellowship of the Holy Spirit
Be with you forever and ever
Amen

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Glossary

Ako	To learn
Hapū	Sub-tribe
Iwi	Tribe
Kapa Haka	Māori cultural/performing group
Kaupapa Māori	Māori ideology
Kōhanga Reo	Māori language preschool
Kura Kaupapa	Primary school operating under Māori custom and using Māori as the medium of instruction
Marae	Courtyard – the open area in front of the meeting house
Matariki	Pleiades
Mokopuna	Grandchild, grandchildren
Pōwhiri	Welcome
Tamariki	Children
Tangata whenua	Local people
Te ao Māori	The Māori world
Te reo me ōna tikanga	Māori language and culture
Tikanga Māori	Māori customs
Tino rangatiratanga	Self-determination
Whakatauākī	Proverb
Whānau	Family, extended family