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**SUPPORTING TIRITI-BASED CURRICULUM DELIVERY IN
MAINSTREAM EARLY CHILDHOOD EDUCATION**

2010

**A thesis submitted to AUT University
in fulfilment of the requirements for the degree of
Doctor of Philosophy (PhD)**

Institute of Public Policy

Primary Supervisor: Love Chile

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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) no 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.

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SGNED:

DATE:

Acknowledgements

This journey has been long, and not without hurdles, that at times loomed so large that it seemed I might stumble and lose my way. I was exceedingly fortunate to have several groups of people that walked beside me.

The first group is the participants who so generously gave of their time, most over the several years it took us to research Tiriti-based pedagogy. They stayed late after staff meetings, changed their lunch hours, wrote in their journals during their personal time and were always willing to keep going. Thank you – this project is also yours.

It is also important to thank the Māori Advisory Group, who gave their generous guidance, and in particular Lavina Tamarua, who was there at the end.

I have been immensely privileged to be guided by three supervisors who thought this project was worthwhile. Dr. Emma Davies started this journey with me and thoughtfully and honestly guided me through the first three years, but unfortunately we were unable to complete it together. Associate Professor Love Chile ably stepped in part way through to be there at the journey's end. His feedback was attentive, rigorous and always, tempered with encouragement. Appreciative inquiry as a theoretical framework proved to be a pivotal tool for analysis within this thesis and that idea originated from him. Dr. Jenny Ritchie believed in me and was just as passionate as me about the topic and what was being achieved. Her feedback was direct and thought provoking, enabling me to consider and reconsider my ideas. Amongst other things, she also contributed to the glossary that I developed from a range of sources.

There are several groups I would like to acknowledge at AUT University: First the Institute of Public Policy for resources and support that went beyond expectations for a doctoral student; second, the School of Education and Faculty of Applied Humanities who were generous with time allowances and timetabling; and the scholarship from the Vice Chancellor that enabled me to find the head space for this project to be completed. Finally I would like to acknowledge the help of two librarians in particular: Robyn Ramage and Andrew South.

It was extremely providential that I discovered the Woodhill Park Research Retreat: an amazing and unique place of academic and hospitable support. Dr. Jens Hansen took on the task of mentoring me through this process and was bighearted in sharing his skills both technical and academic. Jens was a source of strength, academic rigour and the development of my academic skills especially through the many critical conversations in which we engaged. Jenny Hansen provided such a warm, caring environment I was able to develop my thinking skills with much more ease than I believed possible. To have two new friends is an added bonus. In addition there was a group of critical friends who each took a chapter of this thesis to provide me what I asked for which was “brutal feedback” and they did! These were Jenny Hansen, Anna Jo Perry, Jens Hansen, Jacinta Hawkins, Lyn Lavery, and Yo Heta Lenson. At a time when I thought I was nearly completed you all provided a reality check.

The final editing was ably undertaken by Sophie Reissner, who not only provided excellent skills but took the time to explain suggested changes, and where necessary directed me to relevant sections of the APA manual. In the process I made another friend.

As always, sacrifices were made by my family and friends as they cheerfully and willingly picked up that which I could no longer do as the research continued. In particular I would like to thank my sister Pamela Burns who in addition to taking on extra tasks at home did all the initial editing of several versions of each chapter, and my mother Merle Burns who never stopped believing I could do this, provided emotional and financial support, and sent me to bed when that was needed too!

That I still love this project and enjoyed the journey, is a testament to all those – named and unnamed - who supported me. It may sound trite, but it is nevertheless true, I couldn’t have done it without you – thank you.

ETHICS APPROVAL

Ethics approval to undertake this research was granted by Auckland University of Technology Ethics Committee (AUTEC)

Ethics Application/Approval Number03/92 first granted in July 2003 and extended in March 2008 (See Appendix D)

Abstract

Te Whāriki, the national early childhood curriculum, was devised to provide opportunities for all children to develop knowledge and understanding of the cultural heritage of Tiriti o Waitangi partners (Ministry of Education, 1996). *Te Whāriki* was constructed from a socio-cultural theoretical perspective. Although *Te Whāriki* has a highly innovative framework, implementation continues to be challenging for teachers (Broström, 2003; Clark, 2005; Cullen, 1996; Nuttall, 2003a; Scrivens, 2005). This is because *Te Whāriki* is more of a philosophy than a curriculum (Clark, 2005) which means teachers could be seen to operate from within a vacuum (Broström, 2003). This study, therefore, seeks to understand the strategies early childhood teachers developed in order to implement the Tiriti-based (bicultural) aspects of *Te Whāriki* within their centres.

The research question of this thesis, therefore, is: *To what extent, and in what manner, have early childhood teachers been able to implement Tiriti-based curriculum as outlined by the Ministry of Education in Te Whāriki?* The theoretical framework used to address this question encompasses appreciative inquiry, and the thesis challenges prevailing deficit theorising of indigenous knowledge.

The study employed the methodological approach of case studies in early childhood education centres. The first two case study centres applied action research. However, in the third case study centre an appreciative inquiry approach was used. By applying appreciative inquiry as a methodology (rather than as theoretical framework) the researcher was better able to understand how early childhood teachers built upon existing knowledge and strength-based experiences to implement Tiriti-based curriculum. Data were gathered by administering an anonymous questionnaire, conducting observations of staff and their environments, facilitating a focus group, and a number of interviews with teachers and managers of the case study centres.

A key finding was that growing teachers' strengths provided an effective way of implementing Tiriti-based curriculum. The whole team working together was also found to be important, and having a leader committed to Tiriti-based pedagogy was a crucial element. If Tiriti-based curriculum is to be sustained,

teachers must take ownership. These findings provide guidance to teachers and teacher education programmes w is a key contribution of this thesis.

Prologue

This thesis is the story of myself as a researcher, constantly reflecting on my own actions as well as those of the participants. It takes the approach of the genre of autoethnography, although it is not entirely autoethnographic. I have, however, positioned myself firmly as the writer of a story as I tell the narrative of my research into Tiriti-based pedagogy. To this end my narrative is, in the words of Ellis and Bochner (2003, p. 16):

a form that will allow readers to feel the moral dilemmas, think with our story instead of about it, join actively in the decision points that define an autoethnographic project, and consider how their own lives can be made a story worth telling. (p. 735)

The use of *I*, therefore, is frequent in this thesis and one of the sources of data for this study was myself; as researcher, co-researcher, observer, and reflector on the research process.

It is important to point out at the outset that I am not Māori. I am a third generation Pākehā (originally of Scottish and English descent) and my world view is Pākehā. That notwithstanding, it is important I continue to be conscious of the pitfalls of being tunnel-visioned and operating solely from a Pākehā perspective. As Ritchie and Rau (2008, p. 83) point out, “this requires a transformation of the western dominated early childhood discourse to be one validating of other cultural paradigms”.¹ Part of this transformation is to be aware of who I am and thus how I position myself in this research. Consequently, it seems appropriate to make visible aspects of my life which influenced choices I made in preparing this thesis:

Thus, to greater or lesser extent, researchers incorporate their personal experiences and standpoints in their research by starting with a story about themselves, explaining their personal connection to the project, or by using personal knowledge to help them in the research process. (Ellis & Bochner, 2003, p. 741)

It is with this in mind I spend the next few pages telling those aspects of my story that are relevant to this thesis journey.

¹ Ritchie, and to a lesser extent Ritchie and Rau, is cited very frequently throughout this thesis. This happens because she has made, and continues to make, an outstanding contribution to Tiriti-based research in early childhood.

Positioning Myself as a Researcher

As an early childhood practitioner, I had difficulties in implementing *Te Whāriki*, particularly Tiriti-based content when the draft was first released by the Ministry of Education in 1993. My concern increased in the mid 1990s when I became a lecturer in early childhood programmes. This was because of feedback from student teachers about difficulties they faced in implementing Tiriti-based programmes whilst on practicum. They reported their associate teachers appeared unable to provide role models in this area and this was reinforced by my own observations of students, teachers, and centre environments during practicum visits.

This thesis is also about my journey as a researcher. I did not come to this topic or methodology in a serendipitous manner. According to Roth (2005, p. 4) “what an individual does is always a concrete realization of cultural-historical possibilities”. The sum of who I am, born in Aotearoa New Zealand in the post-war baby boom, shaped my very being and eventually drove the topic and methodologies selected for this project. My own actions as revealed through self-study thus enable transparency. Additionally, as I come to understand myself, illumination of self and other is possible (Roth, 2005). Roth states “because we are the products of the world that we attempt to describe, our auto/biographies and our scholarly works are deeply integrated” (p. 13). As I relay parts of my life which are relevant to this thesis, my reflective self study shows, amongst other things, how my research is shaped by my “moral, ethical and political values” (Pereira, Settlelmaier, & Taylor, 2005, p. 49).

In my family there was a strong sense of social justice and a “fair go” for all, with early memories of delivering Labour party pamphlets with my father. Stark reminders from my school days of “unfair” treatment meted out by teachers led to my first career choice of becoming a teacher. This was based on the belief that there must be a better way to interact with children than I had experienced with my own teachers. The restrictions I experienced at school were in strong contrast to home where freedom was valued. At home I enjoyed the freedom and encouragement to express my views. My father was a teacher, and later a librarian in educational institutions, who took care of us in the school holidays. This was unusual in the 1950s but enabled my mother to continue her career as a pharmacist. I had the physical freedom to roam the neighbourhood with friends or to endlessly

read in my room. The freedom to be oneself, whatever that self might be, was very empowering. I came to value this freedom a great deal. Thus, it is not surprising that for this thesis I wanted to use a methodology that would honour and value what participants did and said. It was this thought, more than anything else, that led to my considering, from the outset, that some form of participatory practitioner research would be most appropriate for this study.

I have had an interest in Māori people and their culture since I was 7 years old. In part this was sparked through the children in our neighbourhood whom my father informally tutored in reading and whom he coached in sport. The first doll I remember ever wanting was the Māori walkie-talkie doll at the local toy shop. I can remember my delight in receiving her when I was 8 years old. I also enjoyed learning poi and rakau as part of our physical education programme at school.

My understanding of, and interest in other cultures continued to develop through visiting the homes of school friends and through people who came to our house. My father's degree was in French and German and his interest and skill with languages led him into conversations with people from overseas whom he would invite home for dinner.

My decision to go to North Shore Teachers' College in 1965 to gain a Trained Teacher's Certificate exposed me to the ideas of Sylvia Ashton Warner, particularly those which were penned in her book *Teacher* (Ashton-Warner, 1963/1980). These ideas resonated and became pivotal in shaping my views on the importance of context, relevancy, and freedom, especially in relation to working with Māori children. Another influential book was *Summerhill* (Neill, 1973)². Neill writes about the link between freedom and happiness, and this made an impression. He said "the difficult child is the child who is unhappy. He is at war with himself; and in consequence, he is at war with the world" (p. xxiii). An integral part of Neill's philosophy was that children who are free to choose are happy. Freedom and choice continued to be a theme of my approach to teaching and it also underpinned my philosophical approach to research. For me, it was important that participants in any research that I undertook had the power of

² This text was first published in 1960.

freedom and choice, not only to participate in this research, but to do so as integral partners.

Ashton-Warner's (1963/1980) focus on curriculum³ being relevant for Māori children was reinforced in my first year teaching at Kawakawa Primary School in the Bay of Islands. At this school, the majority of students were Māori and the mismatch between curriculum and their lives was apparent to me. Teaching and living in Kawakawa was my first opportunity to spend sustained time in a community very different to the urban suburbs of Morningside and Mt. Roskill in Auckland where I had spent most of my life. It was at Kawakawa that I first realised I had enjoyed a relatively privileged upbringing. Some of the children I taught did not have three meals a day and the axing of the school milk scheme in 1967 had, in my view, a profound effect on the ability of some children to learn; milk had been their lunch. The abstract concepts of justice and fair play for all thus began to be meaningful in terms of the children I was teaching and the community within which I was living. Consequently I began to appreciate the importance of children's own context in teaching and learning and it is this ongoing appreciation that has predisposed me towards my choice of this topic – a study of Tiriti-based curriculum in early childhood education.

When I left teaching to raise my own children in the mid 1970s, I became involved in Playcentre⁴. The child-initiated play programmes in operation were reminiscent of Neill's (1973) work at Summerhill. Children were given the opportunity to develop their own interests in ways that were appropriate to them. Child-initiated education was what I had been searching for in my teaching to support seemingly reluctant learners. It was all about freedom to choose. Freedom and choice remain important to me even now and as I was considering the best methodology for this thesis, that value prevailed. I wanted to select an approach that enabled participants to feel they had the freedom to contribute to all aspects of this study and that the research was relevant to them.

Part of the philosophy of Playcentre supported cultural expression. Pākehā children enjoyed their introduction to languages other than English which

³ In Aotearoa New Zealand the term curriculum is now used as a collective noun, which is discussed in the section on conventions in this prologue.

⁴ Playcentre is a 'brand-name' and, therefore, is capitalised throughout this thesis.

were spoken by some families in the centre. One of the observations I made was that bilingual children appeared to adapt easily to both languages – unlike my own struggles at 11 years old to learn French at school.

By the mid to late 1980s members of the Auckland Playcentre Association were attending Project Waitangi workshops and bringing back ideas for discussion on such matters as Te Tiriti o Waitangi and resource sharing. A consequence of this for me was a shift from wanting to incorporate multiculturalism to realising that bicultural development was crucial in Aotearoa New Zealand. Consistent with this realisation, ways to implement Te Tiriti o Waitangi in Playcentre settings were being sought by members of the organisation, including myself.

I had resumed part-time university studies in 1985, initially in social anthropology and later in archaeology, history, and education. Within these disciplines, where a choice was possible, I focused on gender and Aotearoa New Zealand. I was introduced to ideas of Māori migration, settlement, and development that were very different to those ideas to which I had been exposed in school during the 1950s and 1960s; an era that was besotted with the myth of attaining egalitarianism for all.

I was now confronted by ideas of colonisation and racism. Through educational studies I was able to make more sense of my own teaching and learning as I now had some theoretical frameworks upon which to interpret, understand, and apply my experiences. I explored the ideas of Bourdieu (1973) and notions of cultural capital which I now recognised was one of the key differences between myself and the children I taught at Kawakawa. The *banking* model of education (Freire, 1972), which has the teacher as an *expert* charged with banking knowledge into receptive children. However, even though Friere critiqued this model, it helped me to make sense of my own time at school, for which I had previously developed (and retain to this day) an intense dislike.

My first introduction to social anthropology emphasised *participant observation*, where the researcher becomes involved with the subjects being studied. The excitement I felt as I was exposed to research based on this method never disappeared: what grabbed me in particular was the way in which participants spoke for themselves. They were so alive.

My involvement with the Women in Anthropology group at the University of Auckland during the late 1980s and early 1990s and my attendance at the inaugural Women in Archaeology Conference at Charles Sturt University in 1991 laid a strong foundation for notions of equity and legitimising subjectivity. “Auto/biography and auto/ethnography are legitimate ways of establishing intersubjectivity that escapes the false dichotomy opposing objectivism and subjectivism” (Roth, 2005, pp. 6-7). I now understood that any research is altered by the researcher and that whatever part I played would influence the direction of the research. Thus it was important to me that throughout the writing of this thesis my position was stated and transparent.

Study at university shaped my worldview. It affirmed for me that participants socially construct (and are influenced by, and in turn influence) their own actions as well as those which occur within their environment. They cannot, and neither can I as the researcher, be separated from societal underpinnings of ethnicity, gender, and class. The viewpoints of all groups and individuals in this study shaped the design, analysis and the subsequent actions of this investigation. This meant that in this thesis, I have intentionally been able to “assume that social reality is historically constituted and is produced and reproduced by people” (Myers, 2000, p. 4).

I am by inclination not comfortable with research that pursues the notion of *pure* objectivity. I believe instead that subjectivity occurs, and that my role as researcher, and as a feminist, is to be visible. My stance should, therefore, be overt and stated. My aim was that participants should be able to gain from the research to an extent that was appropriate for them. I wanted to undertake research that was collaborative and yet flexible enough in its approach to meet the needs, aspirations, and actions of stakeholders.

Part of being collaborative was recognising the need to maintain an equal balance of power in relationships. I sought to deploy a methodology that was practitioner-based, collaborative, and empowering. Research by Oakley (1974, 1985) was influential to my thinking, especially about power and ways in which the voices of participant could be heard. In her work on housework, she included quotations from participants. Unlike other texts I had read, these gave “...voice to the silent” (Oakley, 2000, p. 47).

I was drawn towards those methodologies which epitomised ideas of participant power, equity, and collaboration between researcher and participants. Laidlaw's (1996) quote resonated with my thinking. She said "I was always supremely conscious about my responsibility not to write about others in ways that violated their own sense of the processes and their feelings and ideas about them" (Laidlaw, 1996, p. 116). In this thesis I too seek to be absolutely mindful of the potential folly of invalidly interpreting the thoughts of others.

After completing a Master's degree, my first employment was as co-ordinator for a home-based early childhood education service. Whilst matching families with suitable caregivers, I noticed that when children were with a caregiver of a similar culture, or with a caregiver who accepted their culture, they were not only happy, but developed educationally as well. When caregivers tried to mould children into *their* generally Western ways, the placement was less successful. With most caregivers being Pākehā, and many children being Māori, this situation may have been inevitable. Despite caregivers sharing with me their very best intentions I found this practice of intentional assimilation difficult to condone.

It was during this time that the draft of *Te Whāriki* (Ministry of Education, 1993) was first introduced and the hope arose that we could become bicultural early childhood teachers. As a starting point we practised reciting the Māori names of the principles and strands. Shortly after this I began to teach in an education and care centre. As a team we were unclear about how to plan curriculum experiences from *Te Whāriki*. We began by using our collective experience of curriculum activities to align these with strands of *Te Whāriki*.

Personally, I attempted to include te reo Māori greetings in my daily routines. To achieve this, I enlisted help from whānau Māori of children attending the centre. To gain some knowledge and skills I also participated in te reo Māori night classes. Later, when a new Māori graduate joined the centre, the two of us began to implement Tiriti-based pedagogy. Our staff of six also comprised two members who were ambivalent about *Te Whāriki* and two who were strongly against Tiriti-based pedagogy. They believed assimilation was the best approach for all non-Pākehā children. Eventually the young Māori teacher left, as the conflict, despite the intervention by a kaumātua, became disempowering. It was

this experience that launched my hunch that the whole-of-centre approach was necessary for success and, as a corollary, a belief that aiming for an absence of discordance is a prerequisite for a whole-of-centre approach.

By 1996 I was teaching for a private provider of early childhood teacher education programmes. In that role I attended a teacher refresher course (*Te Whāriki for Tutors*). This course strengthened my belief that Tiriti-based pedagogy has much to offer children of *all* ethnicities and may be one of the most effective ways to advance partnership under Te Tiriti o Waitangi.

I was beginning, moreover, to notice that using te reo Māori, valuing differences, and incorporating bicultural perspectives into my tertiary teaching appeared to make non-Pākehā students feel more comfortable. They seemed more willing to speak in class and ask for help when this was needed. I noticed the same phenomenon with the students at AUT University when I began lecturing there in mid 1998.

In 1987 the birth of my grandson, who is of dual Māori and Pākehā descent, made the expectation that all teachers implement Tiriti-based curriculum very personal. His father had, until that time, enjoyed few opportunities to learn te reo Māori and to become knowledgeable about his Māori culture. I wanted my grandson to be able to choose both his cultures. I remain convinced that for this to be viable teachers in Aotearoa New Zealand need to be knowledgeable and skilled in Tiriti-based pedagogy.

I must note, however, that a limiting factor of this study was that I am not well versed in te reo Māori me ōna tikanga. My culture and world view are Pākehā. While I continue to enlarge my horizons of te reo Māori me ōna tikanga and I am alert to when my monocultural view is to the forefront, it would be unrealistic to expect this to be my habitual way of operating. Like the teachers in this project I can appear tokenistic and culturally unaware. As my knowledge and understanding continue to increase, these occurrences will become less frequent.

My family, life experiences, and the ideas to which I was exposed through my education as well as my philosophy of equity and fairness, came together to shape the development of this research. It has coalesced in forming the topic and the methodologies I employed to explore Tiriti-based curriculum. In my

educational journey, enrolling in a doctoral programme has been challenging both intellectually and personally. As I explored what it is to become a researcher I have discovered (through the writing of this thesis) that my work could well be “a text that functions as an agent of self-discovery or self-creation, for the author as well as for those who read and engage the text” (Ellis & Bochner, 2003, p. 746). In my case, in this journey especially confronting was dealing with family matters and health issues.

With respect to time, two major issues confronted me since enrolling part-time in the doctoral programme. These were health related and concerned my own wellbeing and the disability of my elderly mother. Responsibility for the care of my mother increased significantly, as she moved through her late seventies into her eighties, before passing away as the thesis was nearing completion. Simultaneously, throughout the duration of my candidature I have been faced with serious health issues, which required six operations and extended periods of time for convalescence. In addition, sleep apnoea impacted severely on my resilience and this condition was finally identified at the beginning of 2008. These factors undoubtedly impacted upon the thesis journey and consequently this study took much longer to complete than had been planned.

Conventions for this Thesis

Māori⁵ is one of the two official languages of Aotearoa New Zealand and, therefore, Māori words are *not* deemed to be foreign and are *not* in italics. There is a glossary of Māori terms after the references. The exception to this is when Māori words are used in the title of a book as is the convention in APA referencing. The most common usage of this is with the title of the early childhood curriculum document *Te Whāriki* (Ministry of Education, 1996). As the document *Te Whāriki* is referred to frequently, generally, it will be referenced only when there is direct quotation.

This study is about implementation of Tiriti-based pedagogy, but this is a fairly recent phrase adopted by Ritchie and Rau (2006a) to represent what has been

⁵ It is important to note that the term *Māori* used for the indigenous peoples of Aotearoa New Zealand has only been in use since British contact. It means “normal, usual”. Māori would usually refer to themselves by their iwi (tribal) affiliations. Although the more correct terminology would be *tangata whenua* meaning local people, hosts, indigenous people of the land, Māori will be the term used in this thesis, because of common usage.

(and is) more usually referred to as biculturalism. O’Sullivan (2007, p. 3) argues that “biculturalism is inherently colonial. It positions Māori in junior ‘partnership’ with the Crown and oversimplifies the cultural and political make-up of its assumed homogenous Māori and homogenous Pākehā entities”. Nevertheless, the term biculturalism is still in current usage and was the most frequently used terminology I saw and heard during the course of this research. Initially, I used the expression “bicultural development” (Metge, 1990, p. 18) to indicate the journey or continuum of the bicultural process. However, more recently when referring to the bicultural curriculum the phrase *Tiriti-based* (Ritchie & Rau, 2006b) has become more appropriate and this is the terminology I generally use in this thesis. There are, however, some exceptions to this. These occur when reporting words from participants and respondents, when directly quoting from texts, when examining the bicultural literature, and when discussing the questionnaire which was written at the beginning of this research. (See Appendix A for a copy of the questionnaire).

With regard to my referencing of Te Tiriti o Waitangi: The Treaty of Waitangi is used to refer to the English version of the treaty; Te Tiriti o Waitangi refers to the Māori version. Te Tiriti will refer to both texts. The use of Te Tiriti o Waitangi signals an acknowledgment that the “Māori text is primary” (Nairn, 2000, p. 9). Naturally, direct quotations follow the form used in the original. (See Appendix B for a copy of the three written articles of Te Tiriti o Waitangi, the three principles most often connected with them in education - *partnership*, *protection* and *participation* (New Zealand Royal Commission on Social Policy, 1988) and the principles, strands, and goals of *Te Whāriki* that relate to Tiriti-based curriculum).

It has been confusing to consider how to present the phrase te reo Māori (the Māori language) and which, if any, of the words should be capitalised. Websites and texts do not appear to follow any consistent pattern. For this thesis, however, I have decided to use no capitalisation for te reo but an uppercase M for Māori, i.e. te reo Māori. This is consistent with the advice of Māori colleagues.

In Aotearoa New Zealand there are many types of early childhood services. This thesis is about those considered to be mainstream services. This

means that centres which are parent-led such as Playcentre⁶, home-based care, and those with a specified philosophical foundation such as Steiner or Montessori have not been included in this study. In addition, ethnicity-based centres such as Te Kōhanga Reo or Pasifika Language Nests have not been considered: what have been included are teacher-led programmes⁷. This means that at least some of the teachers in each centre are qualified and registered. The main types of centre are kindergartens and *education and care centres*, which is the phrase in use on the Ministry of Education (2009a) website, to designate child care and day care centres.

In action research, participants, no matter what the type of service, may want to be known and have their contributions acknowledged. The teachers Alison and Brodie at Waimauku Kindergarten (Case Study Two) wanted to be named and to be given acknowledgement for their participation in the research. Similarly, Nilmini, Peggy, Shani, Chris H, Margaret, and Helen of Aro Arataki Children's Centre (Case Study Three) also wanted to be named. In contrast, the co-researchers in Case Study One wanted to be known by their initials. In the rest of this report, therefore, for uniformity I refer to co-researchers by their initial when quoting them but for ease of reading when discussing participants in Case Study Two and Case Study Three I used their names. In line with the wishes of the participants in Case Study One they are always referred to by their initial.

To honour the collaboration and partnership that developed with case study participants each chapter begins with an apt quote from one of the participants. Selected quotes are intended to reflect the essence of the chapter. I was concerned to report each case study intact, as this recognised the unique journey of each centre. However, for practical reasons (of length) this became unfeasible. It is important to note, however, that each participant was given a copy of the full case study report (some 20-30 pages for each one).

With regards to the word *curriculum*, a convention within the field of education in New Zealand is to employ it as an uncountable (collective) noun. In

⁶ Playcentre is a parent-led early childhood education cooperative, unique to Aotearoa New Zealand. All parents are now expected to complete education modules on all aspects of children's learning, which enables them to lead early childhood education for their children (Playcentre, 2008).

⁷ The Ministry of Education term *Teacher-led* includes teachers at education and care services, casual education and care services, kindergartens, home-based networks, and the Correspondence School.

this sentence on the Ministry of Education website describing *Te Whāriki*, that principle is illustrated: “It contains curriculum specifically for Māori immersion services in early childhood education and establishes, throughout the document as a whole, the bicultural nature of curriculum for all early childhood services” [underlining added]⁸.

In reporting data I have used the following format:

- Transcripts of action research cycles and appreciative inquiry and action development meetings (Tr: Initial of staff member and date).
- Teachers’ personal journals (Jl: Initial of staff member and date). At times participants only noted the month for their journal entry which is why the day is not always included.
- My reflective research journal is referenced as (Jl: CJ and date).
- Emails as (Email: Initial of staff member and date).
- Interviews as (Int: Initial of staff member and date).
- Focus group as (F.G: Initial of staff member and date).
- Notes that I had taken at meetings and interviews will be attributed as (Notes and date).
- Quotations from respondents to the questionnaire are shown as R. (for respondent) and the number designated to them by me on their questionnaire (R. 120).
- Returned questionnaires were given a number by me according to the following designations:
 - Those posted later by the Convention team were given numbers 1-10.
 - Those placed in the box at Convention numbers 100-137.
 - Those individually posted back to me 201-213.
 - Those from a later bicultural workshop were numbered 400-414.

Finally, APA referencing style (fifth edition) has been used throughout this thesis and in order to leave the text uncluttered, footnotes have been used for flagging explanatory or supplementary information that is generally contextual to Aotearoa New Zealand. Unless otherwise stated, the source of graphics, figures and tables should be attributed to the author.

⁸ <http://www.educate.ece.govt.nz/learning/exploringPractice/BiculturalPractice.aspx>.

Chapter One: Background to this Thesis

“Be ready to begin an unknown journey” (Email: Alison, 24/2/09).

1.1 Overview

“Be ready to begin an unknown journey” said Alison in her email to me. Ironically, embarking on a PhD about implementing Tiriti-based aspects of *Te Whāriki*, the national early childhood curriculum, was just such a journey into the unknown. But Alison was not referring to the creation of a doctoral thesis, rather, she was talking about the implementation of *Te Whāriki* and it could be said that Alison represents many early childhood teachers in Aotearoa New Zealand who are on a journey to implement *Te Whāriki*.

Te Whāriki means “the woven mat”. The concept of the mat comes from the format of the curriculum which, rather than having prescriptive content is composed of four principles and five strands, each of which is derived from the Māori world view. These are discussed later on in this chapter. Importantly, the approach of this thesis is that of recognising strengths. In other words although it addresses the issue of deficit models it is not written from the deficit perspective, but rather seeks to value those strides that are being made in implementing Tiriti-based curriculum.

Research by Smith (1998) indicates that laying quality foundations in the early years will have positive outcomes in terms of cognitive, psychosocial and physical development, as children grow towards adulthood. By 2 and 3 years old, most children are able to notice ethnic differences and are either developing positive or negative feelings about what they observe (Glover, 1995). This is a manifestation of racism which is premised upon the idea that people can be racially “classified”. Races are then typically ranked by people in terms of perceived superiority and inferiority (Spoonley, 1995). One of the aims of this study was to explore Tiriti-based practices in mainstream early childhood education and to discover ways for early childhood teachers (who are valuable role models to children and student teachers) to implement effective bicultural programmes in early childhood settings which are “anti-biased” (Derman-Sparks & A.B.C. Task Force, 1989).

Early childhood teachers are expected to be anti-biased as they implement *Te Whāriki*, but many report difficulties in implementing the Māori aspects of this curriculum (J. Burgess, 2005; Forsyth & Leaf, 2010; Ritchie, 2002b). For most, the difficulty is that Māori is not their culture. Indeed, in 2008 only 8% of early childhood teaching staff were Māori (Data Management Unit, 2008), which means by definition the mainstream were not.

Over the last 12 years or so I have observed both teachers and students in early childhood developing their commitment to Tiriti-based curriculum. As this has become a stronger feature of programmes offered in centres, I was interested to determine how respondents chose to define bicultural and whether or not there was agreement within the sector.

This thesis, therefore, discusses how mainstream early childhood teachers implemented and enhanced their delivery of Tiriti-based aspects of *Te Whāriki*. But it also explores difficulties they encountered and investigates alternative approaches towards growing the successful implementation of Tiriti-based curriculum. Thus, the primary purpose of this thesis was to explore *Te Whāriki* in action.

This chapter is divided into three sections, the first of which establishes the research question, objectives and theoretical framework. In the second section, the context of the research is explained by introducing the connection between the early childhood curriculum *Te Whāriki* and Te Tiriti o Waitangi/The Treaty of Waitangi. The research context continues with a summary of the history and development of *Te Whāriki* and includes a description of the principles and strands of *Te Whāriki*, because this is the content teachers are required to implement. The final section of this chapter provides an overview of the rest of the thesis.

1.2 Research Question, Objectives, and Theoretical Framework

The research for this thesis developed from the disquiet I felt for myself and other early childhood teachers who were attempting to implement Tiriti-based pedagogy. Despite being committed to the principles of this pedagogy, I found myself struggling to put it into action. Notwithstanding my belief in the value of *Te Whāriki*, the document did not provide me with sufficient guidance to be able to implement Tiriti-based curriculum either effectively (doing it well) or consistently

(all the time). It was from these beginnings that the overarching research question, goals, outcomes, and eventually, my theory and methodology evolved.

The general matter that this thesis addresses is concerned with why early childhood teachers have been challenged with respect to the implementation of Tiriti-based aspects of *Te Whāriki*. Expressed as a question the challenge can be stated thus:

To what extent, and in what manner, have early childhood teachers been able to implement Tiriti-based curriculum as outlined by the Ministry of Education in Te Whāriki?

In unpacking this question a number of points surface. First, the question cannot be resolved unless criteria for the effective and successful implementation of Tiriti-based curriculum are clarified because some forms of judgement need to be made about what has worked and what may have hindered teachers in their work. Second, a theoretical framework is needed in order to make sense of findings with respect to that question. In this thesis that theoretical framework is appreciative inquiry which, it will be argued, can better precipitate success and development.

Since the draft version of *Te Whāriki* (Ministry of Education, 1993) much resourcing has been provided by successive governments for early childhood teachers, for example, professional development and relevant publications. Moreover, teacher education providers have routinely sought to equip students and associate teachers with strategies for implementing this document.

Despite these resource infusions and educational initiatives, those in the field seem to hold the view that Tiriti-based aspects of *Te Whāriki* are simply not working. The question then has to be asked: Why? Not only must the question be asked but objectives for discovering the answer to this question must also be devised. These objectives are:

- 1. To discover and report criteria concerning the effective implementation of Tiriti-based components of Te Whāriki.*

The rationale for this objective stems from the apparent absence of criteria for Tiriti-based curriculum in *Te Whāriki* which teachers can use. They need practical guidance and strategies which range far beyond the principles and strands

of *Te Whāriki*. In other words, they need these principles to be translated into actionable strategies, and some of these can be sourced from literature.

2. To discover which factors enhance and/or impede effective implementation of Tiriti-based curriculum in early childhood education within Aotearoa New Zealand.

Through working with early childhood teachers in three case studies, it became possible to tentatively identify factors such as working with the whole team, leadership and a positive approach, which appeared to enhance implementation of Tiriti-based curriculum. On the other hand, anecdotal evidence provided by early childhood teachers seemed to suggest that implementation was impeded by fear, and stifled by a lack of knowledge of *te ao me te reo Māori*. These aspects were, therefore, considered to be worth exploring and findings associated with this objective will be further discussed in chapters 6 and 7.

3. To propose an action development framework that can assist teachers, both as individuals and as members of teams, to better implement Tiriti-based components of Te Whāriki.

As will become apparent throughout the remainder of this thesis, an *action development* framework refers to a blend of the positive ethos that underpins appreciative inquiry and the processes embedded within action research. But whereas action research has its roots in a problem-based approach to development (Cooperrider & Srivastva, 1987), this thesis stresses the advantages of approaching educational challenges from a positive perspective as embraced by appreciative inquiry (Cooperrider & Srivastva, 1987).

The idea of action development emerged almost serendipitously. As a label, I coined the term because I was seeking to apply methods with which early childhood teachers were familiar but in a positive manner. I wanted them to use known procedures positively as opposed to deploying a problem-orientated or deficit approach as seemed to be the norm. Hence, it seemed appropriate to advance the positive thrust of appreciative inquiry together with the cycles of action research. Appreciative inquiry was mainly new to early childhood teachers, although they were familiar with action research phases because they routinely practiced them when undertaking self-review. Action development, then, is a

blend of the positive workshop dimensions of appreciative inquiry (discover, dream, design, and deliver) (Yoder, 2005) followed by the cycles of action research (plan, act, observe and reflect) (Kemmis & McTaggart, 1988). A summary of appreciative inquiry by Chile (2009) notes that:

- Appreciative inquiry is a process that seeks to transform the culture of development communication from focusing on a negative construction of individuals and communities, to one that speaks to their strengths and capacities to promote positive change by focusing on peak experience and successes.
- It uses methods of communication that draw out positive memories, and a collective analysis of development successes in the community.
- The stories and analysis become reference points locating energy for change. (Slide 23)

Appreciative inquiry has its roots in both action research and organisational development (Bushe, 1999). “AI [Appreciative inquiry] is action research that is a radically affirmative approach searching for the best in people and their organisations” (Yoder, 2005, p. 45). The earliest proponents of appreciative inquiry, Cooperrider and Srivastva (1987), stated they were concerned about the lack of theory in action research and described their new methodology as “an affirmative form of inquiry uniquely suited for discovering generative theory” (p.130).

An important point to make is that appreciative inquiry serves as a theoretical framework and as a methodology. Appreciative inquiry thus became a heuristic for enabling thinking about Tiriti-based curriculum within *Te Whāriki* to occur through the lens of facilitating positive change but it also provided a way of understanding positive development when it was used as a theoretical framework for analysis.

Thus on the one hand teachers were able to build upon what they were already doing successfully as individuals and as members of early childhood teams. But for this thesis, the notion of appreciative inquiry was also employed as a theoretical framework. Indeed, as will become apparent, there is a relative absence of scholarly work which deploys appreciative inquiry as a theoretical framework. Appreciative inquiry as a theoretical framework enabled me to preserve my optimistic outlook, and at the same time, it facilitated a form of constructive critical analysis. Using this platform was an inspired suggestion which must be attributed

to Associate Professor Love Chile. Hence, appreciative inquiry became the approach used to critically examine reviewed literature in the next chapter.

Indeed, as will be shown in chapter two, much literature and research pertaining to colonised indigenous cultures, particularly by researchers from western society, comes from deficit theorising. Thus people from indigenous cultures continually find themselves confronted by statistics which show how poorly they are achieving in, for example, education in comparison to the majority culture (Ritchie & Rau, 2008).

In line with this, the perusal of the literature within this thesis is categorised into discursive works which have the potential to consider strengths and into a cluster of literature which predominantly focuses on deficit¹ thinking. In a similar manner, data generated for this project were analysed through such lenses. Put simply, data were examined with a view to highlighting approaches and practices which strengthened Tiriti-based pedagogy and were also considered with respect to approaches and practices which conformed to deficit thinking.

This is an important point to note because a theoretical framework “explains, either graphically if in narrative form, the main dimensions [of a phenomenon] to be studied – the key factors, or variables – and the presumed relationships among them” (Miles & Huberman, 1984, p. 28). Thus, in the case of this thesis, the key factors and their relationships are considered from the perspective of *what works*.

The thinking behind the use of appreciative inquiry as the theoretical framework deserves a brief comment but the point being made is very simple indeed: if we want to achieve successful Tiriti-based curriculum, then we *must* build upon our strengths; we must further develop and harness those practices which work. Yoder (2005) elaborates the key factors of the theoretical basis of appreciative inquiry:

Appreciative inquiry is based on postmodern constructionist theory; that is, reality is socially constructed. This becomes more clear when we look at the eight basic assumptions of appreciative inquiry:

1. In every society, organization, or group, something works.
2. What we focus on becomes our reality.

¹ Deficit thinking can be defined as “blame the victims” (Bishop, 2001, p. 203)

3. Reality is created in the moment, and there are multiple realities.
4. The act of asking questions of an organization or group influences the group in some way.
5. People have more confidence and comfort to journey to the future when they carry forward parts of the past.
6. If we carry parts of the past forward, they should be what are best about the past.
7. It is important to value differences.
8. The language we use creates our reality.

(Yoder, 2005, p. 48)

Appreciative inquiry as a methodology is about affirming and strengthening capabilities of participants through action (K. Walker & Carr-Stewart, 2004) and this will be discussed in more detail in chapter three. In this study data were derived from a specific case study within which teachers were assisted in working from a strengths-based model so that they could more successfully implement Tiriti-based aspects of *Te Whāriki*.

One of the basic assumptions of appreciative inquiry as articulated by Yoder (2005) is that reality is not only socially constructed but in addition there are many different perceptions of that reality. In relationship to this thesis, which is concerned with Tiriti-based curriculum, one of the socially constructed and multiple realities is defining what biculturalism or Tiriti-based means. It is interesting to note that many non-Māori authors and organisations were positive about the definitions of biculturalism, seeing it a partnership, and sharing (Banks, 1988; Metge, 1990; Ministerial Advisory Committee on a Māori Perspective for the Department of Social Welfare, 1988; Spoonley, 1995), whereas Māori (Durie, 2001; Johnston, 2001; O'Sullivan, 2007; G. H. Smith, 1990), see it as yet another form of colonisation and appropriation of indigenous culture and language.

One of the main premises for appreciative inquiry, which Hammond (1998) as well as Yoder (2005) reiterate is the major assumption that in every organisation something works and change, therefore, can be managed through the identification of what works. Research is directed towards what is positive, and investigating this (Reed, Pearson, Douglas, Swinburne, & Wilding, 2002). I reasoned that if appreciative inquiry provides participants opportunities to value their current practice, no matter how little of it there is, they may be further encouraged to develop Tiriti-based curriculum. A central premise of appreciative

inquiry is that something works within every organisation and given that it was clearly apparent that this approach should be explored for this study.

Since the 1980s in Aotearoa New Zealand, the mainstream early childhood community has been interested in incorporating Māori world views, language and customs into their curriculum. They formalised this with the introduction of *Te Whāriki* in 1996. However, teachers have struggled with implementation of this curriculum. This may be attributable to unrealistic expectations, blame, and fear of being seen as being tokenistic. In this thesis, therefore, I propose that appreciative inquiry both as a methodology and as a theoretical framework can be used to enhance the implementation of Tiriti-based curriculum as promulgated in *Te Whāriki*.

Much of the previous research considered Tiriti-based curriculum from a problematic perspective (J. Burgess, 2005; Cubey, 1992; Ritchie, 2002b). Their emphasis appeared to be focussed upon why early childhood teachers were not becoming bicultural. They were, according to the literature, lacking the elements of biculturalism such as commitment, confidence and competence (Ritchie, 2000) that was the promise of *Te Whāriki*.

Indeed, I would say, teachers were considered to be empty vessels in terms of their bicultural knowledge, and it appeared to be believed *Te Whāriki* could *deposit* missing knowledge into them (as in Freire's (1972) banking model of education). Unfortunately, even this was not effective as *Te Whāriki* only contains the "what" to bank not the "how" to implement Tiriti-based curriculum as will be explained in later chapters.

What this thesis proposes is that early childhood teachers *do* have strengths around bicultural practices and these can best be unleashed by using a framework that recognises positives. In recognising positives it is worth noting that prior to *Te Whāriki* some of the Māori world views that are incorporated within principles and strands were already important in early childhood philosophy, beliefs and practices. This can be seen in Whānau Tangata which is an overarching concept whereby early childhood teachers believe and respect children's families and communities as being important – the most important aspect of children's lives. A basic underpinning of early childhood teachers' beliefs is that they are

preparing children for life and Whakamana is fundamental to that. Having consideration for the whole child or Kotahitanga is a recognised curriculum approach for children in the early years as is the building of relationships - Ngā Hononga. Manu Whenua, having a place to feel safe, is crucial for children in the early years as is their Mana Atua which is well being. An important aspect of early childhood education is about language and communication - Mana Reo. Likewise is contribution – Mana Tangata and encouraging children’s exploration – Mana Aotūroa of their environment. It is why overseas early childhood teachers like *Te Whāriki*: it is a values-based curriculum not subject-based as in the compulsory sector. It is this reason I believe that contributed to the initial acceptance of *Te Whāriki*: Māori values resonated with early childhood values.

An objective of this thesis, then, is to build upon already accepted values by developing an appreciative framework that enables teachers to better implement *Te Whāriki* both individually and as a team. This involves presenting components of this thesis from a strength-based standpoint, and continually seeking to discover and celebrate what works best.

1.3 Implementing *Te Whāriki*

There is no doubt that early childhood teachers are struggling to implement much of *Te Whāriki*, but especially Tiriti-based aspects. As a curriculum document it was noted (Clark, 2005; Nuttall, 2003a) that because of its philosophical nature *Te Whāriki* lacked the *what* and *how* of more traditional curriculum (Broström, 2003). In particular, there have been difficulties in implementing Tiriti-based programmes which can be attributed to this philosophical approach of *Te Whāriki*.

In addition, teachers’ lack of Tiriti-based skills and knowledge, as has been shown by other researchers (J. Burgess, 2005; Ritchie, 2002b), and this study reveals similar findings. Implementing *Te Whāriki* is, therefore, problematic. Although it is described as a non-prescriptive curriculum, *Te Whāriki* in practice more closely resembles a philosophy, as will be discussed in chapter 2. It is in chapter 2 that I map *Te Whāriki* against a widely recognised model of curriculum (McGee, 1997) in order to show the lack of fit.

Furthermore, the whanaungatanga approach, one of the suggested Tiriti-based strategies (Ritchie, 2002b; Ritchie & Rau, 2006b), is challenging when there are no Māori children in centres. Although teachers can and do enact *values* of whakawhanaungatanga with all children in the centre, where there are no Māori children participating, there are no whānau Māori with whom educators can make deep connections in order to form relationships. Heta-Lensen (2005, p. 42) defines whanaungatanga, as “loosely translated is about kinship. This includes the extended family and is central to Māori life. Whanaungatanga is also about Aroha (love and compassion from one person to another)”.

From this study some understandings have surfaced about how to sustain Tiriti-based curriculum, and that the importance of a leader and the whole-of-centre approach are crucial. These matters are described in detail in chapters 5, 6, and 7.

But the apparent difficulty that teachers encounter where implementation of *Te Whāriki* is concerned is not a matter of one size fits all. Instead, it can be best thought of as a continuum of understanding and/or attitudes. I have constructed stages to explain the possible phases teachers go through in moving forward on a Tiriti-based attitudinal continuum, which is informed by the work of Burgess (2005) and Johnston’s (2001). Understanding this continuum, it is proposed, can enable teachers to become aware not only how far they have come with respect to implementing Tiriti-based pedagogy but also enable them to see where they are heading and what might be the next set of actions for them to accomplish. This material is presented in chapter 7.

1.3.1 Te Tiriti o Waitangi as a Cornerstone for this Research

Discussion of bicultural development in Aotearoa New Zealand starts with the signing of Te Tiriti o Waitangi in 1840. The signing was between tangata whenua (now called Māori) the indigenous people, and representatives of Queen Victoria, the Crown (originally Pākehā²). The latter were the settlers who were predominantly of European descent. The signing of this document launched the formal relationship between Māori and Pākehā and gave the newcomers permission to settle here in return for obligations by the Crown to safeguard indigenous rights.

² The original settlers the Crown represented were mainly of British descent and called Pākehā. Nowadays the Crown represents the many ethnicities in Aotearoa New Zealand (Chile, 2000).

For early childhood teachers in Aotearoa New Zealand, *Te Whāriki* makes it possible for those obligations to be enacted. Indeed, as Duhn (2008, p. 99) states “the strong emphasis on te reo Māori on the cover page marks the commitment of *Te Whāriki* to the Treaty of Waitangi”.

By the time Te Tiriti was signed in 1840, there had been about 70 years of contact between Māori and the British in the form of sealers, traders, and missionaries (Orange, 1987). It has been estimated that by 1839 there were about 2000 Britons settled in New Zealand, with thousands more who were transient. At this stage the Māori population was estimated to be 70,000-90,000 and “outnumbered the 2000 Pākehā by something like 40:1 (Pool, 1991, p. 58).

The emphasis in writing Te Tiriti was on the need to protect Māori from the lawless British settlers, whilst making it clear that Māori retained their customs and power over Māori (Moon, 2002). It was intended by the British Government that Māori would give “free and intelligent consent” (Moon, 2002, p. 125) to Te Tiriti. One of the other significant movements in Britain in the 1830s was that of the humanitarians who expressed “concern to ‘protect’ native races from the worst effects of uncontrolled European contact – disease, loss of land, degradation and ultimately racial extinction” (Orange, 1987, p. 2). According to Orange (1987) “three main factors had to be considered: the legal status of the country, humanitarian concern for Māori welfare, and the need to convince the Māori population that further British intrusion should be accepted” (p.32). The formulation of a treaty between Māori and the British Government was instigated and the Colonial Secretary, Lord Normanby, instructed the naval captain William Hobson to go to New Zealand to annex it with a suitable treaty.

Te Tiriti was drawn up with the help of James Busby (British Resident effectively a consular office in Aotearoa New Zealand from 1832), and Freeman, his secretary. It was translated by the missionary Henry Williams with some help from his son Edward (Consedine & Consedine, 2001). Hobson met with chiefs at Waitangi in the Bay of Islands in Aotearoa New Zealand on the 5th and 6th of February 1840. The speeches that Hobson made to the gathering encouraged Māori to sign Te Tiriti in order that Queen Victoria would have the power to protect them from the settlers. He was careful not to bring gifts to Māori because that could be construed as coercion (Moon, 2002). In essence Te Tiriti contained

three written articles: the first enabled colonisation to occur; the second provided for protection of Māori interests; and the third gave Māori the same rights as British citizens; and one spoken article which allowed for freedom of Māori spiritual beliefs.

Unfortunately, despite the good intentions of establishing and maintaining peaceful relationships between Māori and settlers, Te Tiriti o Waitangi was (and still is) problematic for several reasons. An important point is that it appears Henry Williams mistranslated Te Tiriti – probably to protect his own land interests and with a view to securing New Zealand as a British colony (Moon, 2002). The ramifications of this mistranslation were far reaching and over the next century, Māori experienced the socio-economic and educational dislocation typical of colonised indigenous people. This is beyond the scope of this thesis to explore; the present section provides only sufficient information to set the context for implementing Tiriti-based pedagogy in early childhood education. However, suffice it to say that Māori wrote protest letters and petitions throughout the 1800 and 1900s (Orange, 1987). By the late 1960s Māori had begun to bring their grievances to the New Zealand public, which led to the setting up of the Waitangi Tribunal in 1975 to hear Tiriti claims originating from that time on. This was extended in 1985 to address claims dating back to 1840 (Morris, 2003).

This early history is important because the Ministry of Education (1996) is clear about the connection of Te Tiriti and *Te Whāriki* as the source document states: “In early childhood settings, all children should be given the opportunity to develop knowledge and an understanding of the cultural heritages of both partners to Te Tiriti o Waitangi. This curriculum reflects this partnership in text and structure” (p. 9). Furthermore, according to the Ministry of Education *Te Whāriki* is:

...the first bicultural curriculum statement developed in New Zealand. It contains curriculum specifically for Māori immersion services in early childhood education and establishes, throughout the document as a whole, the bicultural nature of curriculum for all early childhood services. (Ministry of Education, 1996, p. 7)

This statement in *Te Whāriki* was seen by many in early childhood education sector to be a strong commitment to the notion of partnership between Māori and the Crown, and that the Ministry had mandated Tiriti-based curriculum.

However, in order to understand *Te Whāriki*, it is important to place it in context of Te Tiriti o Waitangi, how it came into existence, and the ramifications for Māori as a result of Te Tiriti. It is worth noting that had Te Tiriti o Waitangi not been signed there would be no Tiriti-based curriculum, and although there may have been indigenous education, it may not have been the concern of mainstream education. Ritchie (2003) also makes the link between Te Tiriti o Waitangi and early childhood curriculum when she declares “The bicultural nature of *Te Whāriki* is a recognition of those Treaty obligations” (p. 80).

The 1970s and 1980s was a time of growing accountability to Māori and Te Tiriti concerns. Mutch (2003, p. 118) noted accountability became “a trend that has emerged in more recent times, as the government and its departments have addressed their obligations under Te Tiriti of Waitangi”. As part of that obligation, in 1987 the incoming Labour government moved towards a market-driven consumerist approach not only in economic matters, but also in education. Common to all their areas of social policy reform was the implementation of the principles of Te Tiriti. Rather than adhering to the Articles of Te Tiriti as noted earlier, government reports it was decreed, were to consider Tiriti principles, three of which commonly referred to are partnership (Article 1) protection (Article 2), and participation (Article 3) (New Zealand Royal Commission on Social Policy, 1988).

It was during these policy reforms that a working party was set up to examine early childhood education and the ensuing report was *Education to be More* (Department of Education, 1988a). This report identified one of the characteristics of good quality care as being “te reo Māori and tikanga Māori” (Department of Education, 1988a, p. 17). These two aspects were considered “essential for Māori children ... and it is important for non-Māori children to appreciate the bicultural nature of New Zealand society” (Department of Education, 1988a, p. 18). This was also the time that early childhood services became aware of the significance of Te Tiriti o Waitangi and began to develop policies to reflect this (Cubey, 1992).

Early childhood organisations thus attempted to initiate ways to implement Tiriti-based programmes, which in theory at least was evidence of a bicultural philosophy. One consequences of these attempted bicultural initiatives

and practices was that the authors of *Te Whāriki* wanted their work “to reflect the Treaty partnership of Māori and Pākehā as a bicultural document model grounded in the context of Aotearoa-New Zealand” (May, 2001, pp. 244-245). Having a curriculum that was, therefore, responsive to Te Tiriti o Waitangi was a consideration in its construction right from the onset.

Development of *Te Whāriki* was unique in that throughout the process there was collaboration and consultation with Māori in order to produce a bicultural and bilingual document. But as this thesis demonstrates the production of this document has not necessarily been followed by successful implementation.

Te Tiriti o Waitangi is important as a document because it provides for the management of relationships between Māori and other peoples who come to settle in Aotearoa New Zealand. That document, therefore, was inherently the source which informed the development of *Te Whāriki*. *Te Whāriki* thus represents one way in which early childhood educators can meet their obligations to Te Tiriti o Waitangi. It was written during a time of growing accountability to Māori, because there had been a shift in public thinking. An earlier booklet had been produced by the government for early childhood educators that offered “simple guidelines, and some definite ideas for people who wish to take the first steps in introducing Māori language and studies to young children through picture books and other experiences” (Department of Education, 1988b, p. 4). That booklet also provided information about Māori language, story-telling and legends and these were presented with associated activities and songs, which were intended to help teachers provide Tiriti-based programmes. As well as this departmental initiative, early childhood services such as Playcentre were beginning to develop Tiriti-based practices.

At that time I was involved in the Auckland Playcentre Association and the Playcentre Federation (from 1976-1989). During this time span, Playcentre parents attended Te Tiriti workshops at both local and national levels. In 1988, for the first time, the Auckland Association opened its annual general meeting with a pōwhiri³ and increasingly, this became a regular feature of national and local early childhood Playcentre meetings. They also began to commence gatherings with

³ I know this because at the time I was president of the Auckland Playcentre Association.

karakia and waiata. In 1989 the National Playcentre Federation Conference passed remits which affirmed the principles embedded within Te Tiriti o Waitangi. These early initiatives led to the development and publication of *Whānau Tupu Ngatahi: Families Growing Together* (Working Party on Cultural Issues (Ropu Hanga Tikanga), 1990), which was written to assist Playcentre members to work in partnership with Māori.

Similarly, other early childhood services such as kindergartens and education and care centres were developing ways to honour Te Tiriti and for working towards bicultural development (Cubey, 1992). The Ministry of Education continued to incorporate bicultural development in its services. During 1988 it held several important early childhood courses at Lopdell House in Auckland and for the first time the notion of curriculum and bicultural statements emerged (May, 2003). The early childhood working party report, *Education to be More*, (commonly known as the Meade report) became the basis of subsequent policies (Te One, 2003).

This wave of early childhood commitment to the spirit of Tiriti-based development became an important factor in the formulation of a national bicultural early childhood curriculum (May, 2003). Bicultural themes were evident in *Education to be More* (Department of Education, 1988a), which was the first of a raft of government documents on early childhood education (Ministry of Education, 1993, 1996, 1998, 1999, 2004a) which addressed Tiriti-based pedagogy.

By the mid-1980s, four main types of early childhood services operated: kindergarten, Playcentre, full-day education and care, and Te Kōhanga Reo (Māori immersion language nests). These different early childhood services had each developed their own curriculum. In the 1960s and 1970s there were Māori preschool movements which had curriculum based on Māori values. In 1982 the first Te Kōhanga Reo commenced which delivered Māori immersion pedagogy and curriculum (May, 2003).

At this time Playcentre parents and kindergartens teachers had programmes that were different from each other. Similarly, education and care centres knew that what they were about was different to that which was found both in Playcentres and kindergarten (May, 2003). Although each service developed

unique programmes this changed when from 1988 teacher education for kindergarten and education and care students became integrated into the Colleges of Education (Holmes, 1991). This meant students were being prepared to teach a curriculum which could be adapted for either kindergarten or education and care centres and the division which was present between services previously seen to provide either care or education was abolished (Dalli, 2008). Thus the move towards a national curriculum occurred. It is worth noting that other countries have set in place policies to increase quality in early childhood services and that developing national curriculum “national pedagogical frameworks, have been introduced as a means to foster professional practice” (Urban & Dalli, 2008, p. 131).

In September 1990, the Ministry of Education advertised for proposals to develop an early childhood curriculum (Te One, 2003). There were concerns from the early childhood sector that there would be government interference in the curriculum, and that school curriculum would be applied to early childhood education (Dalli, 2008, 2010). Additionally, there was a belief that curriculum needed to be New Zealand based and, therefore, that Te Tiriti o Waitangi should be strongly incorporated (May, 2003). Support was given from the early childhood sector for Helen May and Margaret Carr from the University of Waikato to submit a proposal to write the new curriculum, with the contract being awarded to May and Carr in December 1990. Their remit was “to co-ordinate the development of a curriculum that could embrace a diverse range of early childhood services and cultural perspectives; articulate a philosophy of quality early childhood practice; and make connections with a new national curriculum for schools” (May, 2001, pp. 243-244).

The ensuing document, *Te Whāriki*, is the basis of this thesis. “*Te Whāriki*’s construct of childhood revolves around the idea of partnership between Māori and Pākehā to achieve the bicultural vision for New Zealand” (Duhn, 2008, p. 91). As a document it remains unique because early childhood education embraces consultative work with Māori. This represents a paradigm shift from monocultural curriculum to bicultural curriculum.

From the outset May and Carr were “committed to producing a document that honoured the Treaty of Waitangi” (Te One, 2003, p. 24). Guidelines for

constructing the curriculum were developed (Te One, 2003). One of these was that “consideration of social and cultural context was a major source for the model chosen” (Carr & May, 1993, p. 15). Indeed the document was considered to be ground-breaking because it was “based on socio-cultural principles” (Scrivens, 2005, p. 55). The importance of the socio cultural context of *Te Whāriki* has also been discussed by other academics (Cullen, 2003; Flear, 2003; Nuttall & Edwards, 2007; Ritchie, 2002a; Scrivens, 2005).

Carr and May set up specialised early childhood working groups and “embarked on an ambitious, fourteen-month consultative exercise that aimed to reflect existing discourses on early childhood in all their diversity” (Te One, 2003, pp. 30-31). In addition the Ministry appointed an Advisory Group whose members were mostly from the early childhood sector who “met regularly for two years to discuss the draft versions” (Te One, 2003, p. 31). By 1991 the draft of a national early childhood curriculum, *Te Whāriki* (Ministry of Education, 1993), was underway.

The idealism of the national early childhood curriculum *Te Whāriki* can be seen from the beginning of the development process. As there was partnership with Te Kōhanga Reo Trust to produce the separate Māori curriculum sections of the document were written in te reo Māori. This Māori partnership was used to “position the parallel domains for Pākehā, which later became the goals. These were not translations” (Te One, 2003, p. 33). However, they were informed by Māori world views. Carr and May frequently discussed these with Te Kohānga Reo Trust representatives and addressed “how to weave the Māori and Pākehā concepts together” (Te One, 2003, p. 29 citing personal communication by May (nd)).

The development of *Te Whāriki* was intended to affirm current philosophy and practice, and to define overall principles for early childhood education in Aotearoa New Zealand. The Ministry of Education (1996) deemed it important to have a cohesive framework which covered the period from birth to school age. Indeed the purpose of *Te Whāriki* was to be “a curriculum framework that will form the basis for consistent curriculum and programmes in chartered early childhood education services” (Ministry of Education, 1996, p. 10).

By 1993 the draft version of *Te Whāriki*, (Ministry of Education, 1993) was sent to centres to be trialled. Despite strong partnership and extensive consultation there were changes to the draft. From May's (2001) perspective "the redrafting was subject to various 'raids', with considerable relocation, removal and a changing emphasis coming from authors who did not originate in early childhood [education]" (pp. 247-248). According to Te One (2003) the changes made by ministry officials were intended to accommodate notions of accountability which were prevalent in the political and economic agenda of 1996.

Mutch (2003) claimed that *Te Whāriki* appeared to have received little scrutiny by the New Right because the document showed "a lack of understanding of the nature and importance of early childhood education" (p.111). Not only did the business community ignore early childhood education but at that time also shaping the document were "the political and social goals of the women's movement and, more specifically, the early childhood community" (Mutch, 2003, p. 113). Important amongst these was the professionalisation of early childhood education (Te One, 2003). The New Right might have become more critical if there had been a realisation that in the quest for quality the national curriculum would lead to higher costs such as pay equity and the setting of the Diploma of Teaching as a benchmark qualification.

Throughout 1994 professional development for teachers was available through Ministry of Education funding. Early childhood teaching courses for diplomas and degrees at tertiary institutions began to incorporate *Te Whāriki* into their programmes. The final version of *Te Whāriki* was launched by then Prime Minister, Jim Bolger, in 1996.

The concept of *Te Whāriki* as a curriculum format was introduced in the second paragraph of this chapter. To reiterate, the principles and strands that comprise this "woven mat" are derived from a Māori world view. These principles, strands and goals direct adults in early childhood centres to address Tiriti-based issues. They do so by promoting and practising tikanga and te reo Māori, and by liaising with Māori and in order to include their contributions in programmes. *Te Whāriki* states "particular care should be given to bi-cultural issues in relation to empowerment. Adults working with children should understand and be willing to discuss bi-cultural issues, [and] actively seek Māori

contributions to decision making” (Ministry of Education, 1996, p. 39). It also requires that Māori knowledge of spirituality, human development, stories, events, activities, places and artefacts should be included in the curriculum. In order to understand these principles and strands, each of the Māori concepts are described below.

1.3.2 Description of *Te Whāriki*

Te Whāriki comprises four parts. Part A covers the purpose and structure of the document for early childhood care and education, including links to home, families and cultural diversity. Part B is written in te reo Māori and is designed to provide guidelines for Te Kōhanga Reo and other Māori immersion programmes and is not, therefore a translation of the mainstream early childhood curriculum which is written in English and comprises Part C of the document. Part C outlines the principles, strands and goals for the early childhood curriculum. Part D shows connections between early childhood and primary curriculum (Ministry of Education, 1996).

The principles and strands of *Te Whāriki* originated from Māori concepts of childhood. These can be “woven” in different ways to reflect unique programmes devised by teams of early childhood educators which reflect their specific curriculum and philosophy. Although developed in partnership with Māori, it must be clearly understood that Māori are not (and never have been) homogeneous and neither are their child-rearing practices consistent across and within iwi. Nevertheless, there are some common threads from traditional society that are still relevant for many Māori today and these were used to inform *Te Whāriki*.

Important concepts of Māori growth and development were selected to become the principles and strands of the early childhood curriculum (May, 2003). Because they are integral to understanding this thesis a summary of relevant Māori concepts are presented below. These concepts, however, have not been critiqued because they are ‘givens’ which arise from Māori world views. They have already been incorporated into *Te Whāriki*. These concepts are *whakamana* empowerment, *kotahitanga* holistic development, *whānau tangata* family and community, *ngā hononga* relationships, *mana atua* well-being, *mana whenua* belonging, *mana tangata* contribution, *mana reo* communication, and *mana aotūroa* exploration

(Royal Tangaere, 1997). It is from these principles and strands that each team of teachers weaves their own whāriki – thus developing a curriculum that is relevant to the children, their families, and the philosophy of the centre.

Principle One – Whakamana Empowerment

The first of the four principles is whakamana, which reflects the importance to Māori of the theme of empowerment. May explained that in *Te Whāriki* “‘empowering children to learn and grow’ became a foundation principle” (May, 2001, p. 245). According to Ryan (1994, p. 36) mana means “integrity, charisma, prestige”. Empowerment is for the child to learn and grow in bicultural confidence (R. Walker, 2003) with a key component being self-worth (Bird & Drewery, 2000). For Māori self-worth includes being equipped with “the skills, knowledge, means, opportunity, and authority to act for themselves...” (Bevan-Brown, 2003, p. 19). Grace (1998) notes that for her, growing up Māori was having a strong positive identity, which enabled her to feel empowered. It is important that teachers of young children recognise their individual mana and provide “an environment and relationships that respect and motivate” the child to know her or his own strengths (R. Walker, 2008, p. 8). As teachers embody this principle in their work with children they are mindful to value each child, thus empowering them to learn.

Principle Two – Kotahitanga Holistic Development

Kotahitanga means “one, united” (P. M. Ryan, 1994, p. 32). It reflects the holistic way children learn and grow in a bicultural context (R. Walker, 2003). A holistic view of development in Pere’s (1997) model of te wheke (the octopus) discusses the interconnectedness of all aspects of a child’s development. Bevan-Brown (2003) likens holistic development to hitting the bull’s-eye in archery, so that the five domains – *cognitive, physical, cultural, interpersonal* (social) and *intrapersonal* (emotional, moral, aesthetic and spiritual) – are all incorporated when considering the development of a child. Thus in working with young children teachers consider the child as a holistic being rather than catering separately for different aspects of development.

Principle Three – Whānau Tangata Family and Community

The concept of family (whānau, hapu, and iwi) and community in the wider world is an integral part of the early childhood curriculum (R. Walker, 2003). Whānau is a pre-colonisation term which Metge (1995) describes as variously referring to *sibling set*, *cognitive descent category*, and *extended family*. The latter, however, is now the most contemporary term. According to Hohepa (1988), *The Native Schools Reports 1850s-1870s* showed that “children weren’t seen as belonging only to those who directly made them, their parents. They belonged to the wider whānau” (p. 62). It is generally understood that “from the moment the mother knows she is pregnant, the baby is a recognised part of the whānau” (Rimene, Hassan, & Broughton, 1998, p. 99) and there were many offers of help for the mother from relatives, especially grandmothers and great aunts (Makereti, 1998). The birth of children was, therefore, extremely important to whānau as its future depended on the quality of nurturing (Rimene et al., 1998). Traditionally knowledge of whakapapa (genealogy), tikanga (cultural icons and norms) and whanaungatanga (relationships) were taught by whānau (Hemara, 2000). The importance of whānau is strongly evidenced in *Te Whāriki* and is an integral part of the early childhood curriculum.

Principle Four – Ngā Hononga/Relationships

There is an expectation that children learn and grow through reciprocal, responsive relationships with people, places, objects and times (R. Walker, 2003). Hemara (2000) incorporates the notion of being reliant on kinship support in his description of ngā hononga. In te reo Māori, the term *ako* means both teaching *and* learning, because the relationship is clearly interconnected. Children originally learnt in the context of the marae through relationships with those older than themselves. This practice is one where the tuakana (older whānau) assist teina (younger whānau) to develop (Bird & Drewery, 2000). According to Walker (2003), in education this involved planning a curriculum based on understanding Te Tiriti and bicultural practices as well as recognising Māori as tangata whenua and valuing contributions made by Māori to society. This is in addition to advocating and supporting Māori in their quest for tino rangatiratanga (self-determination).

The four principles of the early childhood curriculum described above form the *warp* of the wool from which to start weaving the whāriki. It is the strands that are the *weft*. According to May (2001), “a set of parallel Aims for Children (later named Strands) in Māori and English were developed ... Each aim was elaborated into Goals for Learning” (p. 245). These are discussed below.

Strand One – Mana Atua Well-being

Mana atua is described by Reedy (2003, p. 71), who was one of the Māori curriculum writers of *Te Whāriki*, as “the spiritual and sacred. The unique and divine sense. Developing a sense of wellbeing”. Well-being takes place within the family and is “linked up to the land that she or he belonged to, and related to” (Pere, 1994, p. 20). The well-being of whānau and hapu relies on children learning “various skills, positive attitudes to work and moral codes” (Hemara, 2000, p. 11). Smiler (1998, p. 71), referring to his grandparents, noted that “it was they who taught me to care, to look after people, to be unselfish, to give more than you take”. In *Te Whāriki*, Walker (2003) says this means the health and well-being of children are protected through both Māori and western perceptions of health and this is what early childhood teachers are expected to implement.

Strand Two – Mana Whenua Belonging

Reedy (2003) describes mana whenua as “identity and belonging” (p.71). The concept of belonging has to be present not only for children but also for their whānau, iwi and hapu; all need to feel a sense of belonging (R. Walker, 2003). On the marae, Haig (1998) recalls being brought up by her grandparents and spending time with the old people. At a time when Pākehā adoptions were generally “closed”, most adopted Māori children, on the other hand, remained in contact with their birth parents (Awekotuku, 1998). Belonging goes beyond whānau into the community of peers and into groups such as those which foster education (early childhood centres and schools) and also into sport (Bird & Drewery, 2000).

Strand Three – Mana Tangata Contribution

Mana tangata is identified by Reedy (2003, p. 71) as “one’s contribution to people, places, and things”. This contribution can be manifested as the power a person has gained through the deployment of their abilities and the seizing of opportunities (Hemara, 2000). Māori culture is one of hospitality and respect with

traditional rituals that are still expressed today on marae. In the transition from childhood to adulthood, supporting the work of the marae, for example in the kitchen, is seen, therefore, as an important contribution (Bird & Drewery, 2000). According to Walker, (2003) mana tangata affords opportunities equitably for both Māori and Pākehā worldviews. Moreover each child's contribution is uniquely valued.

Strand Four – Mana Reo Communication

Prior to European and particularly missionary contact, Māori language was purely oral (Pere, 1997). The first words children were taught were their mother's and then their father's names. They were told stories of their ancestors – repeatedly, until they were memorised (Makereti, 1998). However, contact with English speakers and later, education in the English medium, eroded the use of te reo Māori. It did so to the point where Benton (1979) expressed concern that fluent speakers of te reo Māori had dropped to fewer than 20% of the Māori population. Most fluent speakers were middle-aged or elderly. Wharemaru (with Duffie) (1997) recalls her father distinguishing for her the importance of learning te reo Māori for home and English for school. She believes she grew up with the best of both language worlds, which is supported in international literature (National Association for the Education of Young Children (NAEYC), 1996). It is in the following chapter that a fuller discussion on bilingualism occurs.

In response to diminished knowledge of te reo Māori, early childhood language nests, Te Kōhanga Reo, were established in the 1980s, to be later followed by Kura Kaupapa (primary school). It is now possible for children in Aotearoa New Zealand to be educated in te reo Māori from early childhood to tertiary level. Walker (2003) believes *Te Whāriki* directed that language and symbols of both Māori and Pākehā should be promoted and protected. However, it is the language and symbols of Māori that mainstream educators struggle with and this is the reason for this thesis.

Strand Five – Mana Aotūroa Exploration

Exploring their environment is an essential aspect of what children do in the early years; children learn through active exploration of their environment (R. Walker, 2003). In addition to exploration of the physical environment, Hemara

(2000, p. 79) states that Mana Aotūroa “often refers to a metaphysical or intellectual journey of self discovery”. Māori, however, in order to learn, through exploration, need to feel safe (Bird & Drewery, 2000). Wharemaru (1997) remembers her walks home from school “were like a nature study. Where we lived the trees hadn’t yet been cut down, and the bush was still wild and untouched” (p.48). It is this kind of opportunity that allows for Mana Aotūroa as children explore themselves and their environment.

Te Tiriti o Waitangi, as the founding document of Aotearoa New Zealand laid down the conditions for relationships between Māori and the Crown. It is these relationships that form Tiriti-based curriculum in early childhood, which is aptly named *Te Whāriki*, because as teachers build their early childhood curriculum they are weaving principles and strands that have emerged from the Māori world. It is the implementation of these that is the focus of this thesis. In particular this thesis has at its core the implementation of te reo Māori me ōna tikanga.

Before describing the structure of this thesis it behoves me to reveal the contribution this project has made. During my exploration of the document *Te Whāriki* to discover whether there was anything that could point to the reasons for teachers’ struggles with Tiriti-based curriculum, it became clear to me that in fact, it was not a curriculum. Indeed, rather than being a non-prescriptive curriculum it could, in my opinion, be more appropriately described as a philosophy. Indeed, a number of the difficulties teachers in this study experienced in relation to Māori knowledge appeared to be due to the lack of specificity in how and what to do in implementing *Te Whāriki*.

A further contribution of this thesis was to focus the research on working with three teams of early childhood educators. In this way the research more realistically replicated the actual ways early childhood centres operate. Without the team commitment it is difficult for individual teachers to implement Tiriti-based curriculum and this research revealed how within the team educators could support and strengthen each other’s contribution.

However, a significant contribution of this thesis is methodological. By blending the workshop approach of appreciative inquiry followed by the cycles of action research a new methodology emerged which I named action development.

Action development enabled Tiriti-based curriculum to be implemented faster and more powerfully than action research. This is because action research is a problem-based approach and action development is strength-based approach.

Finally, applying the principles of appreciative inquiry as a theoretical framework has enabled the literature and the data to be examined from a positive stance rather than the deficit theorising often associated with research concerned with indigenous groups. Although this thesis is not researching indigenous groups per se knowledge and customs of the Māori do figure largely in this work as they are the basis of Tiriti-based aspects of *Te Whāriki*. The evidence for these contributions can start to be identified in the topics covered in the following section, which describes the structure of this thesis.

1.4 Structure of this Thesis

This chapter has introduced the research question, objectives, and theoretical framework of this thesis. It has launched the concept of appreciative inquiry both as a theoretical framework and as a methodology. In addition, the context for this thesis (Te Tiriti o Waitangi) has been described and explained. Finally, the history, structure and description of *Te Whāriki* were presented.

Chapter 2 provides an investigation of the notion of biculturalism and its connections to *Te Whāriki*. Literature that supports teachers in implementing Tiriti-based curriculum is considered along with arguments supporting the contention that rather than being a curriculum *Te Whāriki* is in fact a philosophy, and this makes it challenging to implement. Drawing together previous national and international research, possible indicators of what Tiriti-based curriculum could incorporate, are then collated. These collations can be considered both as a composite and ideal guide to the implementation of Tiriti-based programmes.

To simplify the large amount of material to be considered in relation to methodologies and methods used in this thesis, this has been divided into two chapters. In chapter 3 an overview and sequence of the data collection strategies is discussed. Because both qualitative and quantitative tools were used the justification for using mixed methods is introduced in this chapter. The qualitative methodology of action research used in Case Study One and Case Study Two is

elaborated and the rationale which led to methodological changes for Case Study Three are outlined.

The ensuing methodology of appreciative inquiry is described as is the emergence of action development. Action development is a blend of appreciative inquiry and action research. Research procedures for Case Study Three are explained with reference to action development. The chapter concludes by considering ethical issues.

Chapter 4 elaborates on the case studies. Selection procedures, a description of how access was gained and specific processes used are outlined. Research procedures for a survey administered to a national group of early childhood educators are explained. Methods described include how observations were conducted, documentation interpreted, and how interviews, and focus group discussions were undertaken. The chapter concludes with a discussion of aspects which affected the project – the trustworthiness and reliability of the data, as well as data analysis processes.

The research findings from the three case studies are presented in chapter 5 and chapter 6. Chapter 5 reveals the findings from the three case studies including themes which emerged within each case study. Case Study One was a full-day education and care centre with children of mixed-age range. Case Study Two was a state kindergarten with children aged 3-5 years old. Case Study Three was a full day education and care centre attached to an institution, with infants from 6 to 19 months old. In addition the final section of this chapter makes known findings that were relevant to the case study selection criteria. These were the type of centre, having teacher-led or child-initiated programmes, ages of the children, socio-economic status, and management practices.

In chapter 6 findings from the cross-case analysis of the three case studies are presented along with the results of the questionnaire. The areas that confront teachers are explored. As well, factors that enabled Tiriti-based pedagogy are revealed.

Finally chapter 7 contains discussion of the findings from the two previous chapters. Connections are made to the literature and contributions to new knowledge are critically appraised. Both the scholarly and the research

contribution of this thesis are reviewed, as are the achievement of the objectives. Suggestions for future directions are provided.

Chapter Two: Perspectives from the Literature

“We never seem to get beyond step one” (Int: Helen, 13/2/09).

2.1 Overview

This chapter critiques literature pertaining to implementing Tiriti-based programmes, starting with definitions of *bicultural*. It does so because there needs to be some understanding of this concept in order to realise the essence of Tiriti-based pedagogy. These definitions are considered both from a general Aotearoa New Zealand perspective and, more specifically, in relationship to early childhood education, because that is the focus of this thesis. It is also important to distinguish between bilingual and bicultural provision, because although they are linked, if language acquisition is the main consideration different approaches are necessary.

The place of multicultural education is also briefly considered, given that there is a concern in early childhood education to be inclusive of all ethnicities. Thus, the extent to which there is tension between bicultural development and multiculturalism is examined. As has already been stated, a key focus of this thesis is the implementation of *Te Whāriki*. Given that early childhood education in Aotearoa New Zealand is directed by the Ministry of Education, various texts produced by the Ministry relevant to *Te Whāriki* are, therefore, critically examined. These texts are intended to assist early childhood teachers with the implementation of Tiriti-based curriculum and are thus relevant to this critical appraisal of relevant literature.

Indeed, it is apparent that literature about indigenous and colonised bicultural and bilingual education in Aotearoa New Zealand reflects the sentiment above expressed by Helen – that is, overall progress has been slow. Certainly, this is the case for early childhood education. What appears to be particularly sparse is early childhood education literature pertaining to the inclusion of indigenous cultures into mainstream programmes and this is particularly so when teachers from the majority or mass culture (Harris, 1994) role model indigenous languages and world views. In that respect Aotearoa New Zealand appears to be unique. However, it was apparent in the literature (Ball & Pence, 2001; Moore & Hennessy, 2006; Reynolds, 1998) that there are programmes, which empower and enable indigenous groups to learn about their indigeneity through infusing

language skills and growing cultural knowledge. From the point of view of this thesis, such instances are especially important because they inform us about positive practices that we may choose to adopt in promoting Tiriti-based curriculum.

Given that in Aotearoa New Zealand, mainstream teachers seek to implement indigenous culture for *all*, the emphasis is not merely confined to trying to preserve and strengthen the cultural capital that defines a minority culture for an identifiable group, although that is important. Rather, the espoused emphasis, if not yet the practice, is indisputably posited in ensuring that te reo Māori me ōna tikanga are embraced by all teachers and taught to all children regardless of their ethnicity (Ministry of Education, 2007b).

2.2 Process and Frameworks

A comment can usefully be made about the processes used in constructing this literature review. The work was intentionally continuously revisited and adjusted as the thesis unfolded. This was done partially because new fields of theory and evidence needed to be critically considered and partially because there was a need to anchor literature to data from the case studies as these came to light. This means that the production of the literature review was not linear and neither was it a work completed as a single episode. It was not “grounded” per se; it evolved in a responsive manner that was consistent with asking questions about what was going on in Tiriti-based pedagogy. These questions were considered in light of the appreciative inquiry theoretical framework which is a crucial focus of this thesis. The organisation of the literature in each section thus begins by considering items which support a strength-based approach.

But as has already been highlighted, it is not an easy matter to only scrutinise literature through the lens of appreciative inquiry in isolation. To be useful, it is obvious that literature can also be critiqued against other frameworks because such a comparative exercise can facilitate comparisons and contrasts. In this thesis, the framework adopted to facilitate such critique stemmed from the literature surrounding deficit thinking.

The thinking behind deficit theories centres on blaming the victim (Bishop, 2001) or as Earle (2008) elaborates, it is the “deficit model, which locates

Māori underachievement in the shortcomings of the student” (p. 3). One of the difficulties of deficit theorising is that teachers not only blame their students but they also lower their expectations of those students (Kane, 2005). Indeed, Bishop (2008) stated that “negative, deficit thinking on the part of teachers was fundamental to the development of negative relations and interactions between students and their teachers” (p. 52).

All theorising involves theory building or construction. Such assemblage is almost always messy and in this particular study it was found that some literature did not fit neatly into extant categories. Items were not able to be neatly slotted into an appreciative inquiry mode nor were they able to be readily labelled as representing deficit model thinking. Instead, literature was encountered which fell somewhere between these two models but in other instances, literature was encountered which did not seem to fit any model at all.

Despite these comments about appreciative inquiry and deficit models, it should be noted that much of the literature was initially accessed concurrently with the gathering of data during fieldwork undertaken for the first two case studies. Amongst other things, this enabled the literature to inform the case study research as well as vice versa. This fits with the conviction of Hansen and Smith (2001) who state that the process of a literature review should be one that:

...is a continuous and dynamic one.... In fact, we would go so far as to claim that a literature review worth its salt will have been examined and adjusted at the end of each chapter of your dissertation or thesis and yet again at the very end of the research endeavour before you hang up your keyboard...We do not, therefore, subscribe to the approach that an absolutely, positively perfect literature review needs to be produced as a predicate to commencing fieldwork – rather – we believe that as soon as you have generated a reasonably sound ‘work in progress’ you should get onto the job of commencing fieldwork. After all, a ‘work in progress’ only becomes perfect when all of the critical iterations (at least one per each chapter) have concluded. (p. 13)

2.2.1 Definitions

The theoretical framework for this thesis is appreciative inquiry but considering definitions of biculturalism and assigning them into either affirmative or, problem-based categories was difficult, as noted above, as sources may fit in the middle of this continuum or be outside the model altogether. Nevertheless as will be shown, in carrying out that exercise an interesting observation was made – those

opposed to the notion of biculturalism were generally Māori and those who were optimistic about it were non-Māori.

The following critical review of the literature pertaining to definitions of biculturalism starts generally but moves toward definitions specific to education, including those relevant to early childhood. Of those advocating generally for biculturalism two were international authors who were writing about a different context. One group (La Fromboise, Coleman, & Gerton, 2000) defined bicultural as being able to develop and maintain competency in both cultures. The other was Banks (1988) who describes being bicultural as when a person is “as comfortable within the adopted culture as he or she is within his or her primordial or first culture” (p38).

Moving to definitions from Aotearoa New Zealand one that initially resonated with me was from the Ministerial Advisory Committee (1988): “understanding and sharing the values of another culture” (p. 19). However, I realised that none of the above definitions pointed to the underlying political nature of biculturalism. This political notion can be seen in the following definition of bicultural that specifically denotes the ethnicity of the two peoples from the Anglican Church Bicultural Commission (1985, as cited in Spoonley, 1995, p. 94), which saw biculturalism as “the ambition of establishing Māori and Pākehā as groups of equal standing rather than one being subjugated by the dominance of the other.”¹

It is these notions of power, or the political nature of the concept of biculturalism, that troubled Spoonley (1995), who suggested that biculturalism should involve power sharing between Māori and the Crown, although he cautioned that if this was not possible, then for Māori “the move to separatism [would be] inevitable” (p.94). Furthermore, he claimed that a shift to tino rangatiratanga (autonomy) would protect the communal interests of Māori. As well, he considered that one of the difficulties with biculturalism remains that Pākehā do not recognise their own ethnicity and biculturalism assumes they do. Māori, who operate in both Māori and Pākehā domains, are already bicultural.

¹ It should be noted that whilst the original cultures in Aotearoa New Zealand who signed Te Tiriti o Waitangi were Māori and the Crown, which in this context represents all the ethnicities in Aotearoa New Zealand other than Māori.

This consideration of power is problematic for Māori. As noted in the Prologue to this thesis, O’Sullivan (2007) argued that the essentially colonial nature of the term biculturalism, locates Māori as subordinate partner in relation to the Crown. Bishop (1996) includes biculturalism as part of “central government’s sequential policies of assimilation, integration, multiculturalism, biculturalism and Taha Māori” (p.12). Taha Māori was a programme implemented in schools, taught mostly by Pākehā who were “monocultural and inadequately trained for such a task... [and] will have counter-productive effects on Māori people and Māori culture (G. H. Smith, 1990, p. 191).

Taha Māori according to Smith was more about strengthening Pākehā culture and was related to dominant culture interests developed by the Ministry of Education. Indeed, given this perspective it is rather alarming that Kane’s (2005) research about initial teacher education led her to express concern that programmes were continuing Taha Māori-type approaches by adding courses of tikanga Māori and/or te reo Māori within existing teacher education programmes. She stated that it “may be problematic if the ideas, skills and dispositions advocated in the ‘added-on’ courses are not reinforced in the rest of the ‘regular’ curriculum papers” (Kane, 2005, p. 130). It, therefore, becomes crucial that early childhood teacher education providers are ensuring their lecturers move from being monocultural, so that they too can develop skills and knowledge to weave Tiriti-based curriculum into all their papers. Several strategies have been set up at the Te Kura Matauranga School of Education at AUT University to do this, including appointing an Associate Head of School (Māori) to guide us through the process of incorporating Tiriti-based pedagogy and practices in all our papers. Other strategies include staff participation in Tiriti o Waitangi workshops, reviewing papers and programmes for Tiriti-based content.

With biculturalism being viewed adversely on a continuum of Māori assimilation and integration (Bishop, 1996) it may not be all that desirable to put it into action. It was important to consider before starting this thesis whether I was advocating for Taha Māori in another guise. The difference is that firstly *Te Whāriki* was produced in partnership with Māori. The strands and principles reflect Māori world views and the compilation of the early childhood curriculum were guided by Māori.

Secondly, as previous research (Heta-Lensen, 2005; Ritchie, 2002b; Ritchie & Rau, 2006b) has specified, the most authentic and best way to implement Tiriti-based curriculum is in consultation and collaboration with whānau Māori. In this way the effects on Māori people and culture can be safeguarded from the impact of monocultural teachers. This project is about finding ways for monocultural teachers to expand their knowledge and skills to become bilingual and Tiriti-based. The deficit connotations surrounding the notion of biculturalism is a reason, then, to utilise the phrase Tiriti-based curriculum rather than biculturalism, as was discussed in the Prologue.

During any consideration of definitions of Tiriti-based curriculum, the common theme of *Te Tiriti partnership* between Māori and non-Māori becomes evident, including being contained within documents from the Ministry of Education. In one of these it was stated (1999) in regard to self-review in early childhood education that “the other touchstone of a quality improvement system is the principle of partnership inherent in Te Tiriti o Waitangi. Government acknowledges the unique place of Māori as tangata whenua in New Zealand and is committed to Māori education” (p. 6). Partnership is one of the three principles of Te Tiriti o Waitangi (New Zealand Royal Commission on Social Policy, 1988) and this is reflected in Article One. Article One concerns promoting partnership in decision making and it does so by welcoming whānau Māori, valuing input from Māori, consulting with Māori, and considering Māori values (Wilson, 2002).

However, Durie (2001) warned that although biculturalism can be seen as partnership, this could lead to exploitation of the Māori partner who may receive no benefits from it. This theme was also explored by Johnston who makes the point that biculturalism “incorporates two very distinct approaches for the inclusion of Māori in the education system” (Johnston, 2001, p. 12). She describes the first approach as being *Māori-friendly*. In this approach the educator makes a personal choice about including Māori culture, often in order to reduce prejudice and discrimination. Proponents of this approach reasoned that this would eventually lead to Māori enjoying better educational achievement due to an improved positive self-image. Pākehā, however, remain in control.

As Johnston notes: “Māori-friendly positions are weak because they are more about creating comfort zones for Pākehā to safely navigate potential cultural

pitfalls created by Māori participation in institutional and research settings” (Johnston, 2001, p. 15). However, as this thesis will show, rather than viewing the Māori-friendly position as weak, possibly that stance should be viewed as a positive step on the journey towards the implementation of Tiriti-based pedagogy.

Johnston’s second approach is *Māori-centred*. Here her focus is on inequality and how educators can best address “unequal power-relationship between Māori and Pākehā by incorporating appropriate decision-making forums for Māori” (Johnston, 2001, p. 13). This has produced specifically Māori initiatives such as Kōhanga Reo. As centre staff develop relationships with whānau Māori and local iwi, partnership and shared decision-making become possible. The principles and strands in *Te Whāriki* encourage early childhood teachers to develop partnerships with whānau Māori, as Tiriti-based programmes are developed.

There was a steady move from the 1980s towards Te Tiriti-based pedagogy culminating in 1996 with *Te Whāriki*. Surprisingly, (given that it lays claim to being the *first* bicultural curriculum), that document does not include a definition of bicultural. Subsequently, in 1998, the Ministry of Education defined a *bicultural framework* as:

...a concept that implies the interactions, relationships, and sharing of understandings, practices, and beliefs between two cultures; in New Zealand, the term generally refers to Māori and non-Māori. (Ministry of Education, 1998, p. 86)

There was a temptation to contest all these definitions and to ultimately construct my own working theories for biculturalism. However, as this last definition comes from the documentation that early childhood teachers use to guide their bicultural practice and as this is what I am investigating, I have decided that this definition takes precedence in my research with Tiriti-based curriculum. However, to return to the point I made at the beginning of this discussion on definitions, those who were wary of the notion of biculturalism were, apart from Spoonley, of Māori descent and those who were positive were non-Māori.

However, although biculturalism and bilingualism are intertwined, it is important to define bilingualism separately, as much of the literature and many studies investigated for this project were more about bilingualism than

biculturalism. It was found that this was especially so in the international literature.

2.2.2 Configuring Links between Language and Culture

According to Wei (2000, p. 7) “the word ‘bilingual’ primarily describes someone with the possession of two languages”. Nevertheless, in verifying if a person is bilingual there are several factors which need to be considered. These include deeming what level of fluency is required in both languages and whether or not only speaking is relevant. However, Wei also poses the question of whether or not being able to write, read and/or understand another language renders a person bilingual. A further relevant factor in determining if a person is bilingual relates to the matter of who makes the decision that an individual is bilingual – themselves or another (Wei, 2000).

But it is important to note that “to a large extent ‘bilingualism’ always implies some degree of ‘biculturalism’ for the individual, since learning a language involves acquiring many aspects of the knowledge, beliefs, skills and experiences that identify the culture that has produced the language” (Corson, 1990, p. 160). Indeed in terms of biculturalism and bilingualism, there can be several configurations as Figure 2.1 shows.

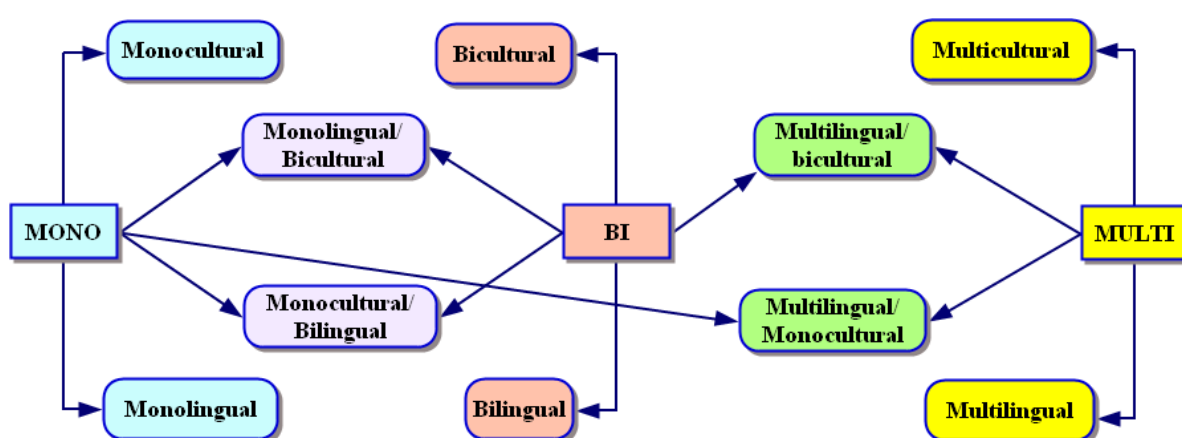


Figure 2.1 A Simple Typology of Language and Culture Configuration.

Thus a person can be monocultural and bilingual or even multilingual if they learn additional languages at school or during tertiary studies, or they may become multilingual as a consequence of living in another country. More

explicitly, children brought up in a new country may retain the culture of the parents but may choose not to retain their home language.

Two simple points flow from the above categorisations: first, it is evident that the whole issue of mono, bi and multi culturalism and the associated repertoire of language/s an individual does, or does not, have command of is fraught with complexity. Second, with respect to this study, it becomes clear that early childhood education teachers who are seeking to facilitate biculturalism also need to be aware of the imperatives of seeking to become bilingual. However, this is also a highly complex matter if only because of the difficulties for adults in second language acquisition (Scheffler, 2008).

When considering the implementation of Tiriti-based aspects of *Te Whāriki* teachers may, therefore, focus on becoming bilingual as a step toward progressing to becoming bicultural. Thus, because the early childhood sector is committed to Tiriti-based curriculum, successful language acquisition for early childhood teachers must be encouraged. But it is important for children to begin at an early age. A survey of Māori by Statistics New Zealand (2002) found that “those with higher speaking proficiency skills were more likely to have been exposed to Māori language during childhood” (para 12). On the other hand, Scheffler (2008) notes that in second language acquisition:

What has to be stressed is that an adult learner needs to master this very complex system under various constraints. These external and internal constraints relate ... to the time that a learner can devote to the process of learning, the amount of exposure that he or she gets, the quality of teaching that he or she receives, the level of motivation that is present and the strength of the affective barriers that need to be overcome. (pp. 293-294)

I have observed that many early childhood teachers experience both these internal and external constraints; as new learners to te reo Māori they grapple with their developing skills and so begin with greetings and farewells, commands, colours and numbers. This can then have te reo Māori usage seen as tokenism and have te reo Māori appear as a “bossy language” (Ritchie, 2007).

It is clear that bilingual programmes described within international literature can be used to identify and adapt suggested strategies which can then be used by early childhood teachers, particularly those encouraging the acquisition of

te reo Māori. The Western Canadian Protocol for Collaboration in Basic Education (1999) has developed a bilingual programme or framework for international language acquisition for children from kindergarten to Grade 12. They state that “bilingual education strives to provide intensive language learning environments, with the potential for high academic achievement and enriched cultural experiences that maximise student opportunities for learning” (p.1).

Comparisons of indigenous language programmes with Aotearoa New Zealand and other countries have been made by researchers Stiles and Holmes. Stiles (1997) compared the Cree Way in Quebec, Hualapai in Arizona, Te Kōhanga Reo in Aotearoa New Zealand, and Punana Leo in Hawaii. Stiles (1997) was interested in developing curriculum that diminished school-dropout rates while increasing test achievement scores. Stiles concluded that success in achievement could be attributed to having a theoretical foundation for the curriculum, and a degree of home and community involvement. Also important were intertwining culture and language and this was most effective when programmes commenced at preschool. A further factor was having written resources for teachers. It is interesting to note that Stiles’ conclusions are similar to strategies which surround implementation of *Te Whāriki*.

In 1991 Holmes examined bilingual early childhood programmes in Aotearoa New Zealand, Wales, and amongst indigenous people in the United States. Using the Welsh strategies as a blueprint Holmes (1991) made several suggestions useful to implementing bilingual programmes in Aotearoa New Zealand, and which have now in some manner been put into practice. These include “extensive ‘prime-time’ TV and radio in Welsh” (p. 5), and Welsh language being offered in all schools. In Aotearoa New Zealand there are currently two television channels available in te reo Māori and in addition, schools must incorporate the new te reo Māori curriculum into their programmes. It must be noted that there is an emergent principle here – namely, that foraging round the practices of other indigenous peoples in their struggle to preserve their own culture and language can be informative.

A troubling area for a number of early childhood educators, however, is the shift of emphasis away from biculturalism towards multiculturalism (Heta-Lensen, 2005). With children of many ethnicities attending early childhood

centres, their teachers aim to be inclusive but some may feel some unease that Tiriti-based programmes could override the cultural integrities of other ethnicities.

Indeed *Te Whāriki* “supports the cultural identity of all children...each early childhood education service should ensure that programmes and resources are sensitive and responsive to the different cultures and heritages” (Ministry of Education, 1996, p. 18). Despite this apparent support from the Ministry, Duhn (2008, p. 30) ponders that “it seems that *Te Whāriki* shies away from addressing the complexities of multiculturalism in favour of outlining biculturalism. This is a reflection of the wider political climate – discourses of multiculturalism in New Zealand are overlaid by bicultural issues”. That claim certainly describes the context of this thesis.

Spoonley (1995) sees multiculturalism as “a soft option politically” (p. 93), elaborating on this, nevertheless, to say that the establishment of biculturalism could lead the way to a multicultural society (Spoonley, 1995). Connell’s (1989) belief was that working towards biculturalism rather than multiculturalism should be seen as a priority in this country because it was Māori and Pākehā who signed Te Tiriti. It does not mean the worth of other cultures is not recognised, but that rights and obligations under Te Tiriti are first priority.

Stuart (2002) effectively clarifies the difference between *bicultural* and *multicultural* by declaring:

It is important to understand that there are two cultures in New Zealand – Māori and Pākehā, indigenous and settler. This is a political statement, rather than a descriptive statement. The equivalent descriptive statement is: New Zealand is a multicultural country. However, the implications of biculturalism are political and about power sharing, rather than the descriptive or social/anthropological statement of New Zealand’s multiculturalness. It is important to keep the political nature of biculturalism in mind. And also to realise that Māori power structures and relationships are different from the equivalent Pākehā processes. Despite many years of a dominant settler culture, Māori culture remains distinct and separate within New Zealand. Biculturalism is about allowing those two power structures to function side by side. (p. 44)

As findings in chapter 6 will show, some early childhood teachers expressed *dis-ease* about the relevance of biculturalism within what they perceived to be a multicultural society. Nevertheless, “the emphasis on biculturalism is one of the specificities of the document” (Duhn, 2008, p. 85). Similarly, this thesis is

about Tiriti-based curriculum and the implementation of this. To this end the Ministry of Education has produced several documents to assist teachers in implementing *Te Whāriki*.

2.3 Critically Appraising Ministry Documents

Although *Te Whāriki* was the national curriculum document, the Ministry of Education also produced a raft of supportive documents². These were intended to support early childhood teachers in implementing programmes which included a Māori world view and were also designed to give “children an opportunity to develop knowledge and understanding of the cultural heritages of both partners to Te Tiriti o Waitangi” (Ministry of Education, 1996, p. 9). There was also, importantly for mainstream services, an emphasis on building an early childhood sector that was responsive to Māori.

In mainstream early childhood services there are both adults and children of many ethnicities, each of whom have differing levels of knowledge and appreciation of te reo Māori me ōna tikanga. Knowledge and appreciation varies from those who have little or no understanding through to those for whom Māori with language and culture are primary. Many of the ideas and suggestions in these documents represent the western world view. Nevertheless, there are significant amounts of material which promote Māori culture, and for this thesis, it is those which are the focus.

Given that these publications were intended to assist teachers they could be labelled as conforming to an appreciative inquiry model. However, as the critical review of these documents shows, if these measures had been successful researchers would no longer report that practitioners continue to struggle to implement *Te Whāriki* (May, 2001; Nuttall, 2003a; Ritchie, 2003; Ritchie & Rau, 2006a, 2006b). The Ministry documents uniformly seem to accept and reflect the non-prescriptive curriculum of *Te Whāriki*. Whilst this enables educators to develop and “weave” their own approaches in partnership with whānau Māori, it can also leave them floundering in their attempts to implement Tiriti-based pedagogy until relationships are established. Conceivably, therefore, approaches

² The Ministry of Education documents were *Quality in Action: Te Mahi Whai Hua; The Quality Journey: He Haerenga Whai Hua; and Bicultural Assessment: He Aromatawai Ahurea Rua* (Ministry of Education, 1998, 1999, 2004a)

could be implemented without guidance from Māori, leaving educators open to being labelled as superficial and inaccurate (Colbung, Glover, Rau, & Ritchie, 2007).

Quality in Action (Ministry of Education, 1998) was produced to support early childhood educators to achieve quality teaching through Desirable Objectives and Practices (DOPs). Key aspects of *Te Whāriki* were incorporated into these DOPs which built upon “the bicultural approach to early childhood education promoted by *Te Whāriki*” (Ministry of Education, 1998, p. 6). The DOPs provided suggestions for both educators and management and, importantly, their introduction in 1998 can be taken as further evidence that bicultural development in early childhood education was not only desirable but had now become mandatory.

Each of the twelve DOPs contains explanations and suggestions for bicultural practices, such as programmes that could “include a Māori focus and that the service’s environment contains appropriate and relevant Māori symbols and imagery” (Ministry of Education, 1998, p. 23). In addition, suggestions were made that educators could realise the importance of whānau to the well-being of Māori children; and incorporate Māori understandings of human development and learning into their programmes.

Teachers were expected to use te reo Māori and to understand Māori cultural values. They were also required to “acknowledge Māori approaches to pedagogy and curriculum” (Ministry of Education, 1998, p. 64). Like *Te Whāriki*, the document *Quality in Action* and subsequent supporting material from the Ministry had bilingual headings and te reo Māori words and phrases. Parts of *Quality in Action* were written in te reo Māori for Māori centres and those teachers within mainstream centres who were confident in te reo Māori.

Many of these Ministry documents were strikingly similar. On the whole Tiriti-based approaches continued to be at the level of principles and ideas. When practical suggestions were provided “such as the use of poi, titorea and ti rākau (hand games), waiata, and haka” (Ministry of Education, 1998, p. 49) there is an assumption, perhaps wrongly, of educators’ understanding and having the requisite abilities to use these ideas.

I would argue, therefore, that this document and accompanying materials were of limited use for educators wishing to embrace and understand Tiriti-based pedagogy. What is needed is knowledge and understanding of tikanga, to avoid such superficial approaches. For example, some children merely copying the haka, as they see it performed by the All Blacks before a rugby match, rather than understanding what it is about. Ritchie and Rau (2008) maintain that the best way for knowledge and understanding to develop is in partnership with whānau Māori. However, as will be shown in chapters 5 and 6, these connections are not always possible. If teachers cannot make the necessary connections to whānau Māori they must find alternatives and these can, if they are uninformed, leave them open to being perceived as tokenistic at best and completely off-track at worst.

The next document to emerge from the Ministry was *The Quality Journey* (Ministry of Education, 1999). This document was intended to guide teachers in reviewing their practices. The introduction to *The Quality Journey* states that it “extend[s] concepts and ideas found in ...*Quality in Action*, and *Te Whāriki*. In particular, it focuses on and develops the review process” (Ministry of Education, 1999, p. 5). *The Quality Journey* has two touchstones to guide this review process: (i) the DOPs, and (ii) acknowledgement of Māori partnership because of Te Tiriti o Waitangi (Ministry of Education, 1999). The problem with this document, however, was the assumption that the touchstones were attainable. It may be true that many teachers want to implement Tiriti-based curriculum but equally, it is true that establishing relationships with whānau Māori can be problematic. This means that until meaningful relationships become established those teachers are likely to be left faltering.

The Quality Journey has reflective questions which invite educators to consider how they support Māori children; how well they communicate and work in partnership; and how well the service works for Māori and incorporates te reo Māori me ōna tikanga. Whereas these reflective questions are useful and even thought-provoking, there continues to be a lack of specificity similar to that found in the rest of the Ministry’s documents. This lack of specificity and the assumption of educators having knowledge in this arena continue to impede the abilities of practitioners to implement Tiriti-based curriculum.

Ngā Huarahi Arataki was the government's 10-year strategic plan for early childhood education. It was developed through "scores of consultation meetings during the first phase of development, including several for Māori" (Early Childhood Education Strategic Plan Working Group, 2001, p. 2). The first stated value is "to honour Te Tiriti o Waitangi, and honour Māori rights as tangata whenua of Aotearoa New Zealand" (Early Childhood Education Strategic Plan Working Group, 2001, p. 3).

Within the Strategic Plan, policies were designed to increase Māori participation in early childhood education and were not just about mainstream services; instead they were often directed toward Māori immersion services. There was a focus on delivering quality for Māori, and that "ECE services and teachers to be responsive to the care and education needs of Māori children" (Ministry of Education, 2002, para 27). There was a clear intention to increase early childhood participation of Māori children and their whānau (Ministry of Education, 2002). The key to achieving these plans is "the effective delivery of *Te Whāriki*, which is an explicitly bi-cultural curriculum" (para 27), and to work in partnership with Māori. Whilst these plans have relevance for mainstream early childhood services there is again an assumption that educators will understand and know how to achieve these goals. The espoused goals clearly have merit but the absence of guidance towards practical solutions remains a flaw in the document.

According to the Working Party (Early Childhood Education Strategic Plan Working Group, 2001) a successful outcome Tiriti-based curriculum would be when children in early childhood services are able to "to learn and understand Māori culture and some te reo" (p. 4). The Government clearly stated that it wanted to "specifically focus on initiatives improving understanding and appreciation of the Treaty of Waitangi, and the use of Te Reo and Tikanga Māori". (Ministry of Education, 2002, para 28). Incorporated in *Nga Huarahi Arataki* were plans for working with Māori children and their whānau, both in Māori settings and within mainstream services.

The next document, *Kei Tua o te Pae: Assessment for Learning: Early Childhood Exemplars* (Ministry of Education), came out in 2004 and was one of a series of texts on assessment in early childhood education which produced exemplars for teachers (see below). The exemplar development project was co-

directed by Margaret Carr and Wendy Lee (Ministry of Education, 2004b). Research by Mitchell (2008) into assessment practices found that of those teachers surveyed, 72 per cent had made use of the exemplars. One of the booklets was specifically aimed at Tiriti-based assessment: *Kei Tua o te Pae Assessment for Learning: Early Childhood Exemplars: Bicultural Assessment: He Aromatawai Ahurea Rua*. This document was important because examples were provided from teachers who were implementing Tiriti-based curriculum. According to the introduction this particular booklet:

...looks at bicultural assessment practices and how these practices can embody the principle of partnership fundamental to Te Tiriti. The principles ... and the different areas of mana that shape the five strands provide a bicultural framework to underpin bicultural assessment. This book of exemplars builds on *Te Whāriki* framework and includes examples of many developments in early childhood settings that indicate movement along their pathways to bicultural assessment practice. (Ministry of Education, 2004a, p. 2)

Building an early childhood sector that was responsive to Māori was to be promoted by focusing on working with early childhood services and teacher education providers. The aim was to improve teachers understanding and appreciation of Te Tiriti o Waitangi, bicultural development, and te reo Māori me ōna tikanga. The goal was to help teachers to support and encourage the learning of Māori children and promote and grow the involvement of their parents. But not all assessments were expected to have Tiriti-based components which may still indicate the existence of tokenism rather than absolute commitment.

The materials were attractive and well assembled but nevertheless, there was insufficient information on how working with whānau Māori could be achieved which is a basic issue for teachers attempting to implement Tiriti-based curriculum. I was not alone in expressing disquiet about the usefulness of the exemplars. Blaiklock (2010) also expressed concerns about the lack of clear guidance for teachers when he critiqued the language exemplars.

However, there was insufficient information on how this could be achieved, which is one of the basic issues for teachers in their attempts to implement Tiriti-based curriculum. As will be argued below, aspirational exemplars alone are inadequate when it comes to providing guidance to early childhood teachers, especially when many are non-Aotearoa New Zealand born.

Specific details are needed for those who have limited te reo tikanga, with achievable strategies for implementing Tiriti-based curriculum.

Although Ritchie and Rau state that “the examples of assessment in this booklet provide some aspirational examples of programmes that validate Māori values, as well as stories that highlight some non-Māori teachers' reflections about bicultural challenges” (Ritchie & Rau, 2008, p. 10), I have to point out that exemplars do not go far enough. Although all exemplars (apart from one³) had as a starting point a Māori child, parent or setting and/or fluency in te reo Māori, such a scenario does not hold for the majority of mainstream early childhood centres, creating limitations for teachers from those centres. Of the children who attended early childhood services in 2007, 19% identified as Māori, and of the teaching staff in teacher-led services only 8% were Māori (Education Counts, 2007). It is not known how many of the children, their whānau and the teachers were at the time knowledgeable about te reo Māori me ōna tikanga.

The one exemplar that demonstrates a similar context to that found in many mainstream centres focuses on a Māori story that a child learned during a trip to Rotorua and Taupo. If there is an expectation that non-Māori teachers will also implement Tiriti-based curriculum then exemplars need to more closely mirror their circumstances. In other words, the exemplars need to be attainable as the one about the child telling the Māori story demonstrates.

I reason, therefore, that teachers would welcome specific narratives which reflect the circumstances of teachers who have limited te reo Māori me ōna tikanga. Nevertheless, the exemplars do advise that in working with bicultural assessments, teachers will be uncertain and will, therefore, need to take risks. The document notes that there is no single pathway to achieving bicultural assessments because there are many perspectives to bicultural assessment practices. Hence, celebrating the journey is important, which is fundamental to an appreciative inquiry approach.

That notwithstanding, even with Ministry support, not only through the documents reviewed above, but also through such other measures as professional development contracts, researchers report that practitioners continue to struggle to

³ Hatupatu and the birdwomen (Ministry of Education, 2004a)

implement *Te Whāriki* (May, 2001; Nuttall, 2003a; Ritchie, 2003; Ritchie & Rau, 2006a, 2006b). In the 14 years since *Te Whāriki* was first published in 1996, there have been concerns about effectively implementing Tiriti-based curriculum. There continues to be a gap between the espoused curriculum and what teachers do in practice (Argyris & Schön, 1974).

However, such matters may be more complex than issues of espoused curriculum versus “curriculum-in-action” (Nuttall & Edwards, 2004, p. 17), as *Te Whāriki* may, in fact, not be a curriculum as stated in Ministry documentation (Ministry of Education, 1996, 2006) but may instead be representative of a philosophy. It can be asserted that the very absence of prescription in *Te Whāriki* makes it inconsistent with what a curriculum is traditionally thought to be. A curriculum, by definition, prescribes what is to be taught and what is to be achieved by way of educational outcomes. *Te Whāriki*, because of its “non-prescriptive” framework lends itself, therefore, to the assertion that it is more akin to a philosophy than a curriculum. This was not the perception, however, in the few critiques that were forthcoming when *Te Whāriki* was first launched.

There was a lack of scholarly critique of *Te Whāriki* for two reasons. First there was a perceived vulnerability of *Te Whāriki* at each stage of development; those who had championed its introduction were reluctant to have any form of criticism become an excuse for it being undermined or perhaps even jettisoned. Second, the document had been positively received; as Nuttall noted “the warm welcome *Te Whāriki* received from the early childhood community (in stark contrast to the way some curriculum documents were received by the compulsory sector)” (Nuttall, 2003b, pp. 8-9).

When the draft of *Te Whāriki* was introduced in 1993, I was a co-ordinator with Barnardos Home-Based Care programme. My recollection of early discussions about *Te Whāriki* was that a curriculum had been produced in partnership with Māori and reflected Māori world views. A familiarity with these world views existed in terms of how the principles and strands matched early childhood teachers’ beliefs about how we related to children. Indeed support by teachers for *Te Whāriki* was borne out in research by Murrow (1995).

One of the few critics of *Te Whāriki* was Cullen (1996). She was concerned that “*Te Whāriki* contains high ideals but there is currently an enormous gap between practice and the achievement of those ideals. In turn, bridging this gap poses considerable challenges to policy makers and early childhood educators alike” (p. 123). One of the areas of unease for Cullen (1996) was about the lack of understanding of early childhood teachers had of the two paradigms that underpinned *Te Whāriki*: developmental and socio-cultural. She felt educators and professional developers were not conversant with the theoretical basis of *Te Whāriki*, which was set out in the draft, but dropped, in the final version.

I agree with the thrust of Cullen’s comments. If teachers do not understand the theoretical background they are likely to experience difficulties in constructing programmes of learning, and the absence of specific prescription along with the absence of a theoretical practice made this even more problematic. Seven years later, Cullen believed there was “*under-interpretation of Te Whāriki’s principles*” (2003, p. 279) in relation to diversity, as teachers are still seeing culture “in terms of visible artefacts and rituals” (Cullen, 2003, p. 277).

Nevertheless, these are tangible aspects of curriculum that early childhood educators can currently grasp and implement in their desire to attempt Tiriti-based pedagogy of practice. As I listen to early childhood teachers and students, visit centres and attend sector meetings I would argue that Tiriti-based aspects of *Te Whāriki* are beyond the reach of implementation unless teachers have a reasonable level of fluency in te reo Māori together with an understanding of tikanga sufficient to enable a connection to whānau and iwi, and this is one of the problems with respect to Tiriti-based curriculum. The few critics (Broström, 2003; Clark, 2005; Cullen, 1996; Nuttall, 2003a) of *Te Whāriki* were concerned with its theoretical understandings, cultural aspects, and the gap between the document and guidelines for practice.

Theories-of-practice, or theories-in-use, are a set of beliefs about what constitutes effective action in a particular situation, and dilemmas arise when there is an inconsistency between espoused theory (what people say they will do or are doing) and theory-in-action (what people are actually doing – or not) (Argyris & Schön, 1974). The critical point to make here is that if teachers do not have a theoretical platform from which to operate, they will be less likely to construct

effective practices, additionally, the absence of a specific prescription along with the absence of a theoretical praxis makes this even more problematic. Indeed, May recognised that “implementing the document was complex, partly because it resisted telling staff what to do, by ‘forcing’ each programme to ‘weave’ its own curriculum pattern” (May, 2001, p. 246).

Teachers will follow a curriculum either formally from curriculum texts or informally by modelling from each other those practices which were developed and demonstrated well before *Te Whāriki* was written. Early childhood teachers thus are more inclined to see *Te Whāriki* as curriculum, and they know very well that practice is meant to be informed by curriculum. They are told *Te Whāriki* is a curriculum so they perceive it as a curriculum but the prescriptions for practice are simply not clear.

2.3.1 Curriculum

I want to make two important points with respect to challenges teachers encounter when implementing Tiriti-based curriculum as depicted in *Te Whāriki*. First, I am not advocating for changes to *Te Whāriki*. However, I do want to highlight some of the reasons why implementation can be difficult for practitioners. In that regard thinking of *Te Whāriki* as a philosophy goes some way towards explaining difficulties teachers encounter. In short, I contend that providing such an explanation offers an alternate platform from which practitioners can think about the best ways in which they can implement Tiriti-based curriculum. Indeed, as May (2003) stated right from the start the strands of *Te Whāriki* evolved from negotiations with Māori. Importantly the strands were derived from Māori values and principles; that is they were akin to a philosophy. Moreover, these strands, as a philosophy which informs curriculum, apply to both mainstream and Māori immersion centres.

Second, readers should understand that I am only addressing Tiriti-based aspects of *Te Whāriki* – not the entire curriculum. When considering the possibility of *Te Whāriki* as a philosophy rather than a curriculum my investigation did not go beyond Tiriti-based statements within the document. However, other academics (Broström, 2003; Clark, 2005; Nuttall, 2003a) have indicated that in general *Te Whāriki* lacks statements about content.

Before considering the specifics of Tiriti-based curriculum as represented by the Ministry of Education in *Te Whāriki*, it is important to understand the concept of curriculum in more general terms, both as this relates to early childhood education in Aotearoa New Zealand and overseas. The definition of *curriculum* in *Te Whāriki* is “describ[ing] the sum total of experiences, activities, and events, whether direct or indirect, which occur within an environment designed to foster children’s learning” (Ministry of Education, 1996, p. 10). This definition, according to Nuttall (2003a), “is extremely difficult to operationalise, since it requires attention to every aspect of every child’s experience within the early childhood setting” (p. 162). By implication, Tiriti-based aspects of *Te Whāriki* will also, therefore, be difficult to put into action.

Broström, in his critique of *Te Whāriki*, declared that as a curriculum it “lacks reflection on *what* children should explore, communicate, think, and so on” (Broström, 2003, p. 226 emphasis in the original). According to Broström the purpose of a national early childhood document is a “tool for developing consistent educational quality in early childhood centres around the country” (p. 236). To illustrate his arguments Broström compared three other national early childhood curriculum with *Te Whāriki*: Scotland, Sweden and Norway. He noted that in both *Te Whāriki* and in the Swedish equivalent document, there was a lack of educational content. Unlike *Te Whāriki*, however, curriculum for Scotland and Norway were organised into subjects. Broström’s concern was that *Te Whāriki* lacked clear links between aims and content. Indeed he considered that there was a shortage of content and that “teachers have to make their own choices about content” (Broström, 2003, p. 236), thereby giving credence to the notion that *Te Whāriki* does not represent a typical curriculum.

With regards to curriculum in England, Young-Ihm (2002) noted a divergence “between the policy makers, who emphasize school effectiveness, and the early childhood specialists, who focus on a developmentally appropriate curriculum” (para 2). Similarly, Katz (1999) described this divergence as “part of a traditional tendency at every level of education to push down curriculum expectations from older to younger children” (para 4). The situation was quite different in Aotearoa New Zealand, however. Here, when the Ministry of Education mooted the idea of a national curriculum the early childhood profession

was anxious to avoid both the preparation for school and the “push down” of primary curriculum when their national curriculum was being devised (May, 2003). It was May and Carr who with support from the sector responded to the Ministry of Education tender to develop curriculum guidelines for early childhood education (Te One, 2003).

Traditionally, early childhood curriculum has included some notion of play. However, internationally there has also been the perception that curriculum is designed to ensure some kind of universal standard. This is apparent in UNESCO’s stated purpose of an early childhood curriculum, that is, to “ensure that staff cover important learning areas, adopt a common pedagogical approach and reach for a certain level of quality across age groups and regions of a country” (UNESCO, 2004, para 1). There are, however, some disadvantages in having prescriptive curriculum models, as Goffin notes:

Some experts, however, believe that by their design, curriculum models lower expectations for early childhood educators and diminish the professional responsibilities of early childhood teachers... Teachers function less as reflective practitioners and more as technicians who implement others’ educational ideas. (Goffin, 2000, para 13)

Duhn (2006) would agree with this in regards to *Te Whāriki* as “with its highly flexible structure and non-prescriptive approach, *Te Whāriki* does not challenge teachers to develop teaching practices from a critical perspective” (p. 196). The questions which emerge, however, are to what extent teachers are meant to implement content, and if there is a highly flexible and non-prescriptive approach what precisely is the content meant to be whenever they are introducing Tiriti-based curriculum.

This question is also consistent with the comment already attributed to Broström (2003), who was also concerned that *Te Whāriki* may prevent many teachers from developing critical perspectives, because in his view it lacks clear links between aims and content. While *Te Whāriki* does not specifically propose content, it does, nevertheless, encourage teachers to think about what they are teaching. It does so by including within each strand a section of reflective questions that are intended to encourage teachers to be thoughtful about what they are doing.

According to McNaughton (1996, p. 194) a curriculum is “a format for guidance of emerging expertise”, which he says can be placed on a continuum from being specifically open to closed. Nuttall places *Te Whāriki* at the open end of the spectrum, stating that it “rejects more traditional notions of curriculum as a set of prescribed aims and content” (Nuttall, 2003a, p. 162) such as those described by McGee (1997). However, it is precisely that lack of specificity which causes implementation difficulties for teachers.

Several international curriculum models designed for early childhood do illustrate that it is possible to have more of a subject focus such as health and physical development, communication (literacy and language), mathematics, personal development, knowledge of the world and creative development. Whereas aspects of *Te Whāriki* can fit with these, content is not explicit. (See Appendix C for a comparative table of early childhood curriculum models).

McGee (1997) explored definitions of curriculum and concluded that “all of them regard the curriculum as something that results from deliberate planning and decision-making” (p. 11). His exploration spanned several decades. With respect to this thesis, therefore, I contend that if McGee’s exploration is valid, then content becomes just as important as overarching philosophies. The problem, however, is that Tiriti-based aspects of *Te Whāriki* require prior knowledge and understanding of te reo Māori me ōna tikanga and such content is not explicit in the document. I assert that this is a primary reason why teachers struggle to plan and make decisions about what and how to implement Tiriti-based curriculum.

More recent definitions of curriculum in early childhood, however, appear to have shifted; they have de-emphasised (subject) content to instead emphasise holistic notions. In that sense, curriculum has become far less prescriptive, which, as Nuttall has noted, is consistent with *Te Whāriki* (Nuttall, 2003a). As Nuttall and Edwards (2004, p. 17) noted “the curriculum-in-action therefore represents a melding of theory, context, and practice that is not necessarily fully described, or recognised in curriculum documents...”.

In a manner that was consistent with Nuttall, Laevers also investigated the nature of curriculum. He found that:

At first glance there seems to be a large consensus about the areas to be addressed in early childhood education. With 'emotional, personal and social development', 'communication and language', 'knowledge and understanding of the world', 'expressive and aesthetic development' and 'physical development and movement'...competencies that transcend the traditional subject related categories, that is, to 'life skills'. Alongside social competence and emotional intelligence, dispositions such as creativity and imagination, self-organisation, agency or entrepreneurship are getting more attention” (Laevers, 2005, p. 18 emphasis added).

Once again, holism has become super-ordinate to content. My argument is that this facet of contemporary practice is problematic because with regard to Tiriti-based curriculum, teachers lack the prior knowledge and understanding that is a pre-requisite to achieving successful bicultural implementation.

McGee has developed a curriculum model that proposes five elements. (See Figure 2.2). The model can be entered from any point and is designed to enable the teacher to move on to any other point within the model, horizontally, vertically, or diagonally. When using these five elements teachers make decisions about situational analysis, intentions and objectives, content to be studied, learning and teaching activities, and evaluation of teaching and learning. McGee (2001, p. 86) defined curriculum as involving “planning, engaging children in learning, focussing experiences, and improving knowledge”. Whilst McGee is referring to primary school curriculum, his definition as a model could also apply generally to all levels of education including early childhood.

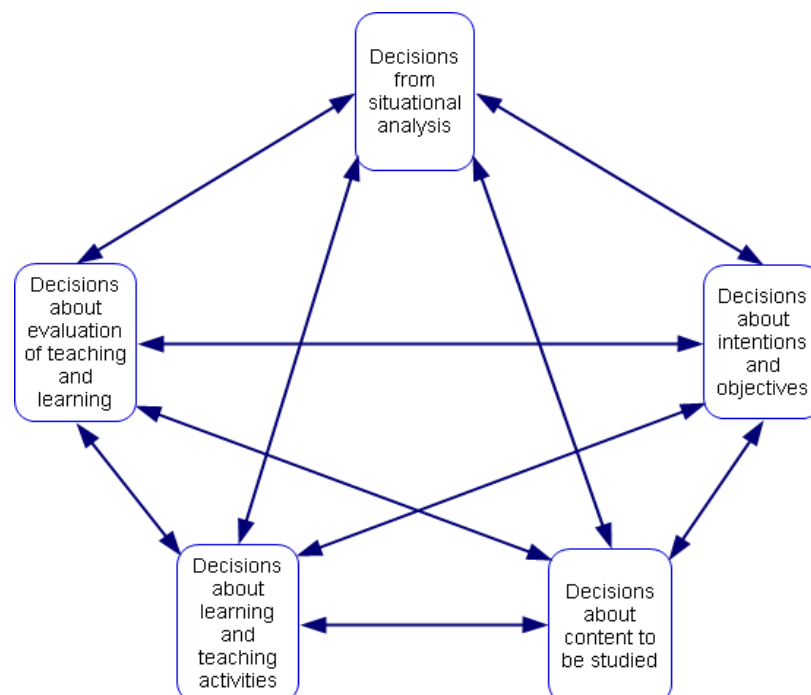


Figure 2.2 Curriculum Model (Source: McGee, 1997, p. 44)

In order to critically appraise how well (or not) Tiriti-based *Te Whāriki* matched definitions of curriculum I mapped both McGee's and the Ministry of Education's (1996) definitions of curriculum against the principles strands and goals of *Te Whāriki*. In order to review the definitions of curriculum against the document, I created a comparative matrix.

There are 29 Tiriti-based statements contained within *Te Whāriki*'s principles, strands, goals, reflective questions, and experiences (see Appendix B). Only 11 of the 29 statements (or 17, if statements that can be in two places on the grid are counted twice) fit within McGee's two definitions of curriculum. Instead, many of the statements are about attitudes and the knowledge base of adults in the centre, rather than about how they engage with children in learning about Tiriti-based curriculum. Because the majority of the principles and strands of Tiriti-based aspects of *Te Whāriki* fit most closely with the intention and objectives from McGee's curriculum model, (and, therefore, not the other dimensions), I propose that *Te Whāriki* is predominantly a vision that lends itself to being an espoused philosophy, rather than a curriculum in action.

Furthermore, Nuttall and Edwards (2004) contend that "curriculum guidelines are just one factor in the relationship between theory, context, and practice. We argue that it is at the intersection of these three aspects of teachers' experience that the curriculum is constructed and enacted" (p. 17). When content is missing from curriculum guidelines, as it is in regards to Tiriti-based curriculum, it becomes problematic for teachers.

A number of academics (Broström, 2003; Duhn, 2006; Nuttall, 2003a; Ritchie, 2002b) have noted that *Te Whāriki* is a descriptive curriculum which enables teachers to weave their own curriculum and select their own content. However, the "consequences of having a non-prescriptive curriculum document are a constant challenge for teachers..." (Nuttall, 2003a, p. 179). In addition, Broström (2003) considers "*Te Whāriki* is much more concerned with educational principles" (p. 234). I would, therefore, argue this approach is more consistent with *Te Whāriki* being a philosophy rather than a curriculum.

2.3.2 Philosophy

From the start it was envisioned that “*Te Whāriki* would not be about content, but would provide a framework for action guided by philosophical principles” (Te One, 2003, p. 32). Nevertheless, this emphasis on philosophical principles has been problematic. As noted, developing a philosophical guideline de-emphasised content. Moreover, as noted in chapter 1, May (2001) stated one of the purposes of developing this particular ‘curriculum’ document was to “articulate a philosophy of quality early childhood practice” (p. 243).

One useful and simple definition of philosophy is that it represents a particular system, or set of, beliefs (Hawkins & Allen, 1991). An educational philosophy constructs these beliefs from those things valued in the culture of its community. In developing an educational philosophy, values of a culture are incorporated, often by the state and educational experts in order to reflect the best aspects of that culture (Winch & Gingell, 2004). *Te Whāriki* is grounded in the values of Aotearoa New Zealand being a bicultural society based on Te Tiriti o Waitangi (Ritchie, 2003).

Moreover, according to Winch and Gingell (2004), philosophies of education are based on the premise that education is preparation for a good life: for people to be able to make personal choices in relation to civic understandings and vocationally “as agents of economic activity” (Winch & Gingell, 2004, p. 6). Peters (1973), in lamenting the neglect of education by philosophers, also noted that philosophers previously “explained what the good life and the good society were; and this provided aims for educationalists” (p. 122). Aligned with these beliefs about the nature of philosophy, I contend that preparation for the “good life” is contained within *Te Whāriki*’s aspiration for children “to grow up as competent and confident learners and communicators, healthy in mind, body, and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society” (Ministry of Education, 1996, p. 9). Given the absence of prescriptive Tiriti-based curriculum within *Te Whāriki*, the argument that *Te Whāriki* is more about philosophy than curriculum is, therefore, strengthened.

In addition, O’Connor (1957) states that “philosophy is not in the ordinary sense of the phrase a body of knowledge but rather an activity of criticism or

clarification” (p. 4). In terms of *Te Whāriki* the “activity of criticism” could be said to be that of using school content for an early childhood curriculum; significantly, however, this was avoided in *Te Whāriki* because principles and strands were inspired by Māori world views rather than school subjects. As Cullen (2003) observes “*Te Whāriki* has provided a coherent philosophy that distinguishes the early childhood sector from the formal schooling sector” (p. 270). Therefore, *Te Whāriki* clarified that the philosophy of early childhood education was different to that of formal schooling. I would contend that Clark has summed up the position of *Te Whāriki* in regards to philosophy and practice when she states:

The difficulty of implementing *Te Whāriki* in practical terms may be based on the omissions of practical knowledge in favour of philosophy and ideals. The structure of this curriculum document suggests that there is an assumption that teachers will have the practical knowledge to implement these values and ideals through practice. The ideals and values are articulated to inform practice at a level of thought and attitude rather than in terms of basic practice. There are guidelines for curriculum implementation and for understanding the development of young children but these are not at a content curriculum level, rather they guide praxis focusing on relationships and interactions in the ECE context. (Clark, 2005, p. 20)

What is problematic for teachers is that when they attempt to implement Tiriti-based aspects of *Te Whāriki* “there is an assumption that teachers will have the practical knowledge to implement these values and ideals through practice” (Clark, 2005, p. 20). Gaining practical knowledge of someone else’s culture is not a straightforward matter (Colbung et al., 2007).

Philosophy, ideals, and values are, therefore, at the forefront of *Te Whāriki* and these are intended to be the interface to guide relationships. Practical knowledge and content are limited within *Te Whāriki*, leaving teachers to implement those aspects from pre-existing knowledge, and this is what makes practice so challenging – particularly Tiriti-based practice. For other aspects of the curriculum, such as mathematics, the arts, and communication there are numerous specific curriculum texts to enable teachers to weave an appropriate curriculum. Nevertheless, despite a small body of reports and articles (Playcentre, 2008; Ritchie & Rau, 2006b, 2008), specific texts on how best to implement Tiriti-based curriculum are not readily available to teachers.

The implementation of *Te Whāriki* encountered difficulties, because a philosophy by its very nature is not prescriptive. The “holistic and bicultural approach to curriculum...was a challenge to staff more familiar with traditional focus on play areas and activities” (May, 2001, p. 248). The Education Review Office (ERO) (1998) were concerned that, in attempting to cater for diversity in early childhood, the curriculum failed “to give clear direction or guidance about what early childhood providers need to do to ensure that they are contributing positively to young children’s educational development” (ERO, 1998, p. 3). Duhn (2006, p. 196) stated the position of the document clearly when she said that “as a curriculum framework, *Te Whāriki* functions as a descriptive rather than a prescriptive model”.

According to Nuttall (2003a), even when teachers have theoretical knowledge “they may not know how to translate the ideas into everyday practice” (p. 178). *Te Whāriki* requires teachers to take account of children’s own context and, as co-constructors of the curriculum, to “have a researching and reflective attitude towards their own practice” (Broström, 2003, p. 219) and towards *Te Whāriki* itself. This means that teachers not only have to take the circumstances of children into account but they also have to be reflective about their own teaching.

Teachers need to bring to their practice, therefore, an understanding of socio-cultural perspectives, the theory underpinning *Te Whāriki*, and an ability to be able to weave a programme to suit the strengths, interests and abilities of each child. In addition, teachers require knowledge and understanding of te reo Māori me ōna tikanga at a sufficient level to interact with whānau Māori and iwi, particularly with respect to Tiriti-based aspects of *Te Whāriki*.

Ritchie asserts that it is important to recognise that each partnership with Māori will be unique “and particular to that local context and not transferable across settings” (Ritchie, 2002b, p. 272). However, despite Ritchie’s claim, there is always some potential for transferability to occur. The important point is that the integrity of individual contexts must be preserved although it always remains desirable to learn from each context as it arises. That way a teacher can be better informed for future settings. Thus, as teachers move to other centres they become more able to take their already developed Tiriti-based knowledge into that next

setting, and they can use their prior experiences to build better unique relationships with other whānau Māori.

Ritchie (2003) also noted correctly that one of the dilemmas with the non-prescriptive curriculum of *Te Whāriki* is that Māori content “can easily be marginalised” (p. 91). Furthermore, she suggested, there was a “lack of models for effective bicultural development” (Ritchie, 2003, p. 92) and this is not surprising given the demographics of the early childhood teaching population. As already noted in 2007 the Ministry of Education indicated that outside of Māori immersion centres only 8.3% (1,267) of early childhood teachers were Māori (Education Counts, 2007), but it was not reported how many of them were proficient in te reo Māori. Indeed, one of the concerns for those few staff who are Māori is being the only Māori in the centre, because this can lead to high levels of stress. It may undermine performance as they attempt to shoulder the sole and overall responsibility for implementing Tiriti-based pedagogy and all other things Māori.

Even prior to *Te Whāriki* teachers had trouble implementing Tiriti-based pedagogy (Cubey, 1992). Teachers reported that they were disappointed in the lack of progress being made in Tiriti-based curriculum whether or not it was merely add-ons or tokenism (Ritchie & Rau, 2006b, p. 22). The issue of tokenism is, therefore, a matter which concerns practitioners. Tokenism is “[the] practice of publicly making trivial concessions to a minority group in order to deflect accusations of prejudice and discrimination” (Vaughan & Hogg, 1998, p. 407). Non-Māori staff fear that their efforts can be seen as tokenistic (Ministry of Education, 2004a). One of the teachers in the bicultural exemplar project expressed this concern. “Many times when I move tentatively into things ‘bicultural’, I do so uneasily as the last thing I want to do is offer a token gesture” (Ministry of Education, 2004a, p. 19).

Such uncertainty can clearly be interpreted as tokenism by both peers and academics and as Colbung et al. (2007) state: “All too often, attempts at providing representation for cultures other than the pervasive western mainstream culture are tokenistic and ineffectual and at worst inaccurate misrepresentations” (p. 149). Given this criticism from both peers and academics it is not surprising that early childhood teachers retreat or stagnate in their attempts at implementing Tiriti-based curriculum. Teacher education and professional development would be a logical

place to develop an early childhood profession that has the knowledge and skills to implement effective Tiriti-based curriculum. Ritchie (2003, p. 101) again correctly considered that both “teacher educators and professional development providers have a huge responsibility to provide the momentum and substance to make this vision a reality”.

Almost by way of being a sole commentator and in yet another contribution, Ritchie (2002b) suggested that a possible aim for the early childhood teacher education programme at the University of Waikato (which could also be relevant to other providers) might involve “providing opportunities for students to gain the commitment, knowledge, competence, confidence, and receptivity that will enable them to facilitate bicultural development in early childhood centres” (p. 334).

As early childhood teachers continue to professionalise themselves with 3-year qualifications (e.g. Diploma of Teaching or Bachelor of Education) the onus is on providers to equip their graduates to be effective Tiriti-based practitioners. Cameron and Baker (2004) reported on an audit by Te Puni Kokiri in 2001 which concluded that teacher education providers needed to better equip early childhood graduates to more effectively teach Māori children. Likewise, research conducted by Kane (2005) and her team was inconclusive about teacher education providers’ commitment to Te Tiriti. Their concern was that additive programmes like Taha Māori, with which Māori researchers (Bishop, 1996; Heta-Lensen, 2005; G. H. Smith, 1990) have issue, continue to be offered. In addition, with an already crowded teacher education curriculum (Buckland, 2001; McGee, 1997) it is unlikely teacher education programmes can be transformed in the near future. This is because a lack of fluency in te reo Māori remains a major obstacle, especially when teacher educators themselves are monocultural and monolingual.

Despite these concerns, I contend that early childhood teacher education providers still routinely seek to equip graduates with a battery of skills and understandings which will enable them to implement Tiriti-based curriculum upon graduation. But seeking to do something does not necessarily lead to success. Recently, Dalli (2008) reported on a national survey of the professional practices of qualified teachers. She described three main themes of professional practice: pedagogy, professional knowledge and practice, and collaborative relationships.

Included in the section named ‘collaborative relationships’, discussion of professional practice did not appear to include Māori or biculturalism. Respondents, however, noted that they needed to be culturally aware and appropriate in their professional practice. At the same time, though, respondents gave no indications about Tiriti-based curriculum implementation. In other words Tiriti-based curriculum only became conspicuous because of its absence.

What I am suggesting, therefore, is that the focus on philosophy that underpins *Te Whāriki*, and the care with which the document is non-prescriptive, means that there is a lack of specific content. The purpose of *Te Whāriki* appears to be to enable services and teachers to weave their own Whāriki.

However, I argue that it is difficult for *Te Whāriki* as a curriculum to fit within even such a loose definition as the following quote suggests: “Our commitment is that all curricula should give centres, teachers and children the largest possible freedom, but still retain the direction of overall common goals” (Pramling, Sheridan, & Williams, 2004).

This is so because with regards to Tiriti-based aspects, teachers have yet to understand the knowledge of te reo Māori me ōna tikanga and that they do not have this as a common goal. Pramling Sheridan, and Williams (2004, p. 26) further state that “countries tend to formulate overall curriculum goals that provide a direction for children’s learning, based on agreed values and norms (p. 26). This is clearly missing from Tiriti-based pedagogy and teachers understandably, therefore, struggle to grasp the Māori knowledge, values and norms which are embedded in *Te Whāriki*. What they are working with instead is more of a philosophy than a curriculum.

Like Ritchie, I have not found any “models to offer insights into what an ‘ideal’ bicultural development might look like” (Ritchie, 2002b, p. 271) that would enable substantive guidance for Tiriti-based practice, although her later research with Rau (Ritchie & Rau, 2006b, 2008) does offer some ideas of Tiriti-based practice. Nevertheless, I share Duhn’s (2006, p. 196) concern – namely that “rather than enabling teachers directly to work from, for example, social justice perspectives, *Te Whāriki* appears to assume that all teachers will address issues of diversity through their individual interpretation of the curriculum”. This is

particularly relevant for Tiriti-based aspects of *Te Whāriki*, which provided little in *how* teachers should put this into practice; in other words, was unclear about what they should actually do – and this leaves them struggling with implementation, as will be shown from the reports of previous researchers in this area.

2.4 Previous Tiriti-Based Early Childhood Research

Since the early childhood community made the decision to actively honour Te Tiriti o Waitangi, though there have been very few research projects investigating implementation of Tiriti-based curriculum. Despite the paucity of material there were, however, some commonalities which indicated that early childhood professionals were positive in their responses. They indicated that at the very least a minimal level of te reo Māori should be achieved, and they affirmed that involvement of whānau Māori to guide this process was valuable and desirable. While acknowledging their commendable approach and enthusiasm it should be underlined that the involvement of whānau Māori was in fact absolutely pivotal both then and now.

Nevertheless, despite some of these positive learning outcomes, approaches used in the research represented a problem-based perspective. That a problem existed at all is surely implicit in the motivation for undertaking the investigations completed by Cubey (1992), Burgess (2005), and Ritchie (2002b). Their motives appear to be almost paternalistic although they were also well meaning. Indeed, my own initial motivation could be similarly described, for otherwise there would have been little incentive to carrying out this research.

In relating the context of their research, Ritchie and Rau (2008) note that: “there is evidence that many centres fall short in the depth to which they are able to deliver genuinely bicultural programmes” (p. 2). In fact, many of the conclusions of research into implementation of Tiriti-based curriculum itemised what still needed to be achieved, including issues about learning te reo Māori, a lack of time, a shortage of resources, concerns about tokenism, and imposing upon Māori. Indeed, as will be shown, findings from previous research into implementing Tiriti-based curriculum are remarkably similar.

The first of the early childhood education Tiriti-based investigations was undertaken by Cubey (1992) and preceded the draft of *Te Whāriki* (Ministry of

Education, 1993). Cubey investigated Tiriti-based curriculum with a specifically selected cross-section of early childhood community members from Wellington. When Cubey began her research, the Ministry of Education had directed early childhood centres to incorporate a commitment to Te Tiriti into their charter. Cubey was interested in discovering how early childhood centres and organisations were, during these early stages, incorporating their Tiriti policies into practice. Questionnaires were sent to centres in the wider Wellington district. In addition, she interviewed key personnel at three national early childhood organisations and observed educators at work within their centres. However, by the time she had completed her research, inclusion of Te Tiriti in charters had become voluntary, although centres indicated they would continue to do this.

Burgess (2005) conducted a small number of face-to-face semi-structured interviews with early childhood educators from eight Auckland centres in order to investigate what they understood by biculturalism, and how this was reflected in their practice. Burgess uncovered, amongst other matters, three possible ways of perceiving biculturalism. These were about participants' beliefs in relation to bicultural practices with the first group personally committed to *te reo Māori me ōna tikanga*. The second group believed that as part of social justice and equity Māori should be included as one of many ethnicities in a multicultural society. The third group believed no culture should be valued more than another, but incorporated aspects of biculturalism because they followed *Te Whāriki* in programme planning.

In another research project, Shivan (1999), whose methodology included hui, interviews and participant observations, investigated seven "Māori families within a mainstream early childhood centre, to identify what contributes to their sense of empowerment" (p. ii). She found that having a physical environment in which they felt comfortable and made them feel at home was important. Māori families valued the whānau concept, with respectful and appropriate incorporation of *te reo Māori me ōna tikanga*. They articulated that having staff of Māori ethnicity was important, as that contributed to building trusting relationships as well as making it possible for Māori children to build positive self-images.

Building on their previous individual research, Ritchie and Rau (2006b) examined Tiriti-based curriculum particularly looking at whakawhanaungatanga,

which had also been examined from a Māori perspective by Heta-Lensen in 2005. They were interested in discovering how whānau Māori were being encouraged to participate in mainstream early childhood services and what strategies were used to deliver Tiriti-based programmes (Ritchie & Rau, 2006a). Early childhood professionals were invited to respond to website discussions and emails. Additionally, over 30 individual and group interviews were conducted. Individual and collective co-theorising hui were also employed (Ritchie & Rau, 2006b). This collaborative research enabled Ritchie and Rau to identify the importance of working in partnership with Māori families and that:

Educators needed to be fluent in te reo; able to model waiata and pakiwaitara; demonstrate knowledge of local iwi tikanga and kawa; and involve the centre in wider iwi community activities. They needed support to enhance their competence in these areas. (p. 3)

For their second study together Ritchie and Rau (2008) built on relationships developed with co-researchers during their previous research. After an initial hui with these co-researchers from participating centres, potential participant children and their families were identified and invited to share their Tiriti-based experiences through a series of narrative interviews.

As can be seen from the above descriptions of early childhood Tiriti-based research, interviews featured strongly as a preferred research procedure. Ritchie and Rau noted that an effective approach to implementing Tiriti-based practice involved having a team approach where a desirable requisite was that educators “held a shared philosophy and commitment” (Ritchie & Rau, 2006b, p. 20). However, I would assert this approach was not clearly demonstrated in their most recent research contribution (2008). It seems that for at least two of the teaching teams, members had to be persuaded to participate by the co-researcher. However, by the end of that study, at least one of those teams indicated that they had developed a shared commitment and philosophy. Whilst some co-researchers were obviously working within teams, it did not appear that teams themselves were specifically recruited to participate in the research, as has been the case in this study.

It is, nevertheless gratifying to note that since my research started in 2004 the importance of research with teams has been more clearly recognised for Tiriti-

based practice. Importantly, teachers in early childhood education centres work in teams and it is the whole-of-centre approach that is important to discover, which, being the basis of this thesis, is discussed further in chapters 3 and 4.

With most research, as has been mentioned, findings do not automatically fall within constructed theoretical approaches. The studies described above determined ways in which Tiriti-based practice could be affirmed and strategies whereby teachers could build their knowledge base and their skills and confidence levels. Cubey concluded from her research that:

...most early childhood staff have a positive attitude to incorporating the charter requirements on the Treaty into their programmes and practices...All in some way have made a start towards reflecting the Treaty in their centres, although there are those who are scarcely past the first post. (Cubey, 1992, p. 68)

If building upon what works constitutes a successful strategy for growing Tiriti-based practice, then it follows that a positive attitude to this is beneficial, starting with a positive mind frame, it can be argued, is preferable to a deficit approach. Whilst some teachers may be, as Cubey points out “scarcely past the first post”, this is where appreciative approaches start – building upon what is already successful no matter how small.

Ritchie (2002b) found it was essential that there was guidance by Māori in the process of Tiriti-based development. A core component of this was whakawhanaungatanga (Ritchie & Rau, 2006a), in which relationships with Māori are pivotal. However, when there are no Māori children and whānau with whom relationships can be developed, it becomes important for centres to approach local iwi not just asking them for assistance but also being prepared to convey what the centre can *offer* Māori (personal communication Heta-Lensen).

As previously reported, Burgess theorised that educators in her study fell into three groups. To elaborate further, the first group were committed personally and politically to the Tiriti-based curriculum based on Māori pedagogy and demonstrated this in their practice by integrating tikanga and te reo Māori into programmes. In other words, they continued to strengthen their knowledge and skills. The second group valued multiculturalism with all cultures including Māori, as this enhanced children’s learning. They saw Tiriti-based practices as “things to

be learnt like a curriculum subject” (J. Burgess, 2005, p. 56). Some teachers included te reo Māori only because children enjoyed second language learning. The third group held “neutral or negative opinions” (J. Burgess, 2005, p. 73) of Māori culture and were more concerned to support a New Zealand focus. Burgess’ continuum thus spanned the strongly affirmative through to being quite negative and hence the middle group can be thought of as sitting between appreciative and deficit approaches. As Bishop and Glynn (2000) have noted, negative attitudes can influence action: “If the imagery we hold of Māori children (or indeed of any children), or of interaction patterns, is one of deficits, then our principles and practices will reflect this, and we will perpetuate the educational crisis for Māori children” (Bishop & Glynn, 2000, p. 7).

But this is not the whole story, as in order to effectively implement Tiriti-based curriculum there must be, according to Cubey, sufficient resources, time and funding to ensure progress. Hansen (personal communication) elaborates that in order to continuously improve an organisation, the following needed to be all in place: vision, skills, incentive, resources, and an action plan.

That notwithstanding, early childhood professionals in Cubey’s study were also concerned about imposing on already overloaded Māori families. A similar unease was expressed by participants in the research by Ritchie and Rau (2006b). Self-reflection, the embracing of change, and humility were important for non-Māori to bring to their Tiriti-based journeys (Ritchie & Rau, 2006a), because they are the group for whom change must occur. It is the capacity, therefore, for educators to change that is important. As Bishop (2008) stated “teacher effectiveness stands out as the most easily alterable from within the school system” (p. 49).

With respect to this thesis, that statement provides the impetus for seeking to transform early childhood educators. As has already been argued, teacher transformation in the area of Tiriti-based development needs to move forward by enhancing what is already working – and that means using the appreciative inquiry model as far as is practicably possible.

Ritchie (2002b) also concurs that “when teachers make a commitment to bicultural development, the most effective strategy is to identify things that can be

done well, and build on these beginnings” (p.282). Bevan-Brown (2003) similarly stated that schools and early childhood centres are situated at a specific place on a Tiriti-based continuum. She noted the importance of setting and devising realistic goals and strategies in order to move along the continuum “towards a more comprehensive level of biculturalism” (p.12). I would go further and argue that until society has embraced te reo Māori so that potential early childhood education students arrive at their tertiary institutions with an acceptable level of knowledge and skills, graduating teachers from the early childhood sector will continue to be seen as tokenistic as they attempt to implement Tiriti-based programmes.

Overseas writers (Fleer, 2003; Hayden, 2000) praised Aotearoa New Zealand for its innovative Tiriti-based curriculum. As Fleer states, “the bicultural focus of the whole curriculum design signals to the early childhood community, both nationally and internationally, that the dominant Western curriculum discourse must not be placed centre-stage, but should sit alongside other cultural perspectives”(p. 249). Moving the western perspective off centre stage is what makes *Te Whāriki* desirable, but *Te Whāriki* represents one perspective drawn from one country. Because it was likely that perspectives from other countries could offer insights into good practice, I surveyed international literature.

2.4.1 The International Scene

Aotearoa New Zealand is not the only country that has bicultural education and struggles with it. Canada, Wales, and Ireland similarly struggle over delivering effective bicultural education. However, according to the literature, they are not taking a minority culture and implementing it in mainstream early childhood centres. Instead they are mostly concerned with establishing immersion or bilingual/bicultural teaching and learning units which are similar to Te Kōhanga Reo. Although Smith discusses school age education, his stance is worth reporting:

Kura Kaupapa Māori are total immersion Māori language and culture schooling options offered at the primary school level. These schools are not to be confused with “Total Immersion” schools in the traditional sense such as the Welsh medium school model or the French Canadian immersion model. Kura Kaupapa Māori Schools involve much more than total Immersion schooling within mother tongue language; they also operate within a specific cultural framework and mediate a particular social and economic context. Kura Kaupapa Māori Schools are uniquely New Zealand and lead the rest of the world in many aspects related to Immersion type education. (G. H. Smith, 1992, p. 16)

However, what is occurring in early childhood here in Aotearoa New Zealand is different again. Here we are attempting to incorporate minority bicultural practices into mainstream education. In a way, just as Aotearoa New Zealand leads the rest of the world by providing Kura Kaupapa Māori schools, so too is it a leader in incorporating indigenous culture within mainstream early childhood education.

Many overseas studies were affirming of indigenous ethnicity and sought ways through which cultural knowledge and skills of participants could be enhanced (Ball & Pence, 2001; Moore & Hennessy, 2006; O'Laoire, 1996; Reynolds, 1998). These programmes thus offered strategies which could be useful for developing Tiriti-based curriculum in Aotearoa New Zealand. One successful Canadian bicultural/bilingual programme was established by Ball and Pence (2001). This involved seven collaborative partnership programmes between rural indigenous communities and the University of Victoria. The early childhood teacher education programmes involved a “constructivist model of curriculum design and teaching by Elders” (Ball & Pence, 2001, p. 2). The important dimension of this programme was not so much the curriculum design and teaching, but was instead the fact that Elders were involved in sharing their prior experience and knowledge in a collaborative manner. Furthermore, their teaching was driven by and honoured traditional approaches to pedagogy. What emerges is an understanding of the importance of involving whānau Māori in implementing *Te Whāriki*.

What was notable about the Canadian First Nations Partnership Programs with Ball and Pence (2001) was that completion rates almost doubled. The researchers attributed these improved completion rates to the involvement of Elders in “community-based delivery that enabled community inclusion in all phases of program planning, delivery, and refinement” (Ball & Pence, 2001, p. 26). As well, they noted that reciprocal partnership, cultural and community input into the curriculum and the students’ involvement in professional development enabled success.

Similarities can be drawn with the early childhood teacher education programme offered at Waiariki Institute of Technology, Rotorua, Aotearoa New Zealand. There staffing is mainly provided by tangata whenua which means that

culture and teaching emphasise te reo Māori me ōna tikanga (Pakai, 2004). However, in contrast to this education by Māori facilitators, mainstream teachers who provided data for thesis reported that connecting to whānau Māori was difficult for them. This is discussed in chapters 6 and 7.

Similar findings emerged when researchers Moore and Hennessy (2006) examined bicultural programmes with the Tagish, whose traditional territory is south-western Yukon and north-western British Columbia. Their research found three principles that the Tagish used when implementing their bicultural programme. The first principle was that language, culture, and the land are inseparably intertwined; the second principle asserts that traditional behaviour is important and the third principle purports that Elders have custodial authority (Moore & Hennessy, 2006).

Likewise, Wetzel (2006), noted the importance of the interconnectedness of language and culture in revitalisation programmes amongst the Potawatomi Tribes, who were originally from Lake Michigan but have now spread through parts of Canada and the United States of America. There are similarities between the Tagish, the Potawatomi Tribes, and Māori culture and tikanga. This is especially evident in places such as marae and at Te Kōhanga Reo where traditional protocol takes precedence. Once again the importance of working with Māori is to facilitate understanding of culture and language for mainstream early childhood teachers becomes apparent.

What is quite clear from this critical literature review is that a number of scholars have recognised the importance of involving indigenous people in bolstering learning. In my view this principle can be generalised to mainstream early childhood education, and chapters 5-7 address this proposition.

One Canadian programme with similar goals to Te Kōhanga Reo but with a different approach is the Tungasuvvingat Inuit Head Start programme in Ottawa, Canada (Reynolds, 1998). Parents wanted their children to know about their native language and culture and many of the early childhood resources in the programmes were those which supported Inuit lifestyle and culture. However, the difference was that, unlike Māori immersion centres where all staff speak solely in te reo Māori, only one of the two indigenous teachers were expected to speak the

Inuktitut language. Thus, the curriculum was delivered in both Inuktitut and English.

If there were sufficient mainstream early childhood teachers in Aotearoa New Zealand who were fluent in te reo Māori, this could be a strategy to explore. That notwithstanding, this study investigated how early childhood educators were implementing an indigenous programme in mainstream centres for *all* children regardless of their ethnicity.

Indeed, overseas investigators, like their Aotearoa New Zealand counterparts, have noted that achieving success is challenging for indigenous groups, especially within mainstream settings. Witt investigated achievement rates for indigenous peoples in Canada. He suggested “that bicultural education, interpreted as such merely on the basis that contents of both cultures are taught, will still fail First Nation students as long as structures and methodologies are based on mainstream educational concepts” (2003, pp. 1610-1611). Witt further believed that without their own cultural structures the bicultural education of First Nations may not be successful. Education based upon majority cultural practices, therefore, is not conducive to fostering bicultural curriculum. He states that it is necessary to adjust:

...the cultural basis of education to the culture of the learner if bicultural education is to be successful. Methodology of teaching and the structure of the educational institution will have as much impact on what is learned as the contents taught in this institution. As long as bicultural education for First Nation children is based on mainstream concepts this will be a problem. (Witt, 2003, p. 1611)

Similarly in Aotearoa New Zealand, Bishop (2008) asserts that educational programmes which focus on the majority will not make much difference for Māori. Moreover, approaches based on Māori ways of learning could make a difference for all students. It is, therefore, extremely important for teacher educators that when preparing students that not only is content knowledge provided, but the *ways* in which the content is delivered is also in keeping with Māori tikanga. The implication is that teacher educators also need to be taught and to understand the same tikanga.

In summary, this chapter argues that criteria for implementing an effective bicultural programme can be proposed and moreover, these can and should inform

mainstream teachers who are considering best practices for implementing Tiriti-based curriculum. Usefully, some of these criteria have emerged from this brief scrutiny of the international scene. They include starting bilingual programmes at an early age, intertwining culture and language, and connecting indigenous communities. Each of these criteria seems to propose elements for success. However, a unique point of difference between Aotearoa New Zealand and other countries is the integration of bicultural aspects for *all* children, which has become the expected norm since the introduction of *Te Whāriki*.

What some writers have argued is that an advantage of *Te Whāriki* is the fact that it is not prescriptive. Services are able to weave their own whāriki, or mat. As Reedy (2003) says, “*Te Whāriki* has a theoretical framework that is appropriate for all; common yet individual; for everyone, yet only for one; a whāriki woven by loving hands that can cross cultures with respect, that can weave people and nations together” (Reedy, 2003, p. 74).

Early childhood services can interpret and weave *Te Whāriki* to match their philosophy, but they struggle to achieve this. Nevertheless, I have argued that the non-prescriptive nature of *Te Whāriki* is in fact, a disadvantage, because there is no template which tells practitioners what and how to implement the curriculum. For mainstream educators this can become especially problematic in the case of Tiriti-based aspects, because this is not part of their background knowledge.

2. 5 Implementing Tiriti-based Curriculum

Some indications and strategies as to what Tiriti-based programmes might look like can be gleaned from the literature. In comparing the Tiriti-based curriculum literature from various Aotearoa New Zealand sources (Bevan-Brown, 2003; Ministry of Education, 1996, 1998, 2004a, 2009a; Ritchie, 2002b; Ritchie & Rau, 2006a, 2006b) and overseas (Ball & Pence, 2001) a number of aspects they have in common are apparent. There is a similarity among the authors in what they consider important aspects of bicultural early childhood curriculum. Notably, all authors included indigenous knowledge in regards to the environment (including significant local areas), language, customs, and rituals, use of indigenous resources and crafts, and building relationships with the indigenous people and communities. In addition, authors from Aotearoa New Zealand included the importance of the

welcoming process in building those relationships. Other aspects that were not universal but nevertheless consistently included were the use of nature and natural resources, commitment of early childhood staff and bicultural assessment.

Te Tiriti o Waitangi is the mandate for Aotearoa, being a Tiriti-based nation, and *Te Whāriki* is a way for early childhood educators to express that. Despite the acclaim that *Te Whāriki* received both here and overseas, it has not been implemented without some difficulties – particularly in relation to Tiriti-based programmes – and on this point the few researchers (J. Burgess, 2005; Cubey, 1992; Ritchie, 2002b; Ritchie & Rau, 2006b) who have investigated Tiriti-based curriculum have concurred.

Te Whāriki does not present the basis for content to be implemented as a recipe approach, which could be problematic with Tiriti-based aspects. Nevertheless, there are some strategies and indications in previous research and in the literature to guide practitioners. Moreover, when we attempt to implement Tiriti-based curriculum at all levels of education I can see that I am approaching teaching from a Western/mainstream context and institution, thus admitting to a deficit approach. The result is confusion for the learner (and I daresay for the teacher educator), who in this context is a learner as well. In the 17 years since the draft of *Te Whāriki* was released (1993-2010), practitioners had difficulty moving from their vision or espoused practice to their actual practice.

In the literature, however, it is possible to recognise certain aspects of implementing *Te Whāriki* that could be considered to enhance or impede the implementation of Tiriti-based curriculum. Put another way that means that discursive data has been discerned from within the literature which provides evidence of what could be the appreciative approach and what falls within deficit model (see Table 2.1).

Table 2.1 Comparison of Deficit and Appreciative Approaches.

Appreciative Approaches	Deficit Model
Professional Development.	Practitioners lack confidence, knowledge and skills.
Whānau approach.	Lack of fluency in te reo Māori.
Qualifications provide knowledge.	Lack of models to inform teachers on implementation.
Māori involvement.	Insufficient time, resources and funding.
Welcoming processes.	Pākehā not equipped to implement Tiriti-based curriculum.
Cultural diversity of staff	Lack of theoretical knowledge.
Environment.	Lack of understanding of culture – seen in terms of artefacts.
Not a ‘recipe’ approach”.	Multicultural approach.
Unique curriculum can be co-constructed with whānau Māori.	<i>Te Whāriki</i> blurs philosophy and curriculum – it lacks information on content.
Team Approach.	Concern for demands on Māori.
Courage and leadership.	Fear.

Early childhood teachers work in teams in their centres. The Ministry used to fund a whole-of-centre approach through the Centres of Innovation projects; however, I could find little in the literature about team research in regards to early childhood. In the research by Dalli (2008) responding teachers emphasised teamwork. Dalli sums up their survey feedback by stating “When working with colleagues, the desired quality emphasised by teachers was teamwork. This phrase dominated the statements of most teachers” (para 41).

As far as I could determine, prior to my starting this research no one in Aotearoa New Zealand had researched a whole-of-centre approach with teachers who were implementing Tiriti-based curriculum to determine whether this could be more effective. With their latest research project of narrative interviews with children and their whānau, Ritchie and Rau (2008), encouraged practitioner co-researchers to work in teams within their centres. However, as one co-researcher, explained “I have to say that I’ve probably coerced my team members into being part of this process” (p. 15). In another centre, when the co-researcher discussed her expectations of the research with the team, she noted “the feeling I got from

this discussion is “how come you chose to do this without consultation and consent from us (team)?”” (p. 16). These two examples illustrate that team and the whole of centre approach was unlikely to have been a focus of Ritchie and Rau’s research design.

What is different in my research, therefore, is that *team is integral to the design of the project*. I was interested in whether or not a whole-of-centre approach might make implementing Tiriti-based curriculum more viable and what methodology would best serve to discover possible answers as to *how* to implement Tiriti-based curriculum. The focus on team, therefore, is the gap in current studies which this thesis has sought to bridge. Taking into account previous research, I was keen to discover what would be effective in implementation and how best early childhood teachers could accomplish this. The ways I sought to achieve this are discussed in the next chapter, and, as appropriate matters pertaining to teams, leadership and associated literature become introduced in chapters which detail findings.

Chapter Three: Research Design and Ethics

*“I know those are the words I said because they were on the tape, but that is not what I meant”
(D. 5/2/06).*

3.1 Preamble to Chapters Three and Four.

The purpose of this preamble is to discuss the methodological procedures undertaken for the project. Because the data collection phase of this research encompassed two methodological approaches and several different tools, it makes sense to present it in two chapters. Data collection for this mixed methods study employed both qualitative and quantitative procedures. To clarify these two chapters, this preamble includes a diagrammatic view of the dimensions of data collection (see Figure 3.1). Time-spans for the study are also shown in that figure.

Ethical considerations both guided and confronted me during this study. Methodological considerations became clarified whilst preparing my application to the AUT University Ethics Committee which was subsequently approved by that committee¹. But for me, what D is saying in the quote above encapsulates my approach to undertaking any form of research. Honouring participants, and whatever they mean to say, irrespective of however they may say it, is primary to me. It is crucial because the intention is to convey their stories truthfully irrespective of the time taken to obtain them. From the figure below, it is evident that data gathering for this investigation spanned a number of years beginning with the administration of an anonymous questionnaire.

This extended time-span deserves explanation. Conceivably, lengthy data collections could signal lack of currency but that was not in the case for this project if only because Tiriti-based curriculum implementation remains a challenge for early childhood teachers. Indeed, challenges highlighted by Cubey in 1992, prior to the draft of *Te Whāriki*, continue today. One of the issues she identified was “...centres tended to focus more on the tangible aspects of the environment and the programme rather than such things as power sharing and partnership and the need to understand and respect the attitudes and values of another culture” (p.21). More

¹ The research was approved by the AUT University Human Ethics Committee (AUTEC) on 31st July, 2003: AUTEC Reference number 03/92, extended on 18th October, 2005 and extended again on 26th March, 2008 (See Appendix D).

recently, Colbung, Glover, Rau and Ritchie (2007) noted a similar lack of depth with non-indigenous teachers implementing bicultural curriculum. Ritchie and Rau (2008) also noted the same phenomena in their research. Their research was funded by the Ministry of Education who still perceived Tiriti-based curriculum as important. Frequently, *The Playcentre Journal* (which is published three times a year for their parent-led early childhood centres) includes articles on Tiriti-based curriculum. The 2010 autumn publication (Playcentre Federation, 2010), for example, contained four articles which incorporated Tiriti-based curriculum, as well as three reviews of three bicultural picture books. The winter publication contained three articles including reports from 19 Playcentres of how they celebrated Mātārīki, the Māori New Year. With regard to this thesis, it can be argued, therefore, that the six years taken to collect data enabled me to sample these challenges across an extended time-span. Moreover, the issues explored have remained current.

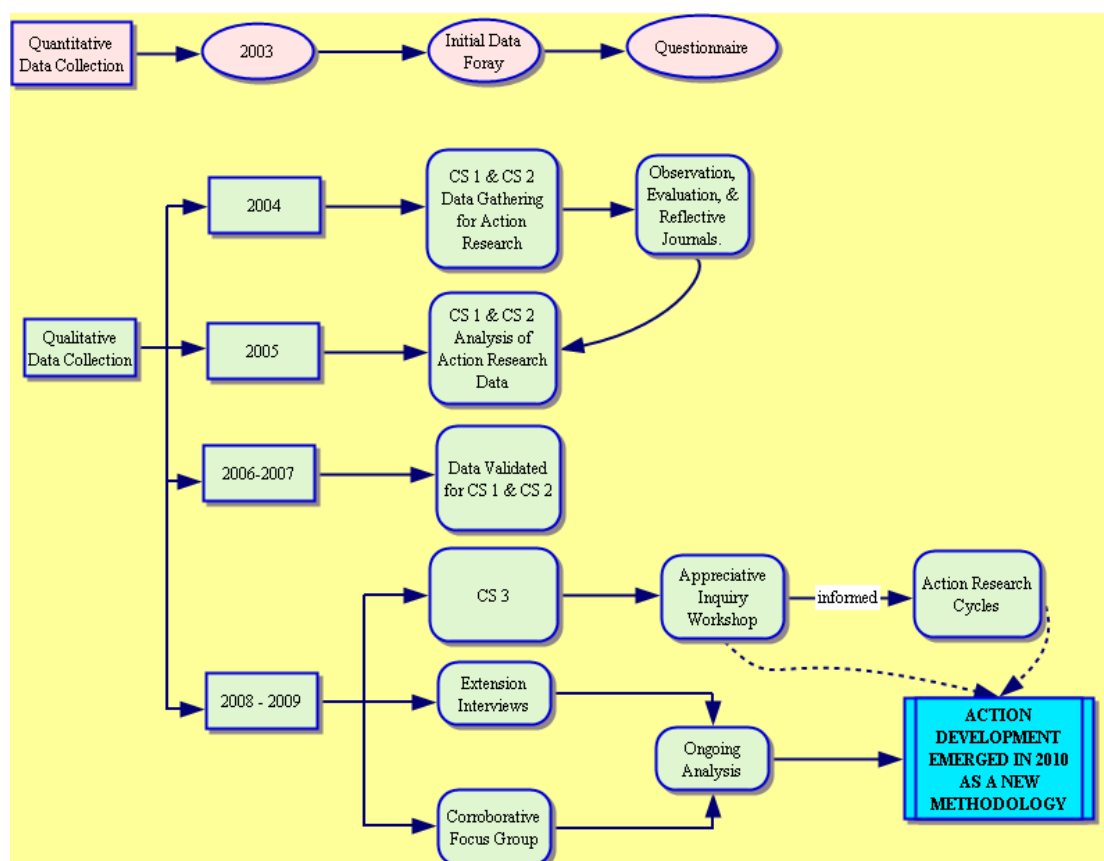


Figure 3.1 Overview of Data Collection.

Importantly, in the case of this thesis, the time-span serendipitously promoted a sustained period of reflection about the validity of engaging with action

research, and then afforded opportunities to investigate appreciative inquiry. This approach simply would not have happened if the length of time had been shortened: revisiting teachers at the first two centres 4 years after completing the action research cycles enabled a stock-take of what had occurred during the intervening time. In short, I was fortunate to be able to investigate the sustainability of Tiriti-based curriculum in this research. This is discussed in Chapter Six.

Over a time-span such as this it was hardly surprising that some people exited the study. Pleasingly, however, only one participant could not be contacted by the end of the investigation and everyone else responded to requests for further involvement. Furthermore, two other teachers continued their involvement in the research until completion even though they no longer taught at the same centre. Both quantitative and qualitative data were gathered as depicted in the figure above. The initial data collection began with an anonymous survey and this was followed by three case studies. The details of case study approaches and the specifics of the data collected in the three case studies in this project are discussed in chapter 4. Commentary on data analysis is also included in chapter 4.

The methodological framework with Case Study One and Case Study Two was critical action research because initially, this methodological approach was perceived to be valid for this study. However, a shift to the methodological framework occurred with Case Study Three so that appreciative inquiry was used. My concerns about action research led to the decision to adopt appreciative inquiry for the third case study and this is discussed in chapter 3. The diagram also shows the methods that were utilised within the case studies. These encompassed observation, reflective journals and interviews. A focus group across the case studies was also planned. These too are discussed in chapter 4.

Importantly, I evolved the appreciative inquiry workshop by intentionally adding separate action research cycles with which the teachers were familiar. It was this that led to the emergence of action development which is the final component of the figure. Although the account of action development is described in chapter 3, the significance of this new methodology is discussed in chapter 7.

As already noted, a mixture of methodologies framed the case studies. Action research predominated and later, appreciative inquiry was introduced which evolved into action development. A survey comprising both quantitative and qualitative questions also informed the study. Trochim and Donnelly (2007, p. 5) define mixed methods as:

...any research that uses multiple research methods to take advantage of the unique advantages that each method offers...The term mixed methods means that more than one kind of method, most often a combination of qualitative and quantitative methods, is used in the study. (p.5)

Notwithstanding, this blend of quantitative and qualitative mixed methods can be defined within the theoretical framework of pragmatism (Mutch, 2009). Pragmatism could be defined as a matter of practicality or expediency. Indeed, in this thesis, pragmatism was the rationale for mixed methods, and it was this which led me to include a questionnaire that had been prepared during preliminary academic studies on survey research.

Later, qualitative data were collected through observation, semi-structured interviews, documentary analysis of research meeting transcripts, reflective journals (my own and those of the teachers), and centre material. Thus, in order to incorporate the methodological approaches and the tools of the data collection into a cohesive structure the following decisions were made. First, it was important to me to explain from the start the overarching methodological frameworks of action research and appreciative inquiry. Discussion of these follows this preamble and became one of the key areas included in chapter 3. Ethical considerations informed all aspects of the data collection and are, therefore, contained within the second part of chapter 3. Finally in chapter 4 additional methodological considerations which pertained to the whole project are discussed. These include the place of autoethnography, the importance of critical conversations, the use of critically reflective commentaries, and the issues of trustworthiness, triangulation, and data analysis.

3.2 Overview of Chapter 3

This chapter documents how chosen research procedures for the collection of qualitative data, specifically for the three case studies that were critical to this

thesis, enabled the investigation of Tiriti-based curriculum to proceed. In particular, the case studies explored how a whole team of early childhood professionals at the same centre could implement Tiriti-based curriculum as represented in *Te Whāriki*. Participants were teachers, owners, and managers of the early childhood centres. This study used a several methodological approaches, which were case studies, action research and appreciative inquiry, the latter two which are critically examined and their application in this thesis reported in the first section of this chapter.

Within this project, case study (Hancock & Algozzine, 2006; Hatch, 2002; Yin, 2003, 2005) was a prominent tool and a range of specific methods were used. These included observations, documentary analysis, interviews, and a corroborative focus group. All of these, including the consideration and justification for employment of case studies, are detailed later in this chapter because they are the methods used within this project.

As noted earlier, the first two case studies used action research methodology (Cardno, 2003; Davidson & Tolich, 1999; Kemmis & McTaggart, 1988; Wellington, 2000), but the third employed an appreciative inquiry approach (Hammond, 1998; K. Walker & Carr-Stewart, 2004; Whitney & Trosten-Bloom, 2003; Yoder, 2005). The particular form of action research used in this project is described, including the specific implementation of action research in Case Study One and Case Study Two. The section concludes with a discussion detailing my eventual concerns about action research. In particular, the section posits that action research, especially with regard to Case Study One and Case Study Two, represented a deficit approach. Such a strategy might not always be preferable in early childhood education. It is argued, therefore, that action research was not wholly suited to this thesis.

Having started this investigation of the implementation of Tiriti-based curriculum with action research, my assumptions based to a large extent upon reading about this methodology, were that data would emerge quickly in a clear orderly fashion. To a large extent this assumption was based on the diagrams of neat cycles depicted in texts on action research (Kemmis & McTaggart, 1988). In addition, I had expected the data collection would occur within the original time span of 3 months which had been designated for each case. At the beginning of

this project my way of thinking was inductive which Trochim and Donnelly (2007, p. 17) define as “bottom-up reasoning that begins with specific observations and measures and ends up with a general conclusion or theory”.

When I discovered action research was in reality very disorganised, slow in unfolding, and routinely messy in terms of gathering “tidy” data, I felt compelled to rethink action research as a viable methodology. After much reflection, including presenting my concerns to two different groups of colleagues, I was introduced to appreciative inquiry. This became pivotal for this study.

An investigation of the benefits of using appreciative inquiry encouraged me to shift in the third case study to this methodology. This enabled me to test the tentative hypotheses developed in the first two case studies. In other words I moved to incorporate deductive reasoning, which is “bottom-down reasoning that works from the general to the more specific” (Trochim & Donnelly, 2007). I speculated about what was happening with Tiriti-based curriculum and was able to test these out within Case Study Three. My ‘hunch’ was that when teachers attempt to implement Tiriti-based curriculum from a deficit approach they are hindered by negative concerns about tokenism, lack of confidence, and fear of inadvertently infringing Māori protocol and knowledge. I theorised that working from a positive stance and building on already successful implementations would enhance the delivery of Tiriti-based curriculum.

Therefore, in reaction to my critique of action research being founded on a deficit model, the first section of this chapter introduces appreciative inquiry because I saw this to be a more appropriate approach to deploy for the third case study. It is argued that appreciative inquiry is suited to early childhood education because it emphasises strengths and promotes strategies for facilitating progress. In short, I argue that appreciative inquiry, as used in this study, meant teachers were able to build on existing successes with Tiriti-based programmes, no matter how minimal these accomplishments might have seemed at the time.

As well as making comparisons between action research and appreciative inquiry, this section also explains further adaptations of methodology that I made to produce a synthesis of the two approaches. I have termed this *action development* and it literally involves, as will be described, a *blend* of appreciative inquiry and

action research cycles. How this blend is used in Case Study Three forms an important dimension of this chapter, and indeed of this thesis, because it demonstrates action development in practice.

3.3 Moving from Action Research to Appreciative Inquiry

One reason for considering action research was because it is “influential in early childhood in New Zealand” (Nuttall, 2003a, p. 180). The fact that action research is influential could be attributed to the fact that it represents a form of inquiry with which early childhood teachers are generally expected to be familiar. Indeed, action research is embodied within the model that the Ministry of Education has suggested early childhood centres should use for self-review (Ministry of Education, 1999).

However, for this study, action research was also considered and selected as a methodology because the *processes* involved in undertaking this form of research seemed to be appropriate. This was because in particular, the processes implicit within action research seemed to advocate a form of teacher participation that enabled power-sharing; it gave voice to and emancipated participants whilst honouring a feminist approach. For these reasons action research was selected as the initial methodology, albeit nested within the case study approach, which is discussed in the following chapter.

According to Wellington (2000, p. 21) the “key aim of action research is to bring about critical awareness, improvement and change in a practice, setting or system. It therefore involves reflection, planning and action as key elements”. Action research, being a familiar model for teachers could, therefore, I reasoned, enhance Tiriti-based practice.

Henry and McTaggart (1996) further define action research as “a form of collective self-reflective enquiry undertaken by participants in social situations in order to improve ... their own social (or educational) practices” (p. 7). Action research, as defined by these authors, made it an appropriate method to assist centres struggling to implement Tiriti-based curriculum.

One aim of action research within this study was for the participants to become empowered as they enhanced their participation in Tiriti-based programmes, which I considered would at the same time benefit the children in the

early childhood setting. In particular, it was reasoned, action research would benefit children because when individual teachers work to improve their own practice the performance and learning of children invariably grows as well. A feature of such action research is that there is a high priority put on sharing of knowledge, collaboration, and aiming to be egalitarian and non-hierarchical (Bruce Ferguson, 1999). These characteristics have been emphasised since this methodology was first advocated as an approach to research in the 1940s.

What emerges from practically all of the literature on action research is an understanding that it is a systematic process or cycle in which the problem is identified as a predicate to concerned parties, instigating some form of critical reflection and remedial action (Bruce Ferguson, 1999; Cardno, 2003; Costello, 2003; Davidson & Tolich, 1999; Kemmis & McTaggart, 1988).

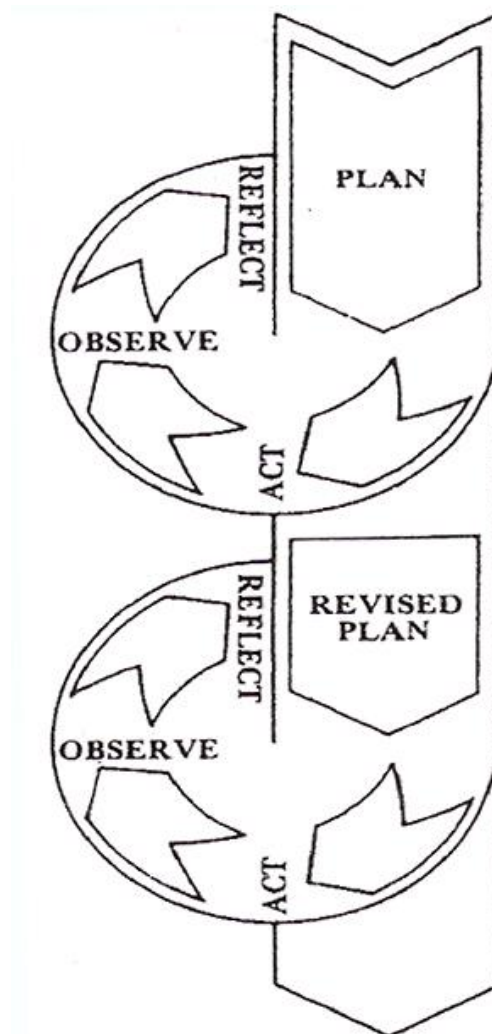


Figure 3.2 Action Research Spiral (Source: Kemmis & McTaggart, 1988, p. 8)

There are typically four stages of an action research cycle: plan, act, observe and reflect (Kemmis & McTaggart, 1988), and these are shown in the following figure.

Kemmis and McTaggart (1988) explain that it is “important that those affected by the planned changes have the primary responsibility for deciding on the courses of action likely to lead to improvement and for the evaluation for the strategies tried out in practice” (p.6). As Tiriti-based curriculum could only be implemented by the teachers themselves, I judged it would be important for them to take responsibility for the changes they made and the effect of these on children and their whānau.

3.3.1 Critical and Classroom Action Research

My project fell within the domains of critical action research, which is a “commitment to bring together broad social analysis” (Henry & McTaggart, 1996, p. 6). Because implementing bicultural aspects of *Te Whāriki* is a way of respecting the principles of Te Tiriti o Waitangi this project matches the criteria of broad social analysis. Critical action research methodology also fitted with my own preferred research philosophy of being democratic and equitable. According to Henry and McTaggart (1996) critical action research is self-reflective and involves collective self-study of practice in local situations with actions to improve things. This approach was appropriate because participants and myself as co-researchers were reflective about implementation of Tiriti-based curriculum throughout our meetings and in our journals.

The project was also classroom action research, which “involves the use of qualitative, interpretive modes of inquiry and data collection by teachers (often with help from academics) with a view to making judgments about how to improve their own practices” (Henry & McTaggart, 1996, p. 6). This type of action research typically includes mixed groups of participants such as teachers, principals, and researchers.

In each of the case studies several methods of data collection occurred. These were research meetings that were tape recorded, documentary analysis (including my own and participants’ journals), interviews, and a focus group. In addition, in Case Study One and Case Study Observations were carried out. All

these are discussed in Chapter Four. In the following section I show how action research occurred in Case Study One and Case Study Two as they sought through the research project to implement Tiriti-based curriculum.

Case Study One

There were 10 action research meetings that took place over a year. These were held once a month in the evening either before or after the centre staff meeting and lasted between one and two hours. After initial meetings to set up the research the centre staff brainstormed their vision of Tiriti-based curriculum, which I recorded and made into a chart for them. I observed the teachers in their interactions with the children and shared what I discovered with the teachers during the action research meeting where we discussed the evaluation of Tiriti-based curriculum which the staff had carried out.

One of the challenges for me during the research was participants' attendance at meetings. In Case Study One there were six participants who became the core group of researchers. There were three of us who attended every meeting. Of the rest of the core group the other three missed two meetings each. Another full-time staff member of the centre was only able to attend three meetings but supplied written feedback for the group, as well as her reflective journal.

However, meetings were attended by 18 people in total. These were early childhood students on practicum, teachers from other centres in the group, and the two owners who came to the first two meetings and were later interviewed by me. Meetings were held approximately once each calendar month in the evenings, generally either before or after staff meetings at the end of the working day.

Subsequent to the action research meetings, several other meetings took place; one to evaluate the research, and another for discussion on a conference presentation I was giving about the research. Later on there was a whole-of-centre meeting as well as individual discussions with participants about both the initial report and the subsequent one. Finally, a focus group (which is discussed in the next chapter) enabled dialogue between myself and two participants from Case Study One about what had occurred with their Tiriti-based curriculum since the action research cycles were completed.

Case Study Two

Eight action research meetings took place at the kindergarten, either after a session or in non-contact time on Wednesdays or Friday afternoons. There were two teachers at this centre and both were involved in the research and each of them attended all the meetings. The format of each meeting was similar, with me arriving to informally observe the last 30-40 minutes of the session and to help clean up. We then shared food I had brought and started our action research discussions.

The data collection took place over 9 months. At the first meeting we shared our personal bicultural journeys. After discussing our bicultural journeys the two teachers brainstormed what constituted their ideal Tiriti-based curriculum, which I recorded and afterwards typed into a chart for them. Additionally, an evaluation was planned and carried out by the teachers in which observations were a major method to which I contributed. Subsequently, there were five action research cycle meetings. These followed the typical action research cycles of plan, act, observe, and reflect. The final research session occurred after the kindergarten had attended a pōwhiri at the local school and also included an evaluation of the research process.

Later, after the full draft report of the research with Case Study Two, I had a face-to-face informal discussion with the head teacher, Alison, after she left the centre for another type of early childhood employment. This discussion with Alison was followed up with further email and phone interviews. A phone interview was also conducted with Brodie who continued to teach at the kindergarten. A discussion of interviews as a method of research and specifically how they took place with the participants of this project is reported in the next chapter.

3.3.2 My Issues with Action Research

As I contemplated the first two case studies I realised I had some reservations about the effectiveness of the action research process, particularly in Case Study One where my perception at times was that the progress of implementing Tiriti-based curriculum seemed slow. Research with this centre had spanned over a year, rather than the 3 months originally envisaged. I considered possible reasons, such as whether it was to do with the number of people involved

with the research, either directly or indirectly, the timing of the meetings, the number of teachers and the fact that some were also studying, and finally my skills as a researcher. One reason for my disquiet was the discrepancy between what I thought would happen in the process and what actually happened. Action research was not the neat cycle/s depicted in texts. I wrote in my research journal:

It's not like the books!! The action research cycles are very muddy/muddled as observing, planning, evaluating and doing are all reported [by participants] in an ad hoc way and not in a sequential manner. (Jl: CJ 28/3/2005)

It occurred to me that the action research more closely resembled a ball of wool rather than the cyclical figures in books.



Figure 3.3 My Initial Conception of the Realities of Action Research (Source: Google Images).

As I reflected on action research meetings it became clear that during the discussion process, co-researchers switched back and forth from the supposedly discrete phases of *reflect, evaluate, and plan*. Additionally, throughout the *action*, co-researchers switched back and forth from *act, reflect, evaluate and plan*. Whereas teachers were acting and observing mainly with the children, teachers were also planning and reflecting whilst they acted and observed. Similarly, planning and reflecting occurred during research meetings, as teachers reported on their actions and observations. Was it a problem within me that it didn't fit the neat, circular diagrams I found in books? I noted in my journal:

There are individual teachers acting, observing, evaluating and planning as well as the team sharing observations, planning together, acting from this as a team and as individuals to then observe individually to bring thoughts to share when re-evaluating the thinking /thoughts. 'In the head' stuff is what is transported from the session (act and observe) to the meeting (evaluation and plan). Although indeed, teachers are evaluating and planning in the session either impromptu and individually as well as impromptu and collectively. Unless the action is concerned

with adult actions, e.g. writing feedback for parents it is unlikely to happen in the meeting. (JL: CJ 28/3/05)

Although my first consideration was that action research was like a tangled ball of wool, once I began to ponder and tease out the reality of action research, eventually, I could see it was the criss-crossing of planning, acting, evaluating, and reflecting that made the interactions seem so intertwined. I was able to clarify the strands of wool until the realities could be depicted as in Figure 3.4.

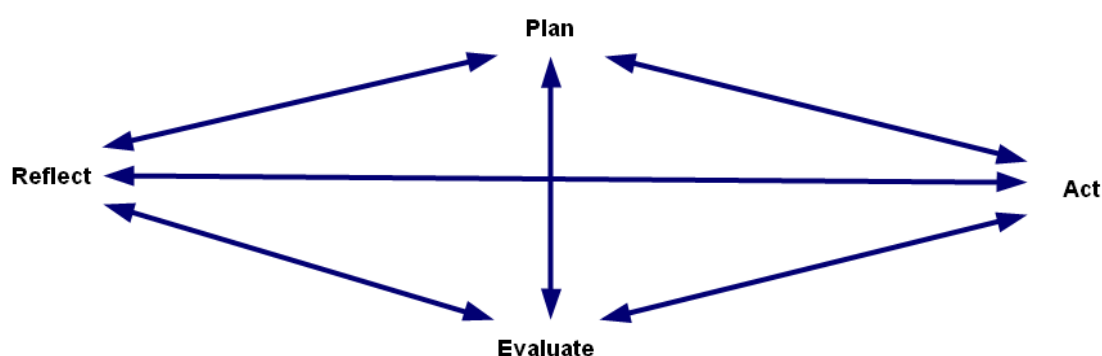


Figure 3.4 My Understanding of the Realities of Action Research.

I also reflected on the results of reporting back to participants and looked again at transcripts as a result of their feedback. In Case Study One especially, I could see I had attempted to lead the research and push my own agenda with regards to professional development. Whereas this may have been as a result of being a novice researcher it did not fit with my strongly internalised ideals of collaborative research and partnership. In other words, I realised that I had also begun to “pay attention to my physical feelings, thoughts and emotions” (Ellis & Bochner, 2003, p. 737). In order to explain the process of moving away from action research I also needed to be willing to write about this and in so doing expose myself to “the vulnerability of revealing yourself” (Ellis & Bochner, 2003, p. 738) as this occurred.

As I pondered action research as it was occurring in this project, I began to doubt myself as a researcher and action research as a methodology. Moreover, my concerns about power were negating the very reason I had chosen this methodology. In an attempt to explore my disquiet with action research and to make sense of my self-doubt as a researcher I delved into action research theses starting with the University of Bath’s action research theses website.

The first one I read was by Madeline Church (2004). It seemed to be a very personally reflective thesis written by way of creative writing, self-interviews, poetry, scripts for television, images and artwork, and whole transcripts of meetings. At this stage I was struggling to see this as viable action research. I did not doubt the validity of research components such as narrative or self-study, only that they were *action* research.

The more action research theses I investigated the more they seemed to be based mainly on self-reflection rather than collaboration with participants – the “self as hero” (Richards, 2005, p. 197). For example, Delong (2002) examined her own practice first, before investigating professional development, and Hartog (2004) wrote a storied account of her inquiry as she explored what it meant to live her values in practice. I was struggling with the *espoused concept* of action research depicted in texts as an orderly cycle of powerful interactions between co-researchers. When I considered examples of the *practice* of action research as portrayed in theses described above, there was no match at all with my own experiences.

It was at this stage I was directed towards two action research theses that seem to more closely resonate with my own action research: Suttisa (2005) and Cervin (2001). Both these researchers had collaborated with participants to devise actions for social improvement. Suttisa’s research was carried out in rural Thai society, where they faced problems such as flooding, health issues and conflicts, whereas Cervin worked with three community groups in Auckland. However, the difference I noted was that these two theses were based on social transformation within contexts aligned with development. My own research, while aiming to be collaborative and seeking to eventually contribute to social change, did not seem to fit the scenarios of participatory action research either described by Suttisa and Cervin above.

I decided to further consider my reflections by presenting my thoughts for discussion in two forums – one with my colleagues at AUT and the second with a wider group of education researchers at the 2006 New Zealand Association for Research in Education (NZARE) conference. Feedback from an AUT colleague (David Giles) led me to investigate appreciative inquiry; initially through attending presentations at 2006 NZARE conference and subsequently through reading

several accounts in the literature (Bushe, 1999; Cooperrider & Srivastva, 1987; Giles & Alderson, 2008; Hammond, 1998).

What attracted me was the difference I saw between action research, which was a problem-based approach, and appreciative inquiry, which came from valuing what was good about practice and building from that perspective. From this initial start it seemed as though appreciative inquiry may have provided a way to navigate through my dilemma of action research seeming not as potentially transformative as the literature suggested.

It was at this point I began the process of researching from the standpoint of deductive reasoning (Trochim & Donnelly, 2007). I realised I had arrived at the theoretical perspective that action research – certainly in the form it was occurring in *my* research – seemed to be problem generating, and in Case Study One, on the surface at least, appeared to have made little difference to implementing Tiriti-based pedagogy. I had to consider that the methodology of action research might be flawed. In my initial enthusiasm for this methodology I had not fully considered the disadvantages, drawbacks, and critiques that were in the literature, and this became apparent as I searched the literature on appreciative inquiry. A hunch developed that if appreciative inquiry started from what worked, early childhood teachers could build their Tiriti-based curriculum beginning from that point and I decided to work with this methodology for the third case study.

Conceptual Orientation of Action Research

The appreciative inquiry literature often argues that action research, as a methodology came from a deficit model of working with a problem and attempting to solve it (Burns, 1997; Costello, 2003; Yoder, 2005). Cooperrider and Srivastva (1987) who were the first proponents of appreciative inquiry, argue that “the generative incapacity of contemporary action-research derives from the discipline's unquestioned commitment to a secularized problem-oriented view of the world” (Cooperrider & Srivastva, 1987, p. 169).

Cooperrider and Srivastva have a number of issues with action research, such as it focuses more on action than theory, and lacks useful generation of theory. They state that researchers tend to assume their purpose is to solve a problem for groups and organisations and that “research equals problem-solving; to

do good research is to solve real problems... Virtually every definition found in leading texts and articles equates action-research with problem-solving – as if ‘real’ problem-solving is virtually the essence of the discipline” (Cooperrider & Srivastva, 1987, p. 169).

Hopkins (2002) believes action researchers tend to “overuse words and phrases like ‘*problem*’, ‘*improve*’, ‘*needs assessment*’ and so on. This could give the impression that action research is a deficit model of professional development” (Hopkins, 2002, p. 51). Given this impression, it could be argued that framing anything bicultural as a problem or issue would be perpetuating Māori educational development strategies as a deficit model, and that was contrary to my aims for this research.

3.3.3 Appreciative Inquiry

For me, building on what was working seemed a better starting point than what I now perceived as problem-based action research. Participants across all three case studies had started to implement Tiriti-based programmes prior to the research commencing. This meant, something already worked within each case study centre. Thus it was reasonable to assert that rather than trying to fix problems, participants should instead be encouraged to study, learn, and build upon those aspects of their practice that were already going well, and this philosophy was incorporated, albeit informally, in all case studies. However, in Case Study Three the practice and the methodology was formally that of appreciative inquiry.

Whitney and Trosten-Bloom (2003) elaborate that appreciative inquiry is a relational process that is grounded in affirmation and appreciation. It is “initiated in the participants’ stories of best practice, those moments when the educational practice is in accord with those values that underpin the practice” (Giles & Alderson, 2008, p. 469). In this study, participants shared their stories of best practice and identified themes, so that they could collaboratively design a future for Tiriti-based pedagogy and discover together ways to create that future (K. Walker & Carr-Stewart, 2004). Walker and Carr-Stewart define appreciating as “affirming strengths, potentials, possibilities and capabilities as well as making an effort to add value; edifying, prizing and esteeming the best of all that is around us” (p.72). I was keen to conduct research within which early childhood teachers would be able to openly appreciate their own and colleagues’ efforts with Tiriti-based

programmes so that this could alleviate the guilt and fear that sometimes appears to accompany implementation (J. Burgess, 2005; Cubey, 1992; Ritchie & Rau, 2006b).

In addition to expressing their concerns about the lack of theory in action research, Cooperrider and Srivastva (1987) stated they were also challenging "... the problem-oriented view of organizing inherent in traditional definitions of action-research" (p. 130). Action research can be seen as a deficit model, whereas appreciative inquiry "counteracts exclusive preoccupation with problems that all too often de-energise teachers ... provides input about 'what we are doing well' and 'what do we want to do more of' as opposed to 'what are we doing wrong'" (F. J. Ryan, Soven, Smither, Sullivan, & Vanbuskirk, 1999, p. 168). It was this change of focus that empowered participants in Case Study Three and enabled them to feel proud of their efforts and keen to share them beyond their own group.

Nevertheless, for English, Fenwick, and Parsons (2003) one of the challenges of appreciative inquiry is that it can prevent people from looking at problems, although they believe such limitations are mostly self-imposed. McNamee (2003) writes of her experience in working with this approach that "many mistakenly believe that appreciative inquiry prohibits any discussion or talk of problems. In my own experience, prohibiting the very issues that people want to discuss is oppressive and therefore monologic" (McNamee, 2003, p. 26). She believes that there is also value in addressing problems:

Appreciative evaluation is commonly critiqued because it is believed to ignore problems within a programme. Yet the fact is that problems and weaknesses are often easier to address when evaluation takes an appreciative stance. Since appreciatively oriented evaluation begins by taking stock of resources, values, and strengths, those participating in the evaluation felt better equipped to address difficulties and problems. Evaluation that emanates from an appreciative stance does not have to ignore aspects of programs that are not working well. The point is not to avoid such topics but rather to mine the resources and strengths that are part of the program in order to improve or in some way alter the parts that are not working. (McNamee, 2003, p. 37)

In a similar manner to McNamee's experience the teachers in Case Study Three did encounter some problems despite working from the appreciative inquiry model. However, the positive model that Case Study Three teachers were working from enabled them to work through their difficulties in an empowering manner.

The issues for these teachers, which were expressed mainly through their journals, were similar to those expressed by other teachers in this research and in the literature: learning te reo Māori, fear, lack of confidence, and the place of multiculturalism. These will be discussed in chapters 5 and 6.

As I had become concerned about the value of action research and what I perceived as slow progress in implementing Tiriti-based curriculum, I felt that repositioning my methodological approach from action research to appreciative inquiry could enhance the implementation of Tiriti-based pedagogy. Taking an affirmative, appreciative stand to build on what participants were already doing seemed to be the way forward. The appreciative inquiry model has four stages, which are described in the next section.

Stages of Appreciative Inquiry

The four broad stages of appreciative inquiry are discovery, dream, design, and destiny. Each stage has provocative questions for participants to consider, share and decide to action. There are typical questions, statements and actions that encapsulate each stage (Cooperrider, 2003; English et al., 2003; Hammond, 1998; Reed et al., 2002; Yoder, 2005), as illustrated in Table 3.1.

Table 3.1 Stages, Questions and Action of Appreciative Inquiry.

Stages	Questions	Statement	Actions (Whitney and Trosten-Bloom, 2003, p.6)
1. Discover	“What gives life?”	Looks at the best of what is	Appreciate what is
2. Dream	“What might be?”	Investigates what is the world calling for – provocative propositions	Imagine what might be.
3. Design	“What should be the ideal?”	Co-constructing	Determine what should be
4. Destiny/ Deliver	“How can we empower, learn, and adjust/improvise?”	Empowering	Create what will be

The first stage of *discovery* is where participants are asked to think back through their lives/career/work to describe a high point when they felt most effective and engaged about the topic under discussion (Yoder, 2005). In this thesis that means Tiriti-based curriculum. Participants were asked to explore in a

positive or an appreciative manner (rather than in a critical or negative fashion) how they felt. This stage is often facilitated in the form of a paired interview in which each person narrates their story of the time when they were operating at an optimal level.

However, Bushe (1999) warns this stage can “easily degenerate into social banter and cliché-ridden interaction” (p.64). He says the key to gaining successful narratives “seems to be suspending one's own assumptions and not being content with superficial explanations given by others; to question the obvious” (p.65). One of the ways I sought to circumvent participants moving into socialising rather than being focused on personal Tiriti-based pedagogy was to have the teachers work together as a team, rather than as is more usual in pairs. Additionally, with the teachers in Case Study Three numbering five, sharing narratives of best practice in pairs was clearly not achievable.

To *dream* is the second stage of appreciative inquiry. Typically, participants share their often very vivid details, and the related values that emerge from their narratives. These stories are charted on the wall to enable the whole team to look for common themes as well as ideals which are perceived to be most relevant to the group as a whole. They consider the dreams they have for the topic under discussion (English et al., 2003; Hammond, 1998; Reed et al., 2002; Yoder, 2005). Bushe (1999) regards this stage as data analysis, as narratives are treated in much the same way as any qualitative data. Through content analysis, people look for what is valued and what conditions led to superior performance to enable the development of “provocative propositions” (Bushe, 1999, p. 63). These statements of team aspirations and intent are based on the analysis of what the team consider to be the very best and how such statements capture team values. They are affirmative statements which describe visions that are provocatively stretching, challenging, or innovative (Bushe, 1999). By coming to agreement on a set of provocative propositions, people formulate a shared vision of the group at its best. The idea is to generate new positive theories about outcomes that will have high value to the team. In Case Study Three rather than working with participants to analyse data, as a team we used a brainstorming technique to discover collective values from which to create a vision. These were recorded on a wall chart.

The third stage encompasses the *design* of a plan to turn dreams into reality. From the shared preferred future, participants co-construct or design ways to create that future (K. Walker & Carr-Stewart, 2004). The question asked is: “What would be the ideal?” (Yoder, 2005). This entails designing both short and long term goals. McNamee (2003) suggests participants try to think beyond what exists or has been done in the past. They are constructing what would be the ideal plan (Yoder, 2005).

By carefully considering their vision and values from their wall chart, participants from Case Study Three devised their action plan. This plan was consistent with their existing skill levels with Tiriti-based curriculum and was workable inside their current teaching programme. Having devised an action plan this stage finishes with a commitment from each group member to put the plan into action (English et al., 2003).

The final stage is *destiny*, or delivery, where the plan is put into action as people discuss and decide the most desirable outcome of the appreciative inquiry (Yoder, 2005). Participants are asked to be innovative and consider the question “What could be?” (Reed et al., 2002, p. 39). The discussion and conversations are about how to realise the programme as they have imagined it (McNamee, 2003). Empowerment and sustainability are important aspects of this stage, as participants commit to the next step of delivering the plans they have designed (English et al., 2003). What struck me about the vision and subsequent action plan that was created by Case Study Three teachers was that it was manageable and realistic, which is discussed further in chapter 5 on the case study findings.

Appreciative inquiry is a process that evolves and allows for change to occur. There is no recipe, as “reality is created in the moment, so each experience will differ” (Hammond, 1998, p. 52). With Tiriti-based programmes each experience is different and the curriculum whāriki that each centre creates suits that particular centre. Valuing differences is an important aspect to appreciative inquiry as is the crucial underpinning of the philosophy that there is something about every group that works. Importantly, it is building upon what works that generates change (Hammond, 1998).

3.3.4 Comparison of Action Research and Appreciative Inquiry

Although both action research and appreciative inquiry are practitioner-based methodologies there are critical and important differences. Action research is problem based and investigates what is not working with a view to fixing or solving the problem. By contrast appreciative inquiry aims to build on what is currently effective (see Table 3.2).

Table 3.2 Comparison of Action Research and Appreciative Inquiry.

Action Research	Appreciative Inquiry
<u>Problem based</u> : Assumes that there is a <i>problem</i> that needs to be solved.	<u>Appreciation-based</u> : Seizes what is <i>good</i> about current practice/s and makes further enrichments.
<u>Observe</u> and or gather data to establish a base-line or to determine details of the problem.	<u>Discover</u> , from participants dimensions of their collective best practices and identify their ideals. <u>Dream</u> – dare to discern the ideals to be achieved
<u>Take Action</u> (based on the observation/s) to remedy the problem.	<u>Design</u> practice/s to achieve those dreams, i.e. ways of gaining optimal development so that visions/ideals are attained.
<u>Evaluate</u> the action/s. What worked and what didn't (can be still problem based).	<u>Destiny/Deliver</u> : Implement actions based on the dreams to achieve the ideals.
<u>Reflection</u> , (analysis and re-planning) occurs throughout all stages.	

When practitioners value what is good about their own and colleagues' practice the affirmative perspective has a feel good effect. Positive self-image encourages the effective practices to be affirmed and extended (Cooperrider, 2001). In contrast, action research could be described as a deficit model coming from a problem-oriented view of the world (Cooperrider & Srivastva, 1987). The emphasis is on problem solving and evaluating subsequent action in terms of whether it solved the problem, and if not, further action is necessarily planned in order to find another way to solve the problem.

Interestingly, reports of research involving appreciative inquiry did not appear to continue with systematic reflection and ongoing planning for change. In this study, therefore, appreciative inquiry and action research cycles have been incorporated into a new framework, which I am calling action development. This can be thought of as both a method and a theory. In other words action development involves a synthesis of appreciative inquiry approach and action

research cycles, both as method and theory. In reality it subsumes both the four stages of appreciative inquiry and utilises the processes embedded within the action research cycles. After completing their appreciative inquiry through the four stages of discovery, dream, design, and deliver, Case Study Three teachers worked with their Tiriti-based plan for a month and then returned as a group to consider and appreciate what had worked. By continuing in the appreciative inquiry framework for continuation of Tiriti-based curriculum, at the research meetings teachers were able to see where they could build on their progress and continue to develop their practice. This research process in Case Study Three is illustrated next.

3.3.5 Action Development with Case Study Three

With a variation of methodology in Case Study Three the research process was different to the other two cases. There were five research meetings which took place over a time span of 5 months. Of the five staff members in this case study, two (Nilmini and Peggy) attended all of the meetings and the other three missed one meeting each, although there was never more than one person absent from a meeting at any one time. The first research session was a workshop on the process of appreciative inquiry, which was held at 9.30am when a staff member from another area of the centre, came to be with the children). This was followed at 12.30 that same day by the teachers systematically working through the four stages of appreciative inquiry. As participants in this study first identified what was good about their Tiriti-based practice they were able to see what could be strengthened. Collectively they identified areas to be built up which became the basis of their action plans.

After the initial appreciative inquiry research there were two follow-up action research meetings held a month apart, at which teachers shared Tiriti-based actions they had taken since the previous meeting. These meetings started at approximately 12.30, during the 2-hour period most of the infants were sleeping. In reality there were usually one and occasionally two children awake who were with us during the research meetings.

At the follow up meetings (action research cycles) reflection on the action focused firstly on individual narratives of what worked and then collectively analysed how these fitted within the ideal plan. Alterations and additions were made and the research continued with a slight variation on the typical action

research cycle of plan, act, observe, and reflect. What is important to note is that in action development the cycles of action research add value to appreciative inquiry and that these cycles follow the appreciative inquiry workshop (see Figure 3.5 below).

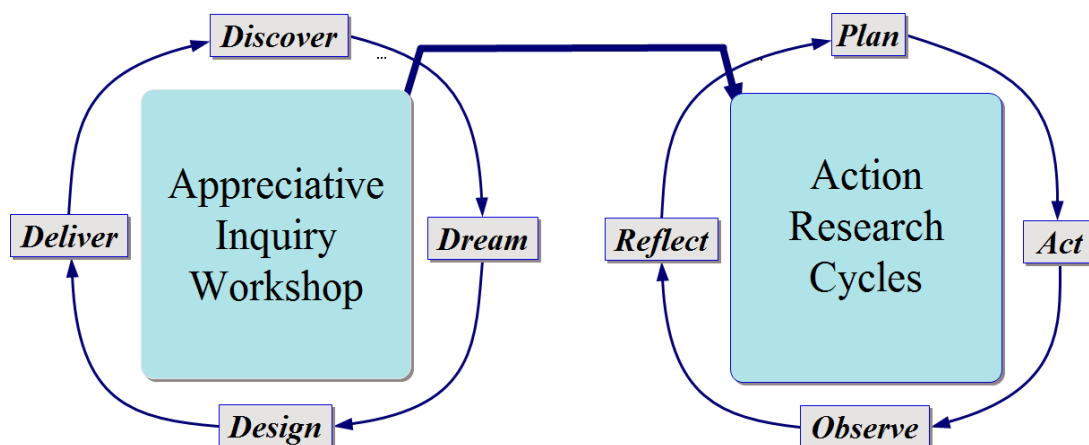


Figure 3.5 Process of Action Development.

In this study, the observation part of the cycle was reported by the teacher-researchers. Another difference was that individually and collectively when teachers reported back they focused on appreciating best practice, rather than focusing on problems and issues of bicultural practice. It was this focus on strengths that I consider resulted in participants being grounded in what they were achieving. They were proud of their progress, which gave them the impetus to continue their Tiriti-based development. What struck me in the research discussions was that unlike the teachers in Case Study One and Case Study Two this approach appeared to neutralise their feelings of fear and guilt.

At the end of the research there was a final discussion and evaluation of the research process, with all participants of Case Study Three. This included discussion on some of the themes that had emerged as a consequence of my having completed a cross-case analysis of Case Study One and Case Study Two, such as leadership and the concept of *Te Whāriki* as a philosophy or curriculum. In addition, individual feedback on the draft report took place.

The methodological approach used involved case studies, which will be discussed along with the methods used in this research in the next chapter. The case studies deployed action research for the first two cases and action development - a blend of appreciative inquiry and action research in the third. I

explained why I changed methodology from action research to action development – an appreciative or affirmative model. This change sought to empower participants to build on their Tiriti-based programmes rather than experience guilt about their lack of progress and concern about being tokenistic in their approach. Because of the importance of ethics and the way it permeates all the research from planning to writing up of the thesis it seemed natural that this chapter would conclude with ethical considerations.

3.4 Ethics

Much of my philosophy and understanding of ethics in research was influenced by the work of Oakley (2000). She raised many of the issues I felt were important to consider:

Although issues about the rights and responsibilities of both researchers and the researched have most often been raised by the practitioners of ‘qualitative’ research, its operations are far from non-intrusive and non-hierarchical in their processes and consequences. Being interviewed, for example, may be a far-reaching intervention in some-one's life. There is no such thing as ‘simply’ recording or publishing data. There must always be a selection; the critical issue is whether this is made according to the kinds of open and systematic criteria which other people can inspect, or not. (Oakley, 2000, p. 296)

Ethics committees approve research with human beings based on codes of ethics that, according to Tolich and Davidson (1999) can be “...reduced to a core of five principles” (p. 70). These principles include doing no harm, gaining voluntary participant, informed consent, avoiding deceit, and being concerned about anonymity and/or confidentiality.

There is another aspect of research in Aotearoa New Zealand that is important to consider, which is highlighted by Tolich and Davidson (1999b):

There are some special features about New Zealand society that affect our research....But here we want to suggest there is one ethical principle which must override every piece of social science in New Zealand. It is the principle that remains unusual in the developed world. It is to think of New Zealand as though it is a small town...New Zealand's smallness makes it relatively easy to identify any institution. (p.77)

Not only is Aotearoa New Zealand similar to a small town in terms of identification but early childhood educators as a group could be recognisable. Confidentiality, therefore, given the comparatively small group of early childhood

teachers and centres in Auckland, was always going to be a consideration and this is discussed in detail later on in this chapter in section 3.3.4. Finally according to Davidson and Tolich (1999) it is also imperative that data are faithfully reported.

Table 3.3 Expression of Ethical Principles in Case Studies.

Ethical Principle	Questionnaire	Case Studies
Do no harm	The questionnaire was checked by colleagues and the Māori Advisory Committee, to ensure harm was unlikely. Respondents were able to choose whether they answered all the questions, to safeguard them from unwitting harm.	Teachers were co-researching their own practice with each other and me. Participants could withdraw up until the time at which data collection was completed. Methodologies and methods were discussed with the Māori Advisory Committee.
Voluntary participation and informed consent	Questionnaires were given out to or were picked up by respondents who then chose whether or not to complete and return them. An information letter outlining the research was attached to each questionnaire.	The team of early childhood teachers of each case study made a unanimous decision to participate. Information forms were given to each potential participant and opportunity was provided to ask questions prior to participation
Anonymity	The questionnaire required all respondents to remain anonymous. There were no coding details on the questionnaire which would enable respondents to be identified.	In action research participants may wish to be known and get credit for the research. Case Studies Two and Three wanted their names and centres to be known. Case Study One asked for the use of initials.
Confidentiality	As respondents remained anonymous, responses could not be linked to a specific person. For this study, nobody asked that responses be treated as confidential although not all respondents answered all questions.	Participants were visible, were named and their actions were revealed unless comments were made which I deemed to be irrelevant to the focus on Tiriti-based curriculum, e.g. management styles, administrative systems and chit-chat, e.g. comments about their own families. Notably, I did not promise to keep the connections of what was said secret from who said it with Case Study Two and Case Study Three as they wanted their connection to the study to be expressly known.
Avoid deceit	No deceit was involved. An information letter outlining the research was attached to each questionnaire.	No deceit was involved. All questions asked by participants were answered.
Data analysed and reported faithfully	Verbatim reporting of the qualitative questions contributed to faithful reporting. Peer checking of analysis occurred.	Transcripts research meetings and draft case study report were given to participants and there were opportunities for corrections and comment both verbally and written. Peer checking of analysis occurred.

Table 3.3 summarises, how ethical principles were managed whilst working with participants. The table is based on the work of Tolich and Davidson (1999a) but the idea for a matrix was by Belinda Hansen (B. Hansen, 2005).

Whilst it is not possible to consider all potential ethical situations prior to starting the research, I did consider processes as discussed above to ensure the most ethical course of action. Prior to the research starting I met with the potential participants of each case study to discuss the research and respond to their questions. Many of the questions were concerned with ethical issues, the most frequent of which was about confidentiality, which is discussed later on in this chapter.

3.4.1 Ethics and Action Research

Action research is about participants investigating their own practice, which has inherent ethical considerations for the role of the researcher. For guidance I looked to Zeni (1998) whose action research drew on a set of questions requiring researchers to consider their role as a participant as well as a researcher. These questions included asking researchers to reflect on the consequences of their research, to put themselves in the position of participants, and to consider what would be needed in order for them to be comfortable with the research. Placing myself in the role of a participant enabled me to be thoughtful about collaboration, information letter, consent forms and how I invited teachers to be part of the research.

All potential participants were given an opportunity to read the information and consent forms prior to meeting with me. In each case study potential participants had an opportunity to ask questions and clarify for themselves any matters about which they had concerns. It was only after everyone had the opportunity to be clear about the research and their participation that they were invited to sign the consent forms. It was only in Case Study Two, with the change of teachers before the research meetings started, that one teacher (S) signed the consent form later. I spoke with her one-to-one and answered her questions before she agreed to participate.

3.4.2 Do No Harm and Avoid Deceit

To insure that no unintentional harm came to participants, the questionnaire and case study research were discussed with the Māori Advisory Committee. This enabled me to have a group of peers (other than the Ethics Committee) consider the research and whether or not it was being approached in an ethical manner especially in regards to matters pertaining to Māori. Respondents to the questionnaire were able to choose which questions they answered, and not everyone did in fact opt to answer every question; this, therefore, enabled them to safeguard themselves. Likewise with the action research, co-researchers were in charge of their own level of participation.

The study design precluded any need to deceive participants throughout the process of the research. Potential participants were given information forms and all had an opportunity to ask questions about the research before consenting to take part. Being open and honest with participants as we collaborated as co-researchers enabled the processes to be transparent.

3.4.3 Anonymity

Tolich and Davidson (1999) consider anonymity to be when the “researcher cannot identify a given response as belonging to a particular respondent” (p. 76). The respondents to the questionnaire were not able to be recognised, as no names or identify features were included on the survey form.

However, Zeni (1998) notes that in action research, issues such as anonymous informants and disguised settings “may defeat the action researcher’s goal of open communication” (p. 10). Zeni believes that educators in their own settings are often recognisable. When I considered how I would address issues of anonymity it became clear that this was neither assured nor even desirable, especially if I were to practise what I believe with respect to power sharing and my belief that some or all participants would wish to publicly own the research as well.

With the case study participants, therefore, I informed them it was their decision as to whether or not their names should be kept anonymous or made public. In Case Study Two the parent/teacher committee also wanted clarification about anonymity (although they named it confidentiality) in the final report and it was agreed that before any information was published they would be given an

opportunity to read reports and discuss any issues. I explained that teachers might choose to be known and get the acknowledgement of the work they had done. As a safeguard, however, I advised these teachers that transcripts and interim reports would be given to them so that feedback and corrections could be made before the final report was completed.

During the research process it became clear that it would have been very difficult to ensure anonymity. In each case study centre there were students on practicum, both from my own and other teacher education institutions. When other visitors came to the case study centres when I was present they were introduced to me and the research was explained to them. As well, parents of the children at the centres were aware of my purpose in being at the centre.

3.4.4 Confidentiality

In particular, confidentiality was not a straightforward issue in this research; which is frequently so for practitioner research and in particular for action research (Zeni, 1998). Confidentiality is defined by Tolich and Davidson (1999b) as a situation in which “the researcher can identify a certain person’s response but promises not to make the connections publicly” (p. 76), in order to safeguard them. Although Snook (1999) stated that confidentiality was essential, Cardno (2003) cautioned that “in such a small society, promises of confidentiality and the use of pseudonyms are no guarantee that an institution or even an individual cannot be identified when the research is discussed and/or published in the public domain”. Indeed legally, total confidentiality cannot be guaranteed (O'Brian, 2001).

Cardno (2003) notes the importance of letting participants know how much confidentiality can be given, so bearing this in mind and the issue of safeguarding participants (Tolich and Davidson, (1999), I discussed confidentiality with each group. Specifically, I made the point that in action research it was their decision as to how much of the research would be reported and attributed to them by name. In Case Study One the participants wished me to report them by using their initials and Case Study Two and Case Study Three wanted their names to be attributed to their research and the contributions they made.

Research is always an intrusion into other peoples’ lives (Cohen, Manion, & Morrison, 2007) and as such should be conducted with thoughtfulness and

sensitivity. At each stage of the research there has to be consideration of ethics, including ethical issues pertaining to research design, especially insofar as design impacts upon data collection; ethical considerations must also inform practices so that data management and information dissemination are conducted in ways that are transparent and ethically sound. In short, ethical considerations must inform and permeate all research practices. The following section discusses the ethical issues specific to this study.

3.4.5 Ethical Issues of Power

Action research processes rely on building trust and power sharing between researcher and participants. Once a centre accepted the invitation to participate, building strong relationships became essential. This meant that as the researcher, I needed to take care not to decide the specifics of how the research would be undertaken, as this would be cutting across the potentially collaborative nature of action research. But at the same time I also needed to acknowledge my own power as a person with some skill in facilitating the research process.

I needed to address whether my desire for collaboration might be nothing more than a sham to make me feel less guilty about exploiting teachers to achieve materially, that is, through a higher qualification, which “could be a step toward promotion and salary increases” (Patai, 1991, p. 146). However, I also needed to keep in mind the purpose for which I embarked on this research journey. That was and remains a desire to investigate what helped and what hindered teachers in implementation of Tiriti-based programmes; simply because teachers and student teachers have repeatedly reported that this was a concern for them. Ultimately, I was interested in making a difference to *centre practice*, notwithstanding any potential bonus that may or may not accrue as a result of gaining a higher qualification.

Whilst I had as an ideal that the research would be carried out collaboratively, it was important to heed Goldstein’s (2000) note of caution regarding power relations and collaboration when the researcher is gaining a qualification. I knew that at the completion of the research I stood to gain a PhD.

Goldstein (2000) believes that it is important to define what collaborative research involves, especially if the research is for a doctoral thesis. At that level,

because the fieldwork needs to be the work of the researcher, it may, therefore, not be fully collaborative. What was important for relationships was that the co-researchers also gained from their collaboration in the project.

Furthermore, Goldstein (2000) notes that in entering the classrooms of teachers, researchers can potentially exploit those teachers with whom they wish to collaborate. For this study, impositions of time and effort were inevitably involved, especially when data gathering included keeping journals and narratives of centre interactions. Whereas I was focused on the research, the teachers' priorities were grounded in the provision of education and the provision of care for those children who were participating in activities at their centres. Goldstein (2000) may have a somewhat jaundiced view of collaboration, but it was an important consideration which I needed to address.

In my endeavour to achieve my research agenda I needed to do my utmost to avoid becoming an encumbrance. One way for me to alleviate this potentially difficult situation was for Tiriti-based pedagogy to be the focus of curriculum planning during the time of the research, which enabled research meetings to be part of centre curriculum planning sessions. Although this did add some additional time to their traditional meetings, participants were able to incorporate the research as part of their centre business. In addition, I contributed to the centre by assisting with clean-up time, provided texts and information relevant to Tiriti-based programmes, brought recycled materials for the collage area and provided food for meetings. In this way I attempted to build reciprocal relationships with the teachers. Harrison, MacGibbon and Morton (2001, p. 324) describe reciprocity as "the give and take of social interactions" (p. 324), and this was important to me as I did not want the relationship with the participants to be one of them giving and me taking.

Collaboration is built on trusting relationships. I was mindful during interactions to build trust which was achieved in part by open communication and reciprocity with participants (Arhar, Holly, & Kasten, 2001). One way I achieved this in the early stages of the research was being open to answer questions and inviting discussion at information meetings, for each case study centre, about any concerns there may have been. The information sessions were attended by all the potential participants (except as noted earlier, for S in Case Study One who joined

the centre as the research was starting). Opportunities were given for participants to ask questions and have them answered until there were no further comments forthcoming. One way I addressed issues of collaboration was to ensure that from the start there was consensus from each member of each case study to participate in the research and that their participation was also voluntary. Cardno (2003) has noted that “social research can be an intrusion, so it must be voluntary” (p. 57).

3.4.6 Voluntary Participation

An important principle of conducting ethical research is to ask participants to be willingly engaged in the project. I was keen to ensure that this principle operated in this research, but in hindsight I wondered if voluntary participation was an illusion in Case Study One. Case Study One participants were from a group of four privately-owned centres and I was a long-time friend of one of the owners, so it may have been difficult for them to refuse to be involved. One staff member voicing an objection would have been enough to stall the research. However, of the four centres only one decided to pursue the invitation to find out more about the research.

In preparation for selecting Case Study Two, four kindergartens were invited by a Senior Teacher in their organisation to participate in the research. Two of the four kindergartens decided not to pursue the matter. By this it could be inferred that they had been offered a free choice in the decision; and accordingly, that consent was given voluntarily by teachers in the Case Study Two kindergarten when they agreed to participate.

However, I had concerns about coercion with Case Study Three, in that the centre had been selected in a serendipitous manner when I unexpectedly met the manager at a social occasion. I invited her to consider having the teachers of the babies’ section participate in the research, to which she agreed. Indeed she said “*They will. They will volunteer*” (Tr, H: 13/02/09). That notwithstanding, I met with the teachers during a session to introduce myself and the research. I discovered I already knew two of the teachers, which helped in building trusting relationships. The five teachers in the babies’ section formally agreed to participate and signed consent forms, and said they saw this as an opportunity to develop their bicultural curriculum.

Despite my concerns about possible coercion of participants by those in positions of power, ultimately, they were responsible adults. I had to trust that they willingly agreed to be involved in the research and to honour that decision – to do otherwise would be disrespectful to them as people and invalidate the principle of voluntary participation. Given the subject matter of this research – Tiriti-based pedagogy – teachers wanted to find solutions to their dilemmas about how to include this in their teaching. They perceived their participation in this research as an opportunity to discover how to do this. My perception was they understood what they were agreeing to do when they signed the consent forms. If this was not so, our discussions would have continued.

3.4.7 Data Analysed and Faithfully Reported

In considering the ethics of analysing and writing up the research I was conscious of MacNaughton's (2001) perspective on final reports. Because action research generates a large quantity of information, the final report is highly likely to be biased on account of the researcher's selections. Due in part to the accessibility of audio recordings in this study it meant all of "these moments were privileged over other moments. Many thoughts, conversations and actions that may have been important...were, therefore, silenced" (Glenda MacNaughton, 2001). Through the use of reflective journals (my own and those of the participants) I have endeavoured to broaden data beyond those which were recorded by audio tape. Participants were able to check my interpretations and "minimise the risk of misinterpretation" (Sumsion, 1999, p. 458) by checking transcripts, observations, and draft reports of findings. Importantly, participants were invited to challenge my research perceptions and this gave them power in our relationships.

In considering the ethical issues around power, however, I also needed to be mindful of Zeni's (1998) point about possible actions if participants disagree with interpretations. She advises researchers confronted with divergent interpretations from participants that "[you] may revise your views; quote their objections and tell why you maintain your original view; or invite them to state alternative views in an appendix" (Zeni, 1998, p. 17). This seemed an appropriate action. Indeed there were some changes made in Case Study One where, although the centre supervisor said *"I know those are the words I said because they were on*

the tape, but that is not what I meant” (D. 5/02/06), I decided that the ethical stance was to go with participant’s intended meanings. Other changes from transcripts involved incorrect names being attributed to participants. It was not always possible in the group meeting to clearly distinguish voices, and therefore, these changes were made. However, there were further ethical issues in regards to faithfully reporting the data that went beyond what could be considered corrections, which are discussed next.

Presenting the draft reports of findings to participants highlighted the ethical issue of faithfully reporting the data. Tolich and Davidson (1999b) state that data belong to participants and they have the say over what happens to them. Participants were able to question my contributions and interpretations as we collaborated over the implementation of Tiriti-based pedagogy.

In Case Study One there were some concerns from the teachers over the first draft I presented to the centre. They were particularly concerned about the lack of context in the reports. Much of the analysis occurred through close reading of transcripts of meetings. Teachers were familiar with the context within which they made their comments, whereas I, as an outsider, was not. At times, therefore, my interpretations required the additional details of the context within which discussions had occurred and the teachers then provided these context and related data.

In light of this, I was thoughtful about Zeni’s (1998) point that I could revise my analysis but also stay with my original viewpoint (as well as following her suggestion of putting participants’ alternate views in the appendix). However, as I was interested in faithfully reporting data, I rewrote the original report and included more details and complied with their concerns. Nevertheless, I felt some anxiety about where to draw the line between being respectful to participants and taking on board their perspective(s), and being true to my own analysis. In practice, I was willing to make any necessary changes so I listened to each concern raised by participants, and we talked about it until both of us were satisfied. This enabled power to be collaboratively enacted.

The ethical issue of faithful reporting in regards to the conviction of my analysis was particularly true about external professional development in Case

Study One, which I considered to be an important addition to the action research. The teachers were resistant to this, which I missed initially. When I went back to look again at their transcripts, it was clear they had told me that they had participated in relevant professional development prior to the research starting. Although in hindsight I was accurate in saying that professional development could make a difference, pushing my own point of view only increased their opposition. The owners reported that once they were left alone, they came to this realisation in 2005. Additionally, in the focus group session with two participants from Centre One, they discussed more fully with me dimensions of professional development that they also believed occurred subsequently as a consequence of the research. However, I had to consider how to respectfully and faithfully report this matter.

In Case Study Three, there was an ethical consideration of reporting faithfully and, to some extent, doing no harm with regards to the use of diary entries. In the case of two different participants, their diaries included complaints about colleagues in relation to support in implementing Tiriti-based programmes – one about being interrupted by a colleague’s arrival to give support and the other about receiving insufficient support from a colleague. As I did not want to jeopardise the participants’ relationships with each other I wrote about this matter very tactfully in the draft report where both participants would see each other’s perspectives. I was willing to discuss any changes that might occur during feedback. Despite my reporting of these issues in an open manner there was no response to me from either participant.

However, in this research there were further ethical issues to consider, such as researching in relation to Māori knowledge; and that in mainstream centres there could be Māori participants. I was, therefore, concerned to research in a manner that was appropriate for Māori and to that end incorporated my understanding of a kaupapa Māori research framework (Heta-Lensen, 2005; Rau & Ritchie, 2004; L. T. Smith, 1999).

3.4.8 Kaupapa Māori Research

As I am not Māori I could not carry out kaupapa Māori research, but I could be informed by this methodology and adapt its principles as I collaborated with participants to realise this study. In kaupapa Māori research there is a respect for people manifested in how a researcher works face-to-face with participants and

operates in a way that empowers participants to be self-determining in the research process (L. T. Smith, 1999).

Māori processes and protocol are an intrinsic part of kaupapa Māori research. Smith (1999) thought it was unlikely that non-Māori would be part of kaupapa Māori research, whereas Bishop and Glynn (1999) believe non-Māori can support it. Furthermore, they note that these ways of researching “call for self-determination and the associated ideas of collaborative, reciprocal participation [which] will facilitate participants’ control over the initiation of research projects and will guarantee them a say in determining the focus of the benefits of the research” (p. 102). Participants in the case study research were the ones in control of the meetings; they decided on the action plans and put them into practice. My part in the research meetings was often that of active listener and/or facilitator.

Over the last two or three decades, so-called Māori research by non-Māori has been seen as problematic and Eurocentric (Cram, 2001). What is more appropriate is kaupapa Māori research which is by Māori for Māori, where the “validity and legitimacy of Māori is taken for granted” (Cram, 2001, p. 41). In this study, however, I am investigating how mainstream teachers incorporate Tiriti-based programmes within their centres. I am not, therefore, researching “on Māori”, but I did want the research to be informed by Māori approaches and values. Additionally, I had no way of knowing at the outset of the research the ethnicity of the participants in the mainstream case studies and whether or not any would be Māori, a matter which is discussed later on. Collaboration and consultation, therefore, were planned to be crucial at all stages of the research, especially prior to commencement. This is seen as the preferred way for Māori to communicate (Metge & Kinloch, 1978) as well as being an integral part of bicultural processes. Equally important was the establishment and maintenance of relationships and addressing issues of power and control (Bishop & Glynn, 1999). I, therefore, decided to establish a Māori Advisory Committee to guide me through these aspects of the research.

Power in relationships is an important issue especially from a Māori perspective (Bishop & Glynn, 1999) and this was important to consider in regards to possible Māori participants and Māori knowledge. The nature of the research involved investigating ways in which te reo Māori me ōna tikanga were

implemented within early childhood centre programmes. As a Pākehā, my knowledge and understanding of Māori are limited. Te reo Māori that I speak and understand, which is similar in standard to that of many early childhood teachers, is restricted to greetings, farewells, commands, colours, and numbers. These were learned through three terms of beginner classes at night school and from observing and listening to colleagues. Three attempts in the mid 1990s to enrol in an immersion te reo Māori class were unsuccessful, as the classes did not start due to lack of enrolments.

Additionally, I completed the first year Bachelor of Education paper at AUT: Mātauranga Māori. In relation to my work as a teacher educator I have stayed on marae approximately three times a year since 1996. As well as the basic te reo Māori described above, I have some knowledge and understanding of Māori culture and protocol; yet although my knowledge is, by my own self-assessment, quite limited, it is gradually evolving. Nevertheless, I remain an outsider both in terms of ethnicity and knowledge, and the potential to misunderstand and misrepresent Māori tikanga in this study was consequently high. It was important to me that I behaved in ways that were respectful toward all aspects of Māori knowledge culture and protocol and that I worked in ways that were consistent with kaupapa Māori approaches.

Through the 9 months of preparation of the ethics application I considered how best to proceed in working with Māori knowledge and with the possibility that participants could be of Māori descent. To assist with working in an ethical manner with regards to Māori, I attempted to establish a Māori Advisory Committee. My aim was for this group to guide me through the complexities of attempting to work in bicultural ways in order to minimise the tensions of a Pākehā researcher working with Māori knowledge. I also wanted to be mindful of power relations in this type of research, and to find a balance that was reciprocal. I thought carefully about the composition of the Māori Advisory Committee as I felt it was important to have representation of Māori from both the early childhood field and academia. I, therefore, invited several Māori colleagues to join my advisory group: two were lecturers from my own institution – one from early childhood and one from Te Ara Poutama (Māori Studies department at AUT). Three other colleagues were also invited to join the group. One was active in

several community groups around Auckland; one, with whom I subsequently lost touch (before the project was concluded), was a kindergarten teacher; and the third was a lecturer from another early childhood teacher education provider.

I was surprised at how difficult I found it to ask Māori colleagues to be part of the advisory group. I was mindful of the sheer number of requests they receive from Pākehā and was concerned that I would appear to be yet another person attempting to “dial a pōwhiri” (Manning, 1998, p. 106). This is where non-Māori call upon Māori to provide Māori aspects of ceremonial occasions or when Māori knowledge is to be rubber-stamped. This role of being asked to provide token Māori knowledge and protocol for Pākehā was one every member of the advisory group subsequently reported they had experienced rather frequently. I wondered what the benefits of being involved in this process might be for them, and this unease remained with me throughout the research. In hindsight what I was experiencing was what early childhood teachers also experience as they attempt to build relationships with local iwi.

The first meeting was an opportunity for everyone to get acquainted. It also enabled me to outline my proposal, present the questionnaire, seek feedback, ask questions, and to ask attendees to consider becoming a member of the advisory group. As our kōrero continued the group expressed their willingness to be part of the Māori Advisory Committee as they said there was a wider social benefit of enhancing Māori and Pākehā relationships. Although somewhat reassured at the time of this meeting my unease continued to surface, when I considered when and how often and for what purpose I could/should call the group together. What I might discuss seemed to live in the realm of me ‘taking’ rather than of reciprocity. There always seemed to be a balancing act in working with the Māori Advisory Committee closely to be guided appropriately, but without over-using the group with their limited time and the danger of falling into dial-a-pōwhiri mode (Manning, 1998). Given the length of time of this project, inviting and expecting such input was seeking a big commitment from them. Of the original group of five, there were two who left Auckland (one to go overseas) and two did not respond to efforts to contact them, and as a consequence the group did not meet again in its original form.

However, once I had started the data collection, several informal discussions were had individually, in particular with two members of the Māori Advisory Committee. I formally sent to each member summaries of the tentative findings of the research. The first of these invited feedback on the results of the questionnaire and about my shift from action research to appreciative inquiry. Several emails and one face-to-face interview occurred as a result of the first summary being sent to the Māori Advisory Committee.

Towards the end of the research as I was reaching further tentative conclusions another summary was sent to the members of the Māori Advisory Committee. On this occasion one member sent feedback and as she was no longer in Aotearoa New Zealand an email discussion ensued.

It is ironic that one area I know makes a difference is in building relationships with Māori, was an area that in my concern to “get it right” I was unable to be as effective as I had hoped to be. It was, however, important to also be mindful that Pākehā need to be patient, listen, and await invitations (Glynn, 2009). While I could have taken more initiatives to invite the members of the Māori Advisory Committee to participate, leaving them to control their level of participation was also an appropriate consideration.

Bearing in mind protocols and understandings of kaupapa Māori research, prior to starting the research I needed to consider the implications of the ethnicity of the teacher participants. Although this research was carried out in mainstream centres with the majority of the staff likely to be of diverse ethnic identity, there could also be teachers who were of Māori descent. The process of consultation, therefore, would be particularly important, as it may well have been an area of sensitivity for Māori teachers; if for example, they had experienced limited access to Māori culture and language when they were children. On the other hand, individuals of Māori ethnicity cannot be expected to be the experts to supply knowledge for everyone else simply because of their ethnicity (Manning, 1998). That notwithstanding, none of the case study participants were Māori.

An ethical issue in relation to Tiriti-based pedagogy involved realising that “[Māori] knowledge is highly valued and particular types of information... [are] highly prized and tightly regulated” (Jahnke & Taiapa, 1999, p. 42). As I am

not Māori, I have not been privy to what this knowledge may be, merely that this protocol exists. However, in each case study, participants were calling on their knowledge from their teacher education programmes and professional development courses.

I can base my own knowledge on what occurs at my own institution (and another at which I have taught) where the papers in which Māori knowledge is delivered are developed after thorough and rigorous consultation with Māori. These papers are taught either by Māori or by those approved by Māori. Ritchie (2002b) noted that parts of the early childhood teacher education programmes where she carried out her doctoral research were taught by Māori lecturers. It is likely that similar processes are followed in other teacher education programmes. This knowledge, therefore, to which participants had access, appeared to be sanctioned and not the kind referred to by Jahnke and Taiapa (1999).

The other source of Māori knowledge was whānau Māori of children attending the case study centres. In Case Study One, one Māori mother came to the centre and taught the children how to make Māori bread, and a Māori father contributed waiata both in person and with the gift of a cassette. In Case Study Two, a visit was arranged to the local school for a pōwhiri and performance by the kapa haka group. The Māori mother and grandmother of one of the kindergarten children were instrumental in facilitating the visit and preparing the children, staff, and parents. In Case Study Three, during the period of the research, the centre had its official opening. A major aspect of this opening was the blessing of the centre by the kaumātua from the hospital. This institution has a Māori group whose role is to support individual and group efforts in Tiriti-based programmes.

The knowledge imparted through Māori in each case study was, therefore, controlled by Māori. Although for non-Māori there is no way of knowing otherwise, centres must trust that whatever whānau Māori share is appropriate for them to share.

Clear links and examples to the core principles of ethical research as stated by Tolich and Davidson (1999b) have been explained. Specifically in action research participants may not want their contribution to be anonymous and/or

confidential and therefore, as in Case Study Two and Case Study Three, ask to be named in the reports.

In addition, the creation of a Māori Advisory Committee to ensure ethical considerations when working with Māori has been discussed. In particular I wanted to be guided by kaupapa Māori principles, which would empower participants by enabling their ownership of the research. However, empowerment of participants can bring with it the ethical dilemma of how to manage the faithful reporting of the data when there is lack of agreement. Aspects of the research concerning how such power distribution was enabled - by means of ensuring that final reports had the agreement of the co-researchers (the teachers and myself) - have been discussed.

As has already been indicated, the following chapter looks at the methods that were employed in gathering data for this project. It not only discusses case studies and the methods utilised within these, such as observations and interviews, but also the quantitative data that was collected within a stand-alone survey. Gathering data in these ways enabled me to answer the question this thesis proposes: *To what extent, and in what manner, have early childhood teachers been able to implement Tiriti-based curriculum as outlined by the Ministry of Education in Te Whāriki?*

Chapter Four: Methods of Data Collection

“Before the research I wouldn’t go and try” (FG: D, 15/12/08).

4.1 Overview

In Aotearoa New Zealand there has been a growing amount of co-research by teachers and academics, encouraged by funding from the Ministry of Education. When teachers have the opportunity to be involved in such research, for example my study, or in the two projects completed by Ritchie and Rau (2006b, 2008), they become more able to develop confidence and skills in Tiriti-based curriculum. As D says, the opportunity of this project enabled her to try new things.

This chapter focuses firstly on discussing the case study approach, which is frequently applied in educational research. Decisions that led to the selection of the three case study centres are described and justified. Given the difficulties practitioners have with Tiriti-based aspects of *Te Whāriki* it was important to me that research into implementing this curriculum occurred within authentic settings. Above all, I wanted the research to reflect the realities which teachers experienced over time. My reasoning was that I wanted to uncover and analyse triumphs, challenges, and barriers to Tiriti-based practices. I argued at the outset of this study, and continue to reason now at the conclusion of this study, that the most effective way for this to occur involves constructing research with a whole team of teachers. As I discuss in the previous chapter I was unwilling to involve a centre as a case study unless every member of the team was in agreement with participating in the research.

Finally, methodological matters that pertain to the whole study are also discussed in this chapter. Discussions on reliability and validity show that the research was carried out in a robust manner. Because of the mixed methods approach, triangulation of the data was possible through utilising multiple data and multiple methods. Analysis for qualitative and quantitative data was carried out manually and with the aid of appropriate computer programmes.

Of particular importance, however, were three research processes which permeated the study seamlessly. The first involved the use of autoethnography (Ellis & Bochner, 2003) and the second entailed my participation in a series of “critical conversations” (Brookfield, 1995). Stemming from these was a third and

even more importantly research process, namely, critically reflective commentaries. As will be outlined, my building of critically reflective commentaries in tandem with a third party became pivotal to this research.

Whilst these commentaries were usually derived from my recollections and appreciations of events, some realisations were recorded at, or near to that point of time during which I experienced the insight. In other words, while most reflections were informed by prolonged contemplation, some arose from instantaneous insights or “Aha!” moments. All were transformed into data by writing about them. This strategy for providing a critical commentary is appropriate given that the principal data collection involved three case studies, each of which was set in early childhood centres.

4.2 Case Study

Yin (2003) describes case study as an “empirical investigation of a contemporary phenomenon within its natural context using multiple sources of evidence” (p. 15). This definition aligned with my preferred approach to gathering data for this investigation. However, I would add that, from the beginning, an important consideration for me was being able to work collaboratively with early childhood teachers in their own centres. Hence, I would add to Yin’s definition the dimension of collaborative work. In short, for this study, I wanted to work with teachers in their own centres in order to investigate how they implemented Tiriti-based curriculum.

Case study research is a common form of educational research (Yin, 2005). In keeping with honouring the work of the participants not only as members of an early childhood team but also as individuals, it was important in this research that each centre remained as a holistic entity (Yin, 2005). This was why I decided to consider each centre as a separate case even though themes in common could be identified across cases. Amongst other things, this would enable the context of each centre, the characteristics of each team, the processes of their bicultural journeys, and their espoused philosophies to be made visible and transparent. However, considering each centre as a unique case did not prevent cross-case analysis, as will be discussed later.

An important feature of case studies is that all data are admissible. Within the three cases which comprise this study, this meant that transcripts of meetings, teachers' journals, observations and interviews became parts of the overall data set. However, each centre was studied for a specific (negotiated) period of time and within the physical boundaries contingent upon whatever activities were undertaken by that centre. This aligns with Hancock and Algozzine (2006) who define case studies as "intensive analyses and descriptions of a single unit or system bounded by space and time" (pp. 10-11). I chose descriptive case study because it exhorts the researcher "to present a complete description or phenomenon within its context" (Hancock & Algozzine, 2006, p. 33), and because this approach best allowed me to investigate the realities for teachers in their work of implementing Tiriti-based pedagogies and curriculum.

For this investigation, therefore, I was interested in discovering, in collaboration with participants, what actually happened as they sought to implement the bicultural aspects of *Te Whāriki* in their own centres. This allowed each centre to be "studied in its natural context" (Hatch, 2002, p. 30) thus enabling Tiriti-based journeys of each centre to be exposed.

I wanted to be able to study this situation carefully as it was (or was not) happening, and in a case study "researchers hope to gain in-depth understanding of situations and meanings from those involved" (Hancock & Algozzine, 2006, p. 11). Hence, focusing on *how* co-researchers worked as a team was an important aspect of the research, not only because I really was interested in a collaborative study, but also because collegiality remains consistent with my own early childhood education beliefs. Moreover, I remain convinced, even now, that richer information is more freely given and shared when a collaborative and collegial approach is nurtured. Indeed, this is, ideally at least, how curriculum planning and implementation are meant to occur in early childhood education. As Merriam (1998b, p. 19) has noted, "the interest is in the process rather than the outcomes, in context rather than a specific variable, in discovery rather than confirmation. Insights gleaned from case studies can directly influence policy, practice, and future research".

Given Metge's (1990) assertion that the bicultural journey in education can be likened to a continuum, it was reasoned that as each centre would most

likely be at a different place on the continuum of development, case study as a methodology would help clarify its particular place on that continuum. Each centre was, not surprisingly and as Metge (1990) postulates, at a uniquely different point of development in their advancement of bicultural approaches to learning. Hence, the capacity of a case study to clarify such journey points by means of showcasing thick, rich description is indisputable

Moreover in working with a team of researchers, each of whom had courageously agreed to investigate their own practices, questions concerning how and why things did or did not happen were crucial for heightening understanding. I was interested not only in discovering successful strategies used for implementing Tiriti-based curriculum, but equally, I was concerned with learning about and understanding barriers to implementation. It was reasoned that each of these how and why dimensions was needed in order to generate useful insights for other practitioners. A clear advantage of case study methodology is that it allows for flexibility and change, and Soy (1997) claims that such evolution should be documented through field notes, which then become a source of data.

Other forms of data collection such as interviews, observations, and documentation enhance the overall picture developed through the case study (Tellis, 1997). One of the critiques of case study research advanced by Burgess, Sieminiski and Arthur (2006) is that case study findings are not readily able to be generalised because each case study invokes a “unique interpretation” (p. 60). Rather than this being a disadvantage, I would argue that this uniqueness respected the teachers from the centres with whom I worked. Nevertheless, with cross-case studies, as was the case with this research, it becomes possible to “have a modest amount of comparative data” (Yin, 2005, p. 386).

In Aotearoa New Zealand there are a number of different types of early childhood services that are teacher-led and which draw upon *Te Whāriki*. The most common two of these are sessional (part-day) kindergartens, and education and care centres (May, 2007). I wanted to establish whether or not the type of early childhood service might present different challenges in implementing Tiriti-based curriculum. I wanted, therefore, to investigate this with both a full-day education and care centre and also a sessional kindergarten. In particular, I was keen for the kindergarten to be from the New Zealand Free Kindergarten Association because

they are one of the most long-standing early childhood education services operating within Aotearoa New Zealand (Hughes, 1989). Moreover, they are a service provided by the Government, and all teachers must be qualified and registered. For the final centre, I was interested in exploring a corporate centre or one selected from a large chain of centres. The justification for this was that, from experience, I speculated that management practices affecting Tiriti-based curriculum were likely to be hierarchical and removed from direct daily practices within centres; that is, policies emanating from bureaucrats at head office might not align with daily practices in the field.

Another variation that I sought to investigate was the age range of the participating children. This was because I wondered if Tiriti-based pedagogy might be presented differently according to the age of the children, particularly with younger children who could be at the stage of pre and early verbalisation. Indeed as Heta-Lensen (2010) states there is a “prevailing myth held in education that maintenance programmes for minority languages will impede English language development” (p. 8). I wondered if this belief would conflict with *te reo Māori* being spoken in the centre.

The third factor I wanted to consider was whether or not the nature of early childhood communities, as represented by school decile (socio-economic) rankings, had any influence in the capacity of teachers to implement Tiriti-based curriculum. Within Aotearoa New Zealand, a school's decile ranking indicates the extent to which it draws its students from low-level socio-economic communities. In general, Decile 1 schools are the 10% of schools with the highest proportion of students from low-level socio-economic communities. By contrast, Decile 10 schools typically denote the 10% of schools with the smallest proportion of students from low-level socio-economic backgrounds (Ministry of Education, 2008). However, the variable of deciles of surrounding schools was shown to have little relevance as it was so broad especially in Case Study Three.

With the exception of the inclusion of a representative centre from a corporate group (or chain of centres) the selection criteria for determining cases were met. Although Case Study One was part of a group of four centres, I had been seeking a much larger chain within which to explore management issues because it was conjectured that bureaucratic delineation would be more

discernable. However, as can be seen in the following section, accessing such a centre was not possible.

4.2.1 Access to Case Study Centres

I used convenience sampling to select the early childhood centres for the three case studies. Convenience sampling is a method of sampling where the group is simply “accessible, easy to contact, [and] well-known (to you)” (Wellington, 2000, p. 62). For this study, accessibility was a paramount and *convenient* consideration. Specifically, for Case Study One, I had known one of the centre owners for about 20 years through Playcentre connections. The relationship continued because my grandson attended this centre for 3 years. Association with the centre was sustained after my grandson left to go to school, as I typically visited practicum students at the centre in my capacity as an evaluative lecturer up until the point at which the research commenced. At that point I ceased visiting the centre as an evaluative lecturer to remove any possibility of ambiguity between roles.

Whilst it was convenient to approach a friend for access to a centre for the research there were two other reasons that influenced my decision. First, I knew both centre owners were enthusiastic about professional development for their staff and, second, they were also proponents of decision-making by consensus. Whilst the first of these factors would encourage involvement in research, it was considered that the latter would ensure “voluntary participation” (Davidson & Tolich, 1999, p. 376). For this thesis, that consideration remains an important dimension of my personal research philosophy.

Wellington (2000) warns “access is difficult; it requires time, effort and perseverance” (p. 64), which I found to be true. Despite my prior and ongoing relationship with the owner and teachers, it still took 7 months from initial contact about the possibility of involvement until the action research actually started.

In many ways this was a consequence of adherence to the ethical principles of voluntary participation and informed consent (Tolich & Davidson, 1999b). Further, in the time span that occurred between first contacting the owners and commencing the research, several teachers transferred between units within this cluster of centres. Accordingly, these transfers meant the original group had

changed which gave rise to several additional meetings. These were needed in order to allow teachers to revisit decisions, not only individually, but also as a group, about whether or not they would agree, knowingly and with informed consent, to become research collaborators.

Access to Case Study Two was achieved through networks within the early childhood community who were aware of my interest in Tiriti-based curriculum. Specifically, I was contacted by a senior teacher of one of the New Zealand Free Kindergarten Associations to do some professional development for their teachers. From this conversation she agreed to approach the teachers from four kindergartens, each of whom she thought might be interested in becoming involved in the research.

Subsequently, two kindergartens indicated that they wanted to have further discussions about the investigation. Given I knew neither of the centres, for convenience, I decided, therefore, to meet with the kindergarten geographically closest to my home. After phone and email discussions, I met the teachers who agreed to participate subject to approval from the parent committee.

Anderson (1998) cautions about the difficulties that can arise with respect to achieving formal permission for gaining access to research sites. He explains that there is a need not only for permission from people designated with authority within an organisation but also for informal permission from other gatekeepers. Regardless of my concerns as to whether or not access would be granted, I met with the parent committee which proved advantageous because one committee member had been an early childhood teacher. She encouraged participation in the research because she was familiar with the benefits and challenges of implementing Tiriti-based curriculum.

With Case Study Three, my personal contacts again came into play, in facilitating access. I had wanted to work with a centre which was a part of a large chain and where the children aged under 2 years old were educated within a space that was physically separated from older children. However, difficulties of access in terms of gaining approval from the parent bureaucracy proved to be a barrier. Approval was denied, twice, and this highlighted the challenge of gaining access from the bureaucracy of a multi-site privately-owned organisation. Specifically, I

approached a local centre that had indicated an interest in the study but they had also noted that they needed permission to be granted from the Auckland Area Manager, who in turn, told me that she needed to get permission from the overseas corporate office. Three months later I was informed that due to staffing difficulties, research with this group would not be viable at this time. In hindsight, approaching either the Auckland or the overseas manager first may have made a difference. This is consistent with what Anderson (1998) argues when he asserts that understanding the hierarchy of an organisation may be helpful in gaining access.

As a consequence of the refusal of access, I approached a friend and former colleague who was employed with another large group of centres. She was interested in participating in the study but also indicated that she needed to gain approval from her head office. Eventually, 7 weeks later, the reply came back that this was not a suitable time for their organisation to be involved in research. There are not many chains and corporate centres in Auckland – and there were no others with whom I already had a relationship.

As Wellington (2000) explains, “The business of access can therefore seriously affect the design, planning, sampling and carrying out of educational research” (p. 63) and compromise is always involved. Given these two instances of not being able to gain access, I determined that a compromise would be needed. This compromise had two dimensions: first, I decided that I had little choice but to jettison the idea of investigating a setting from an early childhood education chain of centres or a corporate body because there was clearly a barrier of access to overcome. Further, and as a second dimension, I realised that some of the elements I wished to study had already been explored within Case Study One. As noted already, Case Study One was a member of a cluster of four individual centres managed by the two owners. Although this is not the same as a large corporation, there was another level of management above that of the centre. Hence, some of the kinds of questions I had intended to ask within a chain or corporate setting had actually already been posed, and the emergent data will be outlined in chapter 5. Nevertheless, the posing of these questions was within a smaller group rather than within a large corporate chain.

Despite this realisation, the aspiration remained to complete a case study within a centre that had as a feature, children under 2 years of age being educated within a separated physical space. This particular aspiration/research goal remained because I continued to hypothesise that teachers working with children of this age worked differently, particularly with respect to te reo Māori, from the ways in which they might work with older children. Experience had informed my reasoning that teachers of children from this age group were concerned about the potentially deleterious effects of subtractive bilingualism¹.

In most research, luck or serendipity has a role to play. In the case of this study I was very fortunate that, shortly after I had realised that access as described above was problematic, I unexpectedly met in a social situation the director of a large early childhood full-day education and care centre. After discussions, she agreed that her centre, which met the criterion of having a unique space for under 2 year-olds, could become a case study. However, a top-down approach of gaining consent, which this was, left me with some unease; these matters were discussed in the previous chapter.

Once access was gained to each of the centres, it became important to build rapport with participants so they “feel comfortable enough to speak with you” (Anderson, 1998, p. 126). With practitioner research, the collaborative nature of the project lends itself to building trust quite quickly because there is a reciprocal rather than hierarchical relationship. Such a relationship involves sharing and working together in partnership. As has already been described above, relationships had already been established with the teachers in Case Study One and as a consequence, four of the five teachers in Case Study One knew me even before we negotiated the research.

By contrast, no previous relationship existed with teachers in Case Study Two, so the suggestion by one of the teachers, Alison, that we share our bicultural journeys was very apposite in the building of rapport. Anderson (1998) warns researchers to take care about how much they personally reveal. However, I would argue that in the case of this research, sharing revelations engendered closeness

¹Subtractive bilingualism means the first language loses out to the second language if the first is not established in the early years of education. According to Lightbown and Spada, (2007, p. 179), although they were referring to migrant children in a new country, “the first language can be partially or completely lost as a second language is acquired”.

(Oakley, 2000). Further, I assert that for this study such sharing enabled trust to be built.

When I arrived to meet the potential participants of Case Study Three, two were already known to me. Peggy had been an early childhood teacher education student at AUT University and we had enjoyed intermittent contact since then. I had previously met Chris H at an overseas conference during her first conference presentation. At that time, I was asked to provide support by her postgraduate supervisor and after the conference we had exchanged emails and photographs.

The principle that emerges pertains to the importance of prior relationships serving as a key to gaining access more easily. In the instance of this third centre, Case Study Three, even though I had not met the other three teachers, prior relationships paved the way to being able to build trust more readily and more quickly with this team. Once access had been gained and rapport initiated it was possible to commence the process of investigating how teachers implemented Tiriti-based programmes.

However, case studies were not the only type of research that was carried out for this project. Prior to collecting qualitative data I had surveyed a number of early childhood teachers, utilising a largely quantitative questionnaire.

4.3.1 Questionnaire

The quantitative data came from a stand-alone anonymous questionnaire that was distributed at the Eighth Early Childhood Convention in 2003. The intention of the questionnaire was to discover respondents' practices in regards to Tiriti-based curriculum. I wanted to learn more about the range, depth and frequency of Tiriti-based learning activities that were implemented by early childhood teachers. Accordingly, these matters were investigated through the use of a survey that comprised both quantitative and qualitative questions. Additionally, I was interested in discovering whether or not there was any consensus among early childhood teachers about what constituted Tiriti-based curriculum. Results and findings deriving from my analysis of the questionnaire are presented and critiqued in Chapter 6.

The questionnaire (see Appendix A) enabled me to gather information from a larger group of people in a relatively short space of time. Hoek and Gendall

(1999, p. 176) note that “the logic of survey research is that many people answer the same question so that the researcher can see what patterns might exist within the kinds of answers given”. Statistics can quickly be generated in this way, as information can be reduced to a few words, a number, or a tick in a box. This reduces data, thus facilitating simple descriptive interpretation of aggregated responses. As I was interested in understanding measures such as the frequency of implementing aspects of Tiriti-based curriculum, a questionnaire was the most appropriate method. The design of surveys requires careful planning, if only because respondents may not answer questions they perceive to ask “threatening or sensitive information” (Alreck & Settle, 1995, p. 7).

Design

Davidson and Tolich (1999) urge designers of questionnaires to pay attention to the order, format, answer options, and instructions provided. Wadsworth (1997) agrees, as she says a good “questionnaire is clear, attractive, accessible, informative and BRIEF” (Wadsworth, 1997, p. 48 emphasis in the original). The survey used in this study was designed with these criteria in mind.

The survey comprised of 15 questions, of which 5 explored demographic characteristics of the sample (see Appendix A). Specifically, respondents were asked to share their ethnicity including whether or not they had been born in Aotearoa New Zealand, and, if they were not Aotearoa New Zealand-born, they were asked to designate for how long they had lived in the country. They were also asked about the length of time they had worked in the early childhood sector and information was sought about their qualifications. These questions enabled me to split the data and this was consistent with Alreck and Settle’s assertion (1995, p. 24) that identifiable groups can be checked to see if they “behave in similar ways” (p. 24) across demographic variables.

In addition because of the “flexibility, economy, and ease of composition” (Alreck & Settle, 1995, p. 117) that attach to the use of Likert scales, four items employing this measure were included in the questionnaire. Each item asked respondents to indicate the extent to which they agreed or disagreed with Tiriti-based statements on a 1 to 5 point scale. Davidson and Tolich (1999) recommend the five-point scale “because it is hard to describe more positions in meaningful English and because most people can’t discern beyond five positions (especially if

they haven't thought about the issue) and will resent being forced into finer distinctions" (p. 336). Specifically, the statements invited respondents to plot their fluency and confidence with te reo Māori, to self-appraise their understanding of Te Tiriti o Waitangi and to rate how important they considered the bicultural curriculum to be.

Multiple choice checklists were included to enable respondents to identify resources which reflected Tiriti-based learning materials they were using and how often these were employed. Multiple choice questions are able to be answered and coded quickly and can also be "quickly aggregated to give frequencies of response" (Cohen et al., 2007, p. 323). These three questions were grouped into such activities as stories and puzzles, speaking te reo Māori me ōna tikanga, and relationships with Māori adults, with choices offered about frequency ranging from *daily* to *never*.

Quantitative items may not have included all possible responses and this can limit answers. As Cohen et al., (2007) state: "This is the heart of the problem of questionnaires – that different respondents interpret the same word differently" (p.325). One way to counter such a distortion of answers is to include some open-ended questions which are exploratory in nature, so that a "range of meanings can be produced and allow for the possibility of original ideas" (Wadsworth, 1997, p. 49).

In the questionnaire, respondents had the opportunity with the open-ended questions to write what was important to them, and this invited "an honest, personal comment from respondents....It puts the responsibility for and ownership of the data much more firmly in the respondents' hands" (Cohen et al., 2007, pp. 329-330). Specifically, I was interested in discovering what respondents thought about Tiriti-based programmes so I included three open-ended questions as follows:

- The first of these invited respondents to define the term *biculturalism*, as I was interested to verify whether or not there was agreement within the sector on what respondents understood bicultural to mean. This is because some agreement as to what encompasses Tiriti-based curriculum is needed in order to implement it.

- The second open-ended question asked “What do you see as the main features of an *ideal* bicultural early childhood curriculum?” I was interested to discover if there was any consensus or shared understanding of an eventual aim of realising an ideal Tiriti-based curriculum.
- The final open-ended question gave respondents an opportunity to write anything else that had not been covered by other questions. It is worth noting that this question asking for additional comments provided some very useful data as respondents took the opportunities to reveal not only their successes and support structures for Tiriti-based programmes but also the difficulties and tensions experienced in implementing this curriculum.

Piloting of Questionnaire

According to Jenkins (1999, p. 18) “the pre-testing or pilot phase enables you to check the wording, clarity, range and order of your questions”. I asked three colleagues to pilot the questionnaire and give me critical feedback on how I could improve layout and wording and how well questions were understood. In addition I asked them “how comfortable they felt about answering them” (Jenkins, 1999, p. 18). The questionnaire was then adjusted to take account of their feedback.

In addition, as I wished to be certain that the items that were included in the questionnaire were relevant to Tiriti-based curriculum the questionnaire was presented to the Māori Advisory Committee for approval, who agreed that the questions asked were relevant and appropriate.

Sampling and Distribution

The strategy employed for achieving a sample for the questionnaire was one of convenience, “where the respondents are selected according to convenience of access” (Siraj-Blatchford & Siraj-Blatchford, 2001, p. 156). In this particular instance, I chose the Eighth Early Childhood Convention as an appropriate place to invite participants to contribute to the research by filling in the questionnaire, as this was due to take place at the beginning of the time of my data collection. This convention is held every 4 years in different parts of Aotearoa New Zealand, which meant I could capture a national group from diverse early childhood settings. Hence, I took the opportunity of bringing 300 copies of the questionnaire to the convention in Palmerston North in 2003.

The number of questionnaires distributed at the convention was 264, and of these, a total of 61 were returned, making a return rate of 23%, which is quite low. Later a colleague who had picked up the questionnaire at the convention asked permission to distribute this at a bicultural workshop she was leading. She distributed and received a further 15 questionnaires, which meant that the overall response rate was 27% ($\Sigma N=76$). Responses to the quantitative questions were analysed both manually and by utilising the computer programme SPSS Version 14, which is discussed in more detail later.

Whilst the questionnaire was a useful instrument for gauging a range of opinions from respondents throughout Aotearoa New Zealand, there were design drawbacks which, in hindsight, had they been resolved prior to the survey being administered, would almost certainly have enhanced the capacity to undertake detailed analyses. Some respondents indicated that their implementation of Tiriti-based programmes was influenced by the type of early childhood service to which they belonged (such as Christian-based services). In other words, for some, the type of service being provided affected the implementation, particularly with respect to spirituality. Knowing about the type of early childhood education service in which each respondent worked would undoubtedly have provided opportunities for further analysis

Judging by the response to the length of time respondents had been in early childhood education, it is probable that those attending the Early Childhood Convention (where the majority of respondents accessed the questionnaire) were not representative of the wider early childhood. Registration costs have been rising. It requires time off work (and for those where centres are open in school holidays, a reliever), being able to travel from home and money to be able to attend. It would be logical to presume that apart from practitioners in the local area of the conference that attendees were more likely to be in positions of responsibility such as managers, owners of centres and those in professional development or teacher education providers. It would, therefore, have been useful to know what positions respondents held and whether they were managing centres, rather than working mainly with children. In reality, the sampling universe was 76 which was too small a sample for meaningful data splitting (i.e. sorting categorically) to be undertaken.

4.3.2 Multiple Data Collection Methods within Case Studies

Within case studies there are many ways to collect data (Hancock & Algozzine, 2006). Indeed, “*multiple sources of evidence*” (Yin, 2005, p. 386 italics in the original) are integral to case study approaches. In the case studies in this project data were collected through observation, interviews and documentary evidence each of which are examined in the following sections.

4.3.2.1 Observation

As I wanted to be able to contribute to the case study teachers’ knowledge of Tiriti-based curriculum, I decided the best way would be initial observations before starting the action research phase of the research. Rolfe (2001) defines observation “as one person's perception or measurement of something about someone else...Most direct observation is about behaviour: children's behaviour, parents’ behaviour, the behaviour of early childhood staff” (Rolfe, 2001, p. 226). In this case I was interested in the behaviour of early childhood teachers with respect to Tiriti-based pedagogy.

According to Mutch (2005) there are two types of observers: non-participant observers who do not take part in the activities they are observing and participants who are involved in some way in the activities that are part of the observation. As observations took place during sessions I was visible and noticeable both by the teachers and the children, even though I was on the whole a non-participant observer. I believe children in an early childhood centre expect all adults in that setting to be responsive to them. Whilst I was careful not to initiate any interactions with children I did respond when children asked me what I was doing (“Watching your teachers play and writing about it on my paper”) and responded to requests from them (“Can you help me put on this apron?”). Occasionally I was also requested to play (“Can you stack blocks with me?”); I responded to all such requests by complying. As the needs of the children were always paramount for both teacher-researchers and myself I decided this was the best stance to take. In addition, I participated in cleaning up if I was in a centre during this time, and provided recycled material for collage.

The second stage was to create an observational guide for myself and the teachers. However, I used two already in existence: Bevan-Brown’s (2003) cultural review; and Ritchie’s (2002b) preparation sheet for observing bicultural

curriculum in early childhood centres. In addition, because this project was concerned with Tiriti-based curriculum as stated in *Te Whāriki* I used an observation checklist compiled from principles and strands that reflected bicultural aspects of *Te Whāriki* (Ministry of Education, 1996) (see Appendix B). Rolfe (2001) states that a “checklist can also be used to document characteristics of the curriculum or of the early childhood setting itself” (p. 227). Each observation guide was also made available to teachers in Case Study One and Case Study Two to assist them in their initial evaluation of their Tiriti-based curriculum. In hindsight it was probably unnecessary to use three observational guides but I wanted to offer centres a selection from which they could choose. Apart from myself, the only teachers to use all three were those from Case Study Two and they used them for guiding their final observation at the end of the study.

Observation is an integral part of evaluating and defining the problem in action research, so at the beginning of the first two case studies, my preliminary task, once relationships had been initiated with the teachers, was to observe their bicultural environment and practices at the centre. I arranged with the teachers specific times to conduct formal observations using guides to observation described above. This was in order to confirm, supplement and extend their own knowledge of the state of their Tiriti-based curriculum. Once I had recorded my observations I used them to inform evaluative discussions at each centre’s research meetings.

In regards to Case Study Three no formal observations were carried out by me as this was not appropriate to the appreciative inquiry method. Nevertheless, incidental observations of the environment occurred to provide information about the setting and context in which the research occurred. The initial evaluations at the start of the research with Case Study One and Case Study Two showed that there was a gap between what they wanted to achieve and what was already occurring to implement effective Tiriti-based curriculum. In Case Study Three it was important for the appreciative inquiry process that teachers focused on was what was working rather than what was not.

Observations were also planned at the end of each case study action research cycle, which were conducted in Case Study Two by myself and the teachers, using the same tools described above. However, when I went to observe Case Study One at the end of the action research cycles, apart from the

environment itself I found no evidence of bicultural practice to record. This led to some reflection about action research and contributed to the modification of methodology from action research to action development, which was discussed earlier. However, I also reflected on the values of observation and the place of this in empowering teachers.

When I found no signs of bicultural development, the issue of observation in action research became problematic for me particularly in my thinking about relationships of power between the researcher and participants. My journal notes the difficulties I was experiencing with action research and observation:

Who should observe the action – especially at the end of the research; or at the beginning of the research? Is it about the teacher and what they decide is observable “power and voice” or about the researcher, or both? What is my difficulty with this? Showing up the teachers? Nothing to see so I have not been an effective researcher and/or facilitator or ???!(Jl: CJ, 28/3/05)

I was struggling with issues of observation, power, and ownership of the research. If teachers were authentic co-researchers then surely the final evaluation would be for them to do and own. Discussion, text reading, and reflection enabled my thinking about this dilemma. Firstly, I was able to clarify that the purpose of initial observations was to support teachers’ own Tiriti-based audit. Secondly, I had never seen it clearly as a baseline for assessing improvement in Tiriti-based practice. This was because I was interested in the *process* of Tiriti-based journeys and what helped and/or hindered Tiriti-based implementation. The final outcome of the cycles of research was for the teachers either collectively or individually to measure. I began to see that a purpose of final observations would be to evaluate the *product* of Tiriti-based journeys and did not necessarily have the same aims of this research, which was about *how* Tiriti-based curriculum was achieved. Reflection on this was enhanced when I went to the 2007 NZARE Conference presentation on observation by Terry Locke and subsequently read his paper: *What Happened to Educational Criticism? Engaging with a Paradigm for Observation*.

As Locke discussed issues of observation, what resonated with me was the power issues with which I had been grappling in my unease about final assessment observation, as “it is a first-person narrative that privileges the university-based researcher” (Locke, 2009, p. 498). I could now put my unease into words that Tiriti-based journeys belonged to the teachers. What interested me were the joys

and challenges as they did this – the *how* of the journey. To use my privileged academic “univocal” (Locke, 2009, p. 497) observation to judge the product of this journey was not relevant, useful, or even polite as a guest in their centre. What I could and would do was to further explore issues of *how* through interviews and encourage teachers to also observe at the end of the research, which happened in Case Study Two.

In addition to observing, participants in each study were invited to keep a reflective journal documenting their perspective on the research as it progressed. Each participant kept this documentary evidence which is discussed in the next section.

4.3.2.2 Documentary Analysis

Several types of documentation were important in the data collection process. Documentary evidence can be public, such as newspaper clippings, or private, such as memos and email communications, which can provide context and background to the research. They have the advantage of illuminating issues, can exist independently of the research and are an easy way to obtain other peoples’ perspectives. Documentary investigation can however, be time-consuming, inaccurate, and people may be unwilling to share confidential documents (Creswell, 2003; Hopkins, 2002; Morse & Richards, 2002). Much of the documentary evidence in this study would fall into the category of private, as each teacher participant kept a reflective diary, as did I, which became part of the data collection.

As the implementation of Tiriti-based pedagogy for this study was to occur during teaching sessions in early childhood centres and as action research relies on reflection occurring about that teaching to transform what has occurred, I considered reflective diaries to be an important tool in the research process. According to Bell (1993, p. 107) “Diaries can produce a wealth of interesting data and are relatively simple to administer”. Diary is an umbrella term for diaries logs and journals (Morrison, 2002) and in research projects they record professional activities. There are two main individuals who keep diaries in a research project: the researcher and the participants.

As I was interested in discovering inside information that might not otherwise be obtainable or visible to the researcher (Morrison, 2002), I asked all the participants in each case study to keep a journal of how they implemented their Tiriti-based curriculum and their reflections on these. In other words, “diarists are invited to write what they do and/or think” (Morrison, 2002, p. 218).

All journals were handwritten and were then typed up in a format suitable for transporting into NVivo. The need for journals to be transcribed was one of the disadvantages that was noted by Creswell (2003). We discussed approaches to reflection, such as those of Schön (1987) and Smyth (1989) with whom teachers were familiar from their studies. Subsequently, all the participants in the three case studies wrote entries into their journals approximately monthly during the time of the research in their centre.

In addition to the participants keeping diaries, researcher diaries are suggested in most texts I perused on research, for “documenting the development of perceptions and insights” (Altrichter & Holly, 2005, p. 25). In action research the diary “may be seen as an important tool for reflection and as a vehicle for the provocation of personal and professional change” (Morrison, 2002, p. 216). Research diaries can be memos, interpretations and reflections, and include data from “observation, interviews and informal conversations” (Altrichter & Holly, 2005, p. 24). In addition, information about how data were collected and “reflections on research methods; ideas and plans for subsequent research steps” (Altrichter & Holly, 2005, p. 24) can be incorporated. From the outset of the research I kept a research journal in which I recorded notes and reflections on the research.

As well as diaries, various early childhood centre documents such as policy and philosophy statements and newsletters were perused; the other form of documentary analysis comprised bicultural texts such as *Te Whāriki* (Ministry of Education, 1996), *Quality in Action* (Ministry of Education, 1998) and *Bicultural Assessment / He Aromatawai Ahurea Rua* (Ministry of Education, 2004a) and reports from Education Review Office (ERO) website in relation to each centre.

Finally there was documentation which came from transcripts and notes from case study research meetings. Each research meeting in the action research

and appreciative inquiry was tape recorded and transcribed. In addition I took handwritten notes at meetings, and after these meetings wrote my impressions which were subsequently typed. It was important that notes were taken, as the tape recordings on two occasions were difficult to hear due to extraneous noise such as vacuum cleaning that had occurred during the meetings.

During the data analysis stage of Case Study One and Case Study Two, one of the themes that emerged was that of leadership, which I wanted to explore across the cases once the research with Case Study Three was completed. The most appropriate way to do this was with a focus group, which is discussed in the next section.

4.3.2.3 Focus Group

A specialised form of interviewing is focus groups. Morgan (1997, p. 6) defines focus groups “as a research technique that collects data through group interaction on a topic determined by the researcher”. As I was interested in following through themes that emerged when analysing the transcripts across all three case study meetings, this type of group interview seemed ideal. Historically, focus groups started as focused interviews conducted by Robert Merton with American soldiers at the beginning of the Second World War, in order to understand their attitudes and loyalty. Market researchers began to use them in the 1960s and 1970s, with community groups utilising them in the 1970s and 1980s (Thornton & Faisandier, 1998).

Waldegrave (1999) notes that focus groups are seldom analysed quantitatively. They generally have 6 to 12 people who share some common characteristics. A feature of focus groups is their “explicit use of group interaction to produce data and insights that would be less accessible without the interaction” (Morgan, 1997, p. 2). Participants can bounce ideas off each other to enable them to further explore and reflect upon the issues they were discussing.

However, I needed to be mindful that there are several limitations to focus groups. One of these is that not all participants may participate equally; there is also the possibility they may hijack the discussion onto another topic. Group interviews capitalise on sharing and building upon the creation of new ideas but do

not always capture each of the participants' viewpoints (Hancock & Algozzine, 2006)

When I considered the value inherent in the head teachers and supervisors exploring some of the themes that arose from the analysis of the case studies, I decided a focus group would be the most effective way to do this. I applied for further ethics consideration, which was granted as an extension to the original approval.

Although a larger number of participants than I planned has been deemed desirable for focus groups (McLachlan, 2005; Waldegrave, 1999), I wanted to follow up with the three supervisors or head teacher of each case study group about their perspectives on the role of themselves as leaders in the project, as this was one of themes I had identified. I also decided to invite the teachers so their perspectives were also included. Thornton and Faisandier (1998) write of the appropriateness of using smaller numbers when participants have expert knowledge in their field. I considered the head teachers and supervisors of each case study group that participated in the research to be experts about their group and how that group participated in the research to implement Tiriti-based pedagogy.

Although at least two participants from each centre agreed to participate, unfortunately by about half an hour before the time agreed all but two cancelled due to illness, unexpected work meetings, or lack of time. Thus two teachers, both from the same centre, met with me over dinner at my house for 2 hours. As they were both from the same centre, Case Study One, as well as discussing the role of leadership I asked what had been occurring at their centre since the research meetings, and what they saw as helping or hindering the implementation of Tiriti-based curriculum.

Although the intention to hold a focus group across the three cases was not fulfilled, the meeting with the two teachers from Case Study One became in essence what can, therefore, be described as a paired interview. Three of these paired interviews occurred in this study: one as described above and the other two with the two centre owners of Case Study One. Interviewing is the focus of the next section.

4.3.2.4 Interviews

During the analysis of the case studies it became apparent there were aspects from the case study research meetings that needed to be explored individually with participants, as it was not always possible to explore ideas and issues as they arose in the research meetings. Indeed within the meetings, every so often, with more than one person speaking at a time it was not even possible or even appropriate to pick up issues as they occurred. I began to consider the best method of deepening my understanding of the thinking behind participants' words. Data collection for previous research on postgraduate papers I had undertaken had involved semi-structured interviews, which had drawn on the work of Oakley (1974, 1985) and so I revisited more recent work of Oakley; it resonated with me when she said:

The methods of 'qualitative' research - interviews, observations, focus groups, life histories - are notable for the closeness they require between researcher and researched. The two sides of the research process exist in the same plane, face to face. In depth interviews are the face-to-face method par excellence, and so have been the chosen method for feminist researchers. Interviews imitate conversations; they hold out the promise of mutual listening. (Oakley, 2000, p. 47)

Hancock and Algozzine (2006) state that interviews are a common aspect of case studies as they enable collection of rich, personal data in relation to the topic under study. This can be done by identifying key participants in the situation whose knowledge and opinions may provide important insights regarding the research questions. Interviews can be both individual, which although time consuming enables the gathering of significant information from that person's perspective, or group, which was discussed earlier in the section on focus groups.

Having decided to conduct interviews I heeded Hancock and Algozzine (2006) who suggested researchers consider the setting, means of recording, and the type of questions: structured, semi-structured, or unstructured. I believed that semi-structured tape-recorded interviews in a setting that suited each participant would enable participants to answer how they wished, or to change the question to counteract any of my assumptions and misinformation (Cannold, 2001). This gave me the advantage of being able to check participants' understanding. Additionally, participants could check my understanding, as answers in an interview can be less predictable and challenge existing views (Mutch, 2005).

I also allowed for follow-up interviews if needed in order to be able to probe and unpack for interpretations; to move beyond any of my assumptions; and explore alternative perspectives with the participants if these became apparent during the transcribing and analysis stage of interviewing (Petrie, 2005). As I considered this was required, several participants were invited for follow-up semi-structured interviews in order to further clarify and expand on the comments that had been significant in unearthing the original themes during analysis.

In the first instance I was interested in rebuilding rapport between myself and each participant (Mutch, 2005). One way to do this was to follow the suggestions of Cannold (2001) that researchers “should provide a non-judgemental interviewing environment because it is the least exploitative of participants and most comfortable for them” (p. 183). For this reason interviews were conducted at the places suggested by participants: cafés, offices, and – as I was providing a meal and it was central for all participants – the focus group was at my house. The place of the interviews tended to dictate whether these were tape recorded or whether notes were taken. There was also one interview via email and three by phone. As these were towards the end of the time of the data gathering sufficient rapport had already been established during the case study research so that in each instance relationships had been already established and maintained.

Two of the interviews were conducted as paired interviews with the two owners of Case Study One centre. As they were equal partners and worked together to administer their centres this was a logical step to take. Like Lohm (2008) I could find little scholarly discussion on paired interviews, which she describes as making participants feel more comfortable and relaxed. Participants are able to develop and build on each others’ thoughts. According to Barker (2005) “the emphasis of the paired interview is to create a dynamic in which the participants interact with each other. In so doing, they validate or clearly identify differences in working practices and terminology” (para 4). This is certainly what occurred in both the paired interviews with the two centre owners, as they explained how Tiriti-based programmes operated in their centres. They encouraged each other to describe more details of their programmes and supported each other in the telling of their accounts. At times in order to make their meaning

clear to me they would use different phrases and perspectives to elaborate each other's account of the philosophy and practices.

To recapitulate: this study involved multiple and mixed methods of data collection. In addition to the survey and feedback from the Advisory Committee members, information was collected from within the three cases such as transcripts of meetings, teachers' journals, observations and interviews which became parts of the overall data set. Although this section and Figure 4.1 present the data collection as lineal, in reality it was not that neat. In particular towards the end of the data collection stage, Case Study Three, interviews and the focus group took place concurrently.

4.4 Methodological Matters Pertaining to Whole Project

In addition to the formal data collection approaches noted above, informal forays into data collection occurred. A considerable number of informal visits were made to the early child centres across the 2 years of field work. These visits occurred mainly to return transcripts and/or to ask further questions of clarification. However, they also enabled relationships to be built and maintained whilst allowing informal conversations and observations to occur. It was the sum of all of these that contributed to my critical reflections on Tiriti-based pedagogy, which as discussed further on in this chapter formed a pivotal but seamless dimension of this research. This mixture of both quantitative and qualitative data enabled me to have varied sources upon which to base the analysis of the research. Although my analysis was able to be triangulated by the variety, type of data, and member checking and peer review, it was coloured by who I am and my experiences. Thus autoethnography was an important tool.

4.4.1 Place of Autoethnography

Incorporating autoethnography (Ellis & Bochner, 2003) enabled me to include my experiences of visits to the case study centres and also my instinctive responses to the data. This enabled me to obtain stronger perceptions of what was occurring in the research. Holt's (2003) definition of autoethnography "involves highly personalized accounts where authors draw on their own experiences to extend understanding of a particular discipline or culture" (p. 2). My experiences, therefore, were important to the interpretation of the data.

As described earlier, a substantial number of additional informal visits were made to the three early child centres during the time of the research. For example, apart from visits to return transcripts, I often made informal visits to centres to bring recycled material and in doing so I absorbed a sense of what was going on. During these visits I would converse individually with the teachers about Tiriti-based curriculum. They would share what they had been doing and some of the challenges they faced so that what I saw, felt, and remembered became integral to interpretation of the data.

Interpretation of data was thus more than what was immediately visual. It was also important to value this retrospective recall of significant events even after the distance of time, as Ellis and Bochner (2003) state; “it’s amazing what you can recall, and for how long, if the event was emotionally evocative” (p. 751). I still retain vivid memories, for example, with Case Study Two, of the pōwhiri at the completion of the research cycles. I can still see the facial expression of one of the parents that showed how moved he was by the experience. It is that understanding that brings life to the transcript that simply reported:

K’s dad said, you know, I’m feeling very cultural (Tr: B, 22/10/04).

It can be straightforward to interpret the more privileged data – that is, data which can be seen through transcripts of audio recordings (Glenda MacNaughton, 2001), because that written evidence is readily available. Nevertheless, it is important to synthesise such written data with that recalled from my perceptions of events. That this can happen after a lapse of time means that even though the emotional immediacy of the situation had passed, recall could be activated, thereby allowing the richness of this data to be incorporated into the analysis.

Thus recollections and observations such as the many occasions when I informally visited centres and children and teachers were singing waiata and speaking te reo Māori have informed my critical commentary on the data in this thesis. These critical commentaries were often amplified by critical conversations, as discussed in the next section.

4.4.2 Critical Conversations

One of the pivotal ways of working with the data in this study was through critical conversations because “in real life we don’t always know when we know something” (Ellis & Bochner, 2003, p. 752). The critical conversations enabled initially vague theorising and tentative insights to be critically examined and to be not only explored, but pivotally, to be developed in depth. These critical conversations became crucially important not only with respect to understanding what the data might represent by way of possible avenues of exploration, but also, what the implications of the data might mean. An example of this and the implications for this study can be illustrated by the following summary of a critical conversation. I had noted in my research journal:

*Things to consider:
What’s the Te Whāriki ideal?
What if Te Whāriki is wrong? (Jl: CJ, 10/12/06)*

The ensuing critical conversation led to considerations of defining curriculum and from there to philosophy. It was this conversation that initiated my investigation of curriculum and philosophy that was reported in chapter 2.

An important point to make is that these critical conversations were not serendipitous, but rather, were systematic, evidence based, and intensely guided (Brookfield, 1995). One of the strategies that was a prelude to many of these discussions was that I had itemised thoughts and questions to be the topics of such conversations; this can be seen in the following journal entry, made when I was grappling with my unease about my place in the research:

Reflexivity: where do I fit? (Jl: CJ, 25/11/06).

The critical conversation from this journal entry eventually led me from the literature on self-study to exploring that of autoethnography. The difference between these is that in self study the researcher’s personal and professional story is part of the evidence, whereas in autoethnography in addition to the above the researcher utilises recollections of events that may also involve other people.

In the case of this thesis, these conversations were guided by Dr. Jens Hansen who served as a mentor and critical commentator throughout this study. As noted in the example above, the data were critically examined and thoroughly interrogated through these intensive conversations. The important point to make about this commentary on research procedures is that such conversations not only

allowed for both the development of “Aha!” moments but also precipitated fresh theorising and sparked deeper understandings about data and thus allowed for fresh data to emerge. While some of these heightened understandings were fresh – for example, *Te Whāriki* as a philosophy rather than a curriculum – others emerged as a consequence of processing and blending or synthesising constructs, for example the creation of the action development framework. Notwithstanding these intellectual interrogations of emergent and ongoing new ideas, critical reflection was a consistent feature of the study throughout.

4.4.3 Critically Reflective Commentaries

Threaded throughout this thesis are critically reflective commentaries, which will become even more apparent in chapter 5 and chapter 6 where the findings from this research are presented. These are based on both the privileged data (for example, that which can be seen through transcripts); from autoethnographic approaches (for example from my own experiences and perceptions) and those that arose as a result of critical conversations. All of these approaches were an integral part of the data collection, analysis, and the writing of this thesis. It is significant that in autoethnography “texts are usually written in the first person and feature dialogue, emotion, and self-consciousness” (Holt, 2003, p. 2). Such styles are evident in this thesis.

4.4.4 Data management

According to Hansen (2005) research data management is generally poorly done by investigators. He states that we “need to take care with our management of these data” (p. 15) and that we need to formulate a strategy to develop protocols for handling data. Several data management systems were used in the process of conducting this research. One of the most useful was the series of three notebooks I used to record developing ideas and thoughts as a researcher. The first of these was a record of conversations with my supervisors. The second was my research journal that contained impressions of what I did and links to observations. The third notebook was a record of critical conversations with my research mentor. The materials within these journals not only noted the date of the actions, thoughts, insights, and associated literature, but also recorded ideas as they developed from jottings to critical theories. They contained my “personal and

passionate writing” (Ellis & Bochner, 2003, p. 734) which contributed to my understanding during the analysis phase of the research.

Data were managed both in hard copy and electronically using different software programmes. Hard copies of literature were filed by topic and from there into sequential order of their EndNote reference. Consent forms were filed by case study number in a locked filing cabinet at AUT, in a separate drawer away from tapes and transcripts, which were also stored in locked drawers. Similarly questionnaires were filed in the ascending numerical order I had assigned to each response and these were kept in another locked drawer at AUT. I employed the following computer software programmes for data management: Microsoft Office Word; EndNote; SPSS 14.0; NVivo ²; Inspiration version 8; and Microsoft PowerPoint3:11.

4.4.5 Trustworthiness and Triangulation: Some Critical Commentary on Reliability and Validity

Whilst there have been guidelines for establishing validity and reliability in quantitative research since the 1940s, similar considerations for qualitative research have been much more recent (Merriam, 1998a). However:

...regardless of the type of research, validity and reliability are concerns that can be approached through careful attention to a study's conceptualization and the way in which the data were collected, analysed, and interpreted, and the way in which the findings are presented. (Merriam, 1998a, pp. 199-200)

Reliability has been defined by Mills (2003) as “the consistency with which our data measures what we are attempting to measure over time” (p. 87). For each quantitative question, responses were counted and double-counted on three separate occasions and statistics generated with the aid of a calculator. In addition, quantitative data were prepared and inserted into SPSS 14 to enable statistics to be electronically calculated and presented. Given the context and the ethics procedures involved in the anonymous questionnaire, it was not possible to check interpretations with respondents.

² In fact, three versions of QSR software was used, N6, NVivo 2, NVivo 7. NVivo 8 was not used for this study even though it was available.

Validity or trustworthiness means that the “researcher determines the accuracy or credibility of the findings” (Creswell, 2008, p. 266). In the qualitative research the trustworthiness of the data was ensured in several ways. Member checking occurred by making sure all transcripts and case study reports were given to participants to check for accuracy of transcribing and agreement of interpretations. Further to this, for both the case studies and the qualitative responses within the questionnaire, much of the findings have been reported in participants’ and respondents’ own words. This type of transparency enables readers of the research an opportunity to consider for themselves the trustworthiness of the data.

It is for this reason that findings, which are reported in the next two chapters, include verbatim responses (with the exception of spelling which has been corrected). I am mindful, however, that I brought to the analysis and selection of the data my history, culture, and assumptions (Crotty, 1998). However, I did discuss interpretations (which had been arrived at with the aid of NVivo) of qualitative data from the case studies with the teachers and answers to the open-ended questions from the survey with peers, by having them critically appraise my analyses (Merriam, 1998a). I have, therefore, taken steps to ensure that not only were the data valid, but also to ensure that data were interpreted in a robust and meaningful manner. There was one further way this research shows validity and that was through triangulation of the data.

The notion of triangulation involves “using multiple investigators, multiple sources of data or multiple methods to confirm emerging findings” (Merriam, 1998a, p. 204). In this research both multiple sources of data and multiple methods were used. The multiple sources of data were literature, transcripts of early childhood meetings and interviews, and notes of observations. The multiple methodologies included action research and appreciative inquiry and the multiple methods were observations, journal entries and the administration of a questionnaire. As will be shown in the findings and results of this study using multiple data and methods both qualitative and quantitative, a congruency was found.

4.4.6 Data Analysis

Extracting meaning from data analysis which is consistent with stated research objectives is the goal of all research. Specifically, the challenge lies in the analysis of the data so that meaning flows from the analysis that is consistent with the research objectives. Thus, a researcher should be able to process assembled quantitative and qualitative information so that they become meaningful data. The researcher should also be able to work the data so that each form (quantitative and qualitative) becomes available to inform the other. In this study, as has already been noted, a blend of approaches was used with each informing the other.

Specifically, for the three qualitative questions which were included in the survey, the analyses were carried out with the aid of QSR qualitative software. Using this software enabled me to more easily sort open-ended data into categories; these open-ended responses were treated as unique ‘scoops’ of qualitative data which could then be further interpreted and reported. But, both manual and computer-aided procedures were used to expedite this process. In short, close and repeated interpretation of responses enabled themes to be identified and reported. Similarly, as has been said earlier, analysis of quantitative data involved both manual and computer assisted procedures, the latter achieved by harnessing SPSS. These results are presented in chapter 6.

This chapter has presented and discussed case studies and the methods of data collection that pertained to these. The mixed methods that structured this research concerning Tiriti-based programmes was introduced. Within the mixed methods there was a survey, and this chapter specifically details the procedures employed when administering a survey which gathered mostly quantitative data. The rationale for the survey was to gather data from a large number of early childhood professionals throughout Aotearoa New Zealand.

The qualitative section of the questionnaire sought to discover a variety of aspects of teachers’ implementation of Tiriti-based programmes. These aspects included their use of te reo Māori and the frequency of Tiriti-based activities; they were also invited to rate themselves on a five-point scale on such matters as their fluency and confidence with te reo Māori. The design of the survey, sampling strategies used and the procedures for analyses have been discussed. In a further section of the questionnaire, respondents were asked to answer three qualitative

questions related to defining biculturalism, explaining their ideal bicultural curriculum, and responding to the opportunity to write about any other matters in relation to Tiriti-based curriculum.

In summary, mixed methods were used in this thesis and data were gathered through a range of strategies. Chapters Three and Chapter Four discussed the ways in which I discovered how early childhood teachers implemented Tiriti-based curriculum but the next two chapters report on what was discovered. More specifically, the ensuing chapters present a critical analysis and discussion of the findings and results of the data collection. In chapter 5, findings which relate to factors that influenced the selection of each case study are presented and critiqued as well as findings from within individual case studies. Chapter 6 considers those findings across the case studies as well as incorporating results and findings from the questionnaire.

Chapter Five: Findings from Within the Case Studies

“I can see the results especially from the children – because we sing some songs and we count and how many animals and we say tahi, rua, toru and then he said ‘wha’” (Tr: Chris H, 8/12/08).

5.1 Overview

Within each case study, teachers made progress in implementing Tiriti-based curriculum. This chapter describes the settings, children, and staff of each of the three case studies, but importantly, delves much deeper into the ethos of each centre in order to ‘unpack’ centre culture. This is because that involves the philosophy, spirit, and wairua which ultimately influence the ways in which teachers implement Tiriti-based curriculum. Because it was important to me to recognise the contribution of each participant, findings are presented in ways which acknowledge the voices of teachers (Fenech, Sumsion, & Shepherd, 2010).

Themes became apparent when the data from each case study were scrutinised. In particular, a variety of successful Tiriti-based curriculum approaches emerged. For example, excursions were important in Case Study One; whakawhanaungatanga and pōwhiri were increasingly highlighted in Case Study Two; and finally in Case Study Three support strategies for teachers were demonstrably essential. As will be shown, each of these themes as stated above could become the focal point of action development for these teachers.

Conversely, challenges also emerged concerning how best to implement Tiriti-based programmes. In Case Study One these included conflicting views about the necessity for further professional development. A further challenge for these teachers was reconciling the ethics of role modelling te reo Māori when it was not their first language. Sustaining Tiriti-based curriculum was difficult for Case Study Two teachers, and in Case Study Three, teachers encountered differing perspectives of giving and receiving support.

The final section of this chapter considers the findings in each case study that related to the criteria by which the case studies were selected. As I have said previously I wondered if such aspects as the type of centre, and whether or not programmes were teacher-led or child-initiated would influence the manner in which teachers implemented Tiriti-based curriculum. The three other factors I took

into account when selecting centres were the ages of the children, socio-economic status, and management practices. It is these findings that are presented at the end of this chapter, which begins with a description of Case Study One.

5.2 Case Study One

Case Study One was an urban, full day, education and care centre, which was situated in a converted three-bedroom house in a South Auckland suburb. There were 48 children of mixed-ages on the roll. This means children of all ages were able to play together (rather than being separated into physically different areas according to their age) in what is called a mixed-age range setting.

The centre staff defined children's ethnicity as being Pākehā (37.5%, $n=18$), Māori (18.75%, $n=9$), Indian (16.6%, $n=8$), Samoan (6.25%, $n=3$), Chinese (6.25%, $n=3$), Fijian (6.25%, $n=3$), Tongan (4.16%, $n=2$), and Niuean (4.16%, $n=2$). The nearby schools were decile 2-4, at the lower end of the socio-economic scale. The teaching staff had a range of tertiary qualifications (see Table 5.1). The self-nominated ethnicities of the staff were Indian, Dutch, Niuean/Cook Island and Pākehā with four having English as an additional language (see Table 5.1). While this means these teachers may have been less familiar with Māori culture, potentially they were experienced in learning additional languages which could enhance their aptitude to acquire te reo Māori.

Table 5.1 Teacher Ethnicity and Qualifications Case Study One.

Identifier	Ethnicity	Qualifications
D.	Indian	Diploma of Teaching (ECE) – N.Z; MA. Special Education – India
J.	Dutch	90 Licensing points based on Playcentre Certificates and 8 years experience
Sb.	Indian	3rd year Diploma of Teaching (ECE) student; M.A. Education and M.A. Public Education – India
T.	Niuean/Cook Island	1st year Diploma of Teaching (ECE) student;
S.	Pākehā	B.Ed – N.Z. Studying for Diploma of Early Intervention
J.T	Pākehā	3rd year Diploma of Teaching (ECE) student.

Prior to the research, staff had participated in several bicultural workshops and four of the six teachers continued to study to gain early childhood or higher qualifications, all of which included a bicultural component. There was a strong emphasises on whānau and family contributions throughout the programme and parents contributed to their children's learning stories¹ children's profiles, and family and grandparent days. The centre philosophy was underpinned by encouraging and facilitating child-initiated and child-directed play as opposed to teacher directed activities. Children, therefore, were encouraged to freely select their play experiences from the large variety of resources available. Teachers, therefore, waited for children to initiate conversations and activities in every area of the curriculum. To this end environment and resources were still being developed to support Tiriti-based curriculum.

Brainstorming their ideal bicultural curriculum occurred at the start of the research. Teachers articulated that awareness, attitude and willingness were essential as they took responsibility for developing their knowledge. Recognising the culture and language of Māori was important, as was building appropriate resources.

Following the construction of their vision a preliminary evaluation of their Tiriti-based curriculum practices was undertaken by the teachers. They did this by completing a stock-take of resources and the environment for Tiriti-based artefacts; and investigating for examples of Tiriti-based curriculum. The stock-take showed that teachers considered Tiriti-based curriculum had been initiated in all areas and that supporting resources were being developed. Both the teachers and I observed that within the environment there were signs in te reo Māori. There were also words of waiata displayed around the centre, and books of waiata and tapes were available to assist teachers and children to sing.

One wall displayed a poster of food with labels in te reo Māori and there were several photographs of the children making Māori bread with one of the Māori parents. Māori artefacts were available such as shells, flax, and kumara plants. There were also puzzles and books with Māori themes, dark-skinned dolls,

¹ Learning stories are observations and assessments of children's learning, which are usually written in narrative form and illustrated by photographs (Carr et al., 2000).

and dress-ups. Rākau and poi were used to accompany music and dance sessions. Basic phrases such as kai and whare paku were used by some of the staff.

Children were regularly taken on excursions into the community, where they visited such places as the library, to read Māori stories. They also watched Māori cultural festivals, and they explored the local area. Photographic and written information about these trips were put into children's profile books as well as large themed books, all of which were accessible to the children and their whānau.

The centre teachers reported they had already developed strong relationships with whānau, because this was integral to their centre philosophy. However, despite two thirds of the teachers being versed in second language learning, it was implementing te reo Māori that teachers found the most challenging, because this was where their skills needed enhancing.

Early in the research, Case Study One staff reflected on their initial experiences of implementing Tiriti-based curriculum with individual children. They had experienced mixed reactions including resistance from the children and having to resolve the differences associated with implementing Tiriti-based curriculum into a fully child-initiated programme. Although attempts were made to incorporate Tiriti-based curriculum, there was still some unease as to how this fitted with a child-initiated philosophy, as D explains her interaction with two children below:

She wanted to do face painting, so I gave her the card and she started painting and I showed her a picture of moko and said, 'Would you like to face paint this? Would you like to do this?' and she said 'No, I want to be clown' ...

We put the music on ... and said, 'Do you want to do haka?' He said, 'No thanks.' He just looked at me from top to bottom and said, 'No thanks' (Tr:D, 1/4/04).

As teachers started tentatively exploring how to make inroads into implementing Te Tiriti-based curriculum, they perceived their actions as being directive – an unfamiliar practice. It is possible that it was the new way teachers were behaving in directing children that resulted in the children's rejection, which was not so much of Tiriti-based curriculum, but rather of their teachers' behaviour. Having activities directed by teachers went against the centre philosophy of being

child-initiated. There was, however, one solution to the dilemma that was considered viable, as the supervisor suggested:

I personally feel that child-initiated in the bicultural curriculum, the thing that can bind them is the environment. If we have something in the environment: visual. So maybe firstly they want to go and interact, secondly perhaps they won't, but if the teacher takes an interest and role models, they will come and gradually it will become part of them (Tr: D. 1/4/04).

Taking on D's suggestion and enhancing the environment to make Tiriti-based pedagogy visible was the action upon which Case Study One staff decided.

The action research meetings were unstructured, but subsequent reviews of transcripts showed one of the emergent strengths from which to build positive progression was Tiriti-based excursions. One of the challenges that consistently faced the teachers was the ethical dilemma of speaking te reo Māori when it was not their own language. Finally, an area that was both a challenge and a triumph was that of professional development.

5.2.1 Excursions

Excursions were an integral part of the philosophy and practices within the group to which this centre belonged. A van of 10 children and teachers went into the community every day, sometimes all from one centre and sometimes from more than one of the centres. Over the time of the research, Tiriti-based experiences became the focus of several excursions. A group of children from Case Study One went to the local Polynesian festival where most of the time was spent watching the Māori display. They were guided in this by the Māori teacher from the other centre who had joined them to go to the festival:

Cultural festival, mainly we had a look at the Māori display. We saw the haka ... When we got back at the centre ... some of the children performed for the others (Jl: Y. 19/03/04).

Children were able to enjoy the experience of watching the haka at the festival, and learnt some of the protocols from the Māori teacher. They were able to reproduce the actions back at their centre and encourage other children to join in. It is likely that children had previously seen the haka performed, for example, on television at the beginning of All Black rugby matches, as Ritchie and Rau (2008) reported from their research. It is from these beginnings that children and teachers can build their knowledge and skills.

The importance of understanding the tikanga attached to these actions needs to be stressed (Ritchie & Rau, 2008) because without this, the way Tiriti-based curriculum is implemented could be seen as tokenism; imitation, rather than commitment to Tiriti o Waitangi and social justice. Whilst they were at the festival Case Study One teachers had access to a knowledgeable Māori colleague. Unfortunately, as this teacher worked in another centre, there was limited contact after the festival. Ideally, these experiences could have been an opportunity to develop relationships with whānau Māori, but this did not happen, I suspect because the teachers did not have sufficient confidence in their skills and knowledge of Tiriti-based curriculum. What they were able to do was to advance their knowledge through resources and opportunities offered in the community. Thus a trip was organised to the museum to see the Māori exhibits and the centre was able to visit to the local library where Mātāriki featured:

Mātāriki was celebrated at the library, two guest speakers came to read the story, one in Māori and the other in English (Jl: Y. July 1st week/04).

This example shows the types of opportunities in Aotearoa within the community for interacting with Māori knowledge. The teachers in Case Study One took advantage of these to develop their knowledge and skills. Additionally, these excursions provided openings for children to be informed and engaged. Despite these opportunities, there were difficulties for the teachers, an important one being coming to terms with speaking te reo Māori with the children, which is discussed in the next section.

5.2.2 Role Modelling Te Reo Māori

A recurring issue for the teachers in Case Study One was their concern with staff attempting to role model te reo Māori when none of them were tangata whenua. The principle of having first language speakers model te reo Māori was important:

I think they found it quite difficult because they don't have any Māori staff. But, however, we have tried telling them if they had a Māori staff member you can't lay that on the Māori staff member, but they feel coming from their own multicultural perspectives they don't want someone teaching their children Hindi who can't speak Hindi correctly so they don't feel that they should be trying to teach Māori children Māori if they can't speak it correctly. (Tr: J, 30/3/06).

Although being reliant on Māori teachers to solve the dilemma of who can effectively model te reo Māori might seem to be a solution, as J so rightly pointed out that may not work for the Māori staff member. As noted earlier, four of the six teachers had English as an additional language. For two of the teachers in particular, D and Sb, it was essential that their own children learnt their home languages (Hindi) accurately. Comparisons were made about who was deemed appropriate to teach home languages such as Hindi and the unease they felt about Hindi being taught even by someone with a different dialect and this influenced their concerns about te reo Māori as the following exchanges show:

D said to Sue I wouldn't want you to teach my children Hindi. Is that OK to teach Māori children? But for Pākehā children what can we do to teach Māori? (CJ Notes: 10/6/04).

The discussion continued a month later:

D: We will never be a hundred per cent confident on giving out something which we don't belong to. When you are speaking Māori, in the back of my mind, am I? [pause]

S: Yes, but then you said you would choose Sb over me to teach your child Hindi. Why would you choose Sb over and above me to teach Hindi?

D: Of course.

S: Why?

D: Because I am...

S: Hindi?

D: I think it's something that you can't really [pause] I think there are, there are some limitations. You can't [pause]. Yeah, that's just the way it is.

S: You see, I could learn some Hindi. Sb can teach me the songs and the colours and then I might be able to fool them, but I doubt it.

Sb: Your accent.

S: But that wouldn't equip me to provide a Hindi curriculum (Tr: 7/7/04).

In order to come to terms with their ethical beliefs about implementing aspects of Tiriti-based curriculum teachers were using their own cultural and linguistic experiences to make sense of role modelling te reo Māori and putting this curriculum into practice. Additionally, they noted their dilemma of incorrect pronunciation and lack of te reo Māori skills, especially for children of Māori ethnicity. The staff articulated that what was being spoken could be considered tokenistic and lacking depth:

I don't think that Māori culture should be treated as another curriculum area as we become in danger of tokenism. For me the best way we at this centre can, and do embrace biculturalism, is by our non-judgmental attitude toward the Māori culture (JL: JT, 5/7/04).

Teachers may feel they are failing in their attempts to implement Tiriti-based pedagogy when they can do no more than incorporate single te reo Māori words and basic phrases into English sentences. This is interpreted as being tokenistic language behaviour. However, it can be interpreted positively in that it is also a form of code-switching which is “a highly sophisticated linguistic tool and one that almost all bilingual people use instinctively”, (LEAP: Ministry of Education, n.d.). Code-switching is an identity marker that indicates the speaker aligns with both cultures, applying different codes to express different concepts in each *as appropriate*.

Nevertheless, te reo Māori can be a way to start Tiriti-based curriculum. Waiata and beginning phrases such as greetings can be learned relatively easily as teachers start their Tiriti-based journey. Printed te reo Māori signs and words in the environment are visible markers to whānau Māori that the centre is amenable to Tiriti-based curriculum. In this way, relationships between whānau Māori and teachers can develop.

5.2.3 Professional Development

During the early stages of working with Case Study One I became concerned that implementation of Tiriti-based curriculum seemed to be at a standstill. I perceived that the teachers lacked sufficient knowledge of te reo Māori me ōna tikanga to effectively improve their practice. In other words I theorised the teachers’ progress to be one of deficit. It seemed obvious to me that the way to tackle this was with professional development, in particular from a Māori provider. However, not all the teachers were in agreement and much later when I received their journals, S had written about her study group, which included several members of Māori descent:

I asked about Māori perspective of well-being. Also discussed other concepts I was familiar with. However, these were covered at a different level – greater depth. Appreciated the input and personal knowledge of others on the course (Jl S, 16.3.04).

The following comment made at the action research meeting seemed to reflect the views of the majority of the staff:

...because we have attended, Chris. We have, it’s not that we haven’t gone through any Māori or bicultural information. We have done heaps (Tr: Sb, 7/7/04).

Nevertheless, as I discussed in chapter 3, I initiated a brainstorm on ways to gain more knowledge which I later made into a chart. The following month I suggested we use the chart as a checklist to review progress and determine future strategies. Nothing further had been accomplished and at the time I did not notice resistance to my solution of suggesting professional development as a solution to *their* problem.

It was only in hindsight that I came to understand that *I* was still operating from a deficit approach to address *their* problem. Furthermore, it was not surprising nothing further had been accomplished because as teachers stated, they did not have enough time for professional development. This was because four of the six were involved in study programmes for qualifications in early childhood (see Table 5.1). All these qualification programmes included Tiriti-based components, which informed their current practice.

Later, when I interviewed the owners of Case Study One, they reported that one of the bonuses of the research project had been the teachers' transformation in relationship to professional development, which they now embraced. This was a positive or appreciative dimension. Again, in hindsight, what had been missing was an affirmation of what teachers were already doing well. Such affirmation is consistent with an appreciative inquiry model. Positive perspectives, therefore, encourage further development whereas negative ones can ensure that people remain defensive and positional. In 2008 two staff members explained to me how professional development had become important and gave an example of how the research encouraged them to continue to develop their knowledge of Tiriti-based curriculum:

After that one year of research we also have attended a few workshops and we thought Māori let's go for it. Me and T decided and then when we went there it was meant for Māori medium schools. We had to live on marae but it was a wonderful experience and that has given us a lot of confidence...but if that research wouldn't have been there, perhaps we wouldn't have gone for that workshop and that workshop has given us really good confidence. Without this research, without the opportunity to reflect in a group I'm not sure if we would have capitalised on this opportunity of attending workshop (Tr: D, 15/12/08).

Through the research, teachers felt successful with Tiriti-based curriculum and they were able to build on this, which encouraged them to engage with professional development. Thus, they were empowered to grow in confidence and

knowledge beyond the research, which enabled effective and ongoing implementation of Tiriti-based curriculum. The lesson for early childhood education appears to be that zeroing in on a success factor, no matter how small, can serve as a springboard for positive continuing professional development.

Within Case Study One, the philosophy of the centre, and the way in which teachers thought about what they did with children appeared to be instrumental in how they set about implementing Tiriti-based curriculum. When teachers work within a child-initiated programme, the importance of environment is demonstrated as are activities such as excursions into the community. These teachers were mindful of imposing their agenda upon children's learning. Furthermore, based on their own beliefs about teaching language/s, they reflected about the appropriateness of role modelling te reo Māori when it was not their first language. The approach used by Case Study One teachers involved developing resources, skills, and confidence over a period of time.

5.3 Case Study Two

Case Study Two took place in a sessional, open-plan kindergarten in the Northern Auckland region of the New Zealand Kindergartens Incorporated. It is located in a semi-rural area on the outskirts of Auckland and was purpose-built in a subdivision on land that had originally been a farm. As the kindergarten was new, resources, particularly the garden and outdoor areas, were still being developed. Nearby schools were Decile 10.

Case Study Two teachers reported that there were 30 children aged 4 in the morning session and 30 children aged 3 in the afternoon session. The children's ethnicity was defined by the staff as Pākehā, and Māori/Pacific Island, but they did not specify the numbers of children in each grouping. Under the State Sector Act kindergarten teachers must have a Diploma of Teaching (Early Childhood Education) and have either full or provisional teacher registration (New Zealand Kindergartens Incorporated, 2008). At the beginning of the research project, Alison, who was the head teacher, was completing her final paper for a Higher Diploma of Teaching. The ethnicity of both the teachers was Pākehā (see Table 5.2). Brodie had lived all her life in the area but Alison had been there for about 4 years. Earlier on in her career she had taught in a kindergarten in Rotorua,

where she had participated in bicultural professional development in addition to spending two years learning te reo Māori.

Table 5.2 Teacher Ethnicity and Qualifications Case Study Two.

Name	Ethnicity	Qualification
Alison	Pākehā	B.Ed – NZ, student for Higher Diploma of Teaching, Registered Teacher
Brodie	Pākehā	B.Ed – NZ, Registered Teacher

Kindergarten programmes are based on the child being an active learner in an environment that creates trust and fosters confidence, so children are able to become active participants in their own learning. They aim to be responsive to the cultural and language aspirations of families (New Zealand Kindertengens Incorporated, 2008). Kindergarten philosophy incorporates being teacher-led. In other words, Case Study Two teachers were not waiting for the children to discover Tiriti-based pedagogy but were firmly managing it as it was considered to be important for them, as teachers, to instigate Tiriti-based action. This is how Alison described it:

And a really obvious thing is that it's really driven by the teachers and we have to take responsibility, because it won't happen, particularly in a kindergarten which is very middle class and European at the moment. Nobody else is going to do it (Tr: A, 27/5/04).

Despite the centre being new, connection to the community of local iwi had been initiated. The kaumātua who blessed the building had been invited to come to a session or to call in for a coffee and the teachers were keen to develop this relationship. In addition, links were being made with the playgroup at the local marae and one of the children from there was on the waiting list to come to kindergarten.

Within the environment, despite the centre being new and still building resources, the kindergarten library had stories that were connected to Māori children's lives. There was a basket of poi, pictures on the wall of a wharehūi and of a pōwhiri taking place, and also there was a basket at the door into which children placed their shoes whilst they were inside. This meant that tikanga Māori of not wearing shoes indoors was being practiced. I observed that children were

familiar with other Māori rituals such as hats off inside and not sitting on tables. In providing for a “Māori contribution to the programme” (Ministry of Education, 1996, p. 64) teachers started each day with waiata and a dance such as one with poi. Included in the programme were some present day stories with Māori themes and/or people, legends and creation stories.

Alison and Brodie were learning te reo Māori using tapes from a course in which they were enrolled. Because of these language strategies teachers were including more te reo Māori in their programme. The focus on te reo Māori had led to other activities such as the edible garden, weaving harakeke, flying kites, and counting in te reo Māori. Mat sessions included waiata and the song *Country Buns* had been translated into te reo Māori. The words toru, whā were used to start counting the rhythm of music. In order to make te reo Māori visible in the environment bilingual labels had been placed on cupboards to designate the contents. Areas of play space were similarly labelled. As a result of these strategies children were beginning to use te reo Māori to call each other to mat time:

And sometimes I hear the child say to the other person, ‘I’ll tell you in Māori’ and they may not have the words but they’ve decided that they’ll tell you in Māori (Tr: A, 27/5/04).

During the research the field work with Case Study Two, eight action research meetings were held during the afternoons either during non-contact time at about 1.00 p.m. or after the children had left at about 3.30 p.m. Action research meetings were generally unstructured, although at the outset the teachers brainstormed their ideal bicultural curriculum. It was clear from the vision that implementation needed to be driven by teachers, who were informed by *Te Whāriki*. Importantly, reciprocal relationships whānau and the local Māori community were integral to the vision, as was inclusion of te reo Māori and resources.

During the review of the transcripts it was possible to see themes that reflected the strengths of the teachers in implementing Tiriti-based curriculum. What stood out was the development of whanaungatanga which led to a pōwhiri for the kindergarten children and their families to welcome them to the local school. What also became apparent in interviewing the teachers some four years later was the challenge of being able to sustain Tiriti-based curriculum.

5.3.1 Whanaungatanga

The teachers in Case Study Two had started their Tiriti-based curriculum by placing bilingual signs around the kindergarten and encouraging children to make drawings based upon Māori patterns of weaving. Tiriti-based environments were an opportunity to provide a curriculum that enabled inclusion of “Māori people, places, and artefacts” (Ministry of Education, 1996, p. 43). Brodie discussed a Māori parent’s introduction to the kindergarten when she first attended with her child:

When she first came in with R, for her first day, she was looking around and she commented, oh look at the children’s kōwhaiwhai patterns and yeah, the Māori families. They do notice (Tr: B, 6/8/04).

The initial reaction of the Māori parent to the children’s artwork was a crucial factor that led to whanaungatanga being developed in Case Study Two, as more children from the marae came to kindergarten sessions. It is these initial steps that can begin to build the important relationships with whānau Māori and enable an authentic whanaungatanga process to develop, so teachers can make “appropriate connections with iwi and hapu” (Ministry of Education, 1996, p. 55).

The development of whanaungatanga in Case Study Two occurred over several months beginning with the first of ten meetings during which action research was discussed. At this first meeting discussions started with considering the children’s families. A map had been put up on the wall with the intention of families plotting the geographic areas from which they came. In the kindergarten newsletter Alison and Brodie had asked for some photos of the local area and for any historical pictures. They had also visited the library and the local school to get the information on the district. Connections were being made to the marae through one of the children who had just started the kindergarten:

And the other really lovely thing too is we’re starting to make some links with the marae which is really lovely. And K, one of our parents, her little boy started a few weeks ago. And she’s become a real advocate for us which is lovely. She’s brought families down, and they’re running a puna up there. And she said it’s only like with three or four families and I said that they’re welcome to come down and yesterday she brought them down. It’s so lovely, and one of them has enrolled and we can probably slot them in next term, so that’s great and her husband gave us these beautiful carved stones that he makes (Tr: A, 22/6/04).

One of the areas Alison considered important was her growing relationship with the younger children who were siblings of those at kindergarten.² Alison and Brodie planned to invite parents and children to bring in photos of holiday events – especially with the wider family groups. One of the highlights for the teachers was that Māori families came to their kindergarten disco. It is this growing development of family relationships that is embodied in whakawhanaungatanga, which is important in all early childhood services. It was these relationships with whānau Māori that led to the success of the pōwhiri, which is discussed in the next section.

5.3.2 Pōwhiri

The culmination of the action research cycles with Case Study Two was a pōwhiri and kapa haka performance at the local primary school, at which I was also present. The early interactions described above led to the kindergarten being invited to a pōwhiri at the local school which provided “opportunities to learn and use the Māori language through social interaction” (Ministry of Education, 1996, p. 43). In her journal Brodie described the preparation for this visit:

Tomorrow we are going to Name School to watch the Kapa Haka group perform. We are going to have a pōwhiri. So we have been practicing a waiata with the children and also have one of our dads to carry out the whaikōrero. This is going to be such a moving experience for our children, as only a few of them have experienced a Māori performance (Jl: B, 21/10/04).

In our action research meeting after the pōwhiri, Brodie elaborated on the process of discovering how one the whānau Māori from the kindergarten was involved with the local school:

We had our teacher aide ringing around the local school to find out where there's a kapa haka group and we found out it was nearby. And we didn't realise it was L who took it and then she came in the next day and said ahhh, it's you who's taking it (Tr: B, 22/10/04).

The connections that had been made through relationships between the parents at the marae and the kindergarten enabled whānau Māori to become involved in preparing children, staff, and parents for the pōwhiri. The children at the local school officially and with traditional Māori protocol, welcomed the kindergarten children, their parents, and the teachers to the school. One of the

² Alison had only worked in kindergarten settings and, therefore, with children aged 3 and 4 years.

kindergarten fathers responded to the welcome speech and the children from the kindergarten sang a waiata. After the hongi the kapa haka group performed with poi and finished with a haka. It seemed to me this was seen by both the school and the kindergarten as an important occasion, with much of the school being involved, including the principal and several teachers. The importance of the experience for the kindergarten parents was also expressed:

I come from Australia and I don't sort of know much about the Māori culture and he said after being there I'm feeling very cultural now (Tr: B, 22/10/04).

The comments that some of them just made coming away from the school. A few of them just said, you know, I've never done anything like that and that was a really neat learning experience (Tr: A, 22/10/04).

For the teachers, too, this visit to the school and the relationships generated through the preparation strengthened the possibility of interacting with the tangata whenua at the local marae:

And just the ending, being invited to the marae. I guess the next step is to come to the marae (Tr: B, 22.10/04)

This desire to make connections with the local marae had been a strong part of their ideal Tiriti-based curriculum, so this was a truly fitting ending to the action research cycles. However, in order for this to occur, Māori parents first needed to be strongly connected to their iwi and hapu and this cannot be assumed by early childhood teachers. Second, it takes time to develop relationships with whānau Māori to a sufficient level to develop to the next stage of iwi and hapu connections. Finally, there needs to be reciprocal relationships with iwi and hapu – asking what centres can do for them as Māori as well as asking what they can do for early childhood centres (personal communication, Heta-Lensen, 2009). Although the developing relationship was strong at the end of 2004 this had virtually disappeared by 2008.

5.3.3 Challenges to Sustaining Tiriti-based Curriculum

Since the action research was completed there has been some contact with the centre, in particular late in 2008 and early in 2009 when I caught up with both the teachers to discover where they were at with Tiriti-based curriculum. I was aware Alison, the head teacher, had left and the centre had been restructured to accommodate more children and a third teacher. It was disappointing that the

kindergarten had been unable to sustain their Tiriti-based curriculum. What was surprising was how quickly the ground taken had disappeared.

Alison reflected on what was happening with Tiriti-based curriculum when she left in 2007:

We were still forging relationships with tangata whenua – many more families used the kindergarten and participated in the community activities of the kindergarten. We felt there was a real presence in the kindergarten of Māori. We felt more confident to ask for help and guidance and were actively trying to move forwards in our understanding of our role as Pākehā teachers working with Māori (Email, A 19/3/09).

In 2008, during an informal discussion, Brodie indicated to me that not a lot was happening with the Tiriti-based curriculum and we discussed this further when I interviewed her by phone in 2009:

We're starting back at square one – definitely lost it. ERO reports say that. We don't have huge support from the marae. Families have gone. It's not apparent (Ph, B 13/3/09).

One reason for this loss of active Tiriti-based curriculum was that the Māori families involved in the kindergarten left to go to school and relationships had not been sustained. Without the strong leadership that Alison had provided and the disruption to the centre with staff changes, Tiriti-based practices became too difficult to sustain. As Brodie said above they were no longer apparent in the curriculum. The emergent principle is that the team must assume responsibility for implementing Tiriti-based curriculum so that reliance upon one person is avoided.

Moreover, the recent ERO report had noted that the kindergarten teachers needed to incorporate bicultural practice into their programme. The teachers, therefore, have begun to explore ways to do this by re-establishing relationships with local Māori, one of whom had offered to assist the teachers to develop Tiriti-based curriculum (Education Review Office, 2009).

Teachers in Case Study Two believed it was their job to implement Tiriti-based curriculum. They operated from the stance of curriculum being teacher-led and this enabled them to introduce activities, experiences and te reo Māori during mat times. The presence of a nearby marae enabled teachers to build relationships with whānau Māori so that whakawhanaungatanga approach could become an integral part of the programme.

5.4 Case Study Three

Case Study Three was part of an urban full-day education and care centre of children under two years old, attached to a large government hospital clinic. The centre had moved into a new purpose-built structure just before the research started. Nearby schools were between Deciles 3 and 10, although this was rather irrelevant as families in the centre were travelling to work at the hospital and were, therefore not living in the area. The centre was a large two-storey building with the children's space being divided into three large downstairs areas each with access to outdoor play equipment. Upstairs was allocated to staff facilities (kitchen, staff room, and offices). The downstairs portion was subdivided into separate areas, both indoors and out, to enable each age group to have their own space. The physical space of Area 1, which was where Case Study Three was situated, was mostly one large room. At one end was a shared kitchen facility which separated Areas 1 and 2. At the other end of the large space was a wet area for dining and art activities; and a separate sleep room, bathroom, and office area.

Research was carried out with teachers in Area 1 where the 13 children who attended were aged between 6 months and 19 months. The children's ethnicities were recorded as Pākehā (46.1 %, $n=6$), Indian (38.4, $n=5$), Pasifika (7.6%, $n=1$) and Irish/Australian (7.6 %, $n=1$). In order to attend the centre at least one parent had to be employed in the hospital clinic to which the centre was attached.

Table 5.3 Teacher Ethnicity and Qualifications Case Study Three.

Name	Ethnicity	Qualification
Nilmini	Sri Lankan	Diploma of Teaching – NZ 3rd year B.Ed (ECE) student
Peggy	Burmese	B.Ed (EC E Teaching) – NZ.
Chris H	Chinese	Diploma of Teaching (ECE) – NZ, Honours student
Shani	Sri Lankan	3rd year Diploma of Teaching student (ECE).
Margaret	Pākehā	1st year Diploma of Teaching student (ECE).

Staff were of various ethnicities and although they were in full time employment, four out of the five were also studying. This is reflected in their qualifications which ranged from one who was a first-year early childhood student to another who was continuing with postgraduate study. Details can be seen in the Table 5.3.

With all but one of the staff working and studying, time for the research was limited but they were able to bring information back from their tertiary institutions to contribute to the collective knowledge of Tiriti-based curriculum. The centre philosophy stated that their “image of the child is one of a competent, capable learner, who is self-motivated, enthusiastic, inquisitive, adventurous, and fun loving ...[and] ...that children learn and develop through respectful, responsive relationships with people, places, and things” (Aro Arataki Children's Centre, 2007, p. 1). The centre believes in celebrating diversity as well as recognising multiculturalism “within the bi-cultural nation of Aotearoa”. Their programme is based on *Te Whāriki* and the *Desirable Objectives and Practices* (DOPs). For the adults, teamwork and professional development were valued, as was collaboration with parents/whānau (Aro Arataki Children's Centre, 2007).

Case Study Three started the research with an appreciative inquiry session during which each participant shared the moments they were most proud of in implementing Tiriti-based curriculum. This was the stage of Discovery.

Peggy, who had completed her Bachelor of Education (Early Childhood Teaching) 8 years previously, shared with us her early childhood journey over the previous years and concluded by telling us her high point:

What I am doing now at crèche is waiata at group time, always doing waiata, practice some Māori songs, for example, action songs; colour, colour songs - Mā is White; and I do a lot of this pikopiko because of the actions...She was very senior and part Māori so she can help us with language and ideas of how to implement the bicultural approach (Tr: P, 24/10/08).

It is interesting to note that for Peggy having a Māori teacher on whom to rely for implementing language and ideas stood out as an effective strategy. Nilmini, the supervisor, was part way through her up-grade to a Bachelor's degree in early childhood education. She had graduated with a Diploma of Teaching 3½ years previously and for her that was the time she felt most proud of her bicultural practice:

I learnt a lot of Māori - like how to do the mihi, whakapapa. I was fully confident when I passed as a graduate. I was confident (Tr: N, 24/10/08).

Shani had worked in early childhood for 8 years and during that time had been exposed to te reo Māori me ōna tikanga. She was completing her final year of the Diploma of Teaching:

I am using a lot of Māori phrases like horoi o ringaringa so children are particularly absorbing what I do. So the first few days when I am using horoi o ringaringa and we are all using it children do not know what I am saying. But then we say that in Māori and then the same thing in English then they know what it is. So automatically now when we horoi o ringaringa I have seen some children are going to the wash basin so like they have got the meaning wash hands (Tr: Si, 24/10/08).

She further added:

So when children know what I'm saying they run to the wash basin, I know they have got they have understood what I am saying and that moment I am proud of myself (Tr: Si, 24/10/08).

Margaret had previously worked with Tiriti-based curriculum as a teacher aide in a primary school, although there had been 5-year gap when she was not involved in education (and therefore not with te reo Māori me ōna tikanga) before she started in early childhood education. Margaret was in her first year of study for the Diploma of Teaching (Early Childhood Education):

... but the best time is when I put on a tape put on a waiata. Children come straight to the area that I'm in. I'm not actually dancing the Māori action but they're following me having fun with it (Tr: M, 24/20/08).

Chris H was studying at postgraduate level and one Tiriti-based practice she shared occurred at a previous centre:

... the most effective thing is using Māori words to say good bye - like ka kite. It was because one of the teachers was Māori and we also had some Māori families, so [we were] using Māori language quite often (Tr: C, 24/10/08).

This sharing enabled everyone to make a connection to each other in hearing the narratives of their most effective Tiriti-based practice, and it also enabled them to be clear about each other's level of skills and confidence. What was clear was that each person had a narrative from which they could build their Tiriti-based knowledge, skills and confidence.

After sharing their stories of best practice the group completed the discovery stage of appreciative inquiry by brainstorming common elements of their collective best practice. This is the Dream stage of appreciative inquiry, which is

summarised as follows. Knowledge from their early childhood courses gave them experience and confidence, particularly with visits to marae. They valued strategies such as singing a couple of waiata every day, speaking te reo Māori, and greeting parents and colleagues. Additionally, Case Study Three teachers felt Tiriti-based curriculum was effective when children responded by following teachers' own actions of waiata and poi at group time. Prayers before kai time were spoken in te reo Māori. Māori resources such as puzzles, books, poi, posters of Māori alphabet, and words for colours supported Tiriti-based curriculum.

From the brainstorm of their vision Case Study Three teachers worked out their long and short term goals for Tiriti-based curriculum (the Design stage of appreciative inquiry). They wanted to implement te reo Māori in four main areas of working with infants: sleep preparation, nappy change, introduce karakia during kai time and with outside play. Teachers were also interested in strengthening their commitment to tikanga, which meant such practices as washing hands, separate washing of bibs and floor cloths, no feet on table and not touching infants' heads when settling them to sleep. Long term teachers were decided to increase their te reo Māori vocabulary. They sought to support and sustain their goals by using their studies to keep them on track, by watching Māori television, asking questions of staff who were more competent, making sure they were enjoying the journey and utilising:

team support to keep the fires going(Tr. 24/10/08).

Although individually teachers at Case Study Three Centre had made previous attempts to implement Tiriti-based curriculum, they had not worked together as a team on this. In addition they had just moved into a new centre and were at the beginning stages of setting up the environment. As the centre director put it:

So the knowledge was there which just needed to have a central focus, a catalyst, such as yourself to get them feeding confidence into and off each other, that's how I saw it, and the confidence to make it more visible (Tr: H 13/2/09).

From their goals the teachers in Case Study Three decided on an action plan for immediate implementation of Tiriti-based curriculum. This is the Destiny/Deliver stage of appreciative inquiry. They choose to work initially with implementing te reo Māori during sleep time and during kai time. They also opted

to incorporate tikanga they had identified during their brainstorm: karakia at meal times, separate washing of bibs and floor cloths, no feet on table and not touching infants' heads when settling them to sleep.

The process of action development, after the initial appreciative inquiry research, continued with two follow-up meetings. This is the action research phase of action development. At each of these meetings the previous month's action was shared and further action planned, thereby building on what was seen as working. It was this success with Tiriti-based curriculum, and the support teachers received, in particular from colleagues who were also students, which emerged strongly as a theme in Case Study Three. The other key theme was that of the difficulties the team experienced in implementing Tiriti-based curriculum.

5.4.1 Strategies for Support and Success

Action development enabled the teachers to focus on their past success. They were able to build upon their accomplishments in the two follow-up meetings that occurred to evaluate the action plans designed during the appreciative inquiry session. At these meetings they reflected on their Tiriti-based practice. Alterations and additions were made and the research continued as per typical action research cycles of plan, act, evaluate, and reflect. However, it differed from action research in that individually and collectively discussions focused on appreciating best practice, rather than on dissecting problems and resolving issues.

As teachers continued to implement Tiriti-based curriculum they developed strategies for success, one of which was to learn from staff who were attending tertiary courses in early childhood education. In Aotearoa New Zealand, many care and education centres have staff who are teaching as well as studying, and their Tiriti-based curriculum classes are an important source from which to develop knowledge and understandings, which they are able to bring back to the centre. As well, teacher education providers were also a source for specific answers in regard to Tiriti-based curriculum and te reo Māori, and the teachers in Case Study Three demonstrated this:

Also like commonly used words: like milk bottle, lie down. We didn't know before, but we asked Shani who asked her lecturer when she is in her class what is the Māori word for milk bottle, lie down (Tr: N. 7/11/08).

Having somewhere to go to enhance knowledge and have questions answered enabled teachers to expand their understanding. In addition, student marae noho, arranged as part of their studies, were a source of knowledge:

For me visiting marae was a very good experience from my course...Māori customs and respecting each other. I think that was a really good experience (Tr: N. 24/8/08).

Spending several days and nights in authentic Māori settings allowed these teachers to be immersed in Māori cultural practices and beliefs and thus enhanced their appreciation of this. An integral part of marae noho is singing waiata. Sharing these waiata when teachers go back to their centres was popular. This strategy enabled te reo Māori to be learned and practiced:

I memorised Māori lyrics and sang action songs in Māori language to children. I followed colleagues to sing songs in Māori. Children began to understand te reo Māori (Jl: C. October).

Not only was Chris H able to learn more te reo Māori by singing waiata, but she was supported by her team in developing these skills. As well, the children were able to extend their knowledge. Another strategy for support included using the Māori/English dictionary:

Like when we get stuck for words we ask the other staff: "Can you remember?" Or sometimes we're getting the dictionary again (Tr: N. 7/11/08).

Resources such as games, books and puzzles were available to support te reo Māori. Some of these were made by the staff:

And I made some Māori resources... followed by the song. It's on the wall. Pungāwerewere – it's about spiders... And the different colours of spiders and we counted the spiders and we made the colours, the shapes. (Tr: S. 8/12/08).

As staff supported each other, confidence and pleasure with their achievements was evident, which is an important aspect of appreciative inquiry. Peggy expressed her sense of achievement in her journal:

We sang many action songs such as "Pico, Toru!" The children were happy and they did a lot of "Paki paki". I was quite thrilled to take part in waiata and putting my effort to say the words (Jl: P. 31/10/08).

Margaret, too, enjoyed the fulfilment that came with the children's responses to her effort:

I felt great satisfaction when the children responded with some of the books I read to them (Jl: M. 17/11/08).

Similarly, Shani reflected on how phrases she put up on the wall enabled a student teacher to use them effectively:

We felt very proud of ourselves as our own strategy is working. Our intention was to use te reo Māori with children. When the student teacher spontaneously said “Horoi o ringaringa” (wash hands) that means the student teacher was learning too (Jl: Si. 2nd week October).

Role modelling Tiriti-based practices was one of the aspects the team had in their vision and when this occurred they were justifiably pleased. As well as role modelling to students, teachers had wanted to lead the way for other areas of the centre to also work in Tiriti-based ways, as can be seen in the following:

Sometimes we pass by teachers in other areas and we use Māori words, say something in Māori and they are looking at us and we say we are researching. We are trying it out. We alert them that is what we are doing - practising bicultural, we are practising and ...that is why we are doing that (Tr: P, 7/11/08).

An effective way to learn new knowledge is to pass it on to others and the growing confidence of the teachers in Case Study Three as they built on their success was evident. Indeed, from the support Margaret received within the team she was able to feel confident to continue with Tiriti-based curriculum while on practicum in another centre:

I worked in another centre where speaking Māori wasn't practiced as a whole centre. We sang waiata at morning tea, afternoon tea and lunch time before the food was served. There was no greeting of children or staff in Māori. I felt challenged to overcome my shyness and speak te reo Māori at another centre without the support of my home-based centre (Jl, M, 10/11/08).

It is clear Margaret's commitment to Tiriti-based curriculum empowered her to take risks outside her own centre to implement the te reo Māori she knows. I would describe this kind of behaviour as brave – it emanated from a strength-based approach and enabled this teacher to extend her confidence.

However, despite the strategies and support described above, the teachers in Case Study Three did experience some difficulties, both conceptually and practically. This was particularly interesting as there has been debate in the appreciative inquiry literature that this methodology may not allow problems to surface (McNamee, 2003).

5.4.2 Difficulties

Coming from an appreciative stance does not prevent difficulties from occurring. As McNamee (2003) indicated, what does work is to use strengths to resolve those difficulties. One of the recurring difficulties for participants in Case Study Three was the dilemma of a curriculum that was unfamiliar:

Speaking another language is only part of beginning to understand; you need to understand customs, other religions and food people eat. Why they do the things they do the way they do it? How you speak to someone may be offensive because they do not speak that way? Protocol of a different culture to your own because what's not important to you may be very important to someone else (Jl: M, 7/11/08).

As Margaret considered the implications of these for the bicultural curriculum, she was able to call upon her knowledge of how the multicultural curriculum occurred to help her:

Working in a multicultural environment can also be great for learning about other people and their language. It's your different perspective of other cultures (Jl: M, 7/11/08).

When teachers perceive cultures other than their own they can internalise and appreciate differences which could include Māori culture. A potential difficulty, especially when there are no Māori children as was the situation in Case Study Three, is that Tiriti-based curriculum may not be addressed if teachers perceive Māori to be only one of the many ethnicities that could be represented for inclusion in the programme (Heta-Lensen, 2005).

Whilst teachers felt justifiably satisfied and proud with children's positive responses they also had to deal with negative responses. As with Case Study One not all the children were receptive to teachers' implementations of Tiriti-based curriculum. Peggy was working with a te reo Māori alphabet:

The children did not respond well. Some of them moved away to get the other toys. A teacher stopped by to correct my pronunciation but did not support me by joining the group. I tried to finish the te reo Māori alphabet chart with the remaining children (Jl: P, 08).

It may indeed not be te reo Māori that was the issue here but that the exercise of working with infants and toddlers on any alphabet for a sustained time to complete 26 letters was an unrealistic expectation. In their enthusiasm to implement Tiriti-based curriculum in my experience teachers sometimes forget to take account of children's interests and capabilities. Interestingly enough, as well

as Peggy feeling unsupported in this instance by a colleague, so too can colleagues resent being called upon to provide support:

I was not happy when the other staff called me to participate and sing. I was thinking why can't she sing without me? It is true that I am learning Māori as a module for my studies. Everybody should take ownership and practise (JL: S, 08).

The team approach I considered essential in effective implementation of Tiriti-based curriculum does mean that teachers support each other's efforts. Nevertheless, it would be unrealistic for this to be effective all the time. All working relationships have their rocky moments and early childhood teaching teams are no exception to this. As Shani reflected on being called upon to support other teachers, she noted:

I am keen to be a really good early childhood teacher. I like team work, but as early childhood teachers we need to take ownership and work confidently. I learned from Code of Ethics to work co-operatively with colleagues in the school environment (Code of Ethics, 1995). This way I believe the other staff should sing without disturbing me and if they are not sure should clarify when I am free other than disturbing me. What next: Next time I will ask the other teachers to sing without me. I will tell them I will listen and tell them if there is anything wrong. I will make sure that they practise confidently (JL: Si, 08).

She had worked through what happened and was able to consider a strategy that would support both herself and the other teachers. In other words she was working from an appreciative model for dealing with the inevitable difficulties that can arise.

In Case Study Three teachers had developed a philosophy of working with infants that prioritised how they role modelled te reo Māori. They believed it was important to provide words and phrases both in te reo Māori and English for the children who were in the language acquisition stage of development. Furthermore, with appreciative inquiry used to work out implementation of Tiriti-based curriculum, teachers in Case Study Three built on their successes. With the confidence this gave them they planned to move beyond their own area to role model Tiriti-based curriculum within the rest of the centre. Although they encountered difficulties, these were resolved through consideration of positive strategies.

Thus far, this chapter has presented an overview composition of each centre and how the ethos of those centres contributed to the implementation of

Tiriti-based curriculum. As well, in each case study themes emerged from which positive strategies to enhance Tiriti-based curriculum could be built. For Case Study One this was Tiriti-based excursions; for Case Study Two it was the development of whanaungatanga leading to the pōwhiri at the local school; and in Case Study Three, where the approach changed to action development, successes, and support were highlighted.

There were also difficulties and challenges for each centre. One of the challenges that consistently faced the teachers in Case Study One was the ethical dilemma of speaking te reo Māori when it was not their own language and an area that was both a challenge and a triumph was that of professional development. Sustaining Tiriti-based curriculum over time was an issue for Case Study Two and this will be explored further in the next chapter. Support and teamwork for Case Study Three was both a strength and a challenge, but working through these in an appreciative manner enabled powerful reflections for successful action plans.

The final section of this chapter presents the findings that relate to case study selection criteria. These were the type of centre, ages of the children, socio-economic status, and management practices.

5.5 Findings Resulting From Selection Criteria

As discussed earlier, case study centres were specifically selected to incorporate different factors I wanted to explore in order to explore what effect those factors had on implementing Tiriti-based curriculum. These were the age range of the children, the type of centre, and the socio-economic status of the area where the centre was situated. The other factor I was interested in was whether or not management practices, in a large group of centres within one organisation system, were likely to be hierarchical and removed from direct daily practices.

5.5.1 Child-initiated, Teacher-directed or Routine-based

The stated philosophy of teachers in Case Study One was that of child-initiated play, which in practice meant that teachers waited for children to initiate learning experiences. However, there were exceptions as the following snippet of conversation demonstrates:

*Well, we made Māori bread the other day. We did make Māori bread. But I, you know, **told** the children that we were making Māori bread (Tr: T. 1/4/04). (Bold emphasis added by me to reflect the taped response).*

The point here is that “telling” children was contrary to the espoused philosophy, but centre staff felt obliged to do so in order to introduce Tiriti based activities. In contrast to being fully child initiated, teachers in Case Study Two stated that it was important for them to direct the curriculum. A practical time to do this was during mat time when all children were together with teachers leading the programme:

Brodie has begun with simple greetings at our morning mat time, so we could introduce some new vocabulary each week (Jl: A, 1/6/08).

Mat time (also known as meeting time) saw an important new routine become established. Waiata being sung was consistent with implementing Tiriti-based practices:

You always start our meeting time with a waiata and it's the same waiata that we're teaching the afternoon children (Tr: A, 22/6/04).

With planned activities in te reo Māori, such as greetings and waiata, teachers in Case Study Two were advancing Tiriti-based curriculum. Although teachers incorporated and extended children's own Tiriti-based play, such as puzzles, books, music and dance, a focus of the programme was the activities and experiences that Alison and Brodie initiated and directed. This clearly demonstrates that although philosophical underpinnings are essential to centres, in practice implementation may be more visible and accelerated by teachers directing learning activities as opposed to relying on Tiriti-based environments to inspire children's participation.

For Case Study Three, the programme was based around the routines of the babies. Teachers followed babies' individual patterns of sleeping, feeding and playing but babies were gradually encouraged to fit into centre routines. This enabled social learning to occur, for example during mealtimes. These shared times gave opportunities for teachers to introduce te reo Māori:

And they know what e noho means and e tu because we do it every time we have a meal and we tell them sit/e noho and e tu responding to that...If we say sit they don't. They remain standing and when we say e noho they'll sit (Tr: M, 7/11/08).

With consistent use of te reo Māori terms for sit and stand infants in Case Study Three were responding to their teachers' initiatives. Teachers need to be

able to initiate this so that knowing even basic te reo Māori is crucial. There may be some merit, therefore, in teachers being intentional in doing this until such time as it becomes an absorbed and then a routine part of their repertoire of Tiriti-based behaviours. In this way children can learn te reo Māori seamlessly.

In summary, teachers in both Case Study Two and Case Study Three introduced, directed, and managed Tiriti-based activities and experiences. However, in Case Study One teachers preferred to respond to children's initiatives based on providing Tiriti-based environments. Nevertheless, while it appeared easier to implement Tiriti-based curriculum when the teachers were driving the programme, because the integrity of centre philosophy is important to be maintained, because this is what underpins their programme and decisions about pedagogy, teachers need to work out the process of doing this, and also implementing Tiriti-based curriculum.

The age range of the children was another variable that influenced centre selection. Consistently, research (Holmes, 1991; Stiles, 1997; Western Canadian Protocol for Collaboration in Basic Education, 1999) has indicated that in order to become bilingual children needed to be introduced to new languages in preschool years. As already demonstrated, infants in this study were becoming familiar with and responsive to te reo Māori.

5.5.2 Age Range of the Children

Before beginning the research I had wondered if teachers would have different ways of approaching Tiriti-based curriculum that depend on the age of the children. Previously, during informal discussions with early childhood students and teachers, the view had been expressed that babies should not be exposed to languages other than English. The rationale for this, it was explained, was to avoid confusing children as they acquired language skills. Heta-Lensen (2010) reports that it is commonly believed that speaking home languages will prevent effective learning of English, however, she contests that claim in her paper on kete-based learning. I was interested, therefore, to discover whether teachers may have avoided using te reo Māori with younger children. In Case Study Two I observed less te reo Māori being spoken by the teachers in the afternoon sessions with the younger children, as the following exchange illustrates:

Chris J:
I thought there was a lot less te reo this afternoon
Brodie:
Yeah, yeah. In our afternoon there was less. The children are younger
(Tr: 27/5/04).

Alison followed through with this and noted in her journal:

I have been trying to use a bit more te reo after Chris noted it was lacking in the afternoon sessions. That's a good goal for Brodie and I to work on (Jl: A. 1/6/04).

Although the practice of speaking less te reo Māori with younger children was apparent, this they informed me, that had not been intentional. Moreover, once this was recognised, the two teachers in Case Study Two began to deliberately articulate te reo Māori more frequently with the younger children. However, in Case Study Three, in recognition of the children's developing language skills and because babies were beginning to verbalise, there was a planned practice of first stating a word or phrase in te reo Māori and then repeating it in English:

More Māori words. We try to use as much as we can – Māori words followed by the English words, so the children can understand it (Tr: N. 8/12/08).

However, in response to my question about whether or not there was anything different about their practice when working with babies, Chris H replied:

I think when working with babies that language development [was] quite remarkable. So they always like to copy what we say. So it's very helpful to start to teach them Māori at an early age, because they can pick up language very easily. Yeah (Tr: C H, 13/2/09).

Despite erroneous views about the impact of speaking two languages held by some early childhood educators (Heta-Lensen, 2010), the teachers in this study were aware of the importance of speaking te reo Māori to younger children. Apart from initial practices in Case Study Two, teachers were actively instigating bilingual practices, regardless of children's ages. In other words they were not subscribing to the view that speaking languages other than English is detrimental to children's learning.

5.5.3 Socio-economic - Deciles of Surrounding Schools

Some indication of the socio-economic status of a centre can be gleaned from the decile rating assigned to surrounding schools. One reason for considering deciles was to see if there was any difference between high and low rankings in how Tiriti-based curriculum was enacted. Case Study One (Deciles 2, 3, and 4)

and Case Study Two (Decile 10) were roughly at opposite ends of the decile continuum. The schools surrounding Case Study Three were Deciles 7 and 8.

However, in terms of, for example, resources, where socio-economic disparity can show up, material differences for the centres in this study did not appear to be marked. All centres in Aotearoa New Zealand receive government funding so what could make a difference is the ability of parents to provide additional money through fees, donations and fundraising. Informal conversation with teachers led me to conclude that few differences in funding were apparent and thus, socio-economic status, on the surface at least, did not appear to be important for these three case studies. Put another way, although socio-economic status was not formally investigated (by accessing financial statements etc.) there seemed to be a remarkable similarity of resourcing between each of the centres – at least to the casual or even frequent observer.

5.5.4 Involving Managers³

The final factor I had wanted to investigate (but was unable to) was the influence of management structures in multi-owned or chains of centres. Although I was unable to co-research with teachers from a large chain (as noted in chapter 4), I did meet with the owners of Case Study One centre. Case Study One, it will be recalled, was one of four centres and I wanted to investigate whether or not Tiriti-based curriculum was centrally managed and if so how.

The owners of Case Study One told me that each supervisor had responsibility for running their centre with a budget from which they could choose to order Tiriti-based resources such as puzzles and books. Management of areas such as human resources and book-keeping were similar in all four centres, but were centrally controlled. After observing the centre practices and talking with D the supervisor it was apparent to me, therefore, that management practices in this group of centres did not adversely affect the implementation of Tiriti-based curriculum.

For these three case studies, a series of selection criteria were applied. However, the only factor which appeared to impact on Tiriti-based curriculum was

³ The evidence for this section, unless referenced otherwise, comes from notes 24/3/04 of discussion held with the two owners.

the extent to which the programme was teacher directed. When teachers direct Tiriti-based activities they can choose the amount and the style of implementation.

In this chapter, the presentation of each case study has introduced factors which advanced or hindered early child teachers in their implementation of Tiriti-based curriculum. In Case Study One, it was demonstrated that the planned Tiriti-based excursions into the community enhanced implementation. However, teachers were troubled by considerations of the appropriateness of role modelling te reo Māori when they were not fluent speakers of this language. Making time for professional development was clearly problematic. Reflection, therefore, became pivotal in developing my understanding of the importance of applying affirmative models. I realised this was especially true when such models become juxtaposed with more traditionally applied deficit approaches.

In Case Study Two, it was shown that developing relationships with whānau Māori can lead to enhancement of Tiriti-based curriculum. In Case Study Two it was also demonstrated that kaupapa Māori celebrations such as pōwhiri can facilitate engagement with tangata whenua. However, without strong leadership and a sense of ownership by teachers it appears unlikely that successful Tiriti-based curriculum can be sustained.

In Case Study Three, the appreciative inquiry approach that was initially applied, evolved into action development. This, it is argued, represents a new model for introducing and sustaining Tiriti-based curriculum. Pleasingly teachers in Case Study Three devised strategies for success, more quickly and seemingly more readily. Notwithstanding, even though they used a strength-based approach, they experienced difficulties, not unlike those encountered in the other case studies, such as confidence and lack of Māori knowledge.

It can be seen, therefore, that tentative answers to the research question of this thesis (To what extent, and in what manner, have early childhood teachers been able to implement Tiriti-based curriculum as outlined by the Ministry of Education in *Te Whāriki*?) have emerged. Whereas this chapter had considered each of the case studies separately the next chapter identifies themes across cases.

Chapter Six: Cross-case Themes

“You need someone to lead the way – someone who has knowledge and passion” (Int: B, 13/3/09).

6.1 Overview

The purpose of this chapter is to present the thematic findings which emerged from the cross-case analysis reporting first from an appreciative inquiry perspective, and then by considering challenges encountered. Additionally, results of the questionnaire, both quantitative and qualitative will be provided. As findings from these sources will be interwoven, information about the respondents to the questionnaire will be presented in these introductory remarks.

As the quote that began this chapter demonstrates, having a person with knowledge and passion who could lead the way for each centre emerged as an important finding across all data components. Their leadership was critical for keeping the development of Tiriti-based curriculum to the fore.

It is important teachers can define what they understand biculturalism to be in order for them to work together cohesively to implement Tiriti-based curriculum. The definitions were derived from the open-ended questions posed within the survey and responses are reported in the first section of this chapter. This section is followed by examination of an/the ideal bicultural curriculum based on responses both from the questionnaire and from participants in the case studies.

Themes from the cross-case analysis which appear to enhance Tiriti-based pedagogy were examined and linked to corroborative results from the questionnaire. Significant themes to emerge from the data were the central importance of using a whole-of-team approach, leadership, and teacher responsibility.

Additional noteworthy themes which emerged from the cross-case analysis included the significance of te reo Māori, the provision of support for Tiriti-based curriculum implementation, the whakawhanaungatanga approach, the importance of appropriate professional development, the challenge of time, and finally, issues of spirituality.

6.2 Information about Questionnaire Respondents

As reported in chapter 4 the total number of questionnaires returned was 76. However, not all respondents answered every question and it the number of responses for each question that has been utilised to calculate the statistics. Of the respondents who answered the question about their ethnicity 12 (16%¹) were Māori and 49 (66%) were New Zealand European. The majority (82%, $n=61$) of the participants were New Zealand born.

Although nobody who answered this survey was totally unqualified in early childhood education, there was a range of early childhood qualifications. At one end of the scale were two undergraduate respondents and at the other end of the scale were two respondents with a Master of Education. The majority of the participants (32 or 42%) held the Diploma of Teaching (Early Childhood), which was the minimum qualification early childhood teachers were to have by the year 2010². Twenty six respondents (34%) had a Bachelor of Education.

Irrespective of the characteristics of the respondents, a key concern for this investigation was discovering what, if anything, encompasses Tiriti-based curriculum, because that is an important step to being able to implement Tiriti-based curriculum, which is discussed in the next section.

6.3 Early Childhood Teachers and Being Bicultural

Given that early childhood teachers work together in their centres, I considered it important to discover if teachers had similar understandings of their aims in implementing Tiriti-based pedagogy. A first step was to explore what respondents thought the term *biculturalism* might mean.

6.3.1 Definitions of Bicultural³

The first qualitative question invited respondents to define the word *bicultural*, to which 88% ($n=67$) responded. In order to implement Tiriti-based curriculum there needs to be some agreement as to what that encompasses. A

¹ Percentages have been rounded and may, therefore, not always add up to 100%.

² On 29 October 2009, Education Minister Anne Tolley announced that the timeframe for achieving the 80% teacher registration target in teacher-led, centre-based Early Childhood Education (ECE) services had been extended to 2012 (Ministry of Education, 2010).

³ Some of the findings from the questionnaire were reported in Jenkin (2009).

strong feature of responses to this question was linked to Tiriti o Waitangi, as can be seen in the example below:

Having an understanding of respect for the tangata whenua and working to honour the Treaty (R. 205).

In Aotearoa New Zealand Te Tiriti o Waitangi, *Te Whāriki* and biculturalism, as has been noted by both the Ministry of Education (1996, 1998) and Ritchie (2003) are intertwined. A response from a Māori respondent which linked back to the importance of Te Tiriti was:

Two cultures not one, cultural language, values, beliefs, practices, taonga; customs as a whole/holistic not part. Everything my people hoped for with Te Tiriti o Waitangi (R. 102).

With Te Tiriti o Waitangi being such a crucial document for the development of Tiriti-based curriculum was devised, I was interested to discover how well respondents thought they understood it. They were asked, therefore, to self-rate their understanding of Te Tiriti o Waitangi on a five-point scale with 1 being the lowest (no understanding) and 5 the highest (full understanding). Table 6.1 shows their responses.

Table 6.1 Understanding of Te Tiriti o Waitangi.

Rating 1-5	Frequency	Percentage
1	1	1
2	11	14
3	30	39
4	28	37
5	6	8
Total	76	99

It would be fair to say that over three quarters of the respondents thought they had an average to good understanding of Te Tiriti o Waitangi, which is what underpins the national curriculum *Te Whāriki*. Respondents most frequently rated themselves 3 ($n=30$ or 39%) or 4 ($n=28$ or 37%) for understanding of Te Tiriti o Waitangi. Only one respondent said she had no understanding, with 8% ($n=6$) having full understanding.

Te Tiriti o Waitangi and its promise of partnership govern the relationship between Māori and the Crown. With partnership being one of the principles of Te Tiriti o Waitangi it not surprising that nearly half the respondents (47%, $n=36$)

incorporated some idea of partnership in their definition of biculturalism. Respondents saw partnership as inclusive of Māori, receiving equal/equitable benefits:

Māori culture and European expressed equally. Māori language and tikanga given equal status. Children and staff bilingual. Relationships built with local tangata whenua who are consulted about centre decisions (R. 8).

A bicultural early childhood centre reflects a true partnership between Māori and Pākehā that is based on mutual respect and understandings and a desire to protect the uniqueness of Aotearoa/New Zealand (R.1).

The theme of partnership is common within Aotearoa New Zealand literature and it could be that respondents are reflecting this viewpoint because it has been gleaned from their professional reading and/or their early childhood studies (Jenkin, 2009). However, it is the notion of partnership that is problematic for Māori. Concern has been expressed that partnership in the context of Aotearoa New Zealand is not equal partnership but has Māori as the secondary or junior partner (Bishop, 2007; Durie, 2001; Johnston, 2001; O'Sullivan, 2007; G. H. Smith, 1990). Nevertheless, for these early childhood teachers, possibly because they were unaware of the problematic nature of the concept of partnership for Māori, partnership was not only incorporated into their definitions of bicultural but was also contained within their visions of this curriculum.

6.3.2 ECE Visions of Tiriti-based Pedagogy

Achieving the ideal Tiriti-based curriculum would be more likely if early childhood teachers had shared understandings on what this could be, so respondents to the questionnaire were invited to describe their ideal bicultural curriculum, which returned 64 responses (84%). Additionally, each team of participants in the case studies were asked to envision their ideal bicultural curriculum, which was reported in chapter 5.

Fundamentally, although *Te Whāriki* honours Te Tiriti o Waitangi it moves beyond Te Tiriti to address early childhood learning across a series of dimensions which have been labelled as principles and strands. Each of the five strands has attendant goals. The principles, strands and goals, which could be “a starting point for defining the ‘ideal’ Tiriti-based curriculum” (Jenkin, 2009, p. 100) thus direct adults in early childhood centres to address, amongst many other

things, bicultural issues. In order to do this, they are expected to promote te reo Māori me ōna tikanga, and to liaise with Māori people in order to include contributions of Māori in Tiriti-based programmes (Ministry of Education, 1996).

In designing visions of their ideal bicultural curriculum, similar viewpoints were expressed by teachers in the case study research and by those who answered the questionnaire. Visions were grounded in Te Tiriti o Waitangi, linked to *Te Whāriki*, and incorporated te reo Māori me ōna tikanga equally with English. Teachers desired an environment that was reflective of Tiriti-based pedagogy, which meant that they needed an understanding of the markers of Māori tikanga. The following statement by a questionnaire respondent sums up what many of the visions in the case studies and respondents to the questionnaire incorporated into their ideal bicultural curriculum:

Te reo as an everyday, every situation language experience – words and phrases, songs. Integrated into the whole programme in a respectful way. Tikanga Māori also integrated in a holistic way. Commitment to Te Tiriti o Waitangi, consultation with local hapu, iwi etc. Including Māori parents/whānau in bicultural consultation for the centre (R. 130).

It is the inclusion of whānau Māori and building relationships that was perceived to be one of the most effective ways early childhood teachers can build their Tiriti-based curriculum: whakawhanaungatanga (Heta-Lensen, 2005; Ritchie & Rau, 2006b). However, this is not straightforward, as discussed later in this chapter.

One of the many points of similarity in the visions expressed by teachers were ways to acknowledge Te Tiriti o Waitangi and develop partnership. Case Study One teachers elaborated their notion of partnership by saying:

Recognise Treaty partners - allowing “the other” less dominant culture equal footing and valuing “other” culture (Vision: CS 1, 1/3/04).

Encapsulating the practical aspects of partnership was articulated by Case Study One participants:

Māori parents feel ‘this is where I belong’ (Vision: CSI, 1/3/04).

This sense of belonging that Case Study One teachers wanted to capture was that whānau Māori felt at ease in the centre. Teachers also articulated that the environment of the early childhood centre should reflect Māori culture. However, although the notion of partnership between Māori and the Crown was stated as

being desirable, understanding what that entailed and how it would be enacted was not clearly stated. What were stated were facets that teachers would want included in their partnership model. A strong feature was a bilingual environment:

Māori language frequently side-by-side with English, on the walls (CS2, 7.5.04).

Not only was this one of the aims teachers wanted to achieve, but I was able to observe this phenomenon occurring more and more visibly within the case study centres as the research evolved. However, for Case Study One participants, as expressed in their vision, Tiriti-based curriculum went beyond the linguistic use of te reo Māori. They stated that in an ideal bicultural world te reo Māori would be routinely spoken:

Staff not consciously using te reo but it naturally flows; where I don't have to think but it is part of my personality, with correct pronunciation. Children should be confident in speaking their own language. The importance and place of te reo - Māori language. Oral culture – tied to the land. Natural phrases good to use (Vision: CS1, 1/3/04).

Given that *Te Whāriki* is an expression of Tiriti-based curriculum it was not surprising to find it linked to what participants perceived to be an ideal bicultural curriculum. It was in response to the question asking them to describe their ideal bicultural curriculum that links to *Te Whāriki* emerged:

Incorporating bicultural aspects of Te Whāriki (R. 130).

Surprisingly, neither Case Study One nor Case Study Three teachers made any reference to *Te Whāriki* when creating their visions. It could be that *Te Whāriki* so strongly symbolises Tiriti-based curriculum that they felt that there was no need to articulate it. Case Study Two teachers, however, aimed for a vision in which *Te Whāriki* was very visible:

Te Whāriki is everywhere; it's the driving force, it weaves it together (Vision: CS 2, 7/5/04).

As well as *Te Whāriki* and partnership, an appropriate environment was seen as being integral to participants' ideal Tiriti-based curriculum:

Authentic use of environment, natural resources, and Māori artefacts (R. 211).

Case Study Two teachers also wanted an environment and resources that were reflective of Tiriti-based programmes. During mat times teachers visualised discussing Māori concepts. They wanted to increase their resources of Māori

puzzles, music, and poi; and working with papatuanuku/natural materials was important (Vision: CS2, 7/5/04).

However, throughout the study there were expressions of concern about how Tiriti-based pedagogy was expressed. Participant Sb, from Case Study One, wondered if having an environment that was reflective of Tiriti-based curriculum was sufficient:

I had realised that we had different resources related to Māori culture. I did realise that we do use those resources everyday and our infants too play with them. But we don't know the real meaning behind our resources for example Māori puzzles (Jl: Sb, 3/04).

Moving beyond having Tiriti-based environment and resources to consider the meaning and tikanga relevant to what they are doing indicates teachers do want to provide this. Similarly, the following two responses expressed the desire to understand tikanga:

Genuine respect for tikanga (R. 211).

Knowledgeable about tikanga Māori (R. 109).

It was important for many of the teachers in this study that they did understand what they were doing as they implemented Tiriti-based curriculum. This was despite concerns about teachers' behaviour being tokenistic that were expressed in the literature (Colbung et al., 2007; Ministry of Education, 2004a). Initially, as teachers begin their journey to implementation of Tiriti-based curriculum it may appear tokenistic. However, certainly the teachers in this study were committed to continue to develop their knowledge, understanding, and confidence. The most effective way to do this is through building upon the strengths already within their practice.

6.4. Strengths on Which to Build Tiriti-based Curriculum

In the cross-case analysis, themes that appear to strengthen Tiriti-based pedagogy became evident and in this section they will be discussed and linked to corroborative results from the questionnaire. These themes were: the importance of a team approach, leadership, responsibility, and te reo Māori in implementing Tiriti-based curriculum. Support from the Ministry of Education, whānau Māori, and professional development also emerged, as themes as did whakawhanaungatanga for successful implementation of Tiriti-based programmes.

6.4.1 Team or Whole-of-centre Approach

In each of the three case studies the teachers worked together as a team to implement Tiriti-based curriculum. Unlike primary, secondary and tertiary education classrooms which generally take place with a single teacher, early childhood teachers work together in teams. Thus they are seldom, if ever, on their own with the children. In each case study there was recognition of the support and benefits of working as a team. Indeed, what came through was that it was the team effort that enabled action to occur. Similarly, in their research Ritchie and Rau (2006b) reported that “co-researchers felt the implementation of Tiriti-based programmes was more effective when the teaching team held a shared philosophy and commitment” (p. 20). Being part of committed team was important to successful implementation of Tiriti-based curriculum:

But as long as I'm committed to it and we're committed to it as a team (Tr: B, 22/10/08).

I'm not very good at Māori but then I hear other team members doing the same thing and I think we're all the same. Let's try and then we become a team (FG D 15/12/08).

Teamwork is a central aspect of early childhood education practice. It is the way in which teachers work towards collectively planning and supporting each other. In this way, as well as learning from each other, they become able to determine the skills of their colleagues and thereby they achieve greater confidence in what they are doing. Part of being in a team, therefore, involves developing understandings and *shared* ideas about Tiriti-based pedagogy, and the opportunity to learn from each other:

It seems that I need to really think about the principles in Te Whāriki and what they mean to me and Brodie and I as a team and then specifically what more we need to know and do (Jl: A, 6/6/04).

One person can make a difference but, like, our team members make an effort to maintain bicultural advantage for the children and sometimes I learnt a lot from them (Tr: CH, 24/10/08).

Whilst Chris H writes in general terms about learning from other team members, Peggy was more specific when she explained in her journal how the team approach enabled everyone to make progress:

We can promote te reo Māori by working as a team such as correcting each other's pronunciation, supporting each other physically (to be there) communicating to each other when we need help (Jl P, 28/10/08).

Teamwork thus enabled members to move beyond superficiality, to achieving instead a confidence derived from understanding each other's theoretical praxis:

It would have stayed still – perhaps the individual's matter of choice and not the team's. Now as a team we need to deliver...But because of the results we all started thinking as a team. That is what otherwise was our individual choice. Because, for the research, we all used to sit together in a team. So we hold each others' ideas and theories and we all had a say and maybe that is what has given us that confidence just to try out in our team – just knowing each other's ideas and feelings (F.G: D, 15/12/08).

Because teachers were exchanging ideas, listening to each other and moving beyond individual, and even isolated implementation, they were able to gain confidence as a team. In this study, centres appeared to struggle with the depth of understanding required to effectively implement Tiriti-based curriculum (Colbung et al., 2007). Furthermore, this study has demonstrated that a strong team also weather staff changes, which are fairly commonplace in early childhood education centres. The implication is that having a strong team makes it possible to sustain and maintain Tiriti-based curriculum. As was shown in Case Study One, despite staff changes, team commitment, and philosophy were sustained, and maintained. A factor that seemed to make this possible was the opportunity for whole team discussions and a willingness to discover more about each others' views. The research provided a:

forum for discussion for our team to discuss and know each other and J T talks about her experience and S b hers and so because sometimes, especially in day care setting, we don't have time to talk and not so specifically on bicultural curriculum as such (F.G: D, 15/12/08).

But as D said, it went beyond just knowing the team members. The research was an opportunity to understand each other at a deeper level, which is not usually possible because of the amount of business that needs to be covered during team meetings. Additionally, when Tiriti-based pedagogy was the team focus, opportunities arose to share their appreciations and to slot themselves into the whole. They were also able to explore how each person could share and apply their skills in an integrated team environment. D explained further:

I would say it was just more than just knowing other team members' views and their ideas and their fears - it was so real. Otherwise I always used to think it's mine, you know, I always used to think I can't. Let's try that out as a team (F.G: D, 15/12/08).

To summarise across the three cases, when a team of educators with similar aspirations started to implement Tiriti-based programmes, the support and encouragement of each other was clearly a crucial factor in achieving success. In this study, it was very apparent that deliberately appreciating and building on the strengths of the collective gave rise to more effective teamwork and, in turn, this enabled richer implementation of Tiriti-based curriculum. This is consistent with the observations by Reid and Stover (2006) who noted that “groups can show resilience, efficacy and an ability to achieve in the face of great odds” (p. 23),) but for this to happen, I would contend, two conditions have to be present. First, a whole-of-team approach that emphasises working from a platform of success is needed. Second, the importance of a strong leader cannot be over-emphasised. Implementing Tiriti-based curriculum can be challenging and the teachers in this research proved to be able to meet the challenges.

6.4.2 Leadership

Through observation at both Case Study One and Case Study Two centres I was aware of the leadership that D and Alison provided to encourage Tiriti-based programmes. Their leadership was evident not only during meetings but also between meetings. Both D and Alison were the designated leaders who were responsible for managing day-to-day processes (Cardno & Reynolds, 2009), but more importantly, they were the leaders responsible for implementing Tiriti-based curriculum at their centres. Hayden and Gibson (2000) state that:

... leadership refers to vision and influence. By vision we mean the foresight, imagination and commitment to devise new and better ways; and by influence we refer to the capacity to motivate others to participate in the realisation of the vision. (p. ii)

D provided passion and commitment, thereby empowering her group in displaying persistency with Tiriti-based actions. The role that D played in keeping the team focused was based on her beliefs and her commitment that she articulated to me about the value of Tiriti-based curriculum:

*The bicultural curriculum **must** be implemented (Jl: CJ, 7/7/04).*

Passionate-orientated leaders can, therefore, be change agents. If the passionate person has an orbit of influence that is greater than one centre then theoretically transformations can occur across more than one centre. Being in a

position to influence or precipitate change was recognised as an effective mechanism for implementing Tiriti-based curriculum. One respondent articulated her role in this way:

I am the Senior Teacher for 13 kindergartens in the [geographic] region, and as such I have influence with the professional development and strategic direction of the kindergartens (R. 9).

As a leader, both in the centre and in the research, D was able to motivate the team to act. Grey (2004) found in her research on self-review that an effective leader was important to facilitate group processes to enable change to occur, which in this study D was able to do. Specifically, during research meetings D would remind centre members of their successes and encourage further action. She saw her role as a leader to “bring [about] that perception” (Tr: D, 15/12/08) of Tiriti-based curriculum. The other teachers recognised the support she gave and the questions she asked to heighten their awareness of what they were doing:

She asks the questions about what we are doing ... asking parents... She is making us aware of that thing (Tr: Sb, 15/12/08).

D spoke often at the meetings – to lead the discussion and to encourage the rest of the staff, pointing out where they were being effective and keeping the research on track between meetings. D also believed it was important for a leader to network with other centres and people like the community librarian who could help advance Tiriti-based curriculum:

...and also networking. I think that is an important role for team leader is networking. I network with another centre and say we want to come to your centre, and then you organise, and then, how about you coming, and then they come. We also talk sometimes with B our librarian that can you pull out a Māori book? He will do it for us. So that is networking with the community and that is also a very important role for group leader (Tr: D, 15/12/08).

In a similar manner Alison, as head teacher of Case Study Two, encouraged Tiriti-based curriculum through role modelling appropriate te reo Māori me ōna tikanga. As the quote that begins this chapter states, Brodie appreciated the way Alison led Tiriti-based curriculum:

You need someone to lead the way – enthusiasm. Someone who has knowledge and passion...She [Alison] role modelled the language and read books and waiata. I haven't taught a waiata for ages or used common phrases. There's not someone role modeling (Int: B, 13/3/09).

It was Alison's passion, knowledge, and support that enabled Brodie to move through her fears of working with Tiriti-based pedagogy:

Support from someone knowledgeable with Māori culture who can work with you in the programme. Sometimes the fear - Am I pronouncing it right? It's easier not to do it if there's no-one pushing and encouraging you (Int: B, 13/3/09).

Alison perceived that her role as head teacher was to encourage Brodie to implement Tiriti-based curriculum. She had to be the one to lead:

to be the one who said 'let's be brave and try'. It was important to make the first steps and invite others to participate (Email: A, 24/2/09).

However, in order to have someone be a leader, there needs to be people who are followers. As Sergiovanni (1992, p. 71) states “followers are people committed to purposes, a cause, a vision of what the school is and can become, beliefs about teaching and learning, values and standards to which they adhere, and convictions”. Alison appreciated that Brodie was willing to be a follower:

Thank goodness Brodie is motivated also, as this makes the job so much easier (and fun) (Jl: A, 1/6/04).

Thus it is necessary to have people who will be followers of leaders in order to ensure that ideas have a greater chance of becoming auctioned. As Sergiovanni (1992, p. 85) noted:

[It is] not just personality that counts. At least equally important is the leader's ability to establish a climate of trust and a sense of integrity in the ideas being proposed. Key to this effort is something worth following. Without ideas, values, and commitments, there can be no followership. Without followership, there can be no leadership.

However, being the designated leader, such as being the supervisor of the area, did not necessarily mean that person was the leader for Tiriti-based curriculum. I observed in Case Study Three that although Nilmini was the supervisor, Shani had more knowledge, resources, confidence, and fluency in te reo Māori, because at the time of the research she was in her final year of study for her early childhood qualification. Having a strong knowledge base of Tiriti-based practices was in this instance an important aspect of leadership. It also meant Shani could utilise her lecturer at her tertiary institution for additional Māori knowledge.

It was to Shani, therefore, that the team, including Nilmini, looked to enhance their understanding of Tiriti-based pedagogy. Although it could appear as expedient for the team to ask Shani, I observed it was more than her accessibility to her lecturer's knowledge that mattered; her role of expert, or leader of Tiriti-based

practices, encouraged the team to refer to her. For example, Shani was the one who taught them the waiata for the opening of the centre:

We've got our opening ceremony on 9.00 Wednesday 10th and we've decided at one of the last staff meetings to sing Māori song for kaumātua who is visiting. Shani learned that song from her institute (Tr: N, 8/12/08).

Shani did have information from her studies but importantly she had confidence and skills to teach waiata to the other teachers. In this way she had the ability to influence the other team members (Hayden & Gibson, 2000). Duhn (2010, p. 55) in her research recognised the importance in educational leadership of this ability that “created the impetus for change”. The role of the leader is significant, as can be seen in what happened once Alison left Case Study Two and the impetus for maintaining Tiriti-based pedagogy disappeared:

Alison was passionate and pushed you. She role modelled the language and read books and waiata. I haven't taught a waiata for ages or used common phrases. There's not someone role modelling. Alison left three years ago. We've been in survival mode. Bicultural didn't feature (Int: B, 13/3/09).

Although Brodie was committed to Tiriti-based curriculum, when she was under stress and without a leader it could not be sustained. Further, I would contend her mindset had not moved to the next level – that of seeing herself as the one responsible for the implementation *no matter what*. This phenomenon of being the one responsible or to “take ownership” was what Bishop (2008, p. 55) discussed in his research with teachers working with Māori students as “where necessary, teachers are able to discursively reposition themselves from discourses that limit their agency to those where they be agentic” (p. 54). There were teachers in this study who were able to develop this sense of responsibility to Tiriti-based curriculum.

6.4.3 Sense of Responsibility

It was clear in this study that there were some teachers who had moved beyond being committed to Tiriti-based curriculum to assuming instead a sense of personal responsibility. In other words, so strong was their sense of ownership that they would have implemented Tiriti-based curriculum even without the support from their teams. In particular, D and Alison were convinced that it was up to them to drive this curriculum. It has been said that each centre needs to construct

their own whāriki and that this is not transferable (Ritchie, 2002b) but I contend that should D and Alison move to alternative settings, Tiriti-based curriculum would travel with them to become an ongoing part of their practice. This means that they would transfer their sense of ownership into their future endeavours if ever they moved to other centres.

The notion of responsibility is one I emphasise as being paramount in the implementation of Tiriti-based curriculum because it transcends commitment to be person where “the buck stops”. It is that shift from commitment to responsibility that makes an important difference. This phenomenon can also be seen in the research by Ritchie and Rau (2006b) who report what Daisy (a participant) had to say about lack of support within a team. Daisy stated she felt so strongly in her beliefs that she “wasn’t really fazed that [she] was the only person and [she] just was strong with it and carried on” (p. 20). Moreover, I suggest, this sense of ownership that Daisy displayed would transfer to another centre if she moved. Alison explains how this sense of ownership:

I felt in this situation I needed to be the one who said ‘let’s be brave and try’. It was important to make the first steps and invite others to participate (Email: A, 24/2/09).

Similar sentiments are expressed by D from Case Study One, through several statements during the focus group interview, who really explored the concepts of responsibility and how she perceived her responsibility and her development as a teacher in implementing Tiriti-based curriculum. These statements are so important I reproduce them here in detail – omitting interjections from the rest of us who were privy to the conversation. Listen to D’s narrative as she tells of her shifts in time and thinking apropos responsibility:

I feel responsible as a matter of fact as an early childhood educator. I feel responsible. We are in bicultural society and I need to give something to the children as well and for that I need to learn, so that’s the reason why I always try to seek opportunities where I can learn and as we talk about it.

I can tell how my action changes. I’ll be open to try out as I said and definitely there must be some shift in thinking to just try out. I don’t know what exactly. I can’t perhaps articulate what; how and what shifted but there must be some change of thinking. Initially, before the research, I would always worry what if I offend somebody. That would have been my always worry. That’s their culture. What if I offend it if I say it wrong if I do it wrong? Now I just give it a go as an educator. That is

my responsibility. That is the shift I would say. That is my responsibility now that is how I think.

When I think about that I don't think as if I am programme leader even if I would have been teacher, it is still my responsibility. As far as the building of language I feel that is the individual teachers' commitment (FG: D, 15/12/08).

D's account of her transformation resonated with me because I recognised similar changes occurred when I faced my own responsibility for Tiriti-based pedagogy some 10 or more years ago. D distinguishes between individual commitment to learn the language, and the move to assuming responsibility. Sb during the same discussion adds her viewpoint:

I think it is my responsibility to expose the children to Māori words and that I'm not actually worried about the community. I work and advocate for biculturalism. If I know that Māori word I just use it. If I don't know that Māori word, I want to learn it, or know that word (FG: Sb, 15/12/08).

The emerging principle for teachers can, therefore, be stated as a truism – assuming responsibility transforms into action. Whereas assuming responsibility was clearly not a burden for D and Sb, there were some who felt that it was, including this teacher who responded to the questionnaire as follows:

I work with 10 kindergartens so for me I feel an overwhelming responsibility to support teachers in something I am simply not equipped to do (R. 124).

Here then, the emerging tenet for practice is that when responsibility is an encumbrance, it does not lead to action, but instead, it overwhelms and paralyses. Under such circumstances the deficit model is clearly at work. By contrast, when responsibility is taken as a result of commitment, and encompasses action, assumption becomes a way of developing knowledge and skills for implementing effective Tiriti-based programmes. Once teachers have taken on this responsibility they will be motivated to take on leadership roles within their early childhood teams to implement Tiriti-based pedagogy. One of the ways teachers can lead the way is to strengthen their te reo Māori skills and role model these to other teachers.

6.4.4 Te Reo Māori

From *Te Whāriki* the strand Mana Reo was the most prominent in all three centres as teachers had made “a commitment to the recognition of Māori language – stories, symbols, arts, and crafts – in the programme” (Ministry of Education, 1996, p. 72). As discussed earlier, being conversant with te reo Māori was a strong

feature of the ideal bicultural curriculum for teachers. It was also the area about which there was the most data from cross-case analysis and from both the quantitative and qualitative responses to the questionnaire. It was not surprising, therefore, that it featured strongly for teachers implementing Tiriti-based curriculum.

Much te reo Māori involved singing waiata. This occurred with growing confidence because those involved moved from one or two songs being sung in the early part of the research to many more waiata being performed during the latter stages of the study. In each case study, waiata were often played on the tape recorder and both staff and children joined in. It is worth noting that almost three quarters of the respondents to the questionnaire indicated that waiata were being sung daily (73%, $n=51$). One in six indicated that they were being sung weekly (16%, $n=11$) and approximately one in ten reported that they were only being sung sometimes (11% $n=8$). Nobody, however, reported never singing waiata. For Margaret from Case Study Three, singing waiata was one of the strategies she used in order to learn the pronunciation of te reo Māori:

Yeah, because I struggled with the pronunciation myself but after I learnt to sing and a lot of my pronunciation comes through the songs (Tr: M, 7/11/08).

D also found waiata were helpful for learning elements of te reo Māori:

And waiata is a good way of teaching language. Pakipaki. The words to the songs. Action songs, they all do actions. For me it works well. I would learn the language through song (Tr: D, 28/10/04).

Second language learning can be challenging and using music and singing to learn a foreign language is a practical strategy, because as well as creating a good atmosphere in the classroom, it is useful for teaching the rhythm of language (Shtakser, 2001). Teachers reported additional strategies which enabled them to build their skills and confidence:

We have a weekly phrase of te reo Māori which we use, and teach not only ourselves, but also the children and their families (R. 101).

While these strategies may have assisted teachers to learn aspects of te reo Māori, the support of team members was also valuable. As a beginning speaker of te reo Māori and relatively new to Māori culture, Chris H from Case Study Three reported in her journal, some strategies that aided her development:

Fortunately I got support from Māori colleagues and literature, reference books from our centre library. I picked up new Māori words every single day.

Brodie, from Case Study Two, although born in Aotearoa New Zealand and, not therefore, unfamiliar with Māori, had had few previous opportunities to develop her language skills:

I had been reading the Māori language book to find a greeting to say to the children, I decided that I would record down some of the basic phrases and words that Alison and I could slowly introduce to the children. I felt really inspired when doing this and wanted to share it with Alison. I realise it is going to be a slow process, but I look forward to seeing the results (Jl: B, 5/6/04).

The practice being described here is about Brodie building on her strengths and gaining confidence from that action. Teachers do become excited by their success and it is that which empowers them to develop further. It is worth noting that even small steps can encourage teachers to feel pleased about what they are doing, as Peggy shared with us at a research meeting:

This morning I talk in Māori, and baby looked at me. I talked in Māori and see I do it! (N: P, 24/10/08).

What this dimension of the study has demonstrated is that as teachers build their te reo and become affirmed in what they are achieving, their learning moves from tentative strategising to becoming habituated:

We are putting the days of the week on the board in Māori, and trying to use a greeting in our meeting time each day. It's getting into the habit so it becomes part of what we do, second nature. We are trying to incorporate more te reo with the afternoon children, once again it needs to become second nature (Jl: A, 10/6/04).

D from Case Study Two described how te reo Māori was incorporated into their programme. Especially noticeable in the following excerpt was the use of everyday events for providing a teaching and learning platform. Such platforms were able to be generated both within the centre and outside of it:

See what we have done in our centre, we have never separated any other language – not fitted in Māori at all. Whether we are doing science and we try to use as much Māori words as we can, or when we go on a bush walk, we have those cards and we use them. And when we go to the [local] Mountain we talk about the history and kumara pit. So it has – we never separate it as a subject. 'Let's do Māori'. It's part of our way. We talk oh 'let's go for more' and we use here and there and children have picked up so we have never said 'let's do Māori'. We never did that, so it's just part of our daily routines and our – that's how they have picked it up (FG: D, 15/12/08).

What also encouraged teachers to continue to strengthen their use of te reo Māori was that children were frequently responsive to these prompts which promoted bilingualism:

We have been singing Māori songs. Now I am observing that our children (infants and toddlers) are able to enjoy them and could do some of the actions (Jl: Sb, 4/04).

Teachers could see how their input of te reo Māori was resonating with children, even babies:

I was changing T's nappy and top. As I was putting his arms through the holes I said tahi and he responded with rua. I was really happy to hear his response and I continued when I was interacting with him to use my very limited Māori (Jl: JT, 3/04).

Not only were babies able to remember and use te reo Māori words but were also making connections between language and artefacts:

I put the waiata tape on the other day and one of the babies had the equipment and got the poi and I can't remember who it was. So I thought they obviously made the connection between the poi and the waiata, which was quite neat. It surprised me. It was just sort of put on as background music really (Tr: S, 28/10/04).

Similarly, children in Case Study Three also under 2 years old were making connections with te reo Māori:

Especially before lunch we all the staff are using horoi o ringaringa and now most of the children say horoi o ringaringa and they run to the sink and they know what it is and they wash their hands for lunch (Tr: Si, 8/12/08).

It appears, therefore, that babies were learning te reo Māori almost in spite of their teachers. The latent effect of S playing waiata as background music was that it encouraged te reo Māori acquisition. The notes from Shani shown below, demonstrate how much can be accomplished when infants communicate in te reo Māori with each other:

I planned to use lots of te reo Māori words with children such as e noho, haere mai, e tu. One day while having afternoon tea one child K who is 19 months old said to another child 'e noho' and showed him the chair to sit. I got very excited when I heard it. I felt very happy. I was thinking how effective our strategy of using te reo Māori words with children (Jl: Si, 1/10/08).

Teachers also reported that supporting each other was effective in aiding older children to become bilingual:

There are some great indicators of where we are now, such as the children asking for the te reo instead of English and spontaneously using Māori such as when drawing on the concrete today. I said 'I'm drawing a porohita'. He then carried on with drawing other shapes. I asked him what a triangle was and he said he didn't know but a child at the kai table said 'tapa toru' (Jl: A, 9/8/04).

In Case Study Two, te reo Māori had progressed in a very short time (4 months) from tentative greetings and waiata to children supporting each other in developing language skills. Another strategy reported by case study participants and questionnaire respondents involved using te reo for greetings, farewells and commands. This is not surprising given that DOP 4(d) (Ministry of Education, 1998) suggests that educators “consider the use of te reo Māori for greetings, farewells and across the curriculum (p. 35). Seven out of ten respondents ($n=50$, 70.5%) indicated that they used te reo Māori daily for greetings and/or farewells. These results are similar to those in the research by Mitchell and Brooking (2007) who noted that 63 per cent of their respondents spoke te reo Māori every day for some of the time and that the main use of te reo (90%) was for greetings and farewells. Importantly, children in my research also began to use farewells as they became familiar with them:

A staff member left the centre. I said 'Ka kite, D' [teacher]. Child R was sitting beside me. He said 'Ka kite ano, D' (Jl: J. March 04).

Chris H shared how she was incorporating Māori words into her teaching:

Practising some Māori words like when we are doing some drawing some crayons and I will name the colours of the crayons and some of the toys like whero, kākārīki (Tr: CH. 8/12/08).

Employing te reo Māori for colours and numbers was also frequent with almost three quarters of the questionnaire respondents ($n=54$, 74%) indicating that they were using te reo Māori to denote colours and/or numbers on a daily basis. The following example from Case Study One also shows how colours and numbers were incorporated into the programme:

For colours I made a book. When I get my book back from the teacher I am thinking of reading it to our children. Of course we sing the colours song every day. But I think looking at the colours and reading the poem will make a difference. I am thinking of using Māori numbers more often (Jl: Sb, 10/5/04).

However, the highest daily use of te reo Māori was for commands ($n=60$, 85%), with only 3% ($n=2$) of respondents never commanding children in te reo Māori. Typical commands would be sit down, stand up, come to the mat, listen to

me, wash your hands, and come here. My observations in early childhood education centres are that when these commands are spoken in either te reo Māori or English, children generally comply with the command. However, as these are often spoken in a group situation as part of routines in the centre, children become used to complying.

The above statistics should be treated cautiously because they are descriptive and the sample size was small. Nevertheless, together with observational data and qualitative data derived from journals, interviews, focus groups, and meeting transcripts, they point towards a relatively common use of te reo Māori. With the high number of commands being used by many teachers in this project, it can have te reo Māori appear to be what Ritchie (2007) called “a bossy language”. Similarly Mitchell and Brooking (2007) reported that commands were the second highest use of te reo Māori (70% of their respondents). However, this use of commands may not be surprising as giving and receiving commands has been identified through the DACOM⁴ criteria as a function of language (Hewetson, 2003).

Fifteen years ago, before the final version of *Te Whāriki* was published, Stuart (1995) expressed her disquiet that “the language heard in most ECE settings are greetings, and giving information only, so very conscribed language patterns in specific settings restrict the modelling of te reo Māori as a living, social taonga” (p. 592).

Despite my own anxiety about the level of te reo Māori I heard, I contend that teachers learning te reo Māori for use in early childhood education centres are passing through stages of development and this is part of their journey towards becoming more competent. In this instance, teachers advanced their skills from the simple (issuing commands) to more complex actions and language, as the quotes below demonstrate:

I am studying Te Ara Reo through the Wānanga and am charged to increase culture and te reo in our centre. We have moved from just simple commands and waiata to the beginnings of more complex sentence structure, beginning to read stories in Māori (R. 121).

⁴ DACOM (Description and Classification of Meetings) as a way of analysing meeting conduct, from a consistent taxonomy of nine items, one of which is giving and receiving instructions.

One of my goals is to be able to hold a short communication in Māori Language, also more than commands, colours and numbers (R. 213).

The publication branch of the Ministry of Education (Learning Media) supply all early childhood centres with bicultural resources. One of these is the game *Kei a Wai?* This game is similar to Bingo in which children cover individual picture cards as the leader calls out te reo Māori terms which are on the back of the individual picture cards with the English translation. Through this game, children and teachers practise te reo Māori which means they have more language with which to implement Tiriti-based programmes:

I have been playing the Kei a Wai games quite a bit and trying to test myself with the grammar whilst playing! This would be an easier way to transfer Māori into other areas if children are familiar with some of this grammar. I think counting, colours, and our instruction phrases are well established so maybe this is the next step (Jl: A, 2/9/04).

Survey data demonstrated that just over half (52%, $n=34$) of respondents reported they were having conversations in te reo Māori on a daily basis and a quarter indicated that they were having weekly te reo conversations (24%, $n=16$). (The remainder (20%, $n=13$) reported that they never had conversations in te reo Māori.) Moving language skills beyond single word utterances and commands (which can be learnt by rote) to having a conversation requires not only vocabulary, but also a level of grammar knowledge. In other words, in order to have a conversation, learners need to have some understanding of the language based on listening as well as speaking skills.

Although it could be tempting to consider waiata, greetings, and commands to be superficial enactment of Tiriti-based pedagogy, Brodie explained that for her this was a beginning step; it represented a way of making connections and deepening relationships with whānau Māori:

I have now started to greet some of our children and their whānau using te reo – well only Māori families. Every time I have greeted and farewelled these families, the children and parents have responded back to me in Māori. It makes you feel like you need to learn more te reo so you can have a conversation and not just say a few words. I feel that if I got to know and understand Māori language and culture better, it would show families, whānau and children that I respect and am passionate about extending my knowledge of Māori culture. And not just learning a few words because curriculum documents and the education sector say we have to. I believe it is important to gain an understanding about Māori culture, way of life, especially since the people are relatives of native Māori descendents who explored and worked there many years ago (Jl: B, 5/8/04).

Brodie saw how her initial attempts with te reo Māori drew positive responses from whānau Māori. Similarly, for teachers in this study, developing skills in te reo Māori was a strong part of their vision. They reasoned that positive relationships with whānau Māori could best be initiated by speaking te reo Māori and by moving towards bilingualism. Although teachers were progressing their te reo Māori skills from single words to simple phrases they still experienced problems.

In line with previous research (Cubey, 1992; Ritchie, 2002b) this study found that teachers had difficulties with pronunciation of te reo Māori. In the questionnaire I asked respondents on a scale of 1-5 (with 5 representing Māori spoken fluently and 1 being not at all) to self rate their spoken te reo Māori. Just over half the respondents ($n=39$, 56%) rated themselves as 2, which means that from this sample at least there was a hesitancy with speaking te reo Māori. However, they developed strategies for helping each other as this excerpt from P shows:

Some pronunciation is not correct but staff correct each other and support each other (Tr: P, 7/11/08).

Lenneberg's Critical Period Hypothesis (Lightbown & Spada, 2007) suggests that due to biologically determined stages of brain development, native-like fluency can only be achieved for second language learners when they start second language acquisition pre-puberty. Whilst helping each other is an effective strategy for improving pronunciation, gaining assistance from whānau Māori was seen as an even better way of enhancing performance, as noted by Alison:

K [Māori parent] said she could assist with pronunciation which will be wonderful (Jl: A, 8/6/04).

As well as concerns about pronunciation and fluency, teachers were anxious about the extent to which they understood the meaning of the te reo Māori they were using:

Te reo [is] linked to acquisition of social and cultural values. English interpretations often lack depth of meaning. How useful are Māori words and phrases used at most centres? (Jl: S, 26/2/04).

This study affirms earlier findings of teachers lacking confidence in speaking te reo Māori, as highlighted by Cubey (1992) and Ritchie (2002b). Survey respondents rated their confidence at a low level with nearly two thirds

(64%, $n=39$) rating themselves as lacking confidence; the mode for reporting confidence in speaking in te reo Māori was 2 on a five-point scale ($n=33$, 43%) and a further 21% ($n=16$) rated themselves below that level of confidence.

However, that statistic means that of the remaining 15% ($n=11$) rated themselves more positively. Specifically, 9 respondents (12%) rated themselves at level 4, and of these 3 were Māori and 6 were New Zealand European. Both respondents who rated themselves at level 5 were Māori ($n=2$, 3%). This finding about level 4 is both interesting and encouraging because it suggests there is a gradual shift by Pākehā teachers towards demonstrating greater comfort, but not necessarily total fluency, in te reo Māori. This finding, to a lesser extent, also verifies that when something positive is implemented in an educational setting to nurture intentional change, staff are generally responsive. This was especially illustrated in Case Study Two, where confidence grew for both teachers (i.e. the leader and the person being led) throughout the research. Alison, the head teacher who had become noticeably more confident as she reclaimed her prior knowledge of te reo Māori, wrote in her journal:

I have noticed Brodie now uses the greeting 'Kia ora' also when answering the phone. This shows how she has gained confidence with moving ahead with using te reo (Jl: A, 2/9/04).

I do not doubt the authenticity of Alison's claim which is consistent with my own observations of Brodie's developing confidence. (However, it should also be noted that the greeting kia ora has become increasingly commonplace.)

An issue emerged for Māori about role modelling te reo Māori. Māori are not homogeneous as a people and neither are their viewpoints. As one respondent noted, not all Māori families wanted te reo Māori to be spoken at their early childhood education centre:

We try to incorporate bicultural values but not having a native speaker or many Māori families things don't always work out. Some of our Māori families tell us that if they wanted tikanga me te reo Māori they would send their child to a Kōhanga Reo (R. 112).

This response was similar to what I was told by Māori at the He Tirohanga Karearea Conference in Hawkes Bay in 2004 when I spoke informally to other attendees about my struggle with speaking te reo Māori correctly. They also suggested that if fluent te reo Māori was wanted parents would send their children to Kōhanga Reo. Clearly, a tension exists for teachers: the majority are not fluent

enough in te reo Māori to offer the language standard of Kōhanga Reo, but they are required to implement Tiriti-based curriculum. Moreover teachers on the whole appear supportive of implementation.

For adult learners such as the teachers in this study, the aim of achieving native-like pronunciation of a second language may, however, be unattainable (Lightbown & Spada, 2007). And although adults may learn and use a large vocabulary of words and phrases, accuracy in grammar will almost certainly be beyond them: “surprisingly, even the ability to distinguish between a grammatical and a non-grammatical sentence appears to be affected by the age factor” (Lightbown & Spada, 2007, p. 63). However, it is not the role of this thesis to contest that reality. What is important within this study is to introduce constructive ways in which teachers can manage language acquisition as they seek to implement Tiriti-based curriculum.

In that regard, an important aspect of successfully implementing Tiriti-based curriculum is having the support of other teachers as competency and confidence grow. However, having time to learn is also important and the following quote summarises that issue:

One of the points is how can we, as busy early childhood educators; keep our te reo Māori and Māori language up-to-date? How can te reo Māori education providers make language and culture teaching more approachable? I am not a fast learner; it took me a while to learn new language (Jl: C, 12/08).

Clearly, early childhood teachers need time to learn te reo Māori, and achieving confidence is also important. Having time, attaining confidence, and being able to practice with other colleagues represents a big ask. Nevertheless, as this thesis has consistently pointed out, a positive approach to development is needed as the following section demonstrates.

6.4.5 Support

In this study it was apparent that teachers value the support they derive from books produced by the Ministry of Education such as *Quality in Action* (Ministry of Education, 1998). In addition, teachers clearly appreciated Ministry produced Tiriti-based resources such as children’s books, posters, and games in te reo Māori. However, the most valued support was gifted by whānau Māori. Such opportunities mainly arose because whānau Māori had children at the centre:

At present we have a very supportive group of Māori families at the centre who acknowledge our commitment and offer their support especially in te reo as we are a multicultural staffing group (NZ, Iran, Sth Africa) (R. 413).

Other teachers in this study thought working with a Māori teacher would be helpful, especially as a role model for te reo Māori. The following quotes typify that view:

Have Māori staff member present. Use of te reo by staff, not just for commands and even the odd word (R. 129).

Inclusion of Māori staff (P. 203).

However, this solution of being reliant on Māori staff to deliver Tiriti-based curriculum is probably not feasible considering that only 8.6% of early childhood education teachers in mainstream centres are Māori (Education Counts, 2008). Nevertheless, as well as modelling language skills, Māori teachers could bring their knowledge of te reo Māori me ōna tikanga into the centre, thus providing authentic experiences. However, one of the difficulties with this approach is that Māori teachers become solely responsible for ensuring Tiriti-based pedagogy, based on the assumption that they automatically know about te reo Māori me ōna tikanga. The following note from a Māori survey respondent aptly represents the kernel of many conversations I have had with Māori teachers:

I am currently at an under twos centre and I'm the only teacher with Māori ancestry. We have books, songs and also use phrases in Māori. I feel that teachers need to commit to more professional development to increase knowledge about Māori culture - not just language (R. 122).

Some teachers noted the dilemma that arose from having Māori staff in their centre. They claimed that when Māori staff provided Tiriti-based curriculum knowledge, the rest of the staff sometimes became less responsive, as S from Case Study One explained to us:

Some centres have a person, like in my last two centres I've always had someone who was really big on biculturalism and te reo, and, I mean, the downside of that is you can rely on someone else to do it. So that... it means that it's happening within the centre. So I think a resource person within the centre is quite...so you're not depending solely on that person. And that in itself can affect your confidence too, that if somebody's really good you may stop trying. So if you...it just depends doesn't it? (Tr: S, 9/8/04).

One respondent suggested other forms of help that would be useful to receive:

Bring Māori people into the centre to support the teachers e.g. with weaving skills, songs etc. Work closer with Māori people in the community (R. 133).

Whilst these suggestions are useful, research by Heta-Lensen (2005) Ritchie (2002b) and Ritchie and Rau (2006b) suggests that a more effective way to achieve Māori experiences in centres which are authentic is through relationships teachers build, first with Māori children and from there, with whānau Māori. This is the whakawhanaungatanga approach.

6.4.6 Whanaungatanga

Building relationships with the children and their whānau is crucial for well-being and a sense of belonging in early childhood education services (Ministry of Education, 1996). In terms of Tiriti-based curriculum establishing and building relationships involves whanaungatanga and there are two aspects to this concept. First, making *all* families welcome, so they belong, is integral to early childhood education centres, because relationships of trust and power sharing are fundamental. Second, there is the more traditional notion of whakawhanaungatanga, and this is what Ritchie and Rau (2006b) describe as “building relationships with Māori families” (p. 6). The point to note here is that the second dimension is Māori specific.

JB from Case Study One described the inclusivity of *all* families as being bicultural. For her, the essence of whanaungatanga was embedded in centre practices for *all* parents, but did not necessarily incorporate te reo Māori me ōna tikanga. In Case Study One, D noted ways in which teachers sought to include whānau in their programmes:

Each term celebrating and inviting families and whānau to discuss their child's achievements. Encouraging parents' voice in programme planning. Parent's contribution through newsletter, resources, suggestions (Jl: D, 3/04).

Thus, whanaungatanga approaches, which engender respect for all families are achievable, even if the deep reciprocal relationship with whānau Māori is not present, because there are no Māori children in the centre. D, from Case Study One, explains how this non-ethnicity based whanaungatanga happened in their centre:

The thing is that sense of belonging. The moment parents and whānau feel they belong here and they have an important role to play, that is

what we hope to grow. I would say we're not hundred per cent there but we are in the process. This is their centre, their children and it is not that we are an expert and you are receiving it. It's a partnership, so if you have some strength you do it and we have some strength we bring it. So this is our common platform where the parent and teachers come together for children's learning and we have done in a few other areas (not just in bicultural curriculum per se) like community life and Active Movement (FG: D, 15/12/08).

The second element of this concept is Māori specific and involves processes of involving whānau Māori through rituals of welcoming, farewelling, and sharing kai (Ritchie & Rau, 2006a). In this study there was evidence of this practice in Case Study One and Case Study Two. In Case Study One, teachers built relationships with whānau Māori by inviting them to make Māori bread with the children. Subsequently, one of the Māori fathers introduces new waiata to the children and spent time singing these with them. In Case Study Two, development grew from teachers' introducing artefacts into the environment through to children, teachers and families participating in a pōwhiri.

These examples show that educators, with the help of whānau Māori, can increase their "fluency in te reo to enable them to authentically model waiata and pakiwaitara and incorporate knowledge of local iwi tikanga and kawa" (Ritchie & Rau, 2006a, p. 17). Whakawhanaungatanga, or the building of relationships, can thus be an effective way to develop Tiriti-based curriculum (Ritchie & Rau, 2006b).

In Case Study Two, parents and younger siblings came to afternoon sessions, which enabled several Tiriti-based curriculum developments to unfold. First potential kindergarten children began to know the teachers. Second, tuakana/teina relationships between older and younger siblings came to be nurtured within the educational setting. Most importantly, though, it was an opportunity for whanaungatanga to develop as parents from the marae came to visit:

I have noticed in the afternoon session how many parents stay for a while to let younger siblings have a play. Today there were four. This is so important, as the parents are chatting to each other and the children are developing relationships with us. Also, children at the kindergarten are able to nurture the younger ones and peer tutor. Parents have commented [that] they think they belong here! And that is wonderful. K (mum) brought a couple of parents from the playgroup at the marae, to visit this afternoon. One has enrolled and hopefully will start soon. K is a great advocate for us and that is so great. Her son came with a bag of carved rocks that Dad had made. We will add them to our other works of art (JL: A, 2/6/04).

The following week Alison recorded that one of the Māori mothers from the marae came to the session:

T's mum came and made Māori bread with the children. It's the first time she has stayed in the session, so this was special. She was wonderful with the children and it was lovely to chat with her, which is what we try and do when parents helpers spend a little time with them (Jl: A, 10/6/04).

By August, further input by whānau Māori had expanded the whanaungatanga relationship:

They greet me back and yeah. And we've had another family start, and their mother obviously speaks a lot of Māori at home. So when I was here I was then able to listen to her saying, talking about the rolling pin and naming all these things in Māori. It's quite interesting learning from her which has been good (Tr: B, 6/8/04).

Relationships progressed with one Māori parent in the kindergarten bringing her whānau from the marae to visit. This led to several other members becoming involved in kindergarten sessions which meant authentic relationships developed between whānau Māori and teachers, thus enabling more Tiriti-based curriculum:

This week we had parent teacher chats. I received many positive comments on how their children had been going home and sharing their Māori songs they have learnt with family/whānau (Jl: B, 20/6/04).

When whānau feel welcome in a centre, progress towards whakawhanaungatanga occurs:

Whānau feel comfortable coming and staying with their children. They want to share their ideas, songs, "talents" with our kindergarten. We have enough knowledge to speak and act appropriately in Māori (R. 410).

Building relationships with whānau Māori means connections and reciprocal relationships become viable. An ideal approach of building respectful relationships with whānau Māori can enable an authentic Tiriti-based curriculum to develop. One way of ensuring empowering relationships for teachers involves professional development, through which non-Māori gain skills needed for implementing effective Tiriti-based programmes.

6.4.7 Professional Development

Professional development was discussed throughout this research, by teachers in the case studies and by survey respondents. Fleet and Patterson (2001)

reviewed early childhood professional development literature and discovered “the problematic nature of the linear perspectives and deficit models of staff development [was] prevalent in the early childhood field (para 1). Bishop (2008, p. 53) stresses the importance of the need for teachers to “be offered an opportunity to draw explanations and subsequent practices from alternative discourses that offer them solutions instead of reinforcing problems and barriers” during professional development. These ideas fit with the stance of this thesis that appreciative approaches work best. For Case Study Two, support for professional development was available from their Kindergarten Association:

We had a one day bicultural development workshop in the holidays (Tr: A, 7/5/04).

In addition, to undertaking professional development provided by their association, Case Study Two teachers initiated other strategies to gain Tiriti-based skills:

Alison, myself and the teachers from R Kindergarten had enrolled in a Māori language course Te Hītinga o Te Reo at Whitireia Polytec. I received the learning pack which had an excellent booklet and CDs to enhance our understanding of Māori language (Jl: B, 5/6/04).

This demonstrates the importance of exploring a variety of continuing professional development options. It also demonstrates the importance of working together and sharing learning experiences and associated resources. As Fenech, Sumsion and Shepherd (2010, p. 95) state “professional development for these teachers necessitates planning and utilising opportunities that challenge and stretch their thinking and beliefs”.

Case Study Three teachers viewed being involved in this research as a launch-pad to ongoing professional development:

It is a good opportunity now. Time has arrived for us. That will become one of my goals for professional development. Maybe in 2009 if there is any professional development programme coming up I can do that and explain to my colleagues my area (Tr: P, 22/10/08).

Respondents also acknowledged that professional development was essential to achieving their goals, as the following two teachers report:

Professional Development has helped us to enhance our centre and to make it more bicultural (R.115).

Staff have attended cultural awareness professional development workshops (R.101).

However, for Case Study One teachers, professional development was a problematic issue. Four out of six teachers were bringing back and sharing Tiriti-based knowledge gleaned from their studies and they felt that was enough. Those teachers argued that they did not need any more professional development because they had already participated extensively. Although teachers recognised that professional development increases knowledge and skills, finding time for this extra commitment was difficult. However, professional development is no longer such a viable option for many early childhood teachers. A recent change of emphasis in the National government spending has led to “withdrawal of government funding from professional development [which] means that EC services now need to fund their own ongoing professional learning and look to the private sector to purchase it” (Dalli, 2010, p. 69).

6.4.8 Time

For approximately a year, teachers from both Case Study One and Case Study Two devoted most of their planning sessions to Tiriti-based curriculum. This was not usual, as Chris H from Case Study Three explained:

Maintaining a bicultural learning environment is a challenging task in my area, particularly as there are many priority tasks need to be done e.g. Xmas programme, children, care giving, ERO visit – yet we still strive to offer a bicultural/multicultural learning environment (JL: C, 12/08).

Unfortunately, planning for Tiriti-based curriculum is only one of a myriad of items discussed at staff meetings as early childhood teachers have few opportunities to discuss their teaching – an hour’s staff meeting to evaluate previous programmes, and to discuss current programme ideas, the children and administrative issues. They learn as they go by observing other teachers and talking with the team in odd moments (Nuttall, 2003a).

Because many other tasks took up time at staff meetings, participating in the research meant Case Study One and Case Study Two teachers spent extra meeting time focusing on Tiriti-based curriculum. Every month up to 2 hours was spent discussing Tiriti-based curriculum, evaluating what had occurred and planning future action. Reflections were shared verbally at the meetings. They also constructed journal entries between meetings. As D said, the research:

...gave us the opportunities to reflect as a group, create awareness and knowing each other's feelings and views (Tr: D 15/12/09).

Because of the focus on Tiriti-based curriculum at the research meetings, teachers were able:

To continually foreground bicultural practice; otherwise it took a back seat (Email A 18/3/09).

When the centre of attention focused on Tiriti-based curriculum, teachers more readily put it into practice. However, this was unrealistic for most centre planning meetings, because they nearly always had a crowded agenda. Nevertheless, if every centre in Aotearoa New Zealand spent some time on it at the beginning of each staff meeting progress would almost certainly accelerate.

Tiriti-based curriculum had strengthened for Case Study One, even after several years had elapsed since the completion of the action research cycles. A contributing factor was very likely team stability. Ritchie and Rau's (2006b) co-researchers found Tiriti-based programmes "much harder to sustain when there were staffing changes" (p. 20). For this study, the relatively stable team in Case Study One (with 4 of 6 participants remaining at the centre) was, therefore, a likely factor to staff sustaining their efforts with Tiriti-based curriculum.

6.4.9 Sustainability

The unforeseen time-frame extensions for data gathering in this study made it possible to investigate the sustainability of Tiriti-based curriculum in Case Study One and Case Study Two. Returning 4 years after the action research cycles had been completed enabled factors which had enhanced or prevented sustainability to be studied.

At the end of the action research cycles, Tiriti-based curriculum was not very visible in Case Study One, but, as discussed earlier, the research had provided impetus for further professional development at a marae in Gisborne. This professional development opportunity prompted stronger relationships with a Māori teacher from one of the other centres in their group. Regular visits back and forth with this centre enabled pōwhiri, waiata, haka, and hāngi to take place:

So we go there. We do some performance. They welcome us and then they come to us and we do the same thing (Tr: D 15/12/08).

The emerging point is that sustaining Tiriti-based curriculum is best achieved when informal as well as formal continuing professional development occurs. D was able to blossom in the authentic, supportive environment, which enabled her to dispel her fears and find the courage to be responsible for Tiriti-based curriculum. The research had given the team a solidarity that was able to withstand two staff changes. Furthermore, exchange visits with the other centre, when coupled with deeper connections with whānau Māori from their own centre, enabled Tiriti-based curriculum to become more solidly grounded for Case Study One.

It was a different story for teachers in Case Study Two. Initially, and for several years after the action research cycles were completed, Tiriti-based curriculum continued to strengthen and grow. In 2005, the Education Review Office wrote about this in their centre report:

Developing bicultural practices: Teachers are committed to reflecting the dual cultural heritages of Aotearoa/New Zealand within the kindergarten programme. In 2004 and 2005 they participated in professional development to enhance their reflection of biculturalism. Teachers display labels to prompt the use of te reo Māori and are increasing their use of basic words and phrases. Natural materials and symbols communicate that Te Ao Māori is valued. Teachers plan further developments in this area. (Education Review Office, 2005)

Alison reflected what happened with Tiriti-based curriculum, particularly in relationships with Māori from the marae in 2007:

We were still forging relationships with tangata whenua – many more families used the kindergarten and participated in the community activities of the kindergarten. We felt there was a real presence in the kindergarten of Māori. We felt more confident to ask for help and guidance and were actively trying to move forwards in our understanding of our role as Pākehā teachers working with Māori (Email, A 19/3/09).

However, despite Case Study Two having built strong relationships during 2004 with whānau Māori from the local marae, these had not been sustained, partly due to losing contact with whānau Māori at the local marae partially because Alison left and partially because Māori children began school. This loss of support is discussed further below but the consequences were aptly summed up by Brodie who lamented:

It's really hard being brought up white European – not influenced by Māori. It's really hard to feel confident. We don't have a support network of Māori families. It's easier not to do it (Int: B, 13/3/09).

There were other factors at play which contributed to the thriving Tiriti-based curriculum faltering. As already noted, a significant factor was that children of whānau Māori who worked in partnership with the centre, moved on to school. The principal factor, however, was Alison's departure. It had been Alison who had led the way; who had been the one with courage, and was she who had the knowledge and passion. Alison was the leader, and sustaining Tiriti-based curriculum continuation without her leadership was undeniably problematic. This factor has already been discussed earlier and does not, therefore, need to be revisited here. Nevertheless, the importance of leadership as a key variable for action development, especially with regard to Tiriti-based curriculum, cannot be understated.

6.5. Overcoming Barriers to Tiriti-based Curriculum

Of several themes, fear emerged as the most confronting barrier to implementing Tiriti-based curriculum. There was a fear of being labelled tokenistic, but there was also terror about being inaccurate with Tiriti-based practices. Moreover, teachers feared the reactions of parents. Other barriers to success included lacking of confidence, and finally, spiritual aspects of Tiriti-based pedagogy caused concern. These spiritual matters were a particular concern for some Christian teachers, because they saw a contradiction between their religious beliefs and Māori expressions of spirituality.

If this thesis has shown one thing it is that working from a positive perspective which promotes strength-based models such as action development is more effective than reverting to deficit approaches. Coming from the stance of a problem – in this case, the problem of implementing Tiriti-based curriculum – increases fear and paralysis (Tolich, 2002). Teachers in this research project articulated that their fears impeded their development of Tiriti-based curriculum. A consequence was that for some, their fears led to inaction.

6.5.1 Fears

In this study early childhood teachers expressed several fears which they felt made the implementation of Tiriti-based curriculum difficult. They felt they

did not understand te reo Māori me ōna tikanga and they were fearful as JT explained:

Generally there's such a lack of understanding of things Māori – that there is a fear (Tr: JT, 1/3/04).

It is working with the unknown that increases fear specifically the possibility of being inaccurate or offensive to Māori. This was described by one of the survey respondents:

I find the fear if getting it wrong or offending someone is a reason why I don't do a lot of stuff (R. 410).

Ritchie and Rau (2006a) also found non-Māori educators were afraid of “moving forward in terms of Tiriti-based commitments, despite expectations of *Te Whāriki* and their own personal convictions of social justice and equity” (p. 19). Tolich (2002) also noted that perceived difficulties could lead to non-engagement with Māori. Although Tolich was discussing Pākehā paralysis in relation to research, there is a similarity in response that warrants comparison to Pākehā teachers avoiding te reo Māori me ōna tikanga. In this study, teachers expressed fear of getting te reo Māori wrong, as Chris H from Case Study Three noted:

At the beginning I was afraid. Could I talk to children in Māori accurately? (Jl: C, 12/08).

Another reason teachers were hesitant with Tiriti-based curriculum was concern about reactions from parents; teachers feared a backlash from Pākehā parents – especially after the speech by Don Brash at Orewa in 2004:⁵

I have only been greeting Māori families at the moment, which is not really a very equitable practice but at this stage in my journey I feel comfortable using te reo with Māori families. I guess I am unsure of what European families' response would be. Positive or negative? I will never know until I try, just waiting for the right moment! (Jl: B, 5/8/04).

Concern about possible negative reactions from Pākehā parents prevented Brodie from speaking te reo Māori with them. She felt much more comfortable using te reo Māori with whānau Māori because she perceived them to be more accepting of her attempts. Four and a half years later, when I explored this matter during an interview, Brodie still had the same concerns:

⁵ Most of the data for Case Study Two was collected in 2004. During that year, Don Brash (the then Leader of the Opposition [National Party]) gave a speech in which he said it was time to stop the “entrenched Treaty grievance industry” (Brash, 2004). He appeared to receive widespread support for this view.

I still feel like that. Do our Pākehā families want this? Do the families see it as important? We had a parent from another culture and she asked us not to teach Māori to her child, but to teach their language. She didn't come back (Int: B, 13/3/09).

Given the above response, it is not surprising that teachers feel diffident about extending their skills in te reo Māori me ōna tikanga. Heta-Lensen (2005) observed early childhood settings and stated that:

I note with concern that when Māori do not achieve a noticeably significant critical mass, and so are not noticeably represented within the demographic mix of an educational setting, educators tend to drop Māori values and the use of Te Reo Māori altogether. To be fair, this is sometimes a behaviour that is manifested in an attempt to be responsive to parental resistance to bicultural practices. However this was not the vision of *Te Whāriki*. (pp. 28-29)

However, there were teachers like Alison (the head teacher in Case Study Two) who were committed to the vision of *Te Whāriki* and recognised the courage it took to implement Tiriti-based curriculum:

Being prepared to acknowledge uncertainty, and being ready to begin an unknown journey. Being prepared to be surprised, get knocked back, and try again (Email A 24/2/09).

Despite Alison being uncertain, she willingly took risks to implement Tiriti-based curriculum. I suggest that by building on what teachers have already experienced as successful, they can move beyond fear towards appreciating and becoming proud of their efforts. Unfortunately, there was a further issue that troubled not only participants and respondents, but also myself, and that was the fear of being accused of tokenism when beginning Tiriti-based implementations.

6.5.2 Tokenism

Teachers' concern about themselves and others being tokenistic recurred as a theme in the literature (Forsyth & Leaf, 2010; Ministry of Education, 2004a; Ritchie & Rau, 2006b) and that concern was no different this study. *Tokenism* has been defined as trying to divert accusations of prejudice by making some concessions to a minority group (Vaughan & Hogg, 1998). In the case of Aotearoa New Zealand, that would involve incorporating Māori culture. As MacNaughton and Williams (2004, pp. 22-23) state "Tokenistic means making a superficial or minimal gesture towards representing and respecting cultural diversity". After an

informal discussion about implementing *Te Whāriki* with Case Study Two participants and one of their association members, I pondered in my journal:

Is it tokenism or the start of a journey? What about those who do nothing in case what they do is construed as tokenism? (Jl: CJ, 18/5/04).

I was grappling with whether the seemingly small attempts made by early childhood teachers were tokenistic or whether this was the start of their journey. However, they were perceived as tokenistic both by themselves and others and Brodie, from Case Study Two, confirmed my thoughts:

...there's that dilemma, the tokenistic approach, but you've got to start somewhere (Tr: B, 6/8/04).

In the bicultural exemplar project (Ministry of Education, 2004a) one of the teachers conveyed unease about her Tiriti-based practice. This teacher was concerned her efforts were tokenistic. Nevertheless, it was clear neither could she condone the alternative, because as she stated: "Yet to do nothing is worse" (p. 19). Unfortunately, starting with tentative attempts could be considered tokenism and be misconstrued by colleagues:

I am saddened at how much 'lip service' I find among people proclaiming they want to promote biculturalism but not doing anything about it (R. 134).

The beginning of Tiriti-based pedagogy appears to start with objects representative of Māori culture, as these are concrete, visible, accessible and usable, again leading to accusations of tokenism:

Actually in-depth practice of culture/Te Reo – is not just token – e.g. poi, kia ora. More in-depth understanding teaching old ways of Māori (R. 412).

Teachers are not only criticised by peers, but also by academics such as Colbung et al (2007) who state their position that: "all too often, attempts at providing representation for cultures other than the pervasive western mainstream culture, are tokenistic and ineffectual, and at worst inaccurate misrepresentations" (p. 149). It is not surprising that with disapproval like this from peers and academics, early childhood teachers become concerned that their attempts at implementing Tiriti-based curriculum will be censured. As one respondent explained:

The criticism directed at practitioners for what they are doing, or not doing, does not help, nor is conducive to establishing a positive partnership. Biculturalism can truly be a reality; there is a lot of

willingness amongst practitioners. Let us support instead of criticising (R. 124).

In my experience, once teachers start the journey of implementation of Tiriti-based curriculum, they develop more in-depth skills. By including whānau Māori and consulting with iwi, early childhood teachers are more likely to deepen Tiriti-based curriculum. Thus they can move beyond perceived tokenism. The “tourist approach” (Derman-Sparks, 1993, p. 66) to culture, however, needs to be avoided:

As staff we are very concerned with the ‘tourist’ approach to our bicultural programme. We feel a huge need for professional development in this area to give us confidence to get away from the tourist approach or tokenism (R. 210).

Participants questioned themselves on whether or not what they were doing was truly reflective of Tiriti-based pedagogy. They thought it could be tokenistic and this was illustrated by Chris H, from Case Study Three, who wrote:

Although I clearly understand the importance of maintaining a bicultural learning environment in early childcare settings, I wondered if what I did is just tokenism, just because what I was asked to do, that’s why I need to do something, regardless[of whether] I am good at Māori knowledge or not (Jl: CH, 12/08).

Adopting a more positive approach represents a movement along what Bevan-Brown (2003) calls a continuum of bicultural development. Thus the tentative steps teachers enact in their practice of Tiriti-based curriculum were consistent with this. This section has demonstrated that in the face of blame and criticism teachers become afraid to move forward and sometimes even avoid Tiriti-based curriculum altogether. This is consistent with what Tolich (2002) found amongst postgraduate students who steered clear of research with Māori because ethical approval was too daunting. One way of teachers deepening knowledge and moving beyond initial steps was to gain confidence in what they were doing. That, as this thesis has consistently argued means eschewing deficiencies and building upon their strengths.

6.5.3 Lack of Confidence

Knowing the importance of Tiriti-based curriculum was insufficient to make up for lack of confidence as the following two teacher excerpts demonstrate:

Not everyone feels confident to deliver the curriculum in Māori, although we are aware and acknowledge the importance of this (R. 2, underlining in the original).

A lot of it is about confidence, even having knowledge doesn't necessarily mean you're confident (Tr: S, 28/10/04).

Two factors made a difference for D from Case Study One in this area. First, during the research she became conscious of skill levels within the team. Subsequently, during a 4-day hui for professional development on a marae, she was given permission to make mistakes. This gave her freedom to put into practice Tiriti-based curriculum:

Because that discussion group also got us awareness; but then, when we hear our team members, and then we go for a workshop too, we saw the teachers who speak Māori is just how I'm speaking another language and so that gave me confidence. I'm allowed to make mistakes. That is the only confidence I wanted – that I'm allowed to make mistakes, that I'm not offending anybody. (FG: D, 15/12/08).

Teachers expressed concern about a lack of confidence that could be due to fear of making mistakes and being less skilled than their colleagues. Discussion between team members and professional development can remedy this. In addition, for one respondent the solution to lack of confidence in implementing Tiriti-based curriculum was to:

Have a Māori staff member present (R 129).

However, this solution is probably not feasible considering that only 8.6% of early childhood education teachers in mainstream centres are Māori, and for example there were none who worked in the case study centres.

However, spirituality was one area of Tiriti-based curriculum that was either not implemented or implemented minimally. The difficulty for teachers was being able to “acknowledge spiritual dimensions... and to recognise the important place of spirituality in the development of the whole child, particularly for Māori families” (Ministry of Education, 1996, pp. 46-47). Whilst teachers understood the importance of spirituality for Māori it was only recognisable in Case Study Three, where teachers said *karakia* before *kai*.

6.5.4 Spirituality

Ritchie and Rau (2006a) discuss the importance to Māori of spiritual dimensions integral to *whanaungatanga* particularly in relation to “rituals of

welcoming and farewell, sharing of kai, and other activities that reflect Te Ao Māori” (p. 17). Although teachers from within each case study welcomed families warmly they did not appear to do so in a manner that reflected Te Ao Māori. Conversely, as questionnaire respondents noted, Māori spirituality can be perceived as inconsistent with Christian spiritual beliefs.

However, Bone (2008) found in her research that spirituality (as opposed to religion) could be found in the early childhood education landscape:

In this landscape everyday experience merged with the spiritual to form the concept of everyday spirituality. The cultural theories of everyday life supported a realisation that ordinary daily activity can become wonderful and mysterious when the spiritual dimension is realised. (p.ii)

Spirituality and religion can be an area of confrontation for people. Respondents reported that aspects of bicultural curriculum can be at odds with monotheistic religious beliefs. For instance legends and stories of gods and creation were deemed incongruent with Christianity:

I work in a Christian pre-school and therefore many Māori legends (about their ‘gods’) are not used (R. 109).

Because we are a centre with a special character and need to keep it as such - because of our values, world view and Christian background we are unable to incorporate some aspects/views/values of a Māori world view i.e. aspects of spirituality/myths, legends (R. 122).

This research was primarily with mainstream centres but some people who responded to the questionnaire worked outside of the mainstream. Their comments, however, are included because they also may reflect beliefs of individual Christian teachers within mainstream centres. Although *Te Whāriki* includes aspects of Māori spirituality, discussion about Māori gods is not specified, but connections to spirituality are found within the principle Kotahitanga and strand Mana Atua. In relation to holistic development, Case Study One teachers discussed what this might involve and, as shown below, S tried to make the links clear for herself. Similarly, Case Study Two teachers noted the relevance and importance of spirituality:

Just that it would be you and the child holistically, which is within their culture and within their spirituality. So I guess if you’re working on the other area, then the well-being would be covered as well (Tr: S, 1/4/04).

We should recognise the important place of spirituality. Once again it comes down to us having an understanding of what's important for our parents. That was sort of looking at well-being (Tr A, 27/5/04).

I'm guessing, but I would include more spirituality (Tr: JT, 1/3/04).

This study has indicated that spirituality was consistently an area which challenged teachers who were transforming *Te Whāriki* into practice. More specifically, it was apparent that teachers in this study seemed to avoid addressing this issue even though matters concerning spirituality were undoubtedly able to be considered had teachers wished to do so. From an action development perspective, suggestions made by Jane Bone in her doctoral thesis (2008) could be useful, as shown below. However, it must be noted that her thesis only became available after the fieldwork for this research had been completed which meant her ideas were unable to be introduced to participating teachers from this study.

Bone (2008) discovered that “spirituality does not have to be invisible or unarticulated in early childhood settings” (p. 235). Moreover, she said “I am proposing that spirituality is a dynamic process that can be incorporated into all aspects of everyday life and practice in early childhood settings” (p. 227). One of the examples she gave was that in te reo Māori, words such as wairua and awahi enable spirituality to be present. Early childhood teachers can encompass the spirituality within *Te Whāriki* by incorporating it into everyday practices such as connections to natural resources, imagination, music, and tranquillity. In this way teachers become empowered to recognise spirituality within their practice. A further issue confronting teachers was multiculturalism.

6.5.5 Multiculturalism

A barrier to implementing Tiriti-based programmes remains the widespread belief that multiculturalism should supplant biculturalism. Heta-Lensen (2005) was concerned about that and claimed “... there is a growing trend towards multiculturalism as educators argue that their settings have a greater proportion of international children in their settings, thus overlooking the fact that this country has a commitment to Tangata Whenua” (p. 28). Evidence provided by respondents in this research was consistent with Heta-Lensen’s claims as the following cluster of quotes demonstrates:

I think it should be a multi cultural curriculum. I don't think it is realistic to think bi-, with all other cultures blending/coming into NZ more and more (Asian, Pacific etc) (R. 400).

We have many families attending our centre from other cultural backgrounds than Māori. There is a need for their voices to be heard (R. 205).

ERO AKA etc need to accept where our kindy is at in working with biculturalism in a multicultural world (R 405).

The notion of multiculturalism, Stuart (2002) contends, is a description of the many ethnicities in Aotearoa New Zealand, whereas biculturalism is about politics and power sharing. D, from Case Study One, explained from a practitioner's viewpoint, the political importance of implementing Tiriti-based curriculum:

I think politically. Let me put a politically very correct statement. I'm responsible to deliver the bicultural curriculum. I'm not saying I'm not responsible for multicultural curriculum because if a child comes; but even if I don't have any Māori children, I'm still responsible to deliver bicultural curriculum. But if I don't have Indian children, perhaps it's my choice whether to give them that culture if I know it. But even irrespective of the ethnicity of the children within my centre I'm responsible to give that bicultural curriculum. It's my responsibility (FG: D, 15/12/08).

Some teachers disregarded the political obligation enshrined within Tiriti-based curriculum and opted for multiculturalism instead. The demographic profile of the centre appeared to be a factor:

In our centre we have a Pākehā high ratio. 95% Pākehā, 2% Asian, 2% Māori 1% other. We do find that parents are not interested in things Māori and they believe we live in a multicultural society not bicultural. We struggle with our bicultural programme (R. 407).

Whilst it is important to acknowledge all ethnicities in an early childhood education programmes this does not mean that Tiriti-based focus should be replaced. It is possible to build bicultural partnerships and also acknowledge the many ethnicities of children attending the centre. It is important, however, that in our desire to be inclusive of all groups, Māori are not marginalised. As Chile (2000) states:

Māori feel threatened by multiculturalism. The bicultural promise has not been delivered. Aspiration towards building a multicultural, without first realising the bicultural, partnership just adds to the number of threats to the bicultural partnership arrangement. It threatens to consign Māori to the position of an ethnic group and marginalise te ritenga Māori as

only another of many cultures in Aotearoa New Zealand. This fear is legitimate and justified. (p. 65)

Establishing a sound relationship between Māori and the Crown is our first priority in Aotearoa New Zealand. From that platform, relationships with other ethnicities can be forged. This was recognised by the following respondent:

We live in a multicultural society. We have to be aware of meeting the needs of all children. We follow Māori culture/tikanga all the time. However, we are not opposed to learning from others and teaching it also (R 136).

This is consistent with the Ministry of Education (1996) which states that “the early childhood curriculum supports the cultural identity of all children, affirms and celebrates cultural differences, and aims to help children gain a positive awareness of their own and other cultures” (p. 18).

In summary, there were many troubling agendas for research participants as they sought to implement Tiriti-based pedagogy. My impression, born from ongoing observations carried out across three case studies, and honed by careful analyses of the various forms of qualitative data which were gathered, enabled me to conclude that there was a great deal of good will, willingness, and determination to implement the Tiriti based curriculum successfully. Teachers not only wanted to implement Tiriti-based curriculum but also wanted to do so successfully and they made attempts to build their confidence whilst doing so.

This study has demonstrated that Tiriti based curriculum can best be implemented when a whole-of-centre approach is used. Furthermore, inviting Māori co-construction and empowering existing passionate leadership (or growing it as necessary) is also essential. As well, an intentional strategy for ensuring ongoing professional development is required because that will grow confidence in staff and will enable them to clarify and surmount most challenges. Working from a positive stance empowers teachers so that they overcome their fears and find the courage with which to successfully implement Tiriti-based curriculum. As centres build relationships with whānau Māori they become more able to weave their unique whāriki together.

But realistically Tiriti-based curriculum is always going to be a struggle until Aotearoa New Zealand is truly bicultural. As one of the participants in Ritchie’s (2002b) research remarked. “The only way it’s going to happen...is by

media exposure...It's got to be bigger than us, it's got to be a national effort" (p. 234). There is, however, room for optimism. The Sunday Star Times reported that during the 2007 Māori Language Week, Television New Zealand had over 1,000 affirmative reactions and only 23 complaints for te reo Māori being used in public broadcasting` ("Phenomenal response to te reo surprises all," 2007, p. A5). Typically up to that point, some 200 positive responses only had been noted (Jenkin, 2009).

In order to make a sustained and profound contribution to social equity and justice in Aotearoa New Zealand it is imperative to start Tiriti-based education at an early age. Early childhood teachers are well situated to do this but they need to have courage. They must say within their teams; "Let's do it. We can do it!" But they also must be humble enough and set aside fears in order to determine what partnership and co-construction with Māori really means as theory in practice, rather than espoused theory in use (Argyris & Schön, 1974). Theory in practice which emphasises action development for each centre is necessary, therefore, in order to effectively plan together so that collaborative development occurs.

Chapter Seven: Discussion and Conclusion

“I’m allowed to make mistakes...That is my responsibility” (FG: D, 15/12/08).

7.1 Introduction and General Comments

Research is a challenging undertaking – a journey that demonstrated to me that I too was allowed to make mistakes and yet I could still make a contribution. I began this thesis with the desire to *solve* the problem of how Tiriti-based curriculum, as represented in *Te Whāriki*, can be effectively implemented. The essence of this thesis, though, is that implementing Tiriti-based curriculum is more likely to occur successfully when a developmental, strength-based approach is utilised.

I have concluded that a problem-based approach may not be the most effective mechanism to implementing Tiriti-based curriculum. Instead, a successful approach involves *action development* which is a term I have coined to label a blend of appreciative inquiry and action research. The crucial point is that this methodology builds on existing strengths.

Inevitably the journey of constructing this thesis has also deepened my understanding of Tiriti-based curriculum. The beginning of my adult journey towards embracing Tiriti-based curriculum began in the late 1970s, when I was a fervent supporter of multiculturalism. Through education, however, my growing awareness of Te Tiriti o Waitangi and its impact on Māori over successive generations grew substantially. Part of my emergent understanding was that the Crown had not honoured its obligation as outlined in the founding document. This meant that as a Pākehā, I belonged to the dominant culture in Aotearoa New Zealand. I recognise the historical abuses of Māori sovereignty by the Crown and the domination of Pākehā ideology, culture and world view. This enabled me to recognise my obligation to address issues of social justice for tangata whenua. I could, therefore, use my role as an early childhood practitioner and educator, as well as my research skills to make a small contribution towards change. That has been and remains the essence of this thesis as a koha.

Because “teachers are in the privileged position of making a difference in children's understandings of themselves and others” (Duhn & Craw, 2010, p. 68)

achieving Tiriti-based curriculum in early childhood will require committed early childhood teachers like D, whose words opened this chapter:

I'm allowed to make mistakes...That is my responsibility" (FG: D, 15/12/08).

As her words show, she believed she had to be the one in the team to take responsibility and that she was allowed to make mistakes whilst she was learning and developing. Until Aotearoa New Zealand becomes truly bicultural, it is unlikely early childhood education services will achieve the levels of understanding and professional practice proposed in *Te Whāriki*. It is heartening to note that the long-term effort to stabilise the Māori language is succeeding:

Surveys show ... the language has been stabilised. About 24 percent of the Māori population (approximately 130 000 people) are now able to speak with some proficiency in te reo Māori, and there are 30 000 Pākehā who speak te reo Māori with varying degrees of proficiency. (Ministry of Education, 2009b, para 4)

Indeed, although the older generation of speakers of te reo Māori is dwindling in numbers, the ranks of younger speakers of te reo Māori are increasing (Ministry of Social Development, 2009). Given that Te Tiriti o Waitangi is our national founding document, endeavours to honour this through *Te Whāriki* are crucial. Hence, it is essential that early childhood education professionals implement as much Tiriti-based curriculum as possible, because the evidence strongly supports the contention that one way of accomplishing biculturalism is to start in the early years. That is the gift of *Te Whāriki*.

When Tiriti-based pedagogy is implemented there are two dimensions. The first is to ensure that Te Tiriti obligations and responsibilities are achieved for all Māori children attending early childhood education services, and this means they should have opportunities for “educational experiences that validate their identity as Māori” (Ritchie & Rau, 2006b, p. 1). According to Ministry of Education figures (Education Counts, 2008), 18.7% of children attending early childhood education as at July 1st 2008 identified as Māori. Increasing numbers were attending mainstream early childhood education services. The implications of this are that mainstream education teachers need to be skilled, knowledgeable, confident, and importantly, they need to be passionate in their endeavours to implement effective Tiriti-based pedagogy and practices.

The second dimension for Tiriti-based curriculum is the imperative that *all* children, regardless of their ethnic background, have the chance to know and understand that “New Zealand is the home of Māori language and culture: curriculum in education settings should promote te reo and nga tikanga Māori, making them visible and affirming their value for children from all cultural backgrounds” (Ministry of Education, 1996, p. 42).

Regardless, therefore, of the ethnicity of children attending an early childhood education service, teachers must provide successful Tiriti-based programmes. The benefits of such programmes can be summed up by the Ministry of Education whose school curriculum document states that “by learning te reo and becoming increasingly familiar with tikanga, Māori students strengthen their identities, while non-Māori journey towards shared cultural understandings” (Ministry of Education, 2007b, p. 14).

Teachers in this study have illuminated areas which improve chances of success by building on existing strengths. These include following a whole-of-centre approach where working as a team with a shared vision can provide support, and encouragement for successful outcomes. In this study, team cohesiveness was developed through such activities as sharing food, expressing challenges that allowed members to show themselves as vulnerable, and exposing self doubt, each of which contributed to trust building. The importance of teams and team development cannot be understated and neither can the importance of leadership.

It is crucial, therefore, to have the whole team aligned on the project with at least one teacher having taken on the commitment to implement Tiriti-based curriculum. The importance of teachers taking ownership of Tiriti-based curriculum implementations was revealed especially in Case Study One and Case Study Two, as both D and Alison role modelled and encouraged their teams to participate. However, unless individual team members also take ownership of Tiriti-based curriculum it can cease to be implemented, as happened when Alison left the centre. This research has shown that for implementation to be effective and empowering for early childhood teachers, they need to work together and be heading in the same direction on this journey. In that regard followership is just as important as leadership (Sergiovanni, 1992).

I would argue that these strategies require continuous funding from the Ministry of Education for ongoing bicultural resources and professional development. At the same time, teacher education providers need to continue to enhance their strategies for equipping graduates with requisite skills in te reo Māori me ōna tikanga. Achieving effective Tiriti-based curriculum ideally involves appreciating and supporting the efforts of teachers. It does not involve laying blame and making accusations about tokenistic efforts. Neither does it involve building a climate of teacher fearfulness that makes it easier for teachers to do little or nothing. Occasional manifestations of teacher hopefulness are, however, discernable. Ritchie and Rau (2008, p. 39) noted in a recent study “through this disposition of optimism, these teachers were open to the generation of new stories and landscapes of possibilities for their work as early childhood educators”. Perhaps the tide is beginning to turn?

Bishop’s (2008) research on secondary school systems, has relevance to early childhood education because it eschews deficit thinking by teachers. Deficit thinking, Bishop claims, results in negative relationships between students and teachers. Likewise, in early childhood education, believing that Tiriti-based curriculum is difficult to implement becomes a self-fulfilling prophecy. By being positive, supportive of each other, and building on what they already know, successful implementation will become inevitable.

What this thesis has pointed to is that *Te Whāriki* is difficult to implement because it is a philosophy rather than a curriculum. Moreover, many of the strategies devised for Tiriti-based curriculum are contained within dissertations and journal articles which are not readily accessible to practitioners. Ritchie and Rau (2006a) have written some four pages on this matter in the *Early Childhood Folio*, which is aimed at, amongst others, practitioners. Their article focuses mainly on reporting their research on whakawhanaungatanga and how early childhood education services can work better with Māori children and their whānau. As has been stated before in this thesis, Tiriti-based pedagogy goes beyond this to encompass all children attending the service.

Additionally, when there are no Māori children in the centre, connecting to whānau Māori becomes problematic for teachers because they are unable to embrace whakawhanaungatanga as an optimum way of realising te reo Māori me

ōna tikanga. This thesis has shown that deficit theorising and accusations of tokenism are not a viable way to implement Tiriti-based curriculum. What does work is having a passionate leader who works with the whole team of followers who pursue an agreed-upon vision. Thus, through collegial support, individual teachers take on ownership or responsibility for implementing Tiriti-based curriculum. Action development is a way to accomplish this and clearly, professional development is the cement that will enable action development to occur.

7.2 Research Question, Goals and Outcomes Revisited

It will be recalled that the research question asked: To what extent, and in what manner, have early childhood teachers been able to implement Tiriti-based curriculum as outlined by the Ministry of Education in *Te Whāriki*? Three goals were formulated to address that question and these were initially outlined in section 1.2 of chapter 1. They were:

1. *To discover and report criteria concerning the effective implementation of Tiriti-based components of Te Whāriki.*

In the two decades prior to the writing of *Te Whāriki*, Aotearoa New Zealand had become more responsive to Māori as government policies and practices began to incorporate ways to honour obligations to Tiriti o Waitangi. Education was no exception. Both before and after the publication of *Te Whāriki*, the Ministry of Education documentation included ways for early childhood teachers to incorporate a bicultural curriculum (Department of Education, 1988a; Ministry of Education, 1998, 1999, 2004a). It was important, therefore, in this thesis to consider definitions of bicultural, as understanding of this underpins Tiriti-based pedagogy and discussion about this matter can be seen in chapter 2.

An important aspect of this understanding is the distinction between bilingual and bicultural provision, remembering that, language and culture are intertwined. Literature supported, both nationally and internationally, that notion as I showed in chapter 2. What was evident from international literature was the uniqueness of *Te Whāriki*. In particular, the premise that Tiriti-based curriculum was for all children – not just those of Māori descent. This was a unique point of difference because overseas strategies were shaped for indigenous peoples (Ball &

Pence, 2001; Moore & Hennessy, 2006) – not for both the tangata whenua and colonisers.

However, as described in chapter 2 there are two main issues that can make this curriculum problematic for teachers. The first is that teachers lack confidence, skills and knowledge in Te reo Māori me ōna tikanga and this has been borne out by previous research. The second is that *Te Whāriki* is more philosophically cast than curriculum orientated. Thus it does not provide guidance on what and how to implement Tiriti-based pedagogy. Nevertheless, as noted in chapter 2, there were indications in the literature from both overseas and in Aotearoa New Zealand as to the kinds of practices teachers can usefully incorporate into their teaching. These include the importance of commencing programmes in the early years, incorporating indigenous language into the curriculum, celebrating customs, and rituals, using indigenous resources and crafts in all facets of learning, and, above all, building relationships with indigenous groups. These factors were discussed in detail in chapter 2.

2. *To discover which factors enhance and/or impede effective implementation of Tiriti-based curriculum in early childhood education within Aotearoa New Zealand.*

In chapters 5 and, 6 findings from the case studies and questionnaire as well as the results of the latter provided factors which enhanced successful implementation of Tiriti-based curriculum and indicated barriers that impeded this achievement. One of the most important aspects to include for success was a whole-of-team approach and this matter has already been alluded to at the outset of this chapter. Also noted in the introductory comments for this chapter was the fact that to be successful, a team needs strong leadership. Teachers need to align themselves with their leader and they must take ownership of Tiriti-based curriculum. When possible, teachers should work in partnership with whānau Māori. One way teachers gain confidence, knowledge and skills, therefore, is through continuing professional development. As discussed in chapter 6, those aspects which impede implementation of Tiriti-based curriculum are the fear that teachers had of making mistakes: with pronunciation of Te reo Māori or through lack of understanding of Māori culture, protocols, and world views. Other areas that concern teachers are: being considered tokenistic in their attempts to implement Tiriti-based curriculum and discomfort with expressions of spirituality,

that was also discussed in chapter 6. The final barrier was practitioners preferred to incorporate multiculturalism instead of, rather than as well as, bicultural practices.

3. *To propose an action development framework that can assist teachers, both as individuals and as members of teams, to better implement Tiriti-based components of Te Whāriki.*

As discussed in chapter 1, this last objective was formulated during the research process. When teachers were appreciated for their attempts to implement Tiriti-based curriculum they built on their existing knowledge and skills, which they were able to then develop further. In this thesis in chapter 1 and chapter 3 I discussed action development, and that it empowered teachers to operate from a strength-based position rather than from a deficit stance which kept them from moving forward and also appeared to engender feelings of guilt. In the previous chapter it was demonstrated that what emerged quite clearly is that if we utilise action development and work from a strength-based approach teachers can move forward with Tiriti-based curriculum much more easily. When the team operates in this manner, as was shown with Case Study Three, they take pride in their achievements and are keen to share them with others.

This thesis emphasised appreciative inquiry both as a theoretical framework and as a methodological approach. To that end building on strengths that already exist within a team of early childhood educators is important. Empowering early childhood teachers through action development in relation to Tiriti-based curriculum could enable them to overcome issues such as lack of confidence, fears of getting it wrong, and being seen as tokenistic. Professional development (including towards qualifications) and self-review within centres, should, therefore, start from an action development approach. This would enable teachers to develop their visions for Tiriti-based curriculum, and to also continue to enhance and strengthen their practice. Teachers need the support of each other in their journey towards implementing Tiriti-based curriculum. Possibly even more than this, however, effective partnership models occur by building relationships with whānau Māori to enable powerful implementation of Tiriti-based curriculum.

7.3. Towards an Improved Framework for Tiriti-based Curriculum

There are three distinct constructs which have informed this thesis; Te Tiriti o Waitangi as the founding document, appreciative inquiry as a theoretical perspective explaining development (rather than only utilising appreciative inquiry

as a methodology for research) and, evolving from this study, an approach which I have called action development. The importance of these three constructs is discussed below.

Tiriti-based curriculum honours agreements which stem from the founding document Tiriti o Waitangi and paves the way in which relationships are to be bicultural. In Aotearoa New Zealand that means according equity to both Māori and English cultures. It is, therefore, important to consider what action is defined as bicultural and what early childhood teachers considered to be the ideal bicultural curriculum. These matters thus frame Tiriti-based curriculum and provide a vision of what is to be achieved.

Teachers, as I have shown, do value Tiriti-based curriculum but that has not stopped implementation from being problematic. Hence, it is clearly not merely a matter of raising awareness of Tiriti o Waitangi, although that is pivotal. While others have similarly noted this (J. Burgess, 2005; Cubey, 1992; Ritchie, 2002b) I have approached the matter differently. This thesis has used appreciative inquiry both as a theoretical framework and as a methodological tool.

The idea of using appreciative inquiry as a theoretical framework stems from Chile (2009) and I acknowledge his leadership in this matter. His approach, and the one used in this thesis, avoids deficit models. The theoretical approach emphasises the value of working from positive relationships and interactions (Bishop, 2008) and further developing plays which already work. That is the second construct, but although Bishop discussed relationships between teachers and Māori pupils for schools, this thesis has shown that his theorising works equally well when the focus is on early childhood teachers and their relationship to Tiriti-based curriculum.

The third framework is the methodological model of action development. One of the ways for Tiriti-based curriculum to be effectively implemented is through the action development model. This framework arose from blending appreciative inquiry and action research. I was seeking a way to consider data that was not problem-based (Cooperrider & Srivastva, 1987) or a deficit model, but instead wanted the approach to come from an affirming perspective (Cooperrider & Srivastva, 1987).

The success of the three distinct constructs which have informed this thesis is undoubtable. Teachers participated in this research because they were looking for solutions to what they perceived to be the difficulties with Tiriti-based curriculum. In other words they were keen to honour their obligations as partners to Tiriti o Waitangi. Theorising from an appreciative inquiry framework has illuminated ways for teachers to implement Tiriti-based curriculum from a positive, affirming perspective that builds on their strengths. Finally, action development has provided a methodological strategy that will empower the first two constructs to be transformed into action: that of successful implementation of Tiriti-based curriculum.

7.4 Research Contribution

There are two areas I wish to highlight in terms of research contribution. The first concerns the implementation of *Te Whāriki*. My critical appraisal of this document has led me to further investigate claims from Clark (2005) that rather than being a curriculum, albeit non-prescriptive, it is in fact a philosophy. The second is the way the research demonstrated that a whole-of-centre approach with a shared vision and collaborative action can make a difference to the implementation of Tiriti-based pedagogy. The central focus in this thesis was the whole-of-centre approach. Although Ritchie and Rau (2008) have discussed a team approach, in which individual teachers were working with their teams, unlike in this research it was not the main method utilised to collect their data. In this research the main approach to data collection involved teams of early childhood teachers. This differs from the team focus nominated by Ritchie and Rau because team work was not fundamental to the data collection.

I would argue that a team approach is a crucial element for success as teachers acting individually are unable to influence centre practice very much at all. Given that early childhood teachers work in teams, Tiriti-based curriculum is too challenging and difficult for an individual to implement without the empowerment and support of group members. It is the whole-of-centre approach that makes a difference in effective implementation of Tiriti-based programmes. In other words, effective Tiriti-based pedagogy is more likely to occur with a whole-of-team approach implemented by teachers who have an agreed upon understanding of what this entails (their definition of biculturalism), and a shared vision (their ideal

bicultural curriculum). Strong, responsible leadership in this study enabled teams to own their actions in Tiriti-based curriculum.

A further contribution of this thesis is methodological. In this study action research proved to be slow process. It, therefore, reinforced the potential for Tiriti-based pedagogy to be problematic. The use of action research by teachers, which has been endorsed by the Ministry of Education, (Carr et al., 2000) could be more properly considered as a mechanism for reviewing professional development in an ongoing manner rather than an approach for undertaking situational problem-based research. The research methodology used towards the end of this project was action development. This is what I created by blending selective concepts from appreciative inquiry workshop and action research procedures. This was discussed in chapter 3 and chapter 5.

This study highlighted *my* issues with action research – namely that it draws upon a problem-oriented view of the world (Cooperrider & Srivastva, 1987). This means that in Case Study One and Case Study Two, problems were to the forefront which caused participants to feel guilty when they felt they had fallen short of their ideals. This is not surprising because the focus was often on what did not work. In contrast in Case Study Three where the methodology framework involved appreciative inquiry and the focus was on what worked about implementing Tiriti-based curriculum, the action development model emerged. Not surprisingly, again in Case Study Three, participants were proud of, and thrilled by their achievements. They were keen to share their knowledge beyond their own team. This positive focus produced positive results and led to the formulation of my action development model.

Indeed, when I reflected upon action research as a methodology, I concluded that when an academic is involved this can be problematic. Despite the rhetoric of shared, collaborative inquiry, action research may be nothing more than complicated professional development. However, in retrospect this was a realisation that grew as the action research stage came to a conclusion. Both these considerations (action research as a deficit model in this project and action research as professional development) led to a change of methodology and to the emergence of action development as a model.

Thus, action development is what I have nominated as a blend of the positive approach of appreciative inquiry following on from action research cycles (see chapter 3). Two changes, however, were made by me to traditional action research. The first is that the cycle was plan, act, evaluate (rather than observe, which is too narrow for the process that occurred), and reflect. The second change is that the evaluation and reflection examined the processes that were working and the new plan was devised from the appreciative inquiry approach. This did allow for problems to emerge but these were resolved from the perspective of enhancement rather than problem solving. It was action development, therefore, that enabled the participants in Case Study Three to embrace Tiriti-based curriculum with pride in their achievements rather than guilt and fear, which were often apparent in Case Study One and Case Study Two. Case Study Three participants were also the only group that wanted to share their knowledge and commitment beyond their immediate team. Nevertheless, it must be pointed out that every teacher in the case study centres had started in some way to implement Tiriti-based curriculum, so they already had strengths on which they could build.

7.5 Beginning Tiriti-based Curriculum

A pre-requisite for teachers in centres is that they are in agreement about heading in the same direction in relation to understanding and defining Tiriti-based curriculum. It is worth noting that among both participants and respondents and also within the literature there was a similarity of definitions in what constituted Tiriti-based curriculum. Integral to being bicultural in Aotearoa New Zealand was Te Tiriti o Waitangi partnership between Māori and the Crown which represents all other ethnicities. In discussing partnership, the notion of equal power featured strongly, however, it was this notion of power that caused Māori academics to be concerned (Bishop, 1996; Durie, 2001; Johnston, 2001; O'Sullivan, 2007; G. H. Smith, 1990). They rightly doubted power relations could be equal. That notwithstanding, the definition of bicultural provided by the Ministry of Education (1998) for the early childhood education sector, incorporates the notion of shared “understandings, practices, and beliefs between two cultures” (p. 86), and this was to the forefront in this thesis.

Because there was a similarity of definitions of biculturalism within the literature and among the participants and respondents, it could safely be concluded

that on the whole, teachers are working toward the same aim. However, for Māori academics (Bishop, 1996; Durie, 2001; Johnston, 2001; O'Sullivan, 2007; G. H. Smith, 1990) the concept of biculturalism is seen as deficit and colonised thinking. This was especially in relation to notions of power-sharing where Māori can be the subservient partner. Some early childhood teachers have recognised this possibility of exploitation and have attempted to ameliorate it as the following response shows:

I believe that Māori as tangata whenua have rights here in Aotearoa. I as a Pākehā am committed to aspects of biculturalism, honouring Te Tiriti o Waitangi, speaking Te Reo with the tamariki and practicing tikanga Māori and other Māori ideals at the centre. I hope I do this with respect. The other aspect to biculturalism is the Pākehā culture, trying to find the balance although I acknowledge that it is often tipped towards the dominant culture, but I am aware of it and am trying to redress the balance (R. 130).

Early childhood teachers should be aware of and take steps to find the balance discussed above, so they can work with whānau Māori in a respectful, humble manner (Ritchie, 2002b), to develop partnerships that are not exploitative. Thus the use of the expression *Tiriti-based* (Ritchie & Rau, 2006b) more appropriately reflects the purpose of biculturalism in Aotearoa New Zealand – to honour Te Tiriti o Waitangi.

The views of teachers on what they considered to be an ideal Tiriti-based curriculum, both from the case study research and those who answered the questionnaire were comparable. Their articulation of this was closely aligned with kaupapa Māori theory and praxis in terms of partnership and working with whānau Māori. In fact Smith argued that pedagogy must be underpinned by kaupapa Māori – there must be space made for it “to exist within the context of dominant Pākehā relations” (G. H. Smith, 1997, p. 456). It is, therefore, important that “decisions about the way bicultural goals and practices are developed within each early childhood education setting should be made in consultation with the appropriate tangata whenua” (Ministry of Education, 1996, p. 11). Most of the teachers who were involved in this research saw this as an ideal goal. Nevertheless, there were difficulties in putting the ideals of *Te Whāriki* into practice. One explanation for teachers having difficulty implementing the bicultural aspects of *Te Whāriki* is that it is descriptive rather than prescriptive curriculum. As other researchers (Broström, 2003; Clark, 2005; Duhn, 2006; Nuttall, 2003a; Ritchie, 2002b) have

noted *Te Whāriki* lacks specific content - the how and what - teachers should do to implement Tiriti-based curriculum. The writers of *Te Whāriki* were anxious it should not be put together as if it was a recipe book or a how-to manual when they constructed the curriculum document. This was because each centre needed to weave its own whāriki and develop its unique relationship with whānau Māori (Ministry of Education, 1996; Ritchie, 2002b). The drawback of this approach is that *Te Whāriki* emerged as a philosophy rather than as a curriculum. As such it has such minimal guidance on content that it leaves teachers struggling, in particular with Tiriti-based pedagogy which is difficult to access elsewhere. As Clark (2005) argues, it is the lack of content in favour of philosophy and ideals that make *Te Whāriki* so difficult to implement in practical terms. Teachers need to bring their own practical knowledge to bear in implementing *Te Whāriki* and whilst other curriculum subjects (such as science, maths and the arts) have many and varied texts available, this is not the case with bicultural content.

Indeed Ritchie states (2002b, p. 96) a “possible criticism of the document might be that not enough focus is given to explaining the specifics of Māori content that should be available in mainstream settings”. Ritchie qualifies this by stating that this knowledge needs to be contextualised in consultation with Māori. Although I agree with Ritchie (2002b) in regards to contextualisation and consultation – especially with whānau whose children are in the centre, this is the optimal situation. For some centres achieving this can be difficult and more explanations of Tiriti-based curriculum in *Te Whāriki* could make a difference to how and what teachers are able to implement. Nevertheless, the teachers in the case studies in this research showed understanding of the curriculum document *Te Whāriki* and were implementing many Tiriti-based aspects of the principles and strands. Of these, communication was the most consistent as teachers used te reo Māori to label items in the environment, sing waiata, and communicate simple phrases such as greetings, farewells, commands, and to assign colours and numbers.

In particular, from their teacher education programmes and professional development courses, case study teachers were developing their understanding of Māori world views. Professional development, information from tertiary studies, and in particular marae noho contributed to teachers’ knowledge and skills, with

the latter providing lived experiences on which to ground Tiriti-based curriculum. Teachers were speaking te reo Māori, albeit at a basic level, and were keen to improve their fluency.

In addition, whānau Māori may not have access to their language and tikanga due to the long-term effects of colonisation, urbanisation, and policies of assimilation (Tolich, 2002). The 13 teachers in this study were in different places in their knowledge and understanding of relationships with Māori and thus to Tiriti-based- curriculum as well. Although teachers may be Māori-friendly (Johnston, 2001) they may not be able to move to working partnership with whānau Māori and iwi.

An emergent contribution from this study is that I have been able to demonstrate that teachers are located on a continuum of beliefs and practices that are indicative of their growth towards successfully achieving Tiriti-based pedagogy (see Table 7.1).

Table 7.1 Continuum of Teacher's Relationship to Tiriti-based Pedagogy.

Māori-superseded (by multiculturalism)	Māori-reliant	Māori-friendly	Māori-co- construction
Teachers claim that a New Zealand focus is primary which means multiculturalism is more important than biculturalism (Burgess, 2005).	Teachers acknowledge biculturalism and Māori to be part of mainstream but those without skills in te reo Māori me ōna tikanga are reliant upon those Māori teachers who have these skills.	Teachers assume as a personal priority that including Māori culture reduces prejudice and discrimination. This leads to better educational achievement as Māori grow a positive self-image but Pākehā remain in control (Johnston, 2001).	Weaving a joint whāriki. Teachers develop constructive mutually supportive working relationships. To achieve such partnerships teachers must become bilingual and bicultural (Tamarua, personal comment, 2009).

This continuum depicts movement from negative to positive, from being dismissive of biculturalism to intentionally implementing strategies which lead to curriculum co-construction. The continuum thus describes teachers who only want to embrace and grow multiculturalism at one end of the continuum, through to teachers who want to participate in genuine power sharing and reciprocal relationships at the other end. It is important to note, however, that this continuum is a useful device for labelling attitudes to Tiriti-based pedagogy and teachers may be located at any point along the proposed scale. But, as is often the case with any such instrument, precision should not be sought, because the tool only points to stages of teacher growth as illustrated in Table 7.1.

Importantly, the continuum represents a synthesis that was informed by work completed by other researchers (J. Burgess, 2005; Johnston, 2001). Their work, independently described individual pockets of where teachers were ‘at’ with respect to relationships with Māori and implementing Tiriti-based curriculum. What matters is that they looked at different aspects which, together with my own data can be placed on a continuum which expands on and goes beyond their models. The final piece of the puzzle was contributed by Lavinia Tamarua who suggested to me that there is a need to move beyond being Māori-centred (in Johnson’s model) to becoming involved instead, co-constructors with Māori (see Table 7.1.).

My assertion is that these individual explanations about different pockets of reality warranted both extension and synthesis. Therefore, based on my interpretations of data from this study, I have included another dimension. Specifically, I have proposed the dimension of some teachers being *Māori-reliant*. Evidence supporting that concept was introduced in chapters 5 and 6. After briefly discussing the initial stage of the continuum, which is that of being Māori-superseded, an explanation of new construct of being Māori-reliant follows.

Some teachers in this study argued that it is paramount to include all ethnicities equally and to value multicultural curriculum. That is indicative of their wish to supersede biculturalism and supplant it with multiculturalism. I refer to this as being Māori-superseded. This stage is consistent with what Stuart (2002) calls the descriptive or social anthropological statement about Aotearoa New Zealand, whereas biculturalism is political and about power sharing. Teachers at

this stage in Burgess' (2005) study included te reo Māori in their programmes because children enjoy language learning and this was also apparent in this study.

However, teachers in this study did not so much report on children enjoying learning another language, but instead advocated for multiculturalism and for the rights of other ethnicities. Notwithstanding this, I note that knowledge and understanding derived from Te Tiriti workshops enabled me to realise that bicultural acknowledgement does not exclude other ethnicities but could instead provide a stepping stone for an inclusive pedagogy. Achieving Tiriti-based pedagogy, however, involves moving through being Māori-superseded to the next stage which is that of being Māori-reliant.

There are two aspects to being Māori-reliant. First, there are some teachers who seek guidance from a role model. Second, some teachers want to abdicate their involvement. There is an expectation that Māori teachers will be able to supply help to those who are Māori-reliant irrespective of the form that being Māori-reliant assumes. In the first instance, merely seeking collegial help seems to be a routine matter and this is to be encouraged. In this study, evidence of the practice of seeking collegial help was apparent not only from teachers, but also from whānau Māori. Specifically, in this study being Māori-reliant was apparent when teachers in Case Study One and Case Study Three each noted that having Māori staff at their centre would be valuable because it would assist them with implementing Tiriti-based curriculum (see chapter 5). Respondents to the questionnaire also advocated for Māori staff to assist with Tiriti-based curriculum (see chapter 6).

The second approach, however, is not necessarily commendable because in practice teachers abdicate their own involvement and responsibility. Fear of getting it wrong is often the motive behind becoming Māori-reliant. A likely explanation appears to be that teachers opt to leave implementation to others because that task is challenging even though they respect what is involved. This respect for the culture is important precisely because that respect is what encourages those teachers to either seek help or to abdicate because they feel they lack confidence and skills. Personally, in my attitude to Tiriti-based curriculum, I began as a Playcentre parent who was fearful of getting it wrong. Eventually, I became confident enough to emulate whānau Māori practices. However, my

fearfulness about making mistakes and appearing to be disrespectful by inadvertently trampling on Māori culture has never entirely disappeared. I did not, though, abdicate my Tiriti responsibilities at any stage.

Because there are insufficient teachers to achieve it, the reality of overcoming challenges associated with Māori-reliant teachers are substantial. Statistics indicate that within teacher-led services 72.8% were European/Pākehā, and only 8.6% were Māori (Education Counts, 2008). Under such circumstances, being a role model burdens Māori teachers, many of whom may now be monolingual after successive generations of te reo being discouraged (Ritchie, 2002b). This means that Māori teachers may have no more knowledge about Tiriti-based curriculum than many other teachers. Concerns about Māori teachers being the sole repository for providing Tiriti-based curriculum advice was discussed in chapter 6.

Irrespective of whether there are Māori itinerant teachers or whether Māori teachers in centres assume the responsibility for growing competence, strategies need to be introduced which work towards growing partnerships so that non-Māori staff develop more skills and greater confidence. They need successful transformative learning to become active partners in implementing Tiriti-based pedagogy. This will reduce, but not entirely overcome, the numbers of teachers who are Māori-reliant. Of course, there are some non-Māori who are te reo Māori me ona Tikanga proficient. Clearly, therefore, ethnicity is not the important factor. However, ensuring that help is given when it is needed remains pivotal.

The third stage of my proposed continuum is that of being Māori-friendly. This stems from the work of Johnston (2001) who said teachers felt it was a personal matter to include Māori language and culture in their teaching. What she was arguing amounts to such inclusion being a personal choice made by teachers. Including Māori language and culture she reasoned would reduce prejudice and achieve better educational outcomes. This in turn would lead to Māori achieving an improved self-image. Johnston (2001, p. 15) asserts that being Māori-friendly involves “creating comfort zones for Pākehā” and that Pākehā remain in control.

However, it is not that straight-forward. Personally, I struggled to relinquish power, because I thought I was assisting the ‘Māori cause’ by trying to

do it ‘all by myself’. I did not want to ‘bother’ Māori whom, I believed had more important things to do than educate me. Including Māori-friendly in the continuum was thus initially based on my own experience but general observations and discussions with teachers over a number of years persuaded me that this category is a valid distinction to make. It was not, however, a matter that surfaced specifically within this study, because creating and testing a continuum such as the one I am proposing was not an objective of this study when it was first mooted. However, as with all investigations, some understandings and findings emerge as the research proceeded.

Rather than Māori-friendly, Johnston advocates that educators should be Māori-centred. What this means is that Māori need to be at the centre of decision making in education. This would address the “unequal power-relations between Māori and Pākehā by incorporating appropriate decision-making forums for Māori” (Johnston, 2001, p. 13). If Māori self-determination were to be the ultimate goal in early childhood education, this approach would clearly work for Māori. However, if *equal partnership* is desired, then compromise and collaboration will be necessary between Māori and early childhood teachers. This is the fourth stage of the continuum – Māori co-construction. In this stage Māori and early childhood teachers work in partnership to co-construct their whāriki. This would necessitate:

constructive working relationship...so that ECE professionals and Māori will be able to benefit each other in a mutually supportive role, and like Te Whāriki, the relationship should ‘flow’ and be flexible according to the philosophy and values of that centre (Lavinia Tamarua, personal email: 9/5/09).

In other words, with strong leadership and a committed team, each centre would weave, with Māori, a co-constructed whāriki that works for both parties. Teachers would gain confidence and knowledge as they become exposed to further ideas of Tiriti-based pedagogy, and thus, move along the continuum. In this study the first stage, Māori-superseded, was demonstrated by respondents to the questionnaire. Māori-reliant, the second stage of the continuum, was illustrated by participants from both Case Study One and Case Study Three and by respondents to the questionnaire. As noted above, the third stage was not a focus of this research but emerged over time from my own experience, observations, and discussions with teachers. Finally, D and Alison as leaders from Case Study One

and Case Study Three respectively were moving toward being in the fourth stage of the continuum: Māori-co-construction.

In this thesis, deficit approaches have been described as having limited relevance. In particular, action research appeared flawed so I shifted to appreciative inquiry methodology (see chapter 3). But, and this is important, appreciative inquiry does not have to be solely a methodology. As this thesis has shown, it can also be a relevant theoretical framework that enables heightened analyses which better inform explanations. My assertion, therefore, is that the overall focus should not be problem-based, but rather, should zero in on what works. This means aspects of action research become more useful when blended with the ethos and methods of appreciative inquiry. That is what I have done in this study and the result is I have developed a model of action development (see chapter 3).

Typically action research and appreciative inquiry are thought of as separate or even opposite approaches. Nevertheless, in this thesis, they have been fused. The blend of these methodological approaches became action development. It is possible, therefore, as this thesis has demonstrated, to fuse elements of action research procedures with the ethos that underpins appreciative inquiry. In Tiriti-based pedagogy, when action development is applied it becomes possible for teachers to shift their thinking and therefore their practices along the continuum from Māori-reliant and Māori-friendly towards Māori-co-construction. A model such as the one in Figure 7.1 is intended to assist with developing broadly based explanations of social phenomena.

NEGATIVE

<i>Theoretical Framework</i>	<i>Continuum of Teachers' Relations to Tiriti-based Pedagogy</i>	<i>Methodological Orientation</i>
Deficit Approach to Theorising Blended Approach as a Framework for Theorising Appreciative Approach as Theorising Framework	Māori superseded	Problem-based Approach to research i.e. Action Research Blended Approach to Research i.e. Action Development Appreciative Approach to Research i.e. Appreciative Inquiry
	Māori reliant	
	Māori friendly	
	Māori co-construction	
<i>Theoretical Framework</i>	<i>Continuum of Attitudes Informing Practice</i>	<i>Methodological Orientation</i>

POSITIVE

Figure 7.1 A Model of Change and Successful Implementation of Tiriti-based Curriculum¹.

The phenomena in this instance are those captured within the model because they have been the focus of this thesis. However, such a model is never intended to be absolutely precise; it is an explanatory guide, not a calibration instrument.

Bearing in mind the caveat mentioned in the previous paragraph, the continuum of relationships teachers have towards Tiriti-based pedagogy, the attitudes which inform their practice (central column) moves from negative to positive, from deficit to appreciative. The continuum is pivotal to this model,

¹ The concepts and configuration for this figure emerged as a result of a critical conversation between myself and Jens Hansen.

which is why it is in the central position and the elements within it have been previously described and justified earlier in this chapter. From the negative end of the model, the methodological approach tends to be problem based. This is a feature of action research (Cooperrider & Srivastva, 1987). Correspondingly, the theorising at the negative end of the model tends to emphasise deficit perspectives when facilitating explanations. Approaching Tiriti-based curriculum from a Māori-superseded perspective, therefore, is likely to be reflective of a deficit approach.

However, if the methodology is consistent with the positive end of the model, as is the case when appreciative inquiry is used, theorising can also be based upon employing an appreciative approach as a framework. In this thesis Case Study Three used an appreciative approach to data gathering. Moreover, the main thrust of theoretical explanation throughout the thesis emphasised an appreciative approach. Thus, Māori-co-construction lends itself to being explained by the appreciative approach and appreciative inquiry procedures were able to be used to describe effective Tiriti-based pedagogy.

Pondering this blending of methods prompted consideration of whether or not it was possible to similarly fuse deficit and appreciative theorising. Could action development become a theoretical framework? Whilst this is an interesting question it is clearly beyond the scope of the current study. My hope is that either myself or another researcher will consider using the blended approach as a framework for theorising. I also hope that the above model will be trailed and modified as that becomes necessary. In other words, I hope it becomes possible to consider selective elements of deficit theorising, together with positive approaches so that Tiriti-based pedagogy can flourish.

This thesis has argued that affirming strengths enables teachers to become co-constructors with Māori when building Tiriti-based programmes that empower all children. In this way, teachers strengthen Māori cultural identity and engage Pākehā toward achieving permanently shared understandings of culture (Ministry of Education, 2007b). The next section outlines how this thesis has demonstrated that this is achievable.

7.6 Elements of Tiriti-based Curriculum Content

One of my most moving experiences during this project involved attending a pōwhiri led by a preschooler assisted by her teacher. This occurred during my first visit to a kindergarten where I had arranged a meeting with a prospective Advisory Committee Member. However, it is crucial that such tikanga do not become *dial a pōwhiri* (Manning, 1998). In Case Study Two and Case Study Three teachers integrated tikanga Māori with ceremonies led by a kaumātua to bless their new centre buildings. In Case Study Two, following the blessing ceremony, relationships with whānau Māori developed over the following 12 months. Conversely, in Case Study Three, relocating the early childhood centre to another site disrupted the close relationship enjoyed by the kaumātua and the centre. Despite the kaumātua and his colleagues being still available to the teachers in Case Study Three, they chose instead to rely upon one of their colleagues Shani for guidance (see chapter 5).

There is, of course, the feeling of the old chicken and egg question: Is it possible to develop Tiriti-based curriculum without whānau Māori and what will entice whānau Māori to centres where Tiriti-based curriculum is not visible? Māori, understandably, resist what is perceived as a *dial a pōwhiri* approach when centres call upon them to lead occasional events but fail to follow through with genuine commitment (Manning, 1998). Every member of the Advisory Group for this study indicated that they had experienced this kind of incident.

If whānau Māori are not available, teachers wanting to implement Tiriti-based curriculum need to take risks. They also need to become informed by literature, especially during their teacher education courses and subsequent ongoing professional development. Strategies suggested by participants and respondents in this study (in tandem with materials sourced from national and international literature); have enabled me to suggest a range of approaches for implementing Tiriti-based curriculum.

These strategies provide ideas which enable early childhood teachers to weave unique Tiriti-based whāriki. Again it must be stressed that this requires teachers to display courage, belief in, and responsibility for Tiriti-based programmes. Several strategies were unanimously proposed by authors from Aotearoa New Zealand and abroad. The first involved building relationships and

connecting with indigenous people and their communities to receive guidance about curriculum development. The second universal strategy urged teachers to take account of indigenous perspectives of the environment, language, traditions, and customs and to build this into their teaching. Incorporating indigenous resources and crafts was another noteworthy dimension for achieving appreciation of the indigenous culture although this was not endorsed by all authors. Only in Aotearoa New Zealand was the welcoming process deemed essential because this engenders a sense of belonging for whānau Māori. Indeed this facilitates one of the most effective ways of implementing Tiriti-based curriculum: whakawhanaungatanga (Ritchie & Rau, 2006b, 2008). With this approach teachers build genuine reciprocal relationships with whānau Māori.

Although, as noted above, the most effective way to have unique, Tiriti-based curriculum is through whakawhanaungatanga² or partnership with whānau Māori, this becomes difficult when there are few or no Māori children in the centre. Extant literature presents the assumption that there are Māori children in each centre but the reality is that they are not present in all centres. Their presence is not, therefore, a panacea to success as Ritchie and Rau (2006b) often seem to suggest. Furthermore, Heta-Lensen (2005) was aware of the difficulties that arose when there were no or few Māori children in early childhood education settings. She noted that without a critical mass of Māori children, Tiriti-based curriculum is missing. This was the situation for the teachers in Case Study Three, who were unable to connect with whānau Māori because at the time of the research there were no Māori children attending their centre.

Te Whāriki and other Ministry of Education documents such as *Quality in Action* (Ministry of Education, 1998) are intended to guide teachers. However, as was shown in chapter 2, information on the practical application of Tiriti-based curriculum is not strongly evident in *Te Whāriki* (Broström, 2003) or indeed in any of the Ministry documents. Despite the shortcomings of content discussed already, aspects of *Te Whāriki* provide some guidance, especially in Mana Reo where

² It is important to note that there is another aspect to whakawhanaungatanga in that all early childhood education teachers should be building relationships with all whānau regardless of children's ethnicity, and this is usually integral to most early childhood centre philosophy and practices.

practical examples include “Māori language – stories, symbols, arts, and crafts in the programme” (Ministry of Education, 1996, p. 72).

Quality in Action (Ministry of Education, 1998) offers further ideas for early childhood education professionals, in the form of one bicultural signpost for each of the 12 DOPs. Educators are given advice to include “appropriate and relevant Māori symbols and imagery” (Ministry of Education, 1998, p. 23). However, unless whānau Māori guide the process, educators are left pondering about what is appropriate and relevant for them. The DOPS, however, do include practical ideas such as setting up whānau structures within early childhood education centres, scaffolding te reo Māori me ona tikanga through such items as pictures, rituals (Ministry of Education, 1998).

A further source of ideas for Tiriti-based curriculum is the Ministry of Education (2009b) *Te Reo Māori Curriculum Guidelines*, even though they were developed for school age children. The publication incorporates socio-cultural themes, topics, and texts which are useful for early childhood teachers who are developing their own programmes. I was interested to see how teachers’ fluency matched with the eight levels of achievement for te reo Māori for school age children in *Te Reo Māori Curriculum Guidelines* (Ministry of Education, 2009b). The levels do not correspond with ages of children or year levels but indicate range and complexity of te reo Māori. Early childhood educators were consistently managing most of Level 1 te reo Māori, (greet, farewell, acknowledge, and respond to greetings, communicate about numbers, using days of the week, months and dates).

Often teachers unable to build relationships with whānau Māori start by introducing Tiriti-based curriculum into the environment. This appears to be effective. Despite criticism of this apparently tokenistic practice by Colbung et al. (2007), cultural markers such as these encouraged whānau Māori in Case Study One and Case Study Two to engage with early childhood teachers. Ritchie and Rau (2008) reported similar findings in their research.

It is the practice of reducing “culture to handicrafts, something easily managed within the school program” (Watt-Cloutier, 2000) that Colbung et al. (2007) label as tokenistic because it was often delivered without indigenous context

and understanding. They reasoned that culturally ineffectual practice was more likely to be without guidance from Māori. Teachers would thus work at a superficial level and miss deeper cultural meanings attached to such artefacts. It is this practice I suspect that gives rise to Heta-Lensen's concerns:

Nevertheless, I remain sceptical regarding the ability of mainstream educational settings to deliver the bicultural dream espoused in *Te Whāriki* ... I also draw upon fourteen years experience in mainstream education when I make the claim that Pākehā New Zealand is currently still failing to realise bicultural education, because for whatever reason, they still lack the basic understandings necessary to implement Māori values as part of the organisational structure of their settings. (Heta-Lensen, 2005, p. 28)

Nevertheless, Tiriti-based environments affirm and respect Māori both traditionally and currently, through careful selection of resources such as natural materials (harakeke, porotāwhao), labels in te reo Māori, art work, puzzles, poi, rakau, and books. Māori suppliers can provide authentic resources. Investigation of local areas occurred and Case Study One and Case Study Two made excursions³ into the local communities to investigate sites such as museums, libraries, and festivals that incorporated Māori knowledge. Visual symbols such as kōwhaiwhai patterns signal to Māori that their culture is valued (Ritchie, 2007). In this research, teachers in Case Study One and Case Study Two explored Māori connections to the local landscape, and displayed children's whakapapa. In Case Study Two, the Māori mother from the marae noticed visual signals on her first visit to the kindergarten.

Emphasising curriculum activities associated with basic tikanga (such as taking shoes and hats off inside, not sitting on tables, separate food areas, and refraining from touching children's heads) exemplify best practice. Moreover, welcoming new and existing whānau of all ethnicities into the centre is an important way to acknowledge tikanga and this can be accomplished by providing places (with access to tea and coffee) where whānau feel they belong.

According to Richie (2002b) a welcoming bicultural environment will encourage Māori to enter centres. However, even if welcomed appropriately, whānau Māori may no longer have strong traditional links to their culture and

³ It can be quite common for centres to restrict excursions for children under 2 years old, which was the age group of the children in Case Study Three.

language due to being colonised (Consedine & Consedine, 2001). In a survey of Māori, Statistics New Zealand (2002) found 42 % of Māori over the age of 15 have some Māori language speaking skills of which only “9 percent who could speak Māori ‘well’ or ‘very well’, and 33 percent who could speak Māori ‘fairly well’ or ‘not very well’”. In a later report (Ministry of Social Development, 2009) from the 2006 Census, 24 % of Māori declared they could hold a conversation in Māori about everyday things.

It cannot be assumed that having knowledge to participate and guide teachers in appropriate te reo Māori me ōna tikanga also means that Māori have the time, inclination, and space to work with a centre. Such assumptions would be regarded as presumptuous.

This study concluded that an essential skill was te reo Māori, because language and culture are so entwined (Corson, 1990; O'Sullivan, 2007; Ritchie, 2002b). Teachers could attend local night school classes or tertiary institutions that offer te reo Māori courses. Teamwork can provide support to develop these language skills, as can tape recordings with correct pronunciation. It is worth considering what D from Case Study One said about learning te reo Māori; which was that it is essentially over to the individual to accomplish this (see chapter 6).

Success in language learning has been established as due to a combination of two factors – motivation and aptitude (Lightbown & Spada, 2007). If the motivation is very strong the individual will find opportunities to enhance classroom learning or self-study (most importantly, they will seek out *regular opportunities to practice with Māori speakers*, and less importantly, they will engage in passive activities such as watching Māori TV). The crucial thing is what kind of motivation it is, *extrinsic* (they have to learn it for their job) or *intrinsic* (they want to learn it for themselves). A combination of both is ideal, but in many cases only the former is necessary.

Furthermore, as this study has demonstrated, teachers who were exhorted to incorporate te reo Māori (Ministry of Education, 1996) and pronounce words correctly find this difficult to achieve. As noted earlier (see chapter 6) Māori who want correct te reo Māori me ōna tikanga would probably prefer their children to attend Kōhanga Reo. As numbers of Māori children increase in mainstream

education and care centres, the onus is on teachers to demonstrate proficient te reo Māori me ōna tikanga. The Ministry of Education expect this criterion to be met, as stated in their standards for graduating teachers (Ministry of Education, 2007a).

With limited te reo Māori and their own concern about pronunciation, one of the issues that came up for teachers, was the appropriateness of staff role modelling te reo Māori when none of them were tangata whenua (see chapter 5). In Case Study Two Sb was talking to D during the focus group meeting. They were both Indian but speak different dialects of Hindi. Sb related her unease about teaching te reo Māori to how she would teach D's children Hindi:

I can't teach the children Hindi as I would expect you to teach my language. Māori – to know the Māori and we're actually living in that culture and then teach. I guess that if one of us actually belong to that Māori culture that would actually help so much (FG: Sb, 15/12/08).

Stuart (1995) similarly expressed concerns when she observed teachers reading a picture book in te reo Māori:

Nowhere, however, do the children in this centre hear fluent speakers of Te Reo Māori offering strong models. Staff do not have the knowledge to tease out incidental learnings, talk of recent occurrences alongside the story, make the story relate to children's identity. (p. 592)

Te reo Māori is a significant marker of Tiriti-based curriculum. Ritchie and Rau (2006a) reported that Māori considered te reo Māori to be an important aspect that informed them when making decisions in relationship to their children accessing early childhood education. Research by Ritchie and Rau indicated that whānau Māori want te reo Māori to be supported even in mainstream centres. However, all too often, low levels of fluency with te reo Māori and its use for commands are perceived as tokenism. Instead, as this thesis has argued, a more positive approach should be used so that incremental steps can be achieved with Tiriti-based curriculum.

Based on the case study data, responses to the questionnaire and my observations of Tiriti-based curriculum there appear to be progressions in teachers speaking te reo Māori (see chapter 6). From beginning with the singing of waiata, teachers progressed to te reo Māori for greetings, farewells, numbers and colours, and commands. With growing confidence teachers in this study also began to incorporate te reo Māori into curriculum areas such as maths, using words such as porohita instead of circle and tapa toru instead of triangle, and simple phrases to

call the children for a meal as in *haere mai a kite kai*. Having conversations with children in *te reo Māori* demonstrates that teachers are developing fluency in *te reo Māori*. They will also presumably have achieved a parallel understanding of *tikanga* and Māori culture. Being at ease in speaking *te reo Māori* will enable interactions of Tiriti-based curriculum to proceed with confidence and skill.

A sizeable majority (74.2% in a report published in 2007) of mainstream teachers designate themselves European/Pākehā (Education Counts, 2007), although it is unclear how many of those teachers are in fact monolingual as well as monocultural. What is known is that Pākehā make up only 1.6% of the total population who speak *te reo Māori* (Ministry of Social Development, 2009), and that learning a second language proves difficult in adulthood (Lightbown & Spada, 2007; Scheffler, 2008). As Stuart (1995) observed, teachers who lacked fluency in *te reo Māori* were unable to expand children's incidental learning.

Professional development was perceived by teachers in this study as an obvious way to develop the content of Tiriti-based curriculum (see chapter 6). However, with regard to professional development a question to contemplate is: Who is providing the professional development? Will Māori educators align with the local area in which the centres and teachers are situated? Significant tribal differences exist both in *te reo Māori me ōna tikanga* and ancestral narratives. Whose knowledge, therefore, becomes privileged with few Māori teachers available to provide Tiriti-based skills, or if Pākehā and/or other non-Māori lead the professional development?

These questions exist for teacher education providers as they design programmes to equip early childhood students to implement Tiriti-based curriculum. Gibson and Jeffs (2000), and Herzog and Margaret, (2000) discuss whether these programmes should be delivered by Māori or Pākehā lecturers or by both in a partnership model. According to Ritchie (2002b):

Partnership between Māori and Pākehā lecturers can ensure that Māori content is taught appropriately, positioned alongside Western content within courses, and that Pākehā lecturers take responsibility for assisting Pākehā students to recognise their historicity of racism and positioning as members of the dominant and colonialist culture. (p. 268)

Similarly to early childhood centres, in tertiary education the numbers of Māori lecturers available are limited. In addition when they deliver only Māori knowledge it can have the adverse effect of diminishing the value of these lecturers when practical rather than academic content is highlighted (Ritchie, 2002b). Ritchie additionally noted that Māori lecturers may only deliver segments of content thus making it difficult to integrate Tiriti-based curriculum.

Unfortunately, as Colbung et al. (2007) note, “non-Māori educators, who may be willing to a greater or lesser extent to develop the Māori content within their teaching, nevertheless lack Māori knowledge” (p. 148). Early childhood educators rely on what information they can glean from their studies, workshops, texts, and possibly the most dubious, each other. Potential abounds for cultural error. Visiting marae provides an authentic space for learning Tiriti-based pedagogy. An even greater understanding occurs when staying overnight on marae. Frequently, early childhood education study programmes include marae noho in their teacher education courses.

Of the 13 teachers who participated in the case study research, 9 were still involved in teacher education programmes, which were both a benefit and a barrier to the research. Teachers’ knowledge and understanding of Tiriti-based curriculum benefitted the research they continued to up-skill themselves and brought those skills back to their teaching teams. S from Case Study One was in a study group that included Māori, who were willing to work with her as she sought to understand Māori world views. For Margaret in Case Study Three, her studies gave her the courage to continue implementing Tiriti-based pedagogy while on practicum in another centre.

Working full time as well as studying meant little time was available for team professional development, an issue that faces many early childhood education staff as they seek to gain or add to their qualifications. This aligns with the Ministry of Education statistics from July 2007-July 2008, which show an increase of 13% of qualified staff in education and care centres, bringing the total to 55%. Ministry statistics also stated that of 22.9% of staff were engaged in study (Data Management Unit, 2008). Commitment to enhance their skills of Tiriti-based curriculum make the difference to teachers finding the time to doing this (Ritchie, 2000).

On the other hand, Ritchie (2000) states that knowledge without commitment makes it difficult for teachers to implement effective programmes Tiriti-based curriculum. What I have shown is that teachers need more than commitment. They need to make a decision to be *the one responsible no matter what* to implement Tiriti-based curriculum. Such a decision was made by D from Case Study One and Alison from Case Study Two. Teachers able to develop this sense of commitment *and* responsibility to Tiriti-based curriculum make an enormous difference (see chapter 6).

However, success is much more likely when there is a whole-of-centre approach, as teachers can support one another. In their research Ritchie and Rau (2006b) gave the example of one of their Pākehā kindergarten teachers, Daisy, who recognised and encouraged colleagues when they attempted to implement Tiriti-based programmes. She had shifted “from a lack of confidence and knowledge ...towards a role of support and mentoring” (p. 20).

Likewise, D from Case Study One (although always committed to Tiriti-based curriculum) found that being involved in the research provided ways for her to change her practice. The key attitude change from a conceptual or philosophical belief about Tiriti-based curriculum enabled the shift that transpired for D as she moved through her fears and concerns and took responsibility for implementing Tiriti-based curriculum. She became accountable or as Bishop (2008) says took ownership. This change was not about her being the supervisor or about valuing the cultures of the children in the centre, which could involve teaching from her own Indian culture. Regardless of the children’s ethnicity, D assumed responsibility or ownership for Tiriti-based curriculum.

Bishop (2008) describes ownership as ensuring the “original objectives of the reform are protected and sustained” (p. 55). In his research Bishop was working with secondary school teachers and their performance with Māori students. His model was based on the belief that “the most important systemic influence in children's educational achievement is the teacher” (Bishop, 2008, p. 49). Ownership occurs when learning is central to classroom exchanges and relationships. In early childhood education settings, this would be when teachers focus upon Tiriti-based pedagogy.

Teachers want to include Tiriti-based curriculum, however, practically they fell somewhat short of their ideals, due to the mismatch of what they wanted and what they were able to achieve. Argyris and Schön (1974) discuss the difference between “theories of action which exist as espoused theories and so theories-in-use, which govern actual behaviour” (p. 29). Teachers will be further challenged since *Te Whāriki* was incorporated into the early childhood education regulations (“Education (Early Childhood Services) Regulations,” 2008), making Tiriti-based curriculum mandatory. However, it must be noted that research by Fenech and Sumsion (2007) found that contrary to the idea that regulations can be constraining, there were instances where teachers found regulations were enabling, because “they actively align with the intent and/or processes of regulation” (p. 113). In the case of Tiriti-based curriculum, therefore, it may be useful for teachers to persuade colleagues to implement *Te Whāriki* because it was mandatory. Although Bown and Sumsion are discussing the Australian context, their stance could be useful in Aotearoa New Zealand. In other words, “the teachers felt the Regulation legitimised their roles, and gave them legal responsibility” (Bown & Sumsion, 2007, p. 44).

Leaving aside legal requirements of *Te Whāriki*, spirituality was one area in particular, early childhood teachers displayed reluctance to include within the curriculum. One solution to incorporate this aspect of Tiriti-based curriculum evolves from the idea of everyday spirituality (Bone, 2008). Bone expressed spirituality as the concept of a “sense of connection” (p. i). I observed that embracing an understanding of everyday spirituality was missing for teachers because they failed to see spirituality already occurred within their practice. What teachers missed was the simple step of merely recognising this phenomenon. By perceiving spirituality from the approach of appreciating what is already in the landscape (and in children’s sense of everyday wonder), teachers could move from deficit thinking about spirituality being “too hard” to the idea of spirituality being everywhere (Bone, 2008).

Furthermore, when either whānau Māori or teachers moved on from a centre, difficulties could arise. It is worth noting that “even when Māori are fully involved in the bicultural process in a mainstream centre, the outcomes are likely to be unique to that context and not transferable to other settings” (Ritchie, 2003, p.

94). However, a teacher can transfer Tiriti-based skills and knowledge previously learnt (personal communication, Heta-Lensen). Teachers arriving at a new centre, therefore, should be able to utilise their already established knowledge to contribute to Tiriti-based curriculum and initiate relationships with Māori children and whānau.

An unexplored proposition by Forsyth and Leaf (2010) encourages early childhood teachers to “look to Te Kōhanga Reo in order to fully engage with our Treaty partners and begin to understand the philosophies and pedagogical practices that *Te Whāriki* was founded on” (p. 33). Mainstream teachers could engage with local Te Kōhanga Reo as a way of being empowered to provide authentic Māori curriculum, but reciprocal relationships must be honoured. Ways to do this may not be obvious but as the *Ministry of Education* (2004a, p. 6) proposes, “Teachers will be willing to take risks and acknowledge that pathways are not clearly marked out. Advice from the community and reciprocal relationships with families will provide signposts and support”. *Affirming teachers is more likely to empower them to up skill themselves so they gain knowledge, confidence, and courage with Tiriti-based curriculum.*

To recapitulate from both the literature and the data in this research, therefore, differences can be seen in espoused and actual practices. Differences arise as teachers attempt to implement Tiriti-based curriculum and I have summarised the previous discussion into a table (see Appendix E).

When early childhood teachers want to put Tiriti-based curriculum into practice, they become confronted by dilemmas and contradictory ideas. Despite Heta-Lensen’s (2005, p. 28) scepticism about the ability of teachers to deliver Tiriti-based curriculum effectively, I remain optimistic that early childhood teachers are willing to transform their practice so that they eventually become successful. An appreciative model, such as action development, minimises the potential for being frustrated and disheartened. Empowered teachers who work from a strength-based platform, will continue to develop their skills.

7.7 Lessons Learned

I learnt several valuable lessons throughout this journey. The principal area in which I wanted to achieve more success was with the Māori Advisory

Committee. Finding a balance in working in a reciprocal and collaborative manner challenged me. In hindsight, being more versed in Tiriti-based pedagogy would have enabled me to contact them more often – although I cannot tell how often I *should* have contacted them. Like Tiriti-based curriculum, relationships have no recipe. I am Pākehā and just as other non-Māori teachers have limits to the ways in which they implement Tiriti-based pedagogy, so do I. I do see the world through Pākehā perspectives, and I am continually confronted by my monocultural gaze. However, I recognise this as *my* world view. Just as the teachers in this study need to stand up and be counted, when confronted by my responsibility for Te Tiriti partnership, so too do I.

It may have been easier and cleaner to have recognised the *problem-based* nature of action research but in this study, I do not regret having immersed myself in this methodology for a period of time. I needed to experience the process of action research in order to become confronted by its limitations because that enabled me to critically review the methodology. My appraisal spurred me to introduce methodological shifts. Importantly for this study, my search for an alternate methodology enabled me to trial the underpinning philosophy and methods of appreciative inquiry which eventually encouraged me to devise the blended approach already discussed, that is, action development.

Another reason I do not regret starting with action research has to do with issues of power. I had envisioned action research as involving power-sharing because it is consistently described as a collaborative methodology (Cardno, 2003). Having trialled action research, I remain doubtful that it affords true collaboration and power-sharing. Furthermore, for doctoral research, there is an added tension at play – the thesis candidate must have more than a modicum of control over such a high-stakes assessment project. However, I look forward (in future research) to having the freedom to truly surrender control to co-researchers so that the collaborative process can guide us all.

7.8 Recommendations and Further Research

Finally, it is time to consider future directions for researching Tiriti-based curriculum implementation in ways whereby teachers can strengthen their practice. An important domain for exploration is that of centres where there are no Māori

children. As mentioned before, Heta-Lensen (2005) noted that centres in which there were few Māori children were less likely to demonstrate te reo Māori and Māori values.

Pasifika language nests, Montessori, Steiner, Christian-based and parent-led centres as well as playgroups and Playcentre may also warrant further investigation apropos the introduction of Tiriti-based pedagogy. The special character of such centres may, for instance, demonstrate entirely alternative emphases that may conflict with Tiriti-based curriculum. Such research could unearth ways in which they could retain their special focus whilst also implementing Tiriti-based curriculum.

In this project each teacher showed commitment to Tiriti-based curriculum despite differences in experience and practice. They wanted it to work. However, there continue to be early childhood teachers who advocate for multiculturalism rather than biculturalism, and parents who resist Tiriti-based curriculum for their child/children. Under such circumstances, teachers may struggle to be effective with Tiriti-based curriculum. Finding a way forward for these groups would be worth investigating.

Because knowledge and skills in Tiriti-based curriculum underpins implementation, it is crucial that research be continued into how early childhood teachers can effectively grow their te reo Māori me ōna tikanga. Although Kane (2005) examined policies and practices in initial teacher education programmes (including those which were Tiriti-based), only one study has examined teacher education in depth and with only one provider (Ritchie, 2002b). It therefore becomes necessary to consider how teacher education programmes can best provide foundation education in Tiriti-based knowledge and ensure that students attain requisite skills.

Finally, it is important to trial and expand the methodology and theory of action development by employing it in further research projects. Indeed there is no reason to restrict action development to early childhood education as it may well be equally effective in numerous different settings and research projects.

7.9 The Last Word

Early childhood teachers appear disappointed at the seemingly low and apparently tokenistic level of implementation of the Tiriti-based aspects of *Te Whāriki*. This sentiment is also expressed in the literature (Ritchie & Rau, 2006b). However, Aotearoa New Zealand has had 170 years to implement and honour Te Tiriti o Waitangi and early childhood education has had a mere 17 years to achieve progress towards biculturalism since the draft of *Te Whāriki* was published. I believe that early childhood centres have achieved extraordinary well thus far. Let us, therefore, celebrate those many early childhood teachers who have consistently shown courage and strength in order to become participants in the first education sectors that has intentionally incorporated Tiriti-based curriculum. Their strength produced the first national bicultural vision for early childhood education which remains embodied in *Te Whāriki*. I finish by quoting the draft of *Te Whāriki* (Ministry of Education, 1993) where it all began. When implementing Tiriti-based curriculum it is important to have a:

Celebration of the journey: The pathways are paved with respect and commitment. The community celebrates the advantages for all of us working at the interface of two worlds. All share in celebrating successes and achievements. (Ministry of Education, 2004a, p. 6)

Glossary

(Ritchie & Rau, 2006; Ryan, 1994, Ritchie per comm., Forsyth per comm.; <http://www.Māori dictionary.co.nz/>)

Aotearoa	New Zealand
Aroha	Love, sympathise
Ata marie	Peaceful morning
E noho	Sit down
Awhi	To embrace, cherish
E tu	Stand up
Haere mai	Come here
Haka	Fierce rhythmic dance
Hāngi	Earth oven, food from earth oven
Hapu	Sub tribe
Harakeke	Flax
Hongi	Press noses
Horoi ō ringaringa	Wash your hands
Iwi	Tribe
Kai	Food
Kākāriki	Green
Ka kite	Good bye
Kapa Haka	Team of Dancers
Ka pai	Good
Karakia	Blessing/prayer, incantation
Karanga	Call in this instance to summon people onto the marae
Kaumātua	Elder
Kawa	Tribal protocols
Kāwanatanga	Governorship
Kia ora	Hello
Kei a Wai?	Who has it?
Kete	Basket
Kōhanga Reo	Language nest -Māori immersion preschool
Kōrero	Speak, talk
Koru	Carved spiral pattern
Kotahitanga	Holistic Development
Kōwhaiwhai	Scroll painting on rafter
Mana	Integrity, charisma, prestige
Mana Aotūroa	Exploration
Mana Atua	Well-being
Mana Reo	Communication
Mana Tangata	Contribution
Mana Whenua	Belonging
Māori	Indigenous people of Aotearoa New Zealand; Ordinary, “normal” in relation to Pākehā
Marae	Central area of village and its buildings
Marae noho	Sleep-over on the marae
Mātāriki	Māori New Year
Mihi	Speech of greeting, introduction
Moe	Sleep
Moko	Tattoo
Mōrena	(Good) morning
Ngā Atua	Gods
Ngā Hononga	Relationships
Pākehā	Original settlers of British descent
Pakipaki	Clap
Pakiwaitara	Mythology, fairy tales, legends, local stories
Papatūānuku	Mother Earth
Pāua	Shellfish, abalone
Piko	Bend, curve, spiral

Piritahi	Dining room
Piupiu	Flax skirt
Poi	Ball on a string
Porohita	Circle
Porotāwhao	Driftwood
Pōwhiri	Welcome, opening ceremony
Ponga	Silver fern
Puna	Māori immersion early childhood setting
Pungāwerewere	Spider
Rākau	Sticks
Rua	Two
Tahi	One
Takahia	Stamp (feet)
Tapu	Sacred, forbidden, taboo
Tangata whenua	People of the land, local people
Taonga	Treasures, both tangible and intangible, that are highly valued by Māori
Te Ao Māori	The Māori World
Te ao me te reo Māori	The Māori world and language
Te Ara Reo	Māori language course
Kōhanga Reo	Language Nest - Māori immersion preschool
Tēnā koutou	Formal greeting to many people
Teina (cf. Tuakana)	Younger brother (of male), younger sister (of female)
Te reo	The language
Te reo Māori me ōna tikanga	Māori language and customs
Te ritenga Māori	The symbolic embodiment of the process undertaken to develop Māori cultural aspirations
Te Tiriti o Waitangi	The Treaty of Waitangi
Te Whāriki	The woven mat
Tikanga	Customs, practices which are correct procedure
Toru	Three
Tapa toru	Triangle
Tuakana (cf. Teina)	Older brother (of male), older sister of (of female)
Waiata	Songs
Wairua	A spirit associated with a person or thing
Whā	Four
Whaikōrero	Make a speech/oration
Whakamana	Empowerment
Whakapapa	Genealogy, cultural identity
Whakawhanaungatanga	Cause relationship [noun]
Wānanga	Māori Tertiary Education Institution
Whanaungatanga	Relationship, kinship
Whānau	Wider family members
Whānau Tangata	Family and community
Whare	House
Whare paku	Toilet
Whāriki	Woven mat
Whero	Red

Appendix A: Teacher Questionnaire

Auckland University of Technology
Private Bag 92006
Auckland.
15th September 2003.

Dear Colleague,

The attached anonymous questionnaire is an opportunity for you to express your views on implementing the bicultural aspects of Te Whāriki and Quality in Action: Te Mahi Whai Hua. It asks you to consider how confident you feel; what knowledge you have about the Treaty of Waitangi and biculturalism; and what ideas you have for early childhood educators to help implement them. You do not have to fill out this form - only if you want to. It will take about 20 minutes to complete.

Recognising the Treaty of Waitangi is a requirement in early childhood education. Relevant information is published by the Ministry of Education in both the New Zealand early childhood curriculum document *Te Whāriki* and in the desirable objectives and practices (DOPs) which are in *Quality in Action*. As part of my doctoral studies at the Institute of Public Policy at the Auckland University of Technology (AUT) I am interested in finding out how early childhood educators/teachers actually implement the bicultural curriculum.

The final report may be presented in summary form at research and/or early childhood conferences and/or in journals. Any report will be available for you to read prior to this. This questionnaire is the beginning stage of a longer research project on this topic. Later on I will be talking to teachers and students in small groups and/or individually. You will be asked then if you would like to be part of the follow up sessions.

Yours sincerely,

Chris Jenkin
Lecturer AUT
917 9999 ext 7911
chris.jenkin@aut.ac.nz

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor Emma Davies emma.davies@aut.ac.nz
Phone: 917 9999 ext 8408. Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEK, Madeline Banda, madeline.banda@aut.ac.nz Phone: 917 9999 ext 8044.

Approved by the Auckland University of Technology Ethics Committee on 24th July 2003.
AUTEK Reference number Davies03/92

Te Tiriti o Waitangi/ Treaty of Waitangi Teacher Questionnaire

As part of my doctoral studies at the Institute of Public Policy at Auckland University of Technology (AUT) I am interested in finding out how early childhood educators/teachers implement the bicultural (tangata whenua) aspects of *Te Whāriki* and *Quality in Action*. Could you please take ten minutes to answer the questions below and return them to the marked box at reception? There are no right or wrong answers.

1. How long have you been working in early childhood?
2. What qualifications do you have?
3. How well do you speak te reo (Māori language)? Please circle the number that best describes this for you.

1 _____ 2 _____ 3 _____ 4 _____ 5 _____
Do not _____ Speak _____
Speak Māori _____ Māori fluently

4. How confident do you feel about speaking in te reo (Māori Language)? Please circle the number that best describes this for you.

1 _____ 2 _____ 3 _____ 4 _____ 5 _____
Not confident to _____ Confident to _____
Speak Māori _____ speak Māori

5. How well do you consider that you understand the Treaty of Waitangi? Please circle the number that best describes this for you.

1 _____ 2 _____ 3 _____ 4 _____ 5 _____
No understanding _____ full understanding

6. Which of the following does your centre offer? Please tick the appropriate box

	Yes	No	Don't know
Accurate te reo spoken with the children			
Stories featuring Māori people			
Stories of Māori myths & legends			
Stories in Māori language			
Natural materials e.g. flax			
Māori dolls			
Māori 'dress-ups'			
Poi			
Stick games			
Māori Puzzles			
Māori games			
Ministry of Education resources e.g Kei a wai (Who has it?) Please specify			
Garden with the children			
Posters about Māori people			
Visual Māori symbols			
Māori art work			
Children's family displayed – photos or whakapapa			
Have relationships with children's whānau/family			
Build children's knowledge of the local environment			
Build children's knowledge of the Māori history of the local environment			
Consult with local tangata whenua			
Other – please specify			

7. Please put a tick in the box that best shows how often you do the following:

	Daily	Weekly	Monthly	Yearly	Never
Use Māori language to greet children					
Use Māori language to farewell children					
Use Māori language for commands such as <i>e tu</i> (sit down)					
Use Māori language for colours and/or numbers					
Use Māori language for singing waiata (songs)					
Use Māori language in conversations with children					
Welcome visitors & new children with a pōwhiri					
Use a Māori dictionary					
Evaluate/reflect on bicultural aspects of the curriculum					

8. Please put a tick in the box that best shows how often you &/or your centre do the following:

	Daily	Weekly	Monthly	Yearly	Never
Have extended family (whānau) members in the centre					
Have a Māori staff member present in the centre					
Māori whānau/family at your advisory/committee meetings					
Consult with the local Māori iwi (tribe) or urban marae					

9. What is your definition of “bicultural”?

10. What do you see as the main features of an *ideal* bicultural early childhood curriculum?

11. How important to you is implementing a bicultural curriculum?

1 _____ 2 _____ 3 _____ 4 _____ 5
Not at all very important

12. What is your ethnicity?

13. Were you born in N.Z?

14. If no, how long have you been in New Zealand?

15. Can you please write here anything else you want to say concerning bicultural material/programme in your centre? If you need more space please write on the back.

Thank you for your contribution in answering these questions.

Appendix B: Te Tiriti o Waitangi (Māori Translation) & Te Whāriki

Article 1		Article 2		Article 3	
The Chiefs of the Confederation and all these chiefs who have not joined in that Confederation give up to the Queen of England for ever all the Governorship (Kawanatanga) of their lands.		The Queen of England agrees and consents (to give) to the Chiefs, the Hapu, and all the people of New Zealand the full chieftainship (Rangatiratanga) over their lands, villages and all their possessions (taonga: everything that is held precious. But the Chiefs of the Confederation and all the Chiefs give to the Queen the purchasing of those pieces of land that the owner is willing to sell, subject to the arranging of payment that will be agreed to by them and the purchaser who will be appointed by the Queen for the purpose of buying for her.		This is the arrangement or the consent to the Governorship of the Queen. The Queen will protect all the Māori people of New Zealand and give them the same rights as those of the people of England.	
Principle		Principle		Principle	
Partnership		Protection		Participation	
The Treaty guarantees to Māori a share in power over decision making (Bishop & Graham, 1997, p.11 cited in Wilson, 2002, p.40)		The Treaty guarantees to Māori power to define and protect treasure (Bishop & Graham, 1997, p.11 cited in Wilson, 2002, p.40)		The Treaty guarantees to Māori equality of opportunity and outcome (Bishop & Graham, 1997, p.11 cited in Wilson, 2002, p.40)	
Te Whāriki Principles 6 statements(Ministry of Education, 1996)					
Whakamana Empowerment		Kotahitanga Holistic Development		Whānau Tangata Family & Community	
The ece curriculum empowers the child to grow & learn.		The ece curriculum reflects the holistic way children grow & learn.		The wider world of the family & community is an integral part of the ece curriculum.	
				Nga Hononga Relationships	
				Children learn through responsive reciprocal relations with people, places & things.	

<p>1. Particular care should be given to bi-cultural issues in relation to empowerment. Adults working with children should understand and be willing to discuss bi-cultural issues, actively seek Māori contributions to decision making, and ensure that Māori children develop a strong sense of self worth (p.39).</p> <p>(Article 2)</p> <p>2. The principle of Empowerment relates The New Zealand Curriculum Framework: recognising the significance of Te Tiriti o Waitangi (Wilson, 2002, p. 29)</p>	<p>3. Recognition of the spiritual dimension of children's lives in culturally, socially, and individually appropriate ways</p> <p>4. Recognition of the significance and contribution of previous generations to the child's concept of self</p> <p>5. To address bicultural issues adults working in early childhood education should have an understanding of Māori views on child development & on the role of the family as well as understanding the views of other cultures in the community. Activities, stories and events that have connections with Māori children's lives are an essential and enriching part of the curriculum for all children in ece settings (p.41).</p> <p>(Article 2)</p> <p>6. This principle relates to The New Zealand Curriculum Framework: recognising the unique place of Māori in New Zealand society</p> <p>7. It also links to the principle that children should be encouraged to understand and respect the different cultures that make up our society (p.41).</p>	<p>8. New Zealand is the home of Māori language and culture: curriculum in early childhood settings should promote te reo and nga tikanga Māori, making them visible and affirming their value for children from all cultural backgrounds. Adults working with children should demonstrate an understanding of the different iwi and the meaning of whānau and whanaungatanga. They should also respect the aspirations of parents and families for their children (p.42)</p> <p>(Article 2 & 3)</p>	<p>9. The curriculum should include Māori people, places, and artefacts and opportunities to learn and use the Māori language through social interaction (p. 43).</p> <p>(Article 2)</p> <p>10. This principle relates to The New Zealand Curriculum Framework ... to recognise the significance of Te Tiriti o Waitangi, and to reflect the multicultural nature of New Zealand society (p.43).</p>
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<i>Te Whāriki Strands 13 statements (Ministry of Education, 1996)</i>				
<i>Mana Atua Well-being</i>	<i>Mana Whenua Belonging</i>	<i>Mana Tangata Contribution</i>	<i>Mana Reo Communication</i>	<i>Mana Aoturoa Exploration</i>
<i>The health and well-being of the child are protected and nurtured.</i>	<i>Children and their families feel a sense of belonging.</i>	<i>Opportunities for learning are equitable and each child's contribution is valued.</i>	<i>The languages and symbols of their own and other cultures are promoted and protected.</i>	The child learns through active exploration of the environment.
<p>11. Adults working with children should have knowledge of Māori definitions of health and well-being and an understanding of what these concepts mean in practice (p.46)</p> <p>12. Adults should acknowledge spiritual dimensions and have a concern for how the past, present, and future influence children's self-esteem and are of prime importance to Māori families (p.46).</p> <p>13. Adults should recognise the important place of spirituality in the development of the whole child particularly for Māori ... families (p.47).</p>	<p>14. Children ... should also recognise that their early childhood education setting includes their whānau and is part of their wider world</p> <p>15. Māori ... children will be more likely to feel at home if they regularly see Māori ... adults in the early childhood education setting. Liaison with local tangata whenua and a respect for papatuanuku should be promoted p.54).</p> <p>16. Appropriate connections with iwi and hapu should be established, and staff should support tikanga Māori and the use of the Māori language (p.55).</p> <p>17. Interdependence between</p>	<p>21. There should be a commitment to, and opportunities for, a Māori contribution to the programme. Adults working in the early childhood education setting should recognise the significance of whakapapa, understand and respect the process of working as a whānau, and demonstrate respect for Māori elders (p.64).</p>	<p>22. There should be a commitment to the recognition of Māori language – stories, symbols, arts, and crafts – in the programme (p.72). (Article 2)</p> <p>23. The use of the Māori language and creative arts in the programme should be encouraged, and staff should be supported in learning the language and in understanding issues relating to being bilingual. (p.73).</p> <p>24. Children moving from early childhood settings to the early years of school are likely to:</p> <ul style="list-style-type: none"> - Have had opportunities to hear and use Māori (p.73). 	<p>29. There should be a recognition of Māori ways of knowing and making sense of the world and of respecting and appreciating the natural environment (p.82). (Article 2,3 & 4)</p>

(Article 4)	<p>children, their extended family, and the community should be supported, particularly for Māori families and their children (p.55).</p> <p>18. Programmes should enable children and their families to be active participants in their communities, particularly Māori, and should enable children to learn and grow as part of a community (p.55).</p>		(Article 2, 3 & 4)	
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Te Whāriki Goals Reflective Questions and Experiences 6 statements

	<p>Goal 1: 19. Knowledge of the features of the area of physical and/or spiritual significance to the local community, such as the local river or mountain (p.56).</p> <p>Reflective Question: 20. In what ways to the environment and programme reflect the valued embedded in Te Tiriti o Waitangi and what impact does this have on adults and children? (p.56).</p>		<p>Goal 2: 25. An appreciation of te reo as a living relevant language</p> <p>Reflective Question: Goal 2: 26. In what ways in Māori language included in the programme (p.76).</p> <p>Goal 4: 27. What opportunities are there for children to experience Māori creative arts in an appropriate way at an appropriate level (p. 80).</p> <p>Experiences 28. For young children Māori phrases and sentences are included as a natural part of the programme (p.75)</p>	
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Appendix C: Comparisons of Early Childhood Curriculum

UNESCO (2004)	(DES, 1990). Young-Ihm	Te Whāriki Strands (1996)	Desirable Outcomes 1996 (cited in Young-Ihm , 2002)	QCA 2000 (cited in Young-Ihm , 2002)	<i>Te Whāriki</i> definition (1996)	McGee (1997)
Health and physical development	Physical	Wellbeing	Physical development	Physical development		Planning
Emotional well-being and social competence	Human and social	Belonging	Personal and social development	Personal, social, and emotional development	Activities	Learning
Communication skills	Language and literacy	Communication	Language and literacy, numeracy	Communication, language, and literacy	Experiences	Experiences
Cognition and general knowledge	Mathematics	Contribution	Mathematics	Mathematical	Events	Knowledge
	Science		Knowledge and understanding of the world	Knowledge and understanding of the world		
	Spiritual and moral					
	Technology					
	Aesthetic and creative	Exploration	Creative development	Creative development		

Note: Demonstrates that *Te Whāriki* is quite different as a curriculum

Appendix D: Ethics Approval

MEMORANDUM



Student Services Group – Academic Services

To: Emma Davies
From: Madeline Banda
Date: 31 July 2003
Subject: 03/92 Enhancing the bicultural curriculum in early childhood education

Dear Emma

Thank you for providing amendment and clarification of your ethics application as requested by AUTEK.

Your application is approved for a period of two years until 31 July 2005.

You are required to submit the following to AUTEK:

- A brief annual progress report indicating compliance with the ethical approval given.
- A brief statement on the status of the project at the end of the period of approval or on completion of the project, whichever comes sooner.
- A request for renewal of approval if the project has not been completed by the end of the period of approval.

Please note that the Committee grants ethical approval only. If management approval from an institution/organisation is required, it is your responsibility to obtain this.

The Committee wishes you well with your research.

Please include the application number and study title in all correspondence and telephone queries.

Yours sincerely

A handwritten signature in dark ink, appearing to read 'M. Banda'.

Madeline Banda
Executive Secretary
AUTEK

From the desk of ...
Madeline Banda
Academic Services
Student Services Group

Private Bag 92006, Auckland 1020
New Zealand
E-mail: madeline.banda@aut.ac.nz

Tel: 64 9 917 9999
ext 8044
Fax: 64 9 917 9812



MEMORANDUM

To: Emma Davies
From: **Madeline Banda** Executive Secretary, AUTC
Date: 18 October 2005
Subject: Ethics Application Number 03/92 Enhancing the bicultural curriculum in early childhood education

Dear Emma

I am pleased to advise that the Executive Secretary of the Auckland University of Technology Ethics Committee (AUTC) acting under delegated authority, approved an extension of time for your ethics application subject to endorsement at their meeting on 14 November 2005. Your application is now approved until 31 July 2006. ✓

I advise that as part of the ethics approval process, you are required to submit to AUTC the following:

- A brief annual progress report indicating compliance with the ethical approval given using form EA2, which is available online through <http://www.aut.ac.nz/research/ethics>, including a request for extension of the approval if the project will not be completed by the above expiry date;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/research/ethics>. This report is to be submitted either when the approval expires on 31 July 2006 or on completion of the project, whichever comes sooner;

You are reminded that, as applicant, you are responsible for ensuring that any research undertaken under this approval is carried out within the parameters approved for your application. Any change to the research outside the parameters of this approval must be submitted to AUTC for approval before that change is implemented.

Please note that AUTC grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to make the arrangements necessary to obtain this.

To enable us to provide you with efficient service, we ask that you use the application number and study title in all written and verbal correspondence with us. Should you have any further enquiries regarding this matter, you are welcome to contact Charles Grinter, Ethics Coordinator, by email at charles.grinter@aut.ac.nz or by telephone on 921 9999 at extension 8860.

On behalf of the Committee and myself, I wish you success with your research and look forward to reading about it in your reports.

Yours sincerely

Madeline Banda
Executive Secretary
Auckland University of Technology Ethics Committee

Cc: Chris Jenkin

From the desk of
Madeline Banda
Academic Services
Student Services

Private Bag 92006, Auckland 1020
New Zealand
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Tel: 64 9 921 9999
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Fax: 64 9 921 9812
page 1 of 1



MEMORANDUM

Auckland University of Technology Ethics Committee (AUTEC)

To: Love Chile
From: Madeline Banda Executive Secretary, AUTEC
Date: 26 March 2008
Subject: Ethics Application Number 03/92 Enhancing the bicultural curriculum in early childhood education.

Dear Love

Thank you for your progress report. I am pleased to advise that the Auckland University of Technology Ethics Committee (AUTEC) approved amendments to your ethics application at their meeting on 10 March 2008. You now have approval for an additional case study, alteration of the supervisor to yourself from Emma Davies and extension of the approval until 31 July 2009.

I remind you that as part of the ethics approval process, you are required to submit to AUTEC the following:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/about/ethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 31 July 2009;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/about/ethics>. This report is to be submitted either when the approval expires on 31 July 2009 or on completion of the project, whichever comes sooner;

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

Please note that AUTEC grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to make the arrangements necessary to obtain this.

When communicating with us about this application, we ask that you use the application number and study title to enable us to provide you with prompt service. Should you have any further enquiries regarding this matter, you are welcome to contact Charles Grinter, Ethics Coordinator, by email at charles.grinter@aut.ac.nz or by telephone on 921 9999 at extension 8860.

On behalf of the AUTEC and myself, I wish you success with your research and look forward to reading about it in your reports.

Yours sincerely

Madeline Banda
Executive Secretary
Auckland University of Technology Ethics Committee

Cc: Chris Jenkin

From the desk of ...
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page 1 of 1

Appendix E: Challenges and Contradictions in Implementing Bicultural Aspects of *Te Whāriki*

Espoused or Preferred Practice	Deficit/Justifications/Reality?
Build relationships with whānau Māori, their iwi and hapu (Ritchie, 2002)	It is difficult to develop whānau relationships when there are no Māori children at the centre (see chapter 6). Pākehā want to avoid tokenism and “dial a pōwhiri” mentality (Manning, 1998). Māori may be too busy with their own community to help Pākehā or may be second and third mono-lingual speakers of English.
<i>Te Whāriki</i> enables a unique relationship with whānau and iwi to develop – to weave a unique curriculum (Ritchie, 2003).	Te Whāriki has insufficient guidance on content (Broström, 2003; Clark, 2005; Nuttall, 2003). Tiriti-based curriculum is not transferable (Ritchie, 2003).
Starting somewhere for example with the environment and te reo Māori words and phrases (see chapter 6)	Tokenistic efforts include adding manageable content such as indigenous handicrafts and songs, often taken out of context and delivered without the deeper cultural meanings (Colbung et al p2007; Watt-Cloutier, 2000)
Respecting tikanga will make Māori feel more welcome (see page 208).	Don’t “dial a pōwhiri” (Manning, 1998).
Have a welcoming environment and through the process of whakawhanaungatanga relationships with whānau Māori develop. Māori will feel empowered to offer their knowledge and skills (see see chapter 6).	This could be seen as an optimal bicultural approach but what happens when there are no Māori children in the centre from which to start to build relationships? Curriculum is for all children: non-Māori as well, who also under Te Tiriti o Waitangi need to understand and practice te reo Māori me ōna tikanga (see chapter 6).
Provide symbols and visual expressions of Māori culture (Case Study Two).	Attempts at providing representation for cultures other than the pervasive western mainstream culture are tokenistic and ineffectual (Colbung et al., 2007).
Posters, language, puzzles, books are put into environment to make it feel more welcoming (see chapter 6).	Staff can be unaware of the disempowerment to Māori in some of these representations (Colbung et al., 2007).
Incorporate te reo Māori (Case Study One and Case Study Two).	Difficult with adult second language learners to attain correct pronunciation and fluency with te reo Māori (see see chapter 6).
Although teachers should strive to provide accuracy. It has been said that those who want	Numbers of Māori children are more evident in mainstream centres especially education and care

correct te reo Māori me ōna tikanga will be at Kohanga Reo (see chapter 6).	centres. Teachers should provide an accurate Tiriti-based curriculum (see chapter 6).
Have a Māori teacher in the centre (see chapter 6).	Māori are left to provide Māori content and language (Ritchie, 2002). Teachers too afraid and/or ashamed to speak te reo Māori when Māori are present.
Both Māori and Pākehā signed Te Tiriti and need to take responsibility for the relationship (see chapter 1).	Racism and implementing Te Tiriti can be seen as a Pākehā problem.
Have courage and make attempts despite fear of getting to wrong (Ministry of Education, 2004a).	Attempts at providing representation are at worst inaccurate misrepresentations (Colbung et al, 2007).
Attitude of Māori -centred (see chapter 7).	On a continuum approach, there are stages of development on the way to being Māori-centred (see chapter 7).
Partnership (see chapter 7).	Compromise? What is given up?
Teacher education programmes provide knowledge of te reo Māori me ōna tikanga.	Who will teach this? Māori? Pākehā? Partnership model? (Gibson & Jeffs, 2000; Herzog & Margaret, 2000). Will 3 year early childhood teacher education programmes enable students to be sufficiently knowledgeable and skilled in te reo Māori me ona tikanga to be effective?

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