

Addressing the Cultural Competency of Primary School Teachers in Aotearoa  
New Zealand Schools: The Ngāti Tūwharetoa Cultural Knowledge Project: A  
Collaboratively Designed Resource to Support Teachers Build Their Local  
Knowledge.

Areta Kahu

*A thesis submitted in fulfilment of the requirements for the degree of  
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## Dedication

This thesis is dedicated to my beloved and patient partner

Mak (Garry James) McKenzie

And to all Indigenous Children

## Acknowledgements

Ko te manu e kai ana i te miro, nōna te ngahere.

Ko te manu e kai ana i te mātauranga, nōna te ao.

The bird that partakes of the miro berries theirs is the forest.

The bird that partakes of the power of knowledge theirs is the world.

Like the poignant words within this whakatauki, the knowledge gained for this thesis has been collected from numerous sources both locally and globally. It is a culmination of the aspirations of those engaged in education and the need for more culturally responsive schools by building the cultural competency of teachers.

Te Whare Wānanga o Awanuiārangi has given the thesis a sounding board from which the desires of Māori can be heard, to find a way forward for Māori children achievement in New Zealand schools.

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Glossary of Māori Translations:

Māori	English
Ahi	Fire
Ahi kaa	Occupation rights
Ahi Tāmou	Geothermal Activity
Āhua	Shape/ Nature of something
Āhuatanga	Aspects/ Elements
A iwi kē	Of another people
Ako	To teach and learn
Ako Māori	Māori preferred pedagogies
Akonga	Student
Aotearoa	New Zealand
Ara	Pathway
Ariki	High Chief
Aroha	Absolute respect and appreciation
Atua	God/ Deity
Awhi	To assist/ Help
Haka	Fierce rhythmical dance
Hapū	Sub-tribe
Hawaiki	Original homeland of Māori
Hi	Shimmer
Hui	Meeting/ Gathering

Io Matua Te Kore	The parentless one/ The beginning/ The all powerful
Iwi	Tribe
Ka Hikitia	Education initiative to support āhuatanga and reo Māori in schools
Kai	Food
Kaiako	Teacher
Kaiāwhina	Helper
Kaikaranga	Caller
Kaikōrero	Speaker
Kaimoana	Seafood
Kāinga	House
Kāingatahi	One house
Kāingarua	Two houses
Kaitiaki	Nurturer
Kaiwhakahaere	Organiser
Kapua	Cloud
Kapua Pouri	Under a sad cloud
Kapua Whakapipi	Under a shaded cloud
Kaumātua	Elders
Kaupapa	Topic/ Theme
Kaupapa Māori	Māori philosophy

Kawa	Custom/ Usually unchangeable
Kāwana	Governor
Kāwanatanga	Government
Kawenata	Testament
Kete	Basket
KeteRauemi	Resources
Kia pikia kingararuraru o te kāinga	Socio-economic mediation
Kingitanga	Kingship
Kohanga Reo	Language Nest/Māori Immersion Early Childhood Education
Koro/ Koroua	Elderly male
Kotahitanga	Unity
Kuia	Elderly woman
Kura	School
Kura Kaupapa Māori	Māori Immersion Primary Schooling
Mahi	Work
Mahia	Do the work
Mana	Prestige
Mana motuhake	Autonomy/ Independence
Mana Tangata	Personal prestige/ Power
Manaaki/ Manaakitanga	Care / Caring for

Māori	In the context of the thesis Māori refers to the Indigenous people of New Zealand unless otherwise stated
Marae	Traditional Māori meeting places
Mā runga waka	Travel by vehicle
Mātauranga	Knowledge
Mātauranga Tūwharetoa	Tūwharetoa Tribal knowledge
Matua	Parent
Mātua	Parents
Maui-Tikitiki –a- Taranga’	Maui found in Tikitiki’s (his mother) top knot
Maunga	Mountain
Mauri	Life principle
Mauriora	Total wellbeing
Moko/ Mokopuna	Grandchild
Ngā	Plural of something. Ngā kete– Baskets
Ngāti Awa	Tribe of Mataatua canoe
Ngāi Tahu	Tribe of the South Island
Ngāi Tūhoe	Tribe of the Urewera district
Ngāti Whakaue	Tribe of the Rotorua district
Noa	Clean/ Not sacred

Onepū	Sand
Ora	Wellbeing
Paepae tapu	Orators bench
Pākehā	Non-indigenous people of New Zealand
Papatipuranga	Traditional Council
Papatuanuku	Earth Mother
Pia	Novice
Pono	True
Pūmanawa/ Pūmanawatanga	Heart
Rangatira	Chief/ Leader
Rangatiratanga	Sovereignty
Rangi	Sky
Ranginui	Sky Father
Reo	Language
Reo Māori	Māori language
Rohe	Region
Runanga	Council/ Assembly
Ruru	Owl indigenous to Aotearoa
Tā	Sir/ Tā Tumu Te Heuheu – Sir Tumu Te Heuheu

Taha Māori	Māori side
Taiaha	Traditional Māori Wooden Spear
Taiohi	Adolescent
Taniwha	Legendary creature
Taonga	Treasure
Taonga tuku iho	Cultural aspirations
Tapu	Sacred
Tauira	Student/ After Taura has full knowledge
Taumata	Summit
Taura	From novice to the next stage in learning
Tautoko	Support/ Promote
Te	The
Te Ao	World View
Te Ao Hou	The new world/ The realm of full enlightenment/
Te Ao Hurihuri	The realm of transition between Te Ao Marama and Te Ao Hou
Te Ao Marama	The realm of light/ The realm of mankind and demi gods
Te Aho Matua	The sayings of our parents
Te Arawa Waka	Te Arawa Conoe
Teina	Younger sister of sister/ Younger brother of brother

Te Kore	The realm of Io Matua Te Kore/ Potential resides in the form of a seed
Te Pō	The realm following Te Kore/ The darkness/ The realm of Rangi and Papa, Sky father and Earth Mother/ The realm of the gods who lived in darkness
Te Reo Māori	The Māori language
Te Wai Pounamu	South Island
Tiaki	To help
Tikanga	Rituals/ Practices
Tikanga-a-iwi	Society/ Social
Tino	Very
Tino Rangatiratanga	Self determination
Tipu	Grow
Titiro	Look
Tohunga	Priest/ Expert
Tuakana	Older sister of sister/ Older brother of brother
Tūpuna/ Tipuna	Ancestors/ Elders
Turangawaewae	Place to stand/ Home
Ukaipō	Birthright
Uri	Descendant

Wairua/ Wairuatanga	Spirit/ Spirituality
Waka	Canoe/ Vehicle
Wānanga	Māori Tertiary Institutions/ Gathering for enlightened discussions
Whakapiringatanga	Well managed
Whakarongo	Listen
Whakatauki	Proverb/ Saying
Whakawhanaungatanga	Creating relationships
Whānau	Family
Whare Kura	Māori Immersion Secondary Schooling
Wharepātaka	Storehouse
Wharepuni	Main house of village
Whare Wānanga	House of learning
Whakapapa	Genealogy
Whāriki	Mat
Whenua	Land
(A number of translations have been taken from the research documents that they have originated from and therefore may differ from other tribal meanings. I have also included some of my own translations as taught to me by my tūpuna. The rest of the translations have been taken from Ryan (1974) Dictionary of Modern Māori.	



## Abstract

Addressing the Cultural Competency of Primary School Teachers in  
Aotearoa New Zealand Schools: The Ngāti Tūwharetoa Cultural Knowledge  
Project: A Collaboratively Designed Resource to Support Teachers Build  
Their Local Knowledge.

This thesis is an analysis of support structures that assist in developing the cultural competency of teachers in Aotearoa New Zealand primary schools in relationship to te reo me ōna tikanga Māori. In order to understand our current position, an account of our social, economic and education system is offered. The success of Māori children's achievement is currently a critical factor in New Zealand's current educational landscape as the majority attend English medium schools. Current research has found that the achievement rates of Māori children in the primary school sector are, on the whole, poor.

As a Māori who has been through the country's education system this research has become a journey of reclamation. My own low achievement outcomes, along with equally low measures of self-esteem, are still common place in today's schools and are indicators that our current education system needs a shake-up. One answer lies in the proposal that Māori children will flourish beside teachers who truly understand their cultural needs. This is their fundamental right.

Monitoring teacher cultural competency on a national level is weak. More robust practices need to be implemented to ensure teacher development in this area. This thesis hypothesises that if cultural competency is an answer to the dilemma of Māori

underachievement then teachers who become active and engaging participants in developing their local Māori knowledge will become positive change agents. From a philosophical position this research advocates an educational system that promotes sound culturally responsive methodological and pedagogical practices (Berryman, Soohoo, Nevin, 2013). Kaupapa Māori as both a theory and a framework validates concerns of power imbalances. Case study field work identifies the realities of participants whose roles are crucial in the education of children. The data has been analysed against both tribal and Ministry of Education publications.

This thesis also supports the notion that the key to developing cultural competency also lies in the cooperation of school communities. As an example, a tripartite partnership of the Ministry of Education, a number of Taupō primary schools, and whānau/ hapū/ Iwi members of Ngāti Tūwharetoa hope to have found a formula for success through the Ngāti Tūwharetoa Cultural Knowledge Project, an iwi driven education initiative. Teachers should not be expected to face this challenge alone. To do so is a recipe for defeat. The success should lie in the collaborative effort and partnership of all three.

## Prologue

### Introduction:

This prologue is an introduction to my life focusing on cultural knowledge development in terms of te reo me ōna tikanga Māori: the Māori language, traditional rituals and practices of Maori knowledge. The narrative is a journey of personal knowing from tacit cultural knowledge through to teachings and learnings of consequence. Inter-woven is a discussion of cultural gaps translated as spaces of potential. These spaces are opportunities to be filled with the rich and unique experiences of te reo me ōna tikanga Māori.

My whakapapa (genealogy) genesis begins with Māori cosmology (Marsden, 2003). Marsden gives detailed explanation of the cosmological beginnings of our known world. He discusses Io Matua Te Kore, the parentless one from whom all things began. There are different levels of coming into being from Te Kore to Te Pō, Te Ao Marama, Te Ao Hurihuri and then Te Ao Hou. Māori cosmology includes the creation of deities, animals and mankind, all originating from the same seed planted by Io Matua Te Kore. Through the cosmological realm of Te Ao Marama, the realm of enlightenment, the world became set for Māori to thrive.

Through whakapapa I am able to pass on my stories of remembered ancestors. The story of their journey to Aotearoa, approximately 500 years ago, demonstrates a race of strategic thinkers, expert navigators and skilled nautical craftsmen. Finding Aotearoa was not an accident. This was a common criticism by a culture refusing to believe that a people who lacked a certain intelligence could demonstrate higher

level thinking. After my ancestors reached Aotearoa they began the task of settlement.

Whakapapa (genealogy) has become a conduit that links Māori back to the deities both spiritually and physically. Additionally, I introduce my whānau (family) and in particular my mātua (parents) illustrating the profound and positive effect that they had on my cultural wellbeing. From my mātua perspective, cultural identity was a central focus in our lives. As the story unfolds commonalities are found between the ancestors of old and the contemporary world. The narratives are a recollection of a people and the origins of an identity that eventually became metaphors informing a cultural and social way of life. I have often found myself in positions of privilege, not in a socially or upwardly mobile sense, but being able to make sense of the importance of my cultural self. This is my story.

Māori Cosmology: The creation story:

Māori cosmology creation stories have always remained vivid in my mind as if my tūpuna had just told them to me yesterday. The fragments of knowledge that came to me as a child are interwoven with spaces filled by Marsden's (2003) recollections of cosmological beginnings. For this I am grateful for his koha (gift).

And so it came to be that, in the beginning Io Matua Te Kore (Io), the creator of all that exists, dwelt within the realm that Māori refer to as Te Kore. Although translated as the nothingness, Te Kore was far from a place of darkness and emptiness. Here was a vastness of space that held much potential. Te Kore was a

space to be filled and to be explored. Realising this potential, Io gave life his first two seeds, Ranginui (Rangi, Sky Father) and Papatuanuku (Papa, Earth Mother).

After the birth of Rangi and Papa the world of Te Kore transformed into the realm of Te Pō (The darkness) where they became inseparable lovers. Their children, the gods within the realm of Te Pō, seemed forever wedged between the impassioned bodies of their parents. They were trapped in darkness, destined forever to crawl on their hands and knees and stifled by each other's longing for personal space. One day, however, Papatuanuku slipped up. She raised her knee for a moment revealing to her children a bright and vast land. The sun's rays streamed into the gap and, for a moment, the god children could see wide empty spaces. They longed to inhabit these spaces which meant liberation from their parent's embrace.

Most of the god children agreed that they must separate their parents in order to reside in the vastness that was revealed to them. Each child used their skills and talents to attempt the separation but to no avail. Even Tumatauenga, the god of war, tried beating his parents but to no avail. Finally, Tanemahuta (Tane), the god of the forests, planted his back firmly against his mother, raised his feet toward his father and stretched out to his fullest extent. Tane was too powerful for Rangi and Papa to resist and they were soon parted, torn apart so that Rangi was to reside in the skies forever. At times he would shed tears sending them to the heart of his beloved Papa where she gathered them to form oceans, lakes and rivers. Tawhirimātea, the god of the winds could see the anguish of his father and promising to avenge him, stayed beside him in the skies.

The separation of Rangi and Papa are retold with differences from tribe to tribe. So to are the legendary deeds of Tanemahuta. The separation brought his siblings out of Te Pō into the realm of Te Ao Marama. Their new world was suddenly thrust into light.

At this stage I need to include the realm of Te Ao Hurihuri which is sometimes described as the time between worlds. Before enlightenment the world experienced much turmoil and change. The Ao Hurihuri is a time of much experimentation and transformation. Te Ao Marama can be best described as the world of light or a period of enlightenment. Each of the gods finally had space to grow. Tangaroa, the god of the oceans created a safe space for his creatures, the fish and plant life of the great waterways. Tane, in his wisdom, realised the need to fill the blank spaces with aspects essential to the survival of all species on Earth. Tane created the trees and plants of the forests and set forth a multitude of animals and insects. One of his greatest creations was mankind. His first was Hinahuone, a woman fashioned from the red clay of the earth. Mankind was consequently procreated from his seed and the first female, Hineahuone. Te Ao Marama was also a time of demi-gods, half man and half god. One of the famous was Maui.

The demigod, Maui, continued the search to create a better world for mankind. He found fire so that man could warm himself during the coldest of days and nights. He could cook his food and heat water. Maui also slowed the sun so that man was able to complete the many daily activities. One of Maui's greatest feats was the founding of Aotearoa New Zealand. After tricking his grandmother to obtain her magic jawbone, Maui set off in his waka with his brothers. Using his grandmother's jawbone he fashioned a fishhook and hauled up the North Island. The land was vast

and offered mankind vast spaces within which to flourish. So much had been gifted to mankind who began to crave the very thing that would make positive changes to their lives and allow them to become a stronger and self sufficient species. If mankind could have ‘knowledge’ they would be able to transfer this into wisdom enabling longevity within the whānau. Tane was given the mandate to climb to the 12th realm to fetch the three baskets of knowledge so that man could engage in the practice of wānanga. Tane was also instructed to build a whare so that wānanga could be practiced within the appropriate space.

The story of knowledge gathering for Maori follows an ancient story that has been passed down to generations for thousands of years. Tane’s travels to the 12<sup>th</sup> realm was filled with danger and treachery but he was able to overcome adversity and forged ahead knowing that mankind would benefit from transformative effects of knowledge. My ancestors never forgot the deeds that the gods did for mankind and so prayers of thanks are always offered on a daily basis for numerous cultural occasions. Knowledge has been harnessed and passed through the generations. Māori were able to navigate and sail the great ocean. They understood the interconnectedness between all things on Earth and so gave thanks to the gods for the abundance of foods and medicines. They were able to fashion materials for agriculture. Create implements to build. Weapons could be made to destroy, defend, and defeat. Harakeke was harvested and processed for clothing, rope, mats, and housing. Land became spaces of opportunity so that tribe’s people could expand. My ancestors understood the importance of land regeneration. They ensured that boundaries were maintained in order that encroaching tribes were kept at bay. It

was within these spaces that they could flourish allowing their descendants to live a happy and productive life.

#### The Migration Story:

The migratory journey of the waka to Aotearoa New Zealand was a strategic move by my ancestors who realised the predicament that they were in. Tribal numbers had increased on the Island of Hawaiki leaving little space and opportunity to expand. News of a great and vast land gave motivation for many to prepare for the journey ahead of them. Popular myths and legends were published by non-Māori but these versions simplified the complex and interconnectedness of a people and their migratory journeys. Early publications of New Zealand history only tell of seven canoes that sailed from a mythical place. The journey is recorded as being one of luck and hope rather than the version that I had been told of strategy and planning. My direct ancestors sailed the Te Arawa waka (canoe) but there are stories that tell of hundreds of that navigated their way to the new world. Pacific Island people's knowledge of the stars as navigational points is legendary. Their knowledge of tides and ocean movement is well recorded. My ancestors were familiar with groups of stars that aided in navigation. The waka themselves were said to have significant space to cater for whanau members and the supplies needed for both the journey as well as the arrival. This type of craft was built in the form of today's well known double hulled catamaran of which the intense speed of these vessels has been played with the America World Cup Yacht Race. These sailing vessels are capable of reaching up to 30 knots per hour. As the waka landed on the shores of the new world each of the whanau claimed their districts. The Te Arawa waka landed at Maketu in the Bay of Plenty. My ancestors made their way inland



finally reaching the central North Island marked by the ancestral mountain Tongariro.

Since the arrival numerous generations of my ancestors have witnessed and participated in the settling of traditional tribal lands. Great chiefs have strategised and defended against other warring tribes in order to remain steadfast upon what is known today as the district of Ngāti Tūwharetoa, my tribal affiliation. The tract of tribal lands is vast stretching as far north as Tokoroa and south to Taihape, along the western ridges of Taumarunui and the eastern shores of the Hawkes Bay. The names of those chiefs are forever etched in historic memory. One such chief was Te Rangituamatotoru who was known for his ‘wise administration and good leadership’ (Grace, 1959). Under his direction he understood the significance of unity for all sub-tribal units. The erection of a whare for any tribe was a sign of acknowledgement to those ancestors as a separate and important sub-tribe. Often the building of a whare became a tribal responsibility and mandated by the tribal chief. The support of the tribe was important to fell the trees. Tohunga were required to give thanks to the gods. Te Rangituamatotoru sanctioned the erection of a new house for the sub-tribal people of Rotoaira. The meeting house was named Haruruoterangi, after a spiritual place on the tribal mountain, Tongariro (Grace, 1959, p. 20). Meeting houses are commonly fashioned after the body of a tūpuna. Hence the wharetūpuna is the embodiment of the tribe. In honour of the occasion the Rotoaira tribe composed a waiata. The relevance of this waiata to my story emphasises the importance of creating spaces of opportunity as conduits from which knowledge springs. Meeting houses themselves transform and become

vessels within which numerous tribal events and sacred occasions can be practiced,  
performed and acknowledged for the safety and wellbeing of the people.

Kaore hoki ko ia te mamae  
E wahi pua na te tau o taku ate.  
Ka tu te wharepuni ko Haruruoterangi  
Hei whakawaiutanga mo taua e.  
E kaoanei kei runga tuakana  
Ki te manaaki ki te wharekatu ki Tokaanu  
Ko te Ririkawareware,  
Ka tu ki Motutere ko Haututerangi.  
Kangangana mai te whakairo  
Na Hoparaitaraia ki te pounamu.  
Te reo o te wai i mate ano au;  
Ki te mapunga mai o tona reo haere.  
Kia maro te mau toki  
Kai hakerikeri a kai motu mai te poupou.  
Waiho tonu atu ki a kino ana a he tauira  
Ki te mau toki Turamaramainuku, Turamaramairangi-  
Haere I te pupuke, haere I te koronga,  
Haere I te aratapu o Tane,  
Kai te whakarite koe ki te marama  
E titi mai kotou tumuaki  
Kawhaka-Maui koei a koe.

Alas! we have, as yet, no house

And I feel pain throbbing  
As if to break my heart.  
But our elder brother has pitied us-  
Soon will a house stand called Haruruoterangi.  
Already at Tokaanu there is Ririkawerawera,  
And at Motutere stands Haututerangi.  
There, gleam the carvings of Hopara,  
Shaped by the greenstone chisel.  
Listen to the voice of the waters;  
I weary with its rushing sound.  
Hold fast then the adze. Grip it firmly  
That it with care will shape the posts.  
Shape carefully lest the pattern be marred.  
Hold fast the adze-Turamaramainuku, Turamaramainuku  
And depart by the hill  
On the fifth day of the moon.  
Follow the sacred paths of Tane that you  
The brightness of the moon become  
And the cleverness of Maui possess.

(Grace, 1959, pp. 200-201)

The creation of spaces and what goes on within these is inextricably linked to construction of culture. Our experiences are learned and maintained alongside active engagement with our spirituality. To be actively knowing of these practices is to be culturally competent. Recognition of the deeds of gods, demigods and ancestors is constantly acknowledged and appreciated in one form or another.

Recollection of practices within the spaces is crucial so that our histories live on. I

am well aware of numerous cultural practices of my ancestors. I practice these as often as possible and therefore am able to recite them with confidence. My parents are to thank for that.

The following tables outline my whakapapa. Both the Matua (Father) and Whaea (mother) Lines demonstrates 12 generations back to our eponymous ancestor Tūwharetoa. This is an appropriate place to introduce my whakapapa line as the narrative follows on from the arrival of our ancestors from Hawaiki and leads into my whānau who now reside in our tribal lands.

#### Whakapapa

<u>Matua Line</u>	<u>Whaea Line</u>
Tūwharetoa = Hinemotu	Tūwharetoa = Hinemotu
Rakeihopukia = Hinaumua	Rakeihopukia = Hinaumua
Taringa = Hinetuaki	Taringa = Hinetuaki
Tutetawha I = Hinemihi	Tutetawha I = Hinemihi
Te Rangiita = Waitapu III	Te Rangiita = Waitapu III
Tamamutu	Tamamutu
Kapawa	Kapawa
Meremere	Meremere
Te Rangituamatotoru = Rangimarama	Te Rangituamatotoru = Rangimarama
Pipiri = Turaki	Rangihirawea
Te HeuheuTukino II = Te Mare	Tamaira = Paretutu
Te Kahui = Wi Te Riu	Aperahama Te Whetu (Tuatara)= Rohaia
Makarita =Te Kahu Te Kuru	Matotoru II = Ngaumu
TeteHiwawa = Te Piungatai	Te Rangiita = Rangimarama
Pikikotuku Te Kahu = Mihimamao Te Rangiita	Mihimamao Te Rangiita = Pikikotuku Te Kahu
Areta Te Kahu (The Author)	Areta Te Kahu (The Author)

I grew up in a household of five brothers and one sister. I am the second youngest. It is only in my adult life that I realise how privileged I was to have grown up in a whānau that had two loving and caring parents. Being Māori was never stated as being important it was just assumed. Life was not easy for Māori families, the majority being products of the labouring class. Mum and Dad themselves were products of the urbanisation movement which saw Māori move from their tribal lands to the city in order to secure employment. In the 1950s, before I was born, my family packed themselves up from their home, nestled on the banks of the Waiotaka River in Turangi, and transplanted themselves close to the township of Taupo. My father relocated the whānau for work because there were few vocational opportunities left in Turangi. After my brother and I were born our father consequently had seven mouths to feed and the restrictions imposed upon my tribe's people found it difficult to survive on hunting and gathering alone. Add to this the dependency upon an economic society and the various essential European produce such as sugar, flour, and milk that Māori had become accustomed to. Equally sought after at the time were products such as tobacco and alcohol both marketed to promote health and sex appeal. Dad was not really a man of many words but when he spoke no-one questioned his authority. He was certainly the disciplinarian of the whānau but such a portrayal is not really a fair description of this wonderful man. There were numerous occasions that I would like to share that exemplify his persona.

Growing up with five brothers and one big sister was great especially when it came to dividing up the chores. Everyone rotated around different jobs on a regular basis from house work through to our main vegetable patch which was huge. As long as

I remember we always lived on a five acre farm upon which a considerable vegetable patch was planted and harvested. The main crop was the peruperu or Māori potato. On the up side they are deliciously sweet. On the down side they were very small and full of eyes which made scraping the skin a frustrating endeavour. Peeling created waste, we were not allowed to peel. We were taught not to be wasteful. Every meal time saw nine of us at the table as well as any other guests who happened to be there at tea time. Each person could consume about three spuds which worked out to be about 30 potatoes per meal time. One of the farms that we resided on was located within an active thermal region. This was my back yard and playing amongst the steam holes was a regular occurrence and especially great during the cold winter periods. We also used the steam bores for cooking and often loaded the most active holes with our cooking pots filled with food. After three or four hours we would retrieve the pots and head home for our evening meal. The ability to grow, hunt and gather food was probably the most essential activity that our whānau engaged in, although as a child I thought that it was just great fun. A few years later our whānau was relocated below Mount Tauhara where my youngest brother and his whānau live today. This was a great place to live. How many kids can say that they had a mountain in their back yard to play on. Although we were not able to hunt and track any native species of animals the Pākeha had brought and released a number of animals into the wild which my whānau capitalised on hugely. Dad's pay was low, yet I cannot recall a single day when any of the whānau went hungry. Dad and my brothers hunted pig, deer and rabbits. The farm had chickens and ducks. The men also went fishing to catch trout, fresh water crayfish, and white bait. We were also taught to gather watercress, puha and pikopiko. Our vegetable

garden had Māori potatoes, cabbage, silver beat, turnips, tomatoes and sometimes corn. We transplanted from the old homestead some original apples and nuts. The fruit and nut seeds came from my Koro's (grandfather) orchard that fed the extended whānau of the Ngāti Rongomai and Korohe Rohe. Sharing kai in this manner was normal and is still practiced today in some places. Our whānau from the coastal areas would often leave us with a wheelbarrow of seafood. One load I could recall included pāua, kina, crayfish, mussels and fish. Of course food was swapped. Dad would reciprocate by offering the game that was in our deepfreeze. We had it sweet! This was no government set up. If we ever visited whānau or friends or if friends visited us we always offered kai as a koha of aroha (love) and manaaki (support). This is the way we were taught by our parents. I also practice this today. This was the way that my tūpuna have demonstrated manaaki and whakawhanaungatanga for hundreds of years.

A liberated man:

With so many brothers in the whānau my sister and I became little tomboys. I knew nothing of girl's sports until I went to school. Most days we would spend time on the front lawn playing rugby. This was a significant front lawn considering we lived on farms. I was kicked off the field if I started to cry. If we were not playing rugby, then we would be racing each other along sprint lanes marked with manuka sticks or playing bull rush, the other alternative. Dad made no distinction between male and female expectations. I sometimes helped him in the garage passing this tool and that, getting it wrong most of the time. But he had the patience to allow me to stay. He took me hunting and taught me how to fire the rifles including the shotgun but before anyone in the whānau was even considered we all had to pass the safety tests

and safety speeches. I was adamant that these skills would be essential when I had my own family. Dad was a man who suffered no fools and so if he thought you were not ready then you would stay home. I was so proud of my first hunting trip. There was no doubt about it. My father was gender blind. As I grew to appreciate my father's character I realised how liberated this man really was.

Dad was brought up under the religion of Catholicism as well as knowledge of Māori cultural practices. He attended a Catholic school but withdrew himself early in his teens because he despised the harsh treatment he received from the nuns. Dad was one of those many Māori who were constantly whipped for speaking his indigenous language. Although this plagued him for some time both mum and dad ensured all of the children were christened and not just under one single religion. In my whānau there are Catholics, Presbyterians, Ratana, and Ringatū. Most whānau usually stuck to one religion within the household. My curiosity as to this phenomenon drove me to ask dad why he chose four different religions. His reply was simple, no matter how you practice your religion, there is only one god. I contemplated that statement for years to come believing dad's reply to be quite profound.

As a young man Dad moved between the towns of Taumarunui and Turangi taking odd labouring jobs here and there. Both towns provided shelter for him. His mum and dad lived in Manunui as well as our kaumātua (grandparents or great grandparents) in Maniaiti; both small settlements just outside Taumarunui.

Turangi was very different during the early years. Tokaanu, just outside Turangi, was the actual township and dad's koroua (grandfather) lived in Pukawa, a bay along



the Western shores near Tokaanu. As a child, Dad stayed a considerable time in Pukawa as well as Waihi which is referred to as our Chief's, Tumu Te Heuheu's, marae. Waihi has a Catholic base with the church just a stroll from the marae and the Catholic school up upon the ridge. There were no roads between the bays so transport came in the form of a boat, making travelling up and down the western bays a breeze. Dad became familiar with much of the coastline. Although Catholicism had a strong hold on the hapū dad was also knowledgeable in his Māori traditions and practices. The children are taught at a very young age the importance of cultural practices and in particular the tradition of tapu at specific occasions on the marae and particularly around burial sites. This knowledge kept the children safe both spiritually and physically.

Knowledge of significant sites is passed on to generations so that they are aware of places that require the utmost respect. There were occasions where I became privy to some of that knowledge. My partner and I returned home to Taupō from one of our holiday breaks. I know how important Lake Taupō is to our whānau and I decided to take Dad on a boat trip. We bought tickets for the Taupō Cat, a double hulled powered catamaran that was once a great tourist attraction in the region. It was a warm summer day and as we settled in to our comfortable seats on the upper deck I thought I would order a cool alcoholic beverage. My Dad quickly interjected and reminded me that the Lake was a tapu place and that no alcohol shall be consumed while on her waters. It was then that I realised that I had forgotten the tikanga communicated to us. My years away from the rohe took a toll on my cultural memory. The world that I had come to know as an adult failed to support the very

practices and beliefs that I had been taught as a child. The gaps in my memory needed to be re filled. Perhaps this would be a good place to begin the process.

The trip got off to a great start. It would have been devastating had I consumed the alcohol. The Cat took us in an anti-clockwise direction past the rock carvings. Then we journeyed around the Western Bays of the lake and carried on to the most southern point. The vessel conducted a bypass of the old Waihi village before heading off to Motutaiko Island and then homeward bound. On our travels we were entertained by the driver who read his scripted notes on the history of the lake. He described the, carved rocks as ancient which was inaccurate because they were carved when I was at school. If the carvings are ancient, then so am I. Nevertheless, the tourists seemed to be appreciating the address. As we ventured closer to the area where Dad grew up I could see the irritation in his eyes as the Cat-orator began to describe aspects of the area. With each address that came over the loud speaker system, dad would negate the discourse by giving his version and those that were told to him by his kaumātua. The orator told of explored caves of hidden treasures such as human remains, which I again took offence to. But dad described these as ancient and tapu burial grounds that had been decimated by wannabe treasure hunters. The orator described how people also frequently sail out to the island to clean the rocks. Tribal people are well aware that the island is off limits even to ourselves and is looked after by a select few. The island holds a tapu burial ground of past great chiefs. The contradiction of stories continued throughout the journey. The juxtaposition of stories was a counteraction of suppositions and sensationalism versus experience and cultural knowledge. The tourists, who were on our deck, appreciated dad's memories and thanked him for sharing his experiences. No-one

could be more proud though than his daughter. I disembarked the Cat with a renewed appreciation of my cultural self, realising however that this small craft held a micro example of the challenges that Māori face at a social level. My father was a strong part of my adult life. My mother passed away when I was in final year of college but my first 18 years of growing up she was a strong example of commitment and zeal.

### A Passionate Mother

Mum was passionate about our cultural practices and tribal responsibilities. She would often attend land meetings which were often held during the work day week. When she attended I would have to accompany her to look after my baby brother. I had not yet reached my teens but enjoyed the fact that I was being pulled from school for the day. No tears shed there. The meetings were always held on one of the marae (tribal gathering places) back in Turangi. I would have to sit in the meeting throughout the proceedings until the baby started to cry, then, I would have try and shut him up or exit the building. Of course at a young age I had no idea what was going on. There were a few very important looking people at the front of the room and we would be seated on long wooden forms. There were no photocopiers so Mum would sketch the maps related to the land discussions, that I still hold onto today. I did not realise how essential those meetings were to the growth and development of tribal assets. Much of our tribal lands, today, focus around farming and forestry. Of course I remember nothing from those meetings but I often think how unconsciously they may have effected who I had become in my adult life. I have a huge sense of pride and appreciation for what our tūpuna have achieved for

the sub-tribes. Mum was always keen on the development of Māori lands for Māori purposes.

Mum was also a keen artist. She painted portraits of our tūpuna, many of which grace the walls of whānau members and marae. I love the way that she portrayed them wrapped securely in their korowai and proudly adorning their kauae moko (chiselled jaw). She shared her love of art with all of us. Some enjoyed dabbling more than others. On rainy nights we would sit around the kitchen table drawing on lunch wrap, the only paper available to us. She would often tell us stories that were passed down to her by her tūpuna. Perhaps she wanted us to combine the art and the stories but, as hard as I tried, ghosts and spirits were really difficult to draw.

As I grew older I continued to draw and paint. My topics mostly depict our country's amazing landscape with close connections to a cultural theme. I do exactly what my mum did and give them away. In the early 1970s, after leaving high school, my older brother Mark enrolled into the Whakarewarewa Māori Institute of Māori Art and Craft in Rotorua. He learnt the skill of whakairo, traditional Māori wood carving from Master Carvers John Taiapa and Rangi Hetet. He was also required to develop mastery in rāranga (weaving), kowhaiwhai (painted rafter designs) and taniko (weaving borders). Over the years Mark has developed his Māori language which is a critical factor in the pieces that he creates. Today he continues to carve and has become a Master Carver himself, which is usually measured by the completion of a Wharehau (great meeting house). He is particular about his work. If perfection is not achieved the item is destroyed. Pieces created for tourism can have adverse effects to cultural importance. Whakairo is not an art form but a traditional way of communicating through complex markings used to

depict ancestors, events, or other cultural meanings. Mark is particularly sensitive in terms of cultural meaning, depiction and quality, all aspects having equal status. His unwavering stance on cultural appropriateness has been a marker for the whānau. In my eyes he is a true artisan. He is honest to his craft, lives in humble settings, and takes joy in the realisation that his work is appreciated by others.

I believe that my parent's outlook on life was to ensure that their children received the best start in life that they could possibly give. Education was a crucial factor in that belief. Dad had worked for the Taupō Pest Destruction Board, which mainly dealt in the eradication of rabbits and opossums that plagued the regional farming community. Rabbit was regular on our dinner menu. He gave his life to the board and had become a respected hunter throughout the farming community. His endeavours, however, to secure a managerial position in his employment continued to fall on deaf ears. He was always passed over. My parents were both very proud people and worked hard for the wellbeing of the whānau. People always commented on how meticulous mum would keep the house. It was unheard of for both parents to be working. Such a trait seemed to have missed the gene pool with some of her children. Nevertheless, her children all became faithful members of the economic community contributing to the growth of the country in one way or another. We grew up with the values of hard work mentality will get you far. It was shameful to be in the dole queue. That was to be avoided at all costs. Personal mana (prestige) was at stake here. School, therefore, was to be an essential part of our growth and development.

As a whānau we shared a number of interests. We became members of what was known as the Māori Youth Club. The activities involved sport, whānau outings, and

Māori performance, now referred to as Kapa Haka. We performed at a number of venues such as hotels and festivals. I can recall the very first festival held in Rotorua in the 1960s. People from all parts of the Pacific attended. As a young child, not yet in my teens, it was my first encounter with other indigenous peoples. I still have vivid memories of the Papua New Guinea group. Their regalia was quite revealing. But even as a child I was not freaked out by nakedness. It just seemed natural. Kapa Haka became that conduit that allowed me to learn more about my cultural side. As a performing whānau we also had to make all our own costumes. Each piupiu (flax skirt) required at least two hundred strands that needed to be processed. We learnt from the masters but as a child my patience only stretched so far. Learning the waiata (songs) was trying. I had no knowledge of the Māori language. I had no idea what I was singing about but it felt great and I carried the skill on when I reached high school. My parents were staunch supporters of anything Māori and in particular through education. They contributed whatever they could to support the cause. However, as a 13 year-old my first year of high school was marred, so I believed, by my parents volunteering to teach the school Kapa Haka Group. As a typical 13 year-old trying to be cool I thought that my life was over having my parents at school. I refused to do Kapa Haka in my first year of high school. In my second year I wised up and got over myself, having missed performing for the school the previous year. I realised that my parents did not volunteer because they wanted to make my life a misery. They cared for the way in which the waiata were to be taught, the tikanga of the waiata, and pronunciation of the words to ensure that the tribal dialect was taught appropriately. My parents believed they could fill those gaps because they had the knowledge and the skills. Mum and dad gained much

respect from the kids and the school staff. At last I could settle into my school, so I thought, but nothing was to prepare me for my parent's next big shocker.

1975 was to be an important year for my schooling. I was to sit the first of my external examinations. But my mother's actions that year totally threw me. She became the first adult student to be enrolled at our high school and she sat three of my examination papers. I practically had to sit across the desk to my own mother. I was mortified, as any young teen would be. I was an average student, not too bright, I thought, and not interested in reading and writing. But by the end of that year I had passed three of my papers, the three that my mum had also enrolled into: Te Reo Māori, Art, and English. I failed the rest. Some days, mum and I would do our homework together. Later on I really appreciated what she did for me. The following year mum continued her studies at high school. She also gained some part time employment. When the Māori language teacher was absent the school would employ her to teach the class. Really mum was already a fluent speaker of the Māori language. She wanted to graduate and later on attend university or perhaps teacher's college. I believe that she wanted to become a teacher. She would have been really good at that.

Marae:

Both of my parents belong to the Tūwharetoa Tribe so we mainly attended gatherings in Taumarunui, Waihi, Rotoaira, Turangi, Taupo and Waitetoko. All of these marae are located in the Lake Taupō district or from a tribal perspective the Ngāti Tūwharetoa District. Marae can best be described as our Māori community centres. The meeting house itself has numerous roles to play in community life. A

collective of whānau that make up a hapū or sub-tribe are usually located in the immediate vicinity which are referred to as papakainga. Many whānau cannot live in these areas due to unemployment and lack of housing. No matter, when a hui is called the people come from near and far to support the kaupapa. The decision to move away from our papakainga is never made lightly. With so many mouths to feed the call of urbanisation was inevitable for many whānau groups. Those who remained to keep the home fires burning, referred to as ahi kā, must be acknowledged and to those whānau we are truly grateful.

My earliest memories of our marae are a little scattered but there are moments that remain still quite vivid. The marae ātea or the area in the immediate front of the meeting house becomes the domain of Tūmātaueanga during a formal powhiri (welcoming). The first sound heard in this area is that of the kuia, our respected female whānau members who have the required skills and knowledge to call the guests onto the marae. This is followed by speeches, by respected male orators, who offer understanding and wisdom to the kaupapa (topic) of the day. Karakia are recited to consecrate the proceedings. The guests who enter the domain also become tapu. Each individual needs to go through the ceremony in order to become known. The final process sees the guests entering a stage of noa (free from tapu) or normal so they are able to unite as one with the local people. Once the formalities are complete the marae ātea reverts back to noa. As kids we knew exactly what that meant.

**Bull Rush!!!!**



Yes! I could die right now as I remember the calls of the kids who were eager to get the game back under way. Even at tangihanga (funerals) how embarrassing as I think back now. I have always wondered why our tūpuna let us do that. In my adult life I have often gazed upon the young ones on the marae ātea once the area was cleared. Forty years later they are still playing a form of bull rush or rugby. The field is the ideal cleared space for playing games. Parents know exactly where their children are and so are happy to disappear into the back kitchen or meeting house to work. If the weather is fine the kaumātua would return to their seats waiting for the next lot of visitors to arrive. I would hear the kuia discussing each moko (grandchild) as they played as if they knew them. You realise that they did not know the children, but they knew their faces. So as the children played the kaumātua would be recalling wonderful memories of long passed ancestors the descendants of who were playing in front of them. I can still hear their laughter. Allowing kids to play on the maraeātea now seemed deliberate. Through the process of noa, it is as if the children have been invited to complete the cycle from deadly formality through to peace, frivolity, and laughter.

I will always remember those old people on the marae with their toothless smiles. When any formalities were over they would always be laughing and cracking jokes. Trying to get to sleep was impossible. They would always be wailing verses that I could not comprehend because I did not speak my indigenous language. Marae visits were commonly due to tangihanga and the seating provided for the speakers and the kuia would always be full. Most of the kuia would be adorned with their kauae moko, a traditional Māori chin adornment. A moko is not a tattoo and has been loosely described as such. A moko is a respected mark, many of which have

been handed down through the whakapapa lines. Women would often inherit the kauae moko of their ancestors. Traditionally moko would be given to very young women. The misconception that only kuia received kauae moko probably occurred as the practice began to die out. During the decades of urbanisation young girls ceased to adorn the moko. Western sensibilities try to phase out moko as a barbaric practice. Moko in the media has mainly been portrayed in a negative light. But recently there has been a revival of moko practice and more women and young girls are opting to adorn their chins just as their Kuia have done so for hundreds of years. The moko can communicate messages of identity. I cannot recall any of my kororua (grandfathers) with full face moko probably because it freaked out the Pākeha. Most Māori men belonged to the labour force rather than ran it. Full face moko was not an option if you wanted employment.

Our meeting houses are also narratives of our tribal histories. Not of fairy tales or myths, but our own cultural endeavours. Each and every taniko, whakairo, and kowhaiwhai tells a story. The whare is our library of cultural knowledge yet there is not a single book in sight. Racing to get the best bed space was dictated by which of our whanaunga we wished sleep under. Most of our whare display on the inner walls photographs or paintings of our departed hapū members. Sometimes we might choose a favourite pou (carved post) instead to sleep by. The wall whakairo usually depicted an ancestor or god. Without a doubt, you would be forgiven for thinking that you were sleeping in a work of art rather than a place of deep and important tribal history. Each night I would stare at the ceiling of kowhaiwhai patterns trying to recall the stories before drifting off to sleep.

My fondest memories as a child would be the fireplaces that were built in each of our wharekai, (eating houses). They were so huge, as they would be when you are a kid, that I could walk into them. Placing wood on the fire meant throwing on three to four metre long logs. The fire places always seemed to have large pots of kai (food) and large bubbling tea pots ready for the weary traveller or tired hungry kid. Turangi was cold at the best of times and sitting in front of the fire was the primo spot. The fire place was a great place for our kaumātua to rest their weary and cold bones. They would be on the marae ātea through rain hail or shine because that was their obligation and responsibility to the hapū. Sometimes they would have to endure some of the most treacherous weather. Winter time in Turangi our kaumātua would be beaten by the freezing cold southerlies. Our tūpuna maunga, mountain ancestor, Tongariro was named after the cold southerly winds that often brought snow to the region. When the kaumātua came to the back kitchen we would have to make way for them and give them the prime spots in front of the fire. As they sat sipping on their tea from the bubbling teapots they would tell us stories of our ancestors or even of our mums and dads. I am not sure how much I actually learnt from them. I would be too busy examining their expressive hands, the lines on their chins left by the mokokauae, their gummy teeth, wispy white hair, and smiling eyes. Even on cold nights our kaumātua could fill us with a warming joy.

Of all the occasions on a marae, tangihanga would certainly be the most formal. The karakia and speeches recited are extremely tapu, appeasing the gods, to ensure that the departed take a safe journey back to the spirit world. Those who are deceased can be kept on the marae for up to four days. This gives people from near and far the opportunity to travel and pay their respects. We are taught from a very

young age to respect the tupāpaku or the body as it lies in state. On the marae the coffin is kept open until the day of the burial. The tupāpaku must never be left alone. Time is given for whānau to talk to the deceased and herald them on their way. Physical contact is common place. Even as children we are taught to hongī or even kiss the departed one. My familiarity with dead people often freaks out my Pākehā friends who describe such physical connection as macabre. However, in many respects it allows quicker closure for those of us left behind. I am able to deal with the death of loved ones quickly enabling me to move forward in my life.

### My journey

I live in two worlds. Home was a place that filled me with the knowledge of my culture. I must admit at this stage, however, that both of my parents were products of a paradigm supporting the contradictory ideal that anything Māori would get you nowhere in life. I rejoice at their stubbornness to challenge this belief. My regret is that they would hardly speak the Māori language even though they were both fluent. Unfortunately, I also became a product, like many in my era, that could not speak our indigenous language.

I came from another world where school had so much influence on a child. In New Zealand primary schools, children spend more time with their teachers than in the company of their parents. The influence that teachers and peers can have on a child is great. Therefore, it stands to reason that what is taught in schools can affect the child and their development.

Early childhood centres did exist but we could not afford this. Again, my memories of primary school in the 1960s, especially in my early years, are mixed. I

commenced my primary schooling in Taupō. I remember having to march to the flagpole each morning and standing to attention we would have to gaze proudly upon the New Zealand ensign as it was raised. The whole school would be out each morning for this ceremony. We marched from our classrooms and after the flag raising we would march back again. I was a shy kid but managed to make some friends. My best friend was a Pākeha girl but as the years went by we slowly drifted apart. She attached herself to her Pākeha mates and me to members of my extended whānau. I learnt lots of English nursery rhymes and fairy tales but none from my own culture. Some of rhymes made no sense what so ever. ‘Atishoo! Atishoo! We all fall down!’ ‘Little Jack Horner,’ ‘Mary, Mary quite contrary,’ ‘Humpty Dumpty,’ I knew these stories and rhymes all off by heart but had little knowledge of their deeper meaning. I will never forget the time that the whole school had to walk to the town centre domain for a special visitor. I was only 5 or 6 years old. The journey was close to a 5 kilometres walk. It was a hot summer day and when we arrived we had to sit on the dry dusty ground. We sat for ages waiting for some old lady who whizzed past on her jeep. The following days the news of the Queen’s visit to Taupō was the talk of the town. I have no memory of seeing her. Perhaps I fell asleep. I became properly indoctrinated into a world that was foreign and that I was made to believe was mine. I learnt through fear of the strap and kept my mouth shut for the same reason. School was not very memorable. I left primary school still struggling to read and write. My passion for education eluded me. Anything, however, that remotely looked as if it had a cultural characteristic was to be treasured.

My first cultural experience at primary school centred around the enrolment of some Tokelau children. New Zealand had opened the immigration doors to a community of Islanders and Taupō received number of families. The new children were treated to a welcome feast in the staffroom which had huge class windows. We pressed our little faces up against the glass to view the wonderful food that sat on the staffroom table. ‘Where was my welcome?’ I wondered. It seemed fitting that our new families were welcomed to the school but there were no signs of a Māori oriented greeting of any kind.

Anything cultural seemed superficial and not really noteworthy but it was a big deal to be placed in a team that bore the name of our tribal maunga (mountain). Belonging to Tauhara, Tongariro, Ruapehu or Ngauruhoe gave a sense of pride and belonging. I was placed in Ngauruhoe and for years even well into my high school life I remained in that maunga. I felt proud to be placed in a team named after a great mountain and more so when I grew to develop my knowledge of these gracious landmarks.

One of those ancestors who travelled from Maketu was my ancestor Ngatoroirangi. He climbed to the peaks of Tongariro and called to his sisters from Hawaiki to bring him fire to warm his body. When the fires reached Ngatoroirangi another crater opened within which he sacrificed his slave Ngauruhoe as an offering to increase his own mana. That maunga was named after the slave (Grace, 1959, pp. 63 – 64). Scientists have discovered that Ngauruhoe is a vent that comes off Tongariro. They have referred to Ngauruhoe as a slave vent. I now know that I should have demanded to be in the Tongariro sports team.

I was always a quiet and shy child so the word demand was not in my vocabulary. I kept a low profile as much as possible. For years I managed to get through school fooling people that I could read. I have no memories of any topic or book worth reading. I tried reading Shakespeare's *The Merchant of Venice* but found little enjoyment or connection to the story and the characters. I found reading and mathematics boring and of little relevance. I needed some kind of stimulation.

School offered few memorable events. Even trips into our local township offered some interest. In the early 1970s the first space ship to land on the moon arrived in town and every child got to visit the craft. Neil Armstrong became the first man on the moon. I was dying to ask him if he had bumped into Rona. As far as traditional Māori stories are concerned Rona became the first astronaut to land on the moon, as described by a respected kaumātua from Kawhia Moana, where the incident occurred. However, her trip was not voluntary. She was banished to the moon by the gods after she had cursed them.

Both primary school and intermediate had Māori teachers and some from my tribe but I cannot recall them conducting any major cultural activities. The lack of cultural appreciation and integration was normal during those years of the 1960s and early 1970s. At high school I loved art but the sixth form class mainly involved design and art history.

Any significant teachings of cultural values and practices in school were more apparent during my high school years as described in previous paragraphs. My parents filled the gaps, not just for me, but for all Tūwharetoa descendants. This was not to say that the teachers and staff lacked any motivation. As far as I can

recall most of us, students, loved and respected all of our Māori teachers. A well respected kuia from Tūhoe, a beautiful kuia from Te Whānau-a-Apanui, and fluent Māori speaking Pākehā. In respect to these people I will not use their names. The two former kuia became stalwarts in the development and maintenance of Māori education in New Zealand. Their teachings at high school were just as great. Our classroom was inside and out. Our trips to marae outside of the district brought the language alive. The telling of stories that restored the mana of my culture gave me pride. Visiting the one and only native speaking school, tucked up in the middle of no-where, was a privilege. Competing in the secondary school's cultural festivals each year opened my eyes and mind to how other Māori children felt about their language and culture. Suddenly it was cool to be Māori.

As I grew in both pride and confidence in myself, I found others recognised the changes as well. I began tutoring young children after school bringing a variety of activities to their learning about things Māori. I found the teaching experience rewarding and really enjoyable. I still believe today that this was the beginning of my teaching career.

However, the only avenue to teacher's college was through a university entrance and I failed to achieve that. My meagre marks and lack of interest in my studies placed me in an awkward situation. Mum did her best to support me through my final secondary school years and I failed her miserably. I even took on a second year of sixth form but to no avail. I knew what I wanted to do but that was now out of reach because of an incident that had occurred the year previous.



Throughout my schooling teachers would ask the children what they wanted to be when they grew up. Initially I had developed an interest in veterinary work due to my life on the farm and a love of animals. But by the time I reached high school I began to enjoy the richness of being able to mentor other students in cultural activities and changed my interests to teaching. By then I also believed that there were not enough Māori teachers to teach our Māori children. But one incident would put a hold on this dream for a very long time to follow.

During a science class one of the students played a nasty trick on another class mate. Property was damaged and the incident was reported to the teacher who passed the deed to the Head Mistress. Five students, all female, and all Māori, including myself, were sent to the Head Mistress' office. We were asked to give up the culprit but some of us had nothing to do with the crime. No-one owned up so we were all on detention whether we did it or not. As we left the office the Head Mistress stood by the door and asked each of us what we wanted to do when we left high school. I told her that I wanted to be a teacher to which she replied, 'You will never be a teacher.' These few words rang in my ears for years to come. I was a different person when I departed that office. I truly believed that I would never become a teacher and that I would never be worthy of the vocation.

Toward the end of my final high school year I took great lengths deciding what to do with the rest of my life. Taupō offered few employment options for women apart from the four main jobs that the rest of my friends were already engaged in: cleaning, cooking, waitressing, and sewing. This was not for me. Even secretarial work lacked any lustre. I decided to visit the Army recruiting office that had made its' way into town and eventually decided to sign up. My father was extremely

supportive but mum was livid. I argued that it was my only option or stay in Taupō and become a labourer for the rest of my life. She had no choice but to agree.

Consequently, I spent nine full and active years in the New Zealand Armed Forces in the Royal Signals Corp. I was based initially at Linton Camp near Palmerston North and finally in Hopuhopu near Ngaruawahia. I joined in the late 1970s which was a turbulent time in New Zealand's social, cultural and political scene. The Women's Liberation movement fiercely lobbied for equal pay in all state and private sectors culminating in the disbandment of the Women's Royal Army Corp. I joined at a time when women were able to work within field units as more than just administrators and nurses. I became a radio operator which got me out into the field.

By the mid 1980s New Zealand had made a political stance and became a nuclear free country. I managed to get in a trip to Hawaii before the United States ceased to acknowledge the Australia, New Zealand, United States Corp, ANZUS. Rambuka, a Fijian Army Leader, lead a military coup in Fiji in response to the indigenous population's loss of political power and decision making. And New Zealand's Kohanga Reo, Māori Early Childhood nests, became the forerunner to Kura Kaupapa, Whare Kura, and Whare Wānanga. Māori cultural revitalisation had strengthened. There was no doubt in my mind that a job in the Armed Forces was not a lifelong vocation. But the Army had shown me some wonderful places both nationally and abroad and introduced me to some amazing people who I can truly say are my friends and family for life. Best Of all I met my partner who is the rock of my life and the reason for my departure from the Armed Forces when he was transferred to Wellington.

Wellington was where my partner had taken on his final posting in the Forces. I spent time deciding how I could contribute to the partnership. I managed to acquire a position as a security officer at the country's National Museum and Art Gallery. The job gave me access to what I believed at the time to be the richest place on earth. The museum had so much knowledge that for the two years that I worked there I just soaked it all up. Scientists, PhDs, Curators, Library Staff, as well as Education Staff had so much to share. I was a constant annoyance with a bombardment of questions. I found the two Education Officers to be supportive and motivating. All year round schools from all over the country and people from all over the world would visit the museum to unlock the knowledge that was stored in each artefact. As I kept constant vigils this also gave me an opportunity to listen to the presentations. Whilst observing the Education Officers and their engagement with the children I was overcome with the urge to continue my passion for teaching. I felt assured that I could do as good a job. In fact, and with all due respect to the two amazing educators, they were not Māori so I believed that I could fill a gap that potentially required an insider view point as far as the Māori world view was concerned. I spent time with the two Officers discussing my intentions and they fully supported my move. The following year I enrolled and was accepted into the Diploma of Teaching (Primary) Programme at Ako Pai, Te Upoko o Te Ika, Wellington College of Education. I also had no idea that once I reached the age of 20 years I could enrol into university whether I had university entrance or not. I felt like I had wasted the past 10 years.

Entering into Teachers College was an eye opener for me. I felt great. The class of 1989 was given a powhiri. My year group was filled with so many amazing young

people from so many wonderful cultural backgrounds. I was in the presence of young Māori who were fluent in te reo Māori. I met musicians, and poets, promising thespians and staunch Kapa Haka performers all of whom were Māori. My small world suddenly opened up. Of course I naturally followed the Māori course of papers as a major and due to my Army background I was still relatively fit so double majored in Physical Education. I completed my programme in two and a half years. I wasted no time and soaked in everything that I could. It felt as if someone had just flicked on a switch. Teaching was definitely where I should have been 10 years earlier.

My practicum schools were based mainly in the Porirua area with a high density of both Polynesian and Māori populations. When I completed my training my partner was posted to Papakura for one year and so I was able to secure part time teaching work in South Auckland. I found no difference in cultural density with Porirua. Importantly the children were all just as beautiful. On return to Wellington I secured my first full time permanent position in another Porirua school that identified a gap in their makeup. I was hired to build the foundations of a Māori unit by establishing the first Enrichment class. I can recall two wonderful years teaching children, all of whom were so remarkable. We had so much fun learning karakia and legends, waiata and haka. We formed a school Kapa Haka Group. By the second year our school was selected for the national competitions at Manu Ariki, now renamed Mana Ariki. I felt that I had accomplished so much in just two years. Unfortunately, my partners posting had come to an end which also brought his life in the Armed Forces to an end as well. This signalled the time for our return to home town Taupō. I was ready to go home so applied for a teaching position at a bi-lingual school just

out of the Taupō township. To my surprise the Principal had been directed by the whānau to travel to Wellington with a smoked trout to offer me. I guess I got the job then? As much as I loved the whānau in Porirua, teaching your own iwi is extremely rewarding. When I returned home I found that I was the only Māori teacher in a bi-lingual school. Once again I was filling a very significant gap.

Although I appreciated being home I understood that I could do far more than just reaching 30 children and their families on an annual basis. Wellington College of Education awarded me a Diploma of Teaching. I seriously needed to upgrade that to a degree so enrolled into a Bachelor Degree Programme at the University of Waikato in Hamilton. I only intended to complete the Bachelor and return to teaching but carried on to complete a Masters. I spent five years at the University increasing my knowledge base. I took with me the concerns that I had for Māori education.

I realised that going back to teaching meant that my concern for education and the changes that needed to occur may not be realised. Luckily an opportunity arose for a lecturing appointment with Te Korowai Akonga, Bachelor of Teaching (Primary) Programme with Te Wānanga o Aotearoa. This would give me greater influence on matters concerning Māori children's education on a far greater scale than if I were to return to the classroom. The Māori world view was strongly represented within the professional and curriculum papers. As the programme was redeveloped and reviewed the programme became even stronger in its commitment to education that honoured te reo me ōna tikanga Māori without compromise to the professional and curriculum papers.

I was able to contribute over forty years of experience, knowledge, insider view, passion, and determination. I recalled the teachings of my gods, the love and safety of whānau, an education system that needed cultural voids filled so that students like myself can thrive in any environment. More so I remember my mum and dad and their passion for both our culture and ensuring that we make it in the Pākehā world. Everything that they said and did has led me here. Now, I turn my attention to our Māori children for whom this thesis is dedicated.

## Chapter 1

### Introduction

#### *Te Kore: The Awareness*

*Te Kore describes a feeling of loss and emptiness. The search for answers begins from within.*

This thesis is a culmination of my years spent as a primary school teacher, my concern for a nationwide dilemma of Māori children underachievement and a desire to challenge and transform current teaching practices in order to address this issue. The main focus of this thesis is to address the cultural competency of teachers in Aotearoa New Zealand primary schools and examine ways in which education policies have led to the dilemma of Māori children underachievement. This thesis has been designed to give a chronology of the country's education history and how culture, or the lack of, has been interwoven into the curriculum and the classroom. Culture throughout this thesis refers to te reo me ōna tikanga Māori, Māori language, beliefs and cultural practices. The thesis demonstrates the effects of capitalism on the Māori way of life and the erosive effects that ensued. This thesis rejects the idea that Māori are themselves to blame for this dilemma. Rather the thesis explored how policy through law has created this phenomenon, not only for Māori but for indigenous peoples globally therefore negating the notion of a deficit theory. Teacher training also needed to be discussed to analyse the extent to which te reo me ōna tikanga Māori has been integrated into current teaching programmes. Finally, the thesis offers a solution to Māori children achievement with the introduction of the Ngāti Tūwharetoa Cultural Knowledge Project.

Understanding the history of events provides space within which to move. The country's history is integral to understanding the metamorphosis of culture. History offers reminders and markers for lessons learnt. Consequently, Māori realised that schooling was a tool that had deprived them of their culture, heritage and identity. Current thinking, by a number of the country's indigenous Iwi Māori, Māori tribes, identifies schooling as that conduit from which must emerge a cultural revitalisation. In a revolutionary move, and in particular, by the Ngāti Tūwharetoa Iwi, a partnership was formed with the Ministry of Education and local school's communities. From this tripartite alliance an education strategy was developed to address the concerns of the people. A resource was also developed and implemented in schools to assist teachers to build their comprehension of local tribal knowledge. In turn the desired outcome was to raise the achievement of Māori children within the region. There is no literature review chapter because the choice was made to weave the literature throughout the thesis. This was a more appropriate way to connect the literature to the context of the study.

Chapter One: *The introduction*, gives an overview of the thesis and outlines the focus that emerges from each of the chapters.

Chapter Two: *An examination of culture in Aotearoa New Zealand's education setting*, explains the transformation of culture in the schooling setting since the 19<sup>th</sup> century. During the formative years of British colonisation and settlement, Aotearoa New Zealand had been through a number of education reforms but not those that reflect any significant cultural wellbeing for Māori (Bishop and Glynn, 1999; Penetito, 2010; Whitinui, 2011). For the purpose of the thesis the reference to culture is based upon te reo me ōna tikanga Māori, Māori language, beliefs and



cultural practices, unless otherwise stated. Current research (Bishop and Glynn, 1999) offers explanations of the diverse changing face of culture particularly for nations such as Aotearoa New Zealand whose indigenous people witnessed the trivialisation of things Māori.

The colonisation, assimilation and integration periods were filled with encounters that had marginalised Māori (Openshaw, Lee, & Lee, 1993; Smith, 1999). Legislation, education policies and initiatives succeeded only to undermine Māori communities by rejecting their culture (Simon & Smith, 2001). Colonised peoples have long suffered under the hand of the colonisers. Throughout their encounters the colonisers have managed to control indigenous peoples who have largely become minorities in their own countries (Penetito, 2010; Smith, 1999). Māori are faced with the dilemma of a society that has accepted the ideology of monoculturalism into their lives therefore challenging the norm would be viewed as a slight against society perhaps even racist. It was under this regime that citizenry has been expected to forge ahead as productive individuals into the global community.

The majority of Māori children are enrolled into English medium schools. This chapter identifies the impact that culture had in the classroom. Pedagogical practices are examined. Those teachers who follow the technicist approach to teaching and learning are divorced from the content creating process. Teaching out of context can be confusing and children are less likely to attain knowledge (Bishop & Glynn, 1999).

A critique is made of the theory of cultural deficit which has placed the blame of Māori underachievement on an innate Māori disposition. The deficit theory has

been adopted by Pākehā to legitimise colonial power and a paternalistic hold over indigenous peoples.

Other issues identified in this chapter questioned the country's curriculum and national policies. Aotearoa New Zealand's education system seemed frozen in time, and so it was for nearly 50 years up until the 1980s. Of course the country had made significant social, political and economic changes but these were not reflected in the education curriculum. A new word began to shape the way in which education and schooling was to be addressed. Multiculturalism took the place of the outdated integration policy to cater for the increasingly culturally diverse nation (Cush, 2004). But even this had its day when cultures began to challenge each other. When faced with the question of Māori education the state introduced a Taha Māori initiative (Bishop & Glynn, 1999). After Taha Māori had seen its' day a new mode of thinking desperately needed to be introduced to cater for increasing demand by the Maori community for cultural recognition.

Biculturalism was to be the turning point in Maori education. The restoration of power relations between Maori and the crown had evolved as the Treaty of Waitangi took greater traction in the country's political scene.

By 1980 a new revolution in Māori education appeared with the establishment of Kōhanga Reo and Kura Kaupapa Māori. These were a product of Kaupapa Māori philosophies, the revitalisation of the Māori language, knowledge and customs. These were Māori initiatives created for Māori by Māori who realised that the need to respond to the state's failure in caring for Māori socially, educationally and economically. Kaupapa Māori is about creating cultural spaces for Māori that can

be achieved through creating policy for Māori (Bishop & Glynn, 1999; Fraser, 2008).

Whitinui (2011) is one of many who has identified the need for cultural revitalisation. He also questioned the role of parents in the education of their children. This chapter has referred to the school as the place of learning. Whitinui's assertion that the home also needs to be recognised as a place of learning is poignant. The home is a place to reinforce cultural concepts taught in the school. The challenge is to encourage Māori to accept this as legitimate considering a belief that schools are the places where children are taught.

Chapter Three: *Still offering Māori blankets and beads in neo liberal Aotearoa New Zealand: The impact of capitalist globalisation on cultural memory*, examines the development of western hegemony from the earliest European settlers to the country's period of Neo-Liberalism and the impact that this had on Māori culture. This chapter will identify the erosion of Māori culture at a social and political level offering explanations as to its trivialisation in the education sector.

From old time Aotearoa New Zealand through to modernity we see the effect of capitalist globalisation on Māori and culture. 'Blankets and beads' are metaphors for promises of security, independence, and financial wellbeing for all citizens including Māori. The material world became a more attractive way of living. The high life of luxury, bling, homes, cars and travel can only be enjoyed by the fortunate few yet millions of people on a global level continue to buy in to the hype keeping only those fortunate few in their rich and famous lifestyle. The majority dream and look on in envy. False hopes are offered to those who become part of the culture that is foreign in design. The real world for many Māori is not so fortunate.

Their story tells of disproportionate representation in prisons. Māori make up the majority of the country's labour force and unemployed. Māori have poor health and live in poor housing. Child poverty, particularly amongst Māori is high. A system that continually purports to offer a high standard of living for its citizens is simply failing in its promise when statistics prove otherwise.

During the 18<sup>th</sup> century the earliest settlers and missionaries brought with them a number of tools, trade and exchange (Walker, 1990). Maori were able to deal with the usefulness of these new items in terms of their own technological advancements and such developments were not a hindrance on cultural practices but an enhancement to build more sturdy sea going vessels and stronger housing.

Literacy and numeracy was useful for Māori business (Walker, 1990). However, introduction of Christianity to Aotearoa New Zealand by the missionaries was a significant import to affect Māori culture. Missionary schooling's "civilise first" policy began the erosion process by teaching a curriculum of labour skills and civility (King, 2003, p. 123).

The country's Colonial political arena was established under the edict of the Treaty of Waitangi. Prior to this the country seemed to be in turmoil undergoing reported uncontrollable buying and selling of land and an outrage of the lawlessness of the country (King, 2003). The treaty would be the document that would create a colonial government to bring stability to the country. Yet Māori believed that under the Treaty they were offered the rights to their own people, land and cultural treasures. This was yet to be achieved.

Māori began to realise that they were slowly becoming landless. They placed a halt on land sales which angered the government who had promised land ownership to

immigrants for settlement and farming. It soon became clear to Māori of colonial intentions. If land ownership was not to be by sale then it would be taken by force. Māori experienced devastating land wars as British troops stormed Pā sites throughout the country. Ultimately the stroke of the pen became as ruthless as the musket. New Acts of law proclaimed that any Māori who partook in the wars had their lands confiscated. Māori became landless, dislocated and disenfranchised. This was devastating to Māori who acknowledge land, not as a commodity, but in terms of an enduring kinship.

The Native School's Acts, commencing with that of 1867, probably did more to cultural erosion than any other policy or Act by the colonial government. Schools became catalysts to the demise of the Māori language and traditions. Lessons were initially taught in Māori but this method was considered too slow for the civilising process. Eventually all Native School instruction had to be conducted in English. Schooling was not meant to educate Māori to the point of academic excellence. Māori were not considered by nineteenth century politicians as leaders for the British people. On the contrary, Māori were seen as the labour force which was reflected in the Native School's curriculum. A group of Māori, however, proved the theory of Māori laziness and lack of intelligence to be a myth. The graduates of Te Aute Boys College turned the tide for Māori resurgence.

As the country's political makeup began to flourish in the late 19<sup>th</sup> century new political thinking ensued. A more Liberal Aotearoa New Zealand took flight in 1891 with the Liberal Party, led by John Ballance. The introduction of a welfare state offered citizens security. A new economic growth took hold and so more Māori

became dependent on these support structures. There was no need for subsistence or communal living which were both central to Māori cultural practices.

Post World War One and Two witnessed a nation that began to forge its own identity. Pākehā and Māori relations began to strengthen like brothers in arms in the trenches. As Māori returned from across the oceans they found little success in the rural areas of their home lands and were forced into urbanisation. The move away from the tribal lands was another factor in cultural erosion.

By the 1960s modernity was thriving. The country's growth was inevitable. The taste for success and wealth was attractive. Technology made life a lot easier to live. Television brought the international market into the house in small town Aotearoa New Zealand. The country had developed an insatiable appetite for modernity that had to be appeased.

How people think, act, and behave is often attributed to the images and reflections portrayed in the media. Unknowingly these images create a lifestyle that seem attainable however much of what is reflected is only an illusion. No one can really keep up with the Kardashians if they have not been born into privilege. A global community was somehow transfixed on a family who apparently were never employed in any meaningful vocation. Television is a powerful tool and much of what we see is probably not representative of the truth. If the Kardashians are positive roles models, then there is a struggle to identify what those characteristics may be.

This chapter needed to find evidence of how capitalist globalisation effected Māori. Sources came from OECD Better Life Index (2012) which was the latest at the time that this thesis was written. Of interest is that the Life Index paints a particularly

positive picture of life in Aotearoa New Zealand however Statistics New Zealand paints a dismal state of affairs for Māori. Statistics for smoking, obesity, life expectancy, and prison all show negative results for Māori.

The challenge for Māori and all New Zealanders is to awaken from this global capitalist slumber to a realisation that traditional cultural practices should not be discarded and that they can thrive within the modern world. Thankfully Marae have continued to be cultural geographical locations allowing Māori a continued cultural space of spiritual connection to the land and the tribal unit.

Schools have been largely responsible for the erosion of Maori culture. Therefore schools must be equally responsible for the revitalisation. This is not a request but more so a right.

Chapter Four: *A historic account of Māori content in the New Zealand school's curriculum and teacher support: Where's Wally?*, retraces Māori content in the New Zealand Curriculum since the first missionary schooling in 1816 through to the current curriculum in 2013. The essential element of this chapter is not only to highlight cultural content in the curriculum but to also identify systems that support cultural competencies for teachers. Although similar to chapter one the actual curriculum content, as opposed to educational background, identifies a more detailed account of what Māori were taught in schools.

The curriculum has seen radical social and political changes throughout the 19<sup>th</sup> and 20<sup>th</sup> centuries. After missionary schools, native schools were to continue the work of civility as well as become a place to support Māori as the country's labour force. As native schools imposed assimilationsit ideals on Māori and their way of life, the Māori language, knowledge and practices were well into a state of erosion. Western

ideology became engrained in the fabric of social life. Anything to do with Māori culture was totally dismissed as illegitimate and never valued within the realms of education. But this thesis identifies how Māori were not passive on-lookers to this plight. They were not satisfied with a curriculum that merely maintained a state of subordination for their children.

The thesis traces the origins of curriculum development in New Zealand beginning with the missionary schools teaching literacy, numeracy and a significant helping of the Gospel. The lack of expediency to convert Māori away from their cultural practices prompted a more radical native schooling system of industrial training and civility and more importantly less Māori language.

By 1871, nearly 30 years later, the Native School's Act was amended enabling a modification to the financial requirement but the curriculum remained virtually untouched. By 1877 schooling became secular enabling Māori to attend Board Schools. Māori were also exempted from compulsory attendance. Of course non-attendance ensured Māori would never succeed in any scholarly endeavours ensuring a constant state of subjugation and oppression. Essentially the Act also prescribed a comprehensive curriculum for its' state driven schools which lacked any particular value for Māori culture.

Formally, integration of schools with a Māori and Pākehā mix was complex due to the differences in culture, religion and location. At the time Māori enrolment into state schools their numbers matched those in native schools prompting officials to believe that Māori could see a greater good in state schooling over native schooling.

Māori well-being was at jeopardy as settler numbers increased. By 1879 data gathered around the population of Māori showed the possibility of a dying race. The



Department of Education was established and took over from the Native Affairs Department. The Native Schools Code of 1880 reacted with a focus on the health and hygiene of Māori. Disease and a high infant mortality rate took their toll on the Māori people. Diseases were introduced by the settlers. Māori had no immunity against the newly introduced epidemics. Māori health needed to be addressed and so it was added into the curriculum. Once again the demise of the Māori was blamed on the Māori, rather than the diseases brought to the country by the settlers. Subsequently, Māori needed to be educated. Health and hygiene became a curriculum focus.

Primarily the school syllabus consisted of those subjects that would enable Māori to read, write, and carry out basic arithmetic. The thesis identifies a curriculum for junior classes that includes Māori language but only to bridge the gap between the Māori language and English. Māori who were noted to be the future leaders could return to their communities to teach the gospel and other Pākehā ways. They would become the Māori elite.

By the turn of the century the question of the dying Māori race had become a thing of the past. With the rise of numbers in native schools, the Inspector General of School, George Hogben, contemplated a new curriculum for the Native schools. He was adamant that education should focus on the more practical subjects for Māori. The belief that Māori were more adept to physical work played nicely into the hands of the Education Department that promoted such subjects for rural communities.

By the 1920s, however, a gradual acceptance of Māori culture was seen. Sir Apirana Ngata, a graduate of Te Aute Boys College, became instrumental in the revitalisation of Māori art, culture, and language. By the 1920s he had championed

a number of policies that would support the implementation of a more culturally based syllabus in the schooling system. Native schools were beginning to be seen for their real intention by Māori which was the demise of the Māori language and cultural beliefs and practices.

By the 1960s schools were seen as a great source of social control. Also by this time the Department of Māori Affairs released the Hunn report that noted the destitution of the Māori people. Significantly the report identified the essential role of education as a driver for greater economic opportunities. Hunn stated that although the syllabuses for both Māori and Pākehā were the same the outcome for Māori was completely different. Māori found little success within a totally European dominated education system. Hunn's recommendations were not conducive to seeing successful outcomes for Māori.

The Currie Report (1962) made reference to the unequal dispersal of Māori amongst certain occupations identifying skilled labour as being the most predominant for Māori. The Report also noted the lack of Māori with examination qualifications. Also prevalent was the significant economic gap between Māori and non- Māori, however the cause was once again a deficit response blaming Māori themselves and the child's home life. The outcomes for the report once again failed to address the real problem facing Māori.

This chapter has identified Māori education simply as a controlling process that lacked the curriculum to ensure the success of Māori. The notion that both Māori and Pākehā worlds should be integrated and not fused, allowing Māori to remain distinct simply failed in its intent. Only one culture had remained distinct.

By 1981 the growth and development of Māori education saw the establishment of the Kōhanga Reo movement where Māori pre-school language nurseries for the revitalisation of the Māori language was noted (Benton, 1997). Subsequent to Kōhanga Reo, the establishment of Kura Kaupapa (Māori immersion primary schools) was simply a natural development responding to the dissatisfaction of parents who observed their kohanga graduates becoming fluent English speakers at the age of 6 (Benton, 1997). This concern also reflected concerns for children who moved on to secondary school which heralded the establishment of Whare Kura (Māori immersion secondary school).

This chapter identifies a more radical reformation of Aotearoa New Zealand's Education system by the late 1980s to take the place of the outdated education curriculum and its administration. The curriculum had a total revamp with a full compliment of documents covering the range of curriculum areas. Although substantial, the documents proved far too prescriptive for a number of teachers. Many however could see the vast range of topics that could be offered. From a gap of 50 years through to ongoing revisions, The New Zealand Curriculum underwent a significant transformation to a new, improved and radically downsized version of its former self. Once again, however, Māori culture and knowledge seemed to be lacking in any meaningful content. The question of 'what counts as education?' is central to the purpose of a curriculum for Māori. Included in this is the value of the teachers and the role that they play in teaching the content and context.

When the then Minister of Education Lockwood Smith contracted out the writing of the curriculum statements they were modelled on a politically contentious United Kingdom model where English, mathematics, science and technology became the

core subjects. They were politically contentious because they were aligned with economic goals. Therefore, the radical reformation probably fared no better than the curriculum of old producing the same goals for Māori children.

The Education Review Office (ERO) define education community engagement as a meaningful respectful partnership between schools and their parents, and community which include people connected with the school or living in the area or a combination of these characteristics, that focused on improving the educational experiences and successes for each child (ERO, 2008). From the thesis viewpoint partnerships become an essential dynamic in the revolutionary move of cultural revitalisation.

When the education of children is considered in its most direct sense a consideration must be made of the teachers and their role. A curriculum is only as good as the teacher's knowledge, planning and implementation. Any policy must be followed up by support and resourcing. Teachers who are left to their own devices and do not receive adequate training or resourcing are prone to failure. Post World War One saw a more highly trained and skilled teacher enter the Native schools. Māori joined the teaching sector. A number of Māori experts travelled the country to train teachers in the arts and craft of the Māori (Openshaw et al., 1993). At this point in New Zealand's education history the introduction of the Māori language into the curriculum was rejected on the grounds that most Native school teachers could not speak the Māori language and that the language would impede the learning and development of the children. With support from locals and travelling experts more Native school's teachers offered strong support for the Māori language and tradition to be included into the curriculum and to become compulsory (Openshaw et al.,

1993). The thought that all Native school teachers should become competent in the Māori language provoked a call for greater attention at teacher training establishments. This, however, fell on deaf ears as the curriculum continued to omit the Māori language, as officials believed that all children should master only one language, Pākehā, the dominant culture. Ngata also believed that a Māori who could not speak Māori was neither Māori nor Pākehā.

Chapter Five: *Initial Teacher Education (ITE)*, analyses documentation around initial teacher training to the extent to which Māori language, beliefs and cultural practices were recognised and encouraged as legitimate programme content in the New Zealand primary school sector. Documents have been sourced mainly from government websites specifically set up for public use. Teacher's council have provided easy online information for prospective undergraduates with topics ranging from 'criteria to entry', 'code of ethics', 'graduating teacher standards', and 'guidelines for documenting ITE Programmes'. In conjunction to this a number of university and non-university programmes have been sourced from online websites to offer a view of the Māori content in their primary teaching programmes.

This chapter offers my personal story as a primary school teacher and some of the poignant moments that have affected my views on teacher training in Aotearoa New Zealand. Some comments that were made by teacher trainees clearly demonstrated how little they knew of the Aotearoa New Zealand's indigenous people, the language, beliefs, culture and historical encounters. One statement made by a third year student was derogatory prompting me to question 'how many other students felt the same about Māori? And how will these teachers cater for Maori children? Will academic excellence be sacrificed for an alternative curriculum

simply because Māori children struggle to see content from the teacher's own cultural perspective?

I have concerns for the majority of Maori who attend English medium schools. I speculate if there would be a genuine interest in their wellbeing as tangata whenua and as a people who have the same education needs as everyone else. Māori desire to be taught in a manner that values their cultural heritage and position of historic authority. Currently there is significant research around the need for Māori to be taught as Māori. The reality of which signifies the need for all teachers to be confident and competent in the Māori language, beliefs and cultural practices and not just Māori teachers, as is usually the case. In analysing the documentation on teacher training in New Zealand the criteria for programme design identified the need to support teachers to build a greater awareness of Māori education aspirations and to develop teaching practices to deliver those needs in their classrooms.

The requirements for an ITE Programme must encompass a conceptual framework that clarifies and identifies the intentions and the philosophy of the programme which includes developing knowledge and pedagogies of te reo me ōna tikanga Māori. This must be seen to flow throughout the programme components including the pedagogical approaches, assessments processes and the effect that this will have on the children. Sound research should be included in which to inform the structure and makeup of the programme to ensure quality.

At the end of their training all New Zealand ITE programme graduates must meet the seven standards and 29 indicators outlined in the Graduating Teachers Standards approved by New Zealand Teacher's Council. However, in terms of ITEs a weak application of professional standards was identified. Distressingly the standards

seemed to have little effect on the student teachers as they were ‘not required to be assessed at any point’. Considering the gravity of this allegation, Graduating Teacher Standards and aspects around Māori education devalues the Standards that are not really a standard.

An education advisory group was formed and made a number of significant implications and considerations for Māori medium and Māori education. Māori desire for Māori reo and cultural identity in education to be developed. The more children entering into Māori medium schooling requires more competent teachers in Māori language and culture which is also true of English medium schools.

Stronger links between the schools and local whānau hapū and Iwi are also needed to provide support in reo proficiency and local cultural knowledge. Graduates need to be accepting of the multi-cultural diversity of Aotearoa New Zealand. Teachers need to be great communicators not only to work colleagues but also to children and their whānau.

Samples of ITEs have been taken from the Universities of Otago, Canterbury, and Waikato, The Faculty of Education: Te Whānau o Ako Pai (Victoria), and Auckland College of Education. These give an overview of the papers that each of the programmes offer to graduates. This thesis offers a fair overview of Māori content in the general English medium programmes most of which were normally three years in length. No great detail of the papers were offered therefore some Māori content, especially in professional or curriculum papers, may have been overlooked but not intentionally. Overall two of the institutions analysed seemed to have robust programmes to develop cultural competency offering compulsory reo papers across all three years. Three providers offered a paper in year one and gave options in year

two or three. I also question whether the time offered during training was adequate enough to develop genuine effective classroom practice. It is not clear whether the papers were full year or semesterised or even how much time was dedicated to each paper. What seemed clear was that for the majority Māori language and cultural knowledge seemed to have little input into curriculum design which has prompted Māori to find answers to the ever increasing problem of Maori children underachievement.

Chapter Six: *Ngāti Tūwharetoa: An Iwi with a strategic vision*, is a navigation through the tactical and calculated forward planning of an education plan by the Ngāti Tūwharetoa (2014a) people. The chapter begins with the story of the Iwi and their journey from the ancient homelands of Hawaiki. Critical in the introduction is the identification of strong tribal leadership that has been maintained over the hundreds of years since tribal settlement in Aotearoa. The thesis also identifies spirituality innate within the Ngāti Tūwharetoa cultural and in particular an inherent bond between the people and land. Whakapapa is a driving force that identifies people to gods, people to people and people to place. Knowledge of whakapapa is therefore powerful.

As we are introduced to each of the paramount chiefs we see emerging traits that are familiar throughout time immemorial. First and foremost is the health and wellbeing of the people. From Ngatoroirangi through to the Te Heuheu dynasty each has fought to maintain the physical, spiritual, emotional, and collective wellbeing of the whānau, hapū and Iwi. The needs are not always those imposed by the leader but are collected thoughts of the needs and aspirations of the Iwi.



By the 20<sup>th</sup> century the gradual erosion of traditional cultural knowledge and language has become more apparent. A greater urgency for the revitalisation of Tūwharetoa and mātauranga has surfaced. A tidal wave of capitalist globalisation fed by a western influenced mono cultural society threatens cultural identity. Ngāti Tūwharetoa is acting now.

Te Ariki Tā Tumu Te Heuheu, Chief of Ngāti Tūwharetoa, expressed his concerns at the “imposed systematic political and legislative erosion of ..[their] traditional beliefs and values...” (Ngāti Tūwharetoa, 2014a, p. 5). Missionary, native and state schooling wiped out significant portions of traditional knowledge passed down from tribal ancestors. Generations of knowledge are lost in a relatively short period of time. Western ideology favours a mono-cultural setting depriving Māori of their traditional practices, beliefs and language. The erosive effects of cultural knowledge had resulted in disenfranchisement of people who become unable to make choices for themselves and they are locked into a world of state dependency (Ngāti Tūwharetoa, 2014a).

The Iwi is now challenged to re-introduce tribal knowledge back into a generational psyche that has accepted a foreign set of values and way of life as the norm.

The Iwi are aware of the detrimental effects that education has had on their tūpuna, themselves and their descendants. Therefore, Tūwharetoa Iwi have demonstrated clear aspirations and desires to turn this around. It must also be noted that Ngāti Tūwharetoa is adamant in their execution that two houses of learning are equally important for the education of today’s generation. Iwi members have requested that the two bodies of knowledge, Mātauranga Tūwharetoa and Tauīwi, should be seen as equally important, that the Iwi has an essential role in the “influencing the other”,

that Mātauranga Tūwharetoa is “valued as a credible body of knowledge”, that there must be a change in the perception, resourcing and investment” to be successful, and that urgent action is required in order to save what mātauranga Tūwharetoa and reo is left (Ngāti Tūwharetoa, 2014a, pp. 1 - 28).

Ngāti Tūwharetoa kaumātua aspirations also include the premise that “the strength of a person can be found in a conscious awareness of who they are and where they come from” (Ngāti Tūwharetoa, 2014a, pp. 1 - 28). The understanding is that this is not a utopian ideal but a birth right.

The high participation of children in English medium schooling has had a detrimental effect on the cultural development of Tūwharetoa mātauranga and reo. These have simply not been priorities for the development of children in these schools. The current education model is not serving Māori children who have become enculturated people disenfranchised from their own knowledge and indigenous language.

The Iwi have identified the need to establish a schooling system that will support the revitalisation of Tūwharetoa mātauranga and reo. There are two possible scenarios: that Ngāti Tūwharetoa create a schooling system that will cater to the cultural needs of all Iwi mokopuna and secondly, to cater for the needs of mokopuna who are currently in an English medium schooling system.

The Iwi have developed a strategic vision with clear actions and measures. The thesis recalls the guidance of a well-known rangatira who lived many years ago. Tamamutu’s words were “Ka ora kāinga rua,” offers the Iwi two houses of learning that will address the aspirations of the Iwi (Ngāti Tūwharetoa, 2014a, pp. 1 - 4). The house of Tūwharetoa holds mātauranga Tūwharetoa and the house of non-

Tūwharetoa which holds mātauranga “a Iwi kē”, knowledge of non- Tūwharetoa. The Iwi takes the two houses and uses both to educate their mokopuna (Ngāti Tūwharetoa, 2014a, p. 28).

Tūwharetoa are no strangers to the Māori advancement through education. They have been hosts for education summits for Māori on a national level. The stories of Iwi are the same. Māori have recognised numerous gaps. Consecutive governments failed the social and economic wellbeing of New Zealand Māori. In order for the future of Māori wellbeing, constitutional change need to occur alongside higher levels of autonomy

The future of Māori has become a critical issue. Currently the rate of progression seems bleak. The only way that a positive outlook can be achieved is for greater autonomy for Māori by Māori. (Durie, 2014).

Durie, (2014) outlines three sound principles that will guide the education process required to achieve the goals. The principle of best outcomes: before Māori leave any schooling institution they must have a successful achievement. Moving to the next rung in the education ladder without the appropriate knowledge base is defeating the purpose of the education system.

Durie (2014) acknowledges that the success of education outcomes will come about by “many forces acting together” (p.6). Schools and communities, teachers and parents, students and their peers, Māori and the State need greater co-operation and co-ordination across the sectors.

Durie (2014) identifies the contentious issue of the teaching of te reo Māori and culture in New Zealand schools. He also highlights the argument of indigenous

rights in so far as the democratic rights of all citizens and those of Māori as tangata whenua (indigenous) of Aotearoa (p.7). The democratic rights for Māori have been exercised in the articles of the Treaty of Waitangi which established a mutual partnership between Māori and the Crown.

If success is found in collaborative path-ways then a genuine and mutual respect for the autonomy and identity of each other must be maintained throughout the collaboration. Māori and the State, as a collaborative association can result in planning and providing educational programmes (Durie, 2014). It is more likely that buyin from schools will produce greater commitment with the support and backing of the State and Ministry of Education. Successful partnerships where all reach agreement can bring forth successful programmes.

Chapter Seven: *Methodology*, identifies the frameworks, theoretical approaches and methods that have best supported the thesis. Various approaches have been adopted in order to strengthen the assumptions proposed. Kaupapa Māori as a theory illuminates discourses and hidden agendas that have supported nearly two hundred years of colonial and state marginalisation and oppression of Māori in Aotearoa. Māori cosmology, as a framework, offers a metaphorical understanding of transformation throughout the thesis. (Friere, 1972). These have been identified at the beginning of each chapters. Case study work captured the thoughts and experiences of individuals who were involved in the Ngāti Tūwharetoa project explained in the next chapter. Patton (2015) identifies alternative qualitative inquiry frameworks, their core questions and disciplinary roots, a number of which exemplified the approach utilised by this thesis. The thesis embraces a

transformative approach to research in that the outcome of conscientisation is reached through reflection and praxis (Freire, 1972).

Chapter Eight: *The Ngāti Tūwharetoa Cultural Knowledge Project (CKP)*, is an Iwi developed education initiative designed to teach traditional tribal cultural knowledge in schools within the Ngāti Tūwharetoa rohe. The Iwi understood the urgency to act on education shortfalls in New Zealand schooling. It became clear to the Iwi that they would lose their traditional knowledge base and reo if the current lack of culturally responsive education was to be maintained. The obviously high rate of failure in education achievement for Māori children, Ngāti Tūwharetoa, has been a concern for the Iwi. Reaching into the schools was a strategic decision. A resource was produced that would assist schools in developing local cultural knowledge and enhance and teach the reo not only to the children but also the teachers.

Teachers are offered professional development by Project Team members. Their contributions to the discussion are also crucial. Although cultural knowledge itself is purported to be a contributing factor to Māori children achievement in schools, a detailed examination of this crucial tribal wisdom is not the main goal of this thesis. Rather, the project is a solution to the questions raised within this thesis in relationship to the cultural competency of teachers in New Zealand primary schools.

This chapter also explains the critical nature of attaining the mandate to research within the rohe as well as maintain close guidance by key personnel. The research needed to ensure that the mana of key personnel were maintained, that the research would respect key personnel advice pertaining to the CKP, that they would offer advice on schools that are involved in the CKP, that they would have links to other

key personnel, and that having the support of key personnel would possibly give mana to the research process. In order to gain permission to research in the Ngāti Tūwharetoa rohe I needed hapū approval. As a descendant of Ngāti Tūwharetoa I found the process and the hapū extremely supportive.

The project has been developed as an education initiative between Ngāti Tūwharetoa Iwi, and the Ministry of Education. The Iwi wanted to provide a resource for teachers to access local and authentic tribal knowledge and integrate these into the school curriculum. In 2011 the project saw the development of a catalogue of published Tūwharetoa resources. The resources are being developed at both Iwi and hapū levels. Five hapū provided knowledge for kaiako which followed a thematic approach: Ngāti Rongomai: on the Waioatka River made links to water and traditional food practices, Ngāti TeRangiita: at Waitetoko made references to wāhi tapu, whakataukii and conservation, Mokai Marae: of Ohineariki and Tuaropaki discussed geothermal and contemporary land use, Ngāti Manunui: of Pukawa offered relationships and the Kingitanga, and Ngāti Hikairo ki Tongariro: at Otukou, Te Porere, and Opotaka offered insights into their historical sites, Te Kooti, and the haka entitled Ka Mate. The sixth Hapū Ngāti Turangitukua of Hiirangi Marae was a later addition. As a condition of the mandate I was only permitted to utilise the cultural knowledge of those Hapū who gave me their support. Those Hapū were Ngāti Turangitukua and Ngāti TeRangiita.

The chapter also outlines the essential links of whakapapa between tūpuna and descendants. Included in the lineage are significant landmarks also referred to as tūpuna which is further evidence of the spiritual bond between people and land. Such knowledge reflects a close link to land and the reasons why Tūwharetoa

whānau act to preserve places of significance. The land looks after us therefore we must look after the land.

Of interest for this research is the effect that the CKP has had on the school, teachers and importantly Māori children achievement. I was able to glean insights into comments made by staff and students found in Ministry of Education public documents. I was able to align these to essential Education Review Office Reports of two schools before and after their engagement with the CKP.

#### Chapter 9: *Discussion of thesis findings*

This chapter will discuss the implications of the research from the thesis findings. From these, recommendations will be made. The thesis has also identified a number of limitations to the research. Consequently, the limitations will lead to further research linked to the thesis.

#### Chapter 10: *Conclusion*

The thesis concludes by summing up each of the chapters identifying the critical issues. A legitimate attempt has been made to answer the questions. A chronology of events has been offered in order to contextualise the topic. An analysis of ITEs identifies the limitations of our teacher education programmes in terms of Māori education. Fortunately, tribes have come to the realisation that solutions need to be sought in order to address Māori children achievement. Ngāti Tūwharetoa have demonstrated how to find solutions at an iwi level.

## Chapter 2

### An examination of Culture in Aotearoa New Zealand's Education Setting

#### *Te Kore: The Awareness*

*Te Kore describes a feeling of loss and emptiness. It can be difficult to know where or who to turn to in order to find answers. Memories of the past are foggy.*

#### Introduction:

This chapter examines the metamorphosis of culture in relationship to Māori education within Aotearoa New Zealand's schooling system since the establishment of state schooling in the nineteenth century. Through a literature review the transformation of culture alongside educational reforms will outline the failure of the country's education system in its obligations to Māori. Culture is seen as both a useful tool and a barrier. For over a decade now Bishop and Glynn's publication *Culture Counts* (1999) has offered readers a comprehensive description of the increasingly diverse nature of culture in education within an Aotearoa New Zealand setting and to some degree at a global level. Nations built on a colonial government are finding it difficult to cope with the idea of sharing power with indigenous peoples. Colonised nations have been built on "mono-cultural elitism" (Bishop & Glynn, 1999, p. 12). The dominant culture takes precedence creating epistemological racism. Bishop and Glynn identify elements that have served to trivialise things Māori in the education sector and analyses initiatives that have only perpetuated that marginalisation. Bishop and Glynn suggest that Kaupapa Māori theory offers new and more radical structural change to how Māori education can be addressed and also responds to the New Zealand's mono-cultural elitist education system. An overhaul of the current system through a Kaupapa Māori



model will challenge current education principles and at the same time allow Māori to share the decision making process that will inform and guide education policy so that their educational aspirations are met in a culturally appropriate way.

#### Culture:

Culture can be explained as learned experiences of human beings as opposed to nature or the biological heritage of being born with particular cultural traits (Cush, 2004). These include “language, customs and beliefs” that are passed on throughout the ages by means of “socialisation and education” (Cush, 2004, p. 68). Collective groups of people throughout the world have developed a distinct set of cultural norms that sets them apart from others. Historically, western scholars tended to place whole countries of peoples under one set of cultural norms. This was convenient when developing policies on the political, social, or colonial agendas. The West have always had an interest in other cultures and studies were conducted essentially to prove a dominant subordinate relationship between the West as the former and the other in the position of the latter. The west’s outsider lens is often biased by their own cultural values leading to a distortion of cultural truths. From the outset of state schooling in Aotearoa New Zealand, there have been attempts to introduce the Māori world view, in terms of culture. Efforts, however, have been problematic and have only achieved to develop a mono-cultural education system (Bishop & Glynn, 1999, p. 44). Insiders, that is, those who have blood ties to those cultural groups and in the case of this thesis, indigenous peoples, have started to respond to western accounts to re-write and re-right their stories.

## Colonisation, Assimilation and Integration:

Indigenous peoples all over the world have been subjected to the dominating hegemonic practice of colonisation. Throughout their encounters the colonisers have managed to control indigenous peoples who have largely become minorities in their own countries. Legislation, education policies and initiatives have succeeded only to undermine the indigenous communities by rejecting culture and language (McMurchy-Pilkington, 2001). The notion of culture within a curriculum was deemed “an obstacle to learning development” and continues to be the same today (McMurchy-Pilkington, 2001, p. 162). Indigenous people are not only marginalised but also go through the process of colonisation, assimilation, integration, and enculturation until they themselves lose sight of who they are. This is significantly prevalent in a vast number of Māori today. The collision between indigenous and non-indigenous, Māori and Pākehā, would only result in “fatal impact” (Kidman, 2011, p. 19). As a euphemism the term is the closest description to the death of one. It is often the indigenous peoples who suffer under the oppression of the coloniser. Assimilation witnessed the colonisers attempt to extinguish the indigenous cultural way of life. If schooling has been the main catalyst for the death of tikanga and Te Reo Māori in Aotearoa New Zealand, then the Ministry has an obligation to put this right.

The assimilation policy was entrenched in classroom two years after the signing of the Treaty of Waitangi (Bishop & Glynn, 1999). The Māori way of life was seen as a barrier to enculturation so the language and the culture were excluded. With the banning of the Māori language from schools Māori elders, parents and children could see that their language was not valued. This had a significant “impact on their

self-esteem” (O’Regan, 2011, p. 33). Debate over whether the Māori language was banned from being spoken in schools still prevails. Māori elders from various schools around the nation recalled their experiences, as children, of severe corporal punishment for speaking their indigenous language. Education department members, however, deny that such a policy ever existed (Waitangi Tribunal, 1986). Corporal punishment in Native Schools was nation-wide. As a child Don Soloman attended Otangaroa Native School south of Kaeo (Selby, 1999). Home was a tri-lingual feast of Māori, Yugoslavian, and English. When entering the school grounds, however, English was the only permissible language. Anyone caught speaking Māori had to lean over the piano while the teacher whacked their backsides with a supple jack switch. Don could only remember being hit for speaking Māori and nothing else. When he told his father of his “ordeal” Don recalled seeing the “pain in his father’s eyes” (Selby, 1999, p. 23). Don’s story is familiar to a number of Māori who attended Native Schools. The Native Schools Act of 1867 continued to support the practice of Te Reo Māori in the junior schools however introduced English instruction in 1871 as immersion Māori stymied the process of assimilation. The debate whether children were punished for disobedience or for speaking Māori is a mute-point and adds insult to those who experienced the “punishment and humiliation” that ensued (Selby, 1999, p. 23). Assimilation did nothing more than begin the process of cultural annihilation and for over a century it was speculated that Māori would have ceased to exist as a diverse cultural entity. Assimilation policies continue to have a residual effect on contemporary education policies. Unable to shake these off, the educational system perpetuates a strong western ideology including the ideal of the worldly, competitive individuals (Kidman, 2011).

Text books written in the first half of the century continued to undermine the Māori way of life. The superiority of the dominant culture refused to believe that Māori could have any great achievements. Yet the mere fact that Māori ancestors had already navigated to New Zealand from far off distance shores over 400 years earlier seemed oblivious to them. Text books deliberately made Māori to look comical in appearance and aptitude. Māori way of life and stories of voyages to New Zealand described perilous journeys of luck rather than skilled ocean going navigation. Māori deities were treated as fairy tales (Bishop & Glynn, 1999) evoking tales of make believe and romance. Māori heroes were vilified painting the Māori themselves as a people who were usually up to no good.

The story of New Zealand as nation is depicted in books that are significantly biased towards England as a nation builder and Māori as villains in dire need of civilising. Much of the information misrepresented facts deliberately so as to continue the facade of superiority of the English over the Māori in lifestyle and thinking.

#### Mono-culturalism:

New Zealand's education system is based on mono-cultural elitism and racism. Mono-culturalism and mono-lingualism have become so imbedded in Aotearoa New Zealand society that any idea of diversity is seen as a challenge against the nation's social fabric. So ingrained in our consciousness is our current social situation that any resistance to the mono-cultural status quo is ironically viewed as racist. Under a mono-cultural and mono-lingual regime individuals undergo the process of becoming global citizens or cosmopolitan entrepreneurs creating what Apple (2005) described as unattached individuals. New Zealand witnessed significant changes in the 1980s from ideals of "equal opportunity, social justice,

and education of democracy” to a system that left cultural difference behind. (Sullivan, 1998, p. 32) Wood (2004) questions the role of education as globalisation continued to take a hold. As the world moved into a new right mentality the paradigm change supported an education system that promoted the competitive individual who vied for a place in the current globally charged economic landscape. Bernstein (2000) further described such individuals as identities that are based on work and life. As the global market continued to control the way in which individuals lived their lives, knowledge loses its’, historical and cultural identity and is rated in terms of money. Global citizens become more independent with short term economic goals rather than passion and commitment. Such goals can be unloaded at any time and replaced as the opportunity arises. Money is the key factor in creating advantage and profit. If knowledge is money then individuals seem almost cultureless making it easy, as Bernstein (2000) suggests, to be treated as pawns on a global economic chessboard. Ultimately individuals become expendable creating a dichotomy to a life that cherishes the culturally responsive being. Juxtaposed Māori knowledge is based upon whakapapa from which an individual is a member of tribe or sub-tribe. There is an understanding of how the self fits within the collective and how each is indispensable. Relationships between each other and the surrounding environment are fundamental to social life and worshiped as such within both the physical as well as the spiritual worlds.

Māori culture has become commodified, more so since the engagement of New Zealand’s social and economic status within the New Right. As a paradigm the New Right favours an independent individual who engages fully in developing and building a competitive economic state. During this shift Māori culture has been

repackaged and sold at the right price. Non-Māori have re-named and redefined cultural norms in order to legitimise aspects of Māori life. The complications of Māori living had been brought into line through government policies and legislation. Māori were placed into boxes that paralleled the lineal Pākehā way of thinking. In doing so the dominant culture continues to control Māori culture on their terms. Following which Māori began the process of redefining for themselves who they were in response to non-indigenous commentary.

The implementation of education initiatives such as the Taha Māori programme, originally intended to deal with the failure rate of Māori children in Aotearoa New Zealand, has accomplished little in the way of successful outcomes. Acceptance of a strongly imbedded cultural curriculum with an emphasis on what indigenous peoples deem as essential seems out of reach. A curriculum that continues to prioritise literacy and numeracy demonstrates how resolute colonial policies are even centuries later. Māori have always “resisted colonial policies” and have managed to maintain that resistance (McMurchy-Pilkington, 2001, p. 162).

The west and indigenous epistemologies are worlds apart. Wood (2005) acknowledges those differences, the former ‘coveting exploitation and production’ whereas indigenous people are largely spiritual as portrayed through song, dance and art, and are also expressed clearly in their own narratives. Their relationship to the land is symbiotic. They have an affinity to the natural world around them. This is in stark difference to western ideology that follows a strong scientific and factual data collection process. The indigenous world “challenges western thinking” whose aim is to develop a capitalist society (Wood, 2005, p. 16).

### The English Medium Classroom Setting:

Essentially the majority of Māori children in Aotearoa New Zealand are enrolled into mainstream schools (Govt, Education Counts, 2015). The focus alone on Māori or on any other culture fails to address the unequal power relations within the classroom. Power relations must be shared by balancing knowledge, resourcing and pedagogical practices. Reforming will not only address Māori but other cultures who are continually marginalised (Bishop & Glynn). Children who are placed in a learning context that they are unfamiliar with are less likely to attain knowledge (Applebee, 1996) Knowledge out of context is a familiar occurrence for children who are of a different culture to that of the teacher. New Zealand's education system promotes a technicist approach to learning by removing the tacit and appropriate ways of learning from the content. The content is therefore divorced from the "content creating processes" (Bishop & Glynn, 1999, p. 133). Knowledge becomes memorised and is robotically regurgitated when required. The teacher creates a *mini me*. Enquiring minds are sacrificed for success in the teacher's eyes. Māori were praised more as kinaesthetic learners rather than academic achievers (O'Regan, 2011). However, since the latter part of the 19<sup>th</sup> century Māori children, such as Ngata and Pomare, were successful in matriculation and went on to become internationally renowned scholars and politicians. The link between language and culture is inextricable. Not only does a people's culture house the history of knowledge, it also carries with it identity and prestige which when used in the classroom environment has the capabilities to change the face of education for Māori children. O'Regan (2011) suggests that if given the opportunity and through radical structural changes within our education system, Māori children will have a

voice. Researchers have identified a number of gaps in New Zealand's education system that need immediate attention. Essentially there is a distinct and disturbing "cultural gap between teachers and students" as well as the school and Māori student's home life (Cavanagh, 2011, p. 47). Cavanagh believes that a shift away from cultural focus only leads to greater inequalities amongst the indigenous peoples and is likely to result in increased violence in schools, homes, and communities. New Zealand's education curriculum, a model of so called generic importance, is in actual fact one that is based on western mono-cultural and mono-lingual imperatives. Such an ideology renders Māori educationally disadvantaged.

In many respects mono-culturalism has been conveniently renamed as mainstream. Walker (1973) identified a reason for Maori children failure in a mainstream setting as being largely due to the mono-cultural framework of the education system. Void of any Māori culture or language learning Māori children feel less about themselves in the school setting. Also important to note is that non-Māori teachers who mean well but have had little training in Māori language and culture can have devastating effects on Māori children. The belief that they could do an injustice to the language and culture if they got it wrong is no longer an option. Macfarlane (2004) suggests that culturally responsive teachers do not have to originate from the same culture as the students. At least for Māori and non-Māori teachers in Aotearoa New Zealand, pre-service institutions can develop stronger and more sound programmes that will cater for student- teacher indigenous knowledge development. This would nurture greater pedagogical awareness through knowledge attainment, self-determination, and pride for both teacher and student (Giroux, 1994). The relationship between the student and teacher is therefore coherent, power relative,



and collaborative. Māori teachers, on the other hand, have become just as competent in teaching English language and culture. Of course the English language and culture has been imposed upon New Zealand's indigenous population for well over a century. Māori have become truly bicultural.

Māori have had little input into how the mainstream education system is to be run. Sharing power relations in a mainstream setting will give rise to a structuralist approach in the current education system. This would be as radical as the implementation of Kohanga Reo and Kura Kauapapa Māori but would be essential to the achievement of Māori children within the mainstream schools. Much time and effort was put into the establishment and maintenance of Māori based schools therefore the same care and consideration needs to be afforded to the implementation of a Māori curriculum in mainstream schools.

#### Cultural Deficit:

The theory of cultural deficit is fundamentally based on the belief that the Māori circumstance can be blamed on an innate Māori disposition (Bishop & Glynn, 1999). Such a notion is an easy way out for the state that refuses to take responsibility for their lack of care and guardianship upon the indigenous people of Aotearoa New Zealand. The Māori way of life has been criticised and attacked for its inability to support a descent way of life. Notwithstanding the notion that Māori lack the motivation to participate in state based initiatives, most of which many Māori were not sure how to access or that they just totally mistrusted those institutions. Ideas of cultural deficit of Māori that have been chronicled by Pākehā have done nothing more than to just legitimise colonial power over indigenous peoples. The Hunn report was the first to describe the incapacity of Māori to fully

engage in state run initiatives such as health, education, employment, and housing (McMurchy-Pilkington, 2001). The report identified Māori underachievement as an inevitable outcome (Walker, 1996, p. 265). Although the state believed that the homogenized education system was good enough for all, it clearly was not as the system only prepared Māori for the working class of Aotearoa New Zealand. The report's explanation for Māori low participation rate in state initiatives centred on the "deprived state of Māori background" (McMurchy-Pilkington, 2001, p. 16). The report itself typifies social ideas centred on Māori culture and further damaged its very fibre. Research has identified the belief that Māori culture and way of life was deemed "culturally deficient" (Jenkins, 1994, Smith, 1997), (Bevan-Brown, 2009, p. 26). The notion of cultural deficit set a stronger precedence for the state to lay further impositions upon Māori through intervention strategies. English language enrichment programmes suggested that Māori "had a restricted language code" (Walker, 1996). More-so the Hunn report imposed upon Māori the notion that English was culturally more superior. An Educational Review Office (ERO) Report in 1995 analysed documents from 272 schools most of whom blamed Māori underachievement on the children as well as their home and cultural life. School policies and pedagogical practices were totally dismissed (Hunt & MacFarlane, 2011) The deficit debate has long reigned over New Zealand's schooling system, however Māori commentators have also continually maintained that the barriers lie within the country's mono-lingual and mono-cultural policy. The dominant western ideology that has forged New Zealand's education system serves only to improve and support that of Pākehā. Hunt and MacFarlane's 2011 research notes that, just over 92% of Māori children were enrolled into mainstream classes. Over 84% of teacher trainees in 2008 were non-Māori (MOE, 2009) Such a cultural divide needs

to be addressed immediately so that the two meet on level and equal ground. Cultural deficit, however, became an inappropriate ideology considering its agenda and origins. This has been replaced by notions of cultural diversity and cultural difference where educators are encouraged to celebrate rather than compensate for these attributes (Bevan-Brown, 2009).

#### Multiculturalism:

Since the emergence of state schooling in the nineteenth century, New Zealand's education system seemed to have been frozen in time yet the country had experienced major changes. If an education system needed to reflect a country's dynamism then New Zealand's model far from the ideal. Finally by the 1970s a shift had occurred acknowledging cultural difference through a multicultural education policy. Multiculturalism took the place of integration, encouraging the exploration of cultural diversity, celebrating differences and promoting cultural identification. The promotion of all cultures and languages was central to multiculturalist policy. Although applied generously to all immigrant groups, celebration of identity was not so apparent in Māori (Bishop & Glynn, 1999).

Multiculturalism has become outmoded due to its propensity as an educational concept to "attempt to compare cultures" and "reinforce stereotypes" (Cush, 2004, p. 69). This did further harm to culturally diverse communities as they lived in competition of each other. The state also responded to Māori resistance introducing a Taha Māori initiative into the curriculum. From an educational standpoint the curriculum needed to include a diverse range of cultural knowledge (Cush, 2004). The programme had shortfalls and was rejected for its failure to produce results. It

was taught in English, was not centred on Māori language and culture, and ill-prepared children for the wider world.

In the 1980s former Race Relation Conciliator, Walter Hirsh, reported to the Ministry of Education two expectations of the Taha Māori Programme. His information was derived from both Māori and Non-Māori educators. First, that the programme validated Māori culture and language essentially in the minds of Pākehā and second, that Taha Māori developed within Māori children, self worth and a far greater sense of identity so that they have far greater opportunity to achieve (Bishop & Glynn, 1999). Multiculturalism would possibly have had a greater impact on educational outcomes for Māori in terms of transformation if these expectations were adhered to in schools. Multi culturalism assumes equality. Nations who believe in equality through building one nation, one people have seen the cultural demise of the indigenous inhabitants under the rise of the dominant Pākehā majority.

### Cultural Pluralism

Cultural pluralism acknowledges the existence of more than one culture with the aim for parity and the equal sharing of resources depending on circumstance. New Zealand's education system has a long way to go to reach cultural pluralism, the outcome of which should be evidential in the educational, social, and economic success of Māori (Bevan-Brown, 2009). Cultural inclusiveness as a focal point to education development is an integral element in learning and cognitive theories. Contextualisation of knowledge for learners has proved to “maximise learning for children who are of minority ethnicities” (Bevan-Brown, 2009, pp. 79-80).

### Cultural Capital:

Cultural capital, by definition, identifies individuals and in this case children who possess similar cultures to that of their school. Reproduction theorists make distinctions with this group in that their knowledge base is gained mainly through a set of skills that matches those of the required assessment outcomes void of intrinsic value. Children who do not possess cultural capital, usually pertaining to those from minority groups, are regularly left out on the margins of mainstream norms. These children are subsequently compensated through intervention programmes (Bishop & Glynn, 1999) inferring their lack of knowledge of skills as opposed to the school's. Therefore, there is the assumption that Māori children will find success in Māori run and organised education systems.

A case study was conducted in 1992 between February and June to study the effect of mainstream, bi-lingual, and immersion education programmes for Māori girls in the Wellington region (Irwin, Davies & Carkeek, 1996). Although the research did identify a stronger improvement of Māori girls achievement in the bi-lingual setting over that of mainstream, “still the immersion setting far outweighed all three” (p. 80). A number of aspects were identified that may be linked to the outcomes of this research. There were few Māori in the three mainstream schools that were studied in which Māori girls seemed reluctant to communicate with their teachers. The curriculum did not have a strong Māori base. Researcher communication occurred via the principal who sent letters out to the Māori parents severing essential physical and spiritual ties that would have been crucial in the discussions with the community participants. In the bi-lingual programmes there were low numbers of Māori parents on the Board of Trustees, as well as school staff. Integral to the

success of culturally inclusive programmes is the collaboration between the school and the community. Boys dominated the teacher's attention which left the girls in the periphery, out on the margin and often not seen or heard. The immersion programmes demonstrated conclusively that a stronger and more positive teaching and learning setting for Māori girls was required. Also noticeable was the greater participatory role of Māori parents in and around the bi-lingual and immersion programme settings.

Bishop and Berryman's (2006) conducted a significant case study of four mainstream secondary school students, staff, and parent's experiences of education. The research was a response to the Kotahitanga project that was implanted in a number of secondary in 2001 (Bishop & Berryman, 2006). Unique to this study was the gathering of narratives of Māori students themselves. Student's experiences are usually described through teacher or parent conversations. Recording student experiences through their own perspectives gave the study value in terms of the authentic voice. Central to the study, of course, was the inclusion of culture into their schooling routine. The study identified engaged and non-engaged students. Engaged students spoke confidently in detail about their education. The research found that these students were supported by teachers who understood and appreciated their Māori identity. They were supported by their parents and were able to set certain achievement goals and aspirations (Bishop & Berryman, 2006). Non-engaged students were less than quick to respond. The researchers found that a certain level of trust needed to be established with them which pre-supposed a low level of trust within their own schooling environment. Their narratives are filled

with stories of Māori being the problem. There were “few positive reactions” to their educational experiences (Bishop & Berryman, 2006, pp. 7 – 73).

#### Enrichment:

Ideally, Māori enrichment programmes offer a transition between mainstream and bi-lingual education, then ultimately onto immersion. Some schools, however, offer enrichment void of the transition premise. These classes are often requested by parents who wish their children to gradually become immersed in the language and culture. Comparative to bilingualism it would be impossible to give a clear definition as its implementation into schools is dependent on multiple factors.

A relevant example of how a Māori enrichment programme can be best implemented is demonstrated in Macfarlane’s (2004) Ngongotaha School, Ngāti Whakaue Enrichment Class case study. The initiative was a Māori community established entity funded by the Ngāti Whakaue Endowment Trust Board the purpose of which was to provide funding to enhance “the legacy of Ngāti Whakaue tūpuna...[in a manner that] ...adds value and benefit to the community” (Macfarlane, 2004, p. 22). To produce a successful outcome the school identified areas to be addressed. At the time the main concern focused on the low advancement level of Māori children in literacy and numeracy as well as behaviour. School statistics also demonstrated significant achievement gaps between non-Māori and Māori. In 2001 non-Māori score “significantly higher in literacy” (Macfarlane, 2004, p. 24). Although the enrichment class had clear aspirations in developing and improving the level of literacy and numeracy for Māori children this could only be achieved in an environment that had its underpinnings in tikanga Māori and wairua. Essential to the implementation was the appointment of staff. Beverly (Bev) Anaru was

employed as the projects director. She brought to the project her expertise and experience as a teacher as well as her whakapapa link to Ngāti Awa, Ngāi Tūhoe as well as her husband's Ngāti Whakaue lineage. Notably she was selected for her prowess as a skilled teaching practitioner, her ability to communicate with the community, and essentially her cultural knowledge. Macfarlane's publication is an in-depth and critical study of Bev's teaching practice in the enrichment class. Vital in the setting up of the class was the way in which parents became involved in the process as well as its maintenance. Parents became second teachers as they were involved in their progress, were expected to contribute both inside and outside of the class and attend at the two open days per term. They also had to be in regular contact with Bev, sharing learning goals with their children, and be involved in the review of those goals. The staff would also contribute to the goals. The aim of this was to get parents fully engaged in their children's education. The closer they came to their children's education the quicker the children would progress. The children's response to "parental participation is significantly positive" (Macfarlane, 2004, p. 34). Ogbu's *Cultural Ecological Model* offers an explanation for school performance based on a wide number of factors including the school, families, the wider community, society in general, historical contexts based on minority group experiences. The model consists of two separate components: The system: school and societal forces, the treatment of children in schools and their treatment in society, community forces relate to the main characteristics that drive a particular minority group. Ogbu's model offers a way to identify minority group's attitude to schooling as well as some reasons for their performance. Community participation in cultural revitalisation is essential. Schools cannot be left as the only conduits for this task. A river is not fed by one stream alone. Government, employment, religion,



cultural life, the media (Hornberger, 2008) and, importantly, the home are active avenues that can aid and support child knowledge development.

The effect of culturally responsive teaching in the Ngāti Whakaue Enrichment Class demonstrated “positive and progressive outcomes” according to assessment analysis (Macfarlane, 2004, p. 56). Not only was their overall success in various curriculum areas, so too was the general behaviour of the children. The children only spent the first two years in Bev’s class then moved on, however she felt that she was able to provide for those children a “taste [for] success” (Macfarlane, 2004, p. 57). The Enrichment class became a space within which the children and the classroom community provided foundation building blocks for the rest of their schooling. Bev refused to acknowledge any deficit theory attached to any child promoting greater active approaches to school responsibility and obligations. The Enrichment Class was able to “embrace traditional values in modern time” (Macfarlane, 2004, p. 59). There was a coherent mutual agreement between the mainstream school, community, and local whānau trust board. Regular communications clearly defined outcomes and aspirations and great leadership enabled the system to work. Classroom settings may restructure their teaching and learning philosophies but an even critical factor is the way in which leadership can encourage an even greater participatory nature from all sectors of the community.

Fuchs and Fuchs (1995) claim that when children are not achieving in a mainstream setting, then teachers must develop strategies that stem from culturally appropriate contexts similar to those that are familiar to the children, in order for success to occur. Maintaining cultural identity and heritage is essential (Gay, 2000)

## Biculturalism:

Biculturalism from the New Zealand context must be understood in terms of its link to the indigenous people of Aotearoa New Zealand and British colonial settlers. The latter engaged in a partnership derived from agreements outlined within the Treaty of Waitangi that was signed on 6 February 1840 (Orange, 2011). Derived from The Treaty of Waitangi are a set of principles one of which identifies power sharing, the strength of which was diminished by those who wrote, translated, disseminated, and initiated New Zealand's founding document. The initial lack of power sharing placed Māori in a subservient position. Through time, however, and with the rise of Māori in all areas of society power sharing was achievable, as Macfarlane (2004) states, specifically through Māori autonomy.

Biculturalism was a time of enlightenment. It became clear that a dominant-subordinate relationship had transpired between the crown and Māori (Bishop & Glynn, 1999). By restoring equal power relations, as suggested within the principles of the Treaty of Waitangi, partnership is achievable. Biculturalism had become a significant advance over *taha Māori*. It meant the "valuing and learning of two cultures" (McMurchy-Pilkington, 2001, p. 167). In reality, however, the success of biculturalism was dependent on the right staff and adequate resourcing. Under New Zealand's educational climate biculturalism struggled as there was little structural change in schools as well as lack of control of the curriculum and funding. (Irwin et al., 1996) Biculturalism was another failure of New Zealand's education system because it failed to produce bi-cultural citizens and it also failed to meet Māori aspirations of cultural, renaissance and language maintenance (Smith, 1997).

Although Rameka's (2011) research is focused on early childhood, her paper is significant as a case study analysis, identifying culturally relevant assessment within a bicultural setting. She discussed the assessment framework that had been developed by the "best of both worlds" for an Early Childhood Centre in the area of Papakura, South Auckland (2011, p. 102). The Centre's policy offered their children the best of both worlds. The area hosted a range of culturally diverse families, especially of the Pacific Islands, however the focus was based on knowledge of Te Ao Māori and Te Ao Pākehā. The framework was simply based on 'Maui-Tikitiki –a- Taranga', of ancient Māori ancestry. Maui is commonly known amongst many Māori and Pacific Island people. His characteristic traits are well known. His adventures and feats have become models of how Māori live their lives. Maui is known as a hero, gatherer of knowledge, quick witted, brave and a trickster with many devices. These attributes have been redefined to reflect the Early Childhood Centre's underpinning philosophies to teaching and learning (Rameka, 2011). The Centre's selection of Maui, as a focal philosophical framework, allows the inclusion of the Pacific Island groups who also share these cultural stories creating an intercultural community, a concept that has been popularised to express fluidity in the inter-activeness between diverse groups.

May, Hill, and Tiakiwai's Ministry of Education Report (2004) on bilingual and immersion in Aotearoa New Zealand analysis, not only national but also international research in order to position Māori medium programmes in relationship to global counterparts. The report highlights areas of best practice that can further be added in the New Zealand setting to develop and extend the current programmes. Included in the results would be advantages also for the rest of the "country's diverse multicultural community" (May et al., 2004, p. 2).

Bilingual programmes are only as good as their resourcing and implementation. The report presented areas of concern:

- Māori medium programmes have and are consistently under resourced.
- There is a lack of pre-service and in-service teacher training in bilingual and immersion education.
- There are concerns about the fluency of teachers in Te Reo Māori.
- There are insufficient Māori assessment resources.
- On a national scale, there is a lack of co-ordination for bilingual and immersion policy development.
- Public misconceptions about bilingual and immersion education need addressing.

Elective bilingualism is normally associated with students who voluntarily learn a second language. Those languages usually have dominant European origins and are often classed as elite. Also described as additive bilingualism, there is a pre-supposition that the “outcome for the learner will be advantageous” (May et al., 2004, p. 8).

On the other hand, students who wish to learn a minority language, usually associated with indigenous development, are assumed to be disadvantaged. This is referred to as subtractive bilingualism where it is assumed that learning a minority language therefore is of no real importance and could possibly be a barrier to educational development (May et al., 2004).

When associating the additive position to Māori language development the benefits include cognitive, social, and educational advantages. When subtractive approaches

are taken then ultimately negative cognitive, social, and educational outcomes follow (May et al, 2004, p. 1).

#### Immersion/ Self Determination and Kaupapa Māori Theory:

Kaupapa Māori began its roots well before the 1980s revitalisation of the culture and language as seen in the establishment of Kohanga Reo and Kura Kaupapa Māori. Māori academics would agree that the rise of Kaupapa Māori began post World War Two when Māori themselves started to respond to the state's failure to care for Māori socially, educationally and economically. Kaupapa Māori is about creating policy for Māori (Bishop & Glynn, 1999). Māori became aware of the need for cultural and linguistic revitalisation. The notion that there is a need for Kaupapa Māori therefore assumes a power imbalance on a political level that affects all aspects of Māori life and these issues needed to be addressed urgently.

Self-determination is the ability to control one's own destiny by what Freire (1970) describes as reflection and action. Becoming conscience of one's own disposition derived from historical origins is a significant step toward achieving reflection. Conscientisation involves a deconstruction of the perceptions of life. The demystification of discourses, that have only served to imbed western hegemony, helps to create a clearer picture of the self. Control and power of the west exists in the mind and can often distort how we see ourselves in terms of our social, cultural, educational and economic position. Ideas of second class citizenship have been placed there following years of colonisation and assimilation. Conscientisation is an awakening, a reprogramming, to place the oppressed individual back in a position of control and power (Bevan-Brown, 2009, p. 36). Under an education system that supports self-determination Māori will be conscience of the barriers and will be able to articulate

their aspirations for their children. Essentially “Kaupapa Māori legitimises and validates the Māori world view” in relationship to other cultures in New Zealand (Bishop & Glynn, 1999, p. 65).

Kaupapa Māori Theory advocates the notion of change and self-determination and importantly is not a rejection of Pākehā knowledge (Smith & Smith, 1995). More-so, Kaupapa Māori is a celebration of excellence within the bi-cultural makeup of Aotearoa New Zealand. The significance of the concept “legitimises and validates the Maori world view” centred language, culture and values within policy (Bishop & Glynn, 1999, p. 65). The historic so called non-participation of Māori is addressed and clearer avenues for inclusion at all levels will support a more active partnership. Kaupapa Māori is a critical theory that supports an emancipatory resistance movement that is controlled by Māori for Māori. In terms of Kaupapa Māori and education Indigenous pedagogical practices will be at the centre of the education system rather than on the margins. From the theory of Kaupapa Māori an education framework gives greater support in a system that lacks cultural acknowledgement.

Bishop and Glynn (1999) identify five elements that legitimise the need for Kaupapa Māori based education:

- Initiation: Kaupapa Māori institutions are initiated for Māori to meet Māori aspirations.
- Benefits: Kaupapa Māori institutions deal with the loss of Māori culture and language and also promote successful achievement in both English and Māori.
- Representation: Māori define the way in which knowledge is taught and learnt utilising appropriate pedagogical practices.

- Legitimation: Kaupapa Māori education institutions fall squarely within the realms of Māori epistemic ways of knowing
- Accountability: Kaupapa Māori education institutions are accountable to the whānau, hapū, and Iwi: the children and the community. Accountability is also reciprocal whereas each needs to be accountable to each other.

Smith's (1997) key elements of Kaupapa Māori theory are translated here in terms of Kura Kaupapa Māori principles:

- Tino Rangatiratanga advocates relative autonomy.

Māori communities share the decision making in the way that Kura Kaupapa Māori is administered, the selection of staffing, as well as pedagogical factors that support Māori aspirations.

- Taonga tuku iho/ Cultural aspirations:

Kura Kaupapa Māori supports the validation that to be Māori is normal and that language, culture and values have a legitimate place in New Zealand society.

- Ako/ Reciprocal learning:

Teaching and learning within a Kaupapa Māori setting is inextricably linked to the culture and practices of Māori.

- Kia piki ake i nga raruraru o te kāinga/ mediation of socio-economic and home difficulties:

Although this key element may imply a deficit view, suggesting the failure of the home to provide for adequate support in education, this key element reflects the proposal that practices and experiences need to reach into the home placing whānau in a position

of responsibility for their children's education was addressed. In light of recent research that challenges the deficit theory this research accepts an alternative which places localized Māori communities in a power position of advisors for a Tribal Māori world view content to be integrated into the whole school curriculum. This is emphasised in the following paragraph.

- Whānau/ family groupings:

The meaning of whānau encompasses family. However the concept of whānau is a primary principle that significantly involves cultural preference, cultural aspirations and cultural practices. Whānau identifies a number of relationships within ancestral links but increasingly the concept has been a metaphor to identify a collective community of people who may not be blood related but who have commonalities (Mead, 2003). Whānau systems within the kura create a more culturally positive environment for the children, staff, and parents. Underpinning the concept of whānau, Metge (1990) identifies the rights, responsibilities, commitments and obligations as well as support systems. This includes tikanga, interpersonal interactions, group solidarity, shared responsibility for one another, cheerful cooperation for group ends and corporate responsibility for group property, both material and non-material items. Such knowledge can be summed up in aroha, awhi, manaaki and tiaki. The importance of whakapapa is further emphasised in Pere's monograph 'Ako'(1982) The sayings of our ancestors are central to the way in which our children are guided.

- Kaupapa/ A collective vision or philosophy:

Te Aho Matua (the sayings of the parents) is the foundation philosophy of the Kura Kauapapa Māori charter and offers a collective vision for communities. The charter



connects to Māori aspirations, politically, socially, economically, and spiritually therefore the charter also offers a connection to the modern world by offering excellence in both Māori and English. This heightened culture of care is also supported by Cavanagh (2011) who offers a model based on evidence gathered over a six-year period. The evidence of care assumes that Māori children should be placed in environments that care for them as cultural beings. They should be free from any harm, not only physical but also psychological, which would include how and what they are taught in schools. As they begin to position themselves as legitimate participants in their classroom environment Māori children will be able to express themselves freely and confidently as indigenous people of Aotearoa New Zealand.

#### Kohanga Reo and Kura Kaupapa

Kohanga Reo and Kura Kaupapa (Total Immersion Early Childhood language nests and Immersion Primary School) reinforce the same philosophies. Kohanga Reo is an initiative under Kaupapa Māori in that these institutions identify that there is a need to acquire linguistic and socio cultural knowledge. Kohanga Reo proved positive sites of achievement for Māori. Children who graduated from Māori immersion early childhood nest felt good about their culture and language (Bishop & Glynn, 1999, p. 75).

Māori aspirations go beyond socio-economic status development, although it is clear that Māori are currently at the bottom of the socio-economic heap. Kaupapa Māori is both a culturalist and structuralist model that addresses the political, economic and cultural aspects of an education system which relentlessly fails to provide equitable outcomes for Māori (Bishop & Glynn, 1999, p. 66). Very little is done to address structural issues as much is aimed at “attitudinal and curriculum changes” (May, 1994,

in Bishop & Glynn, 1999, p. 66). Educators attempts to do right only achieved the opposite because they failed to consult with those that were effected: Māori themselves. The Māori reality was a world away from mainstream critique.

The Report on the Kōhanga Reo claim (Rautia, 2012) testifies that the centres have been prejudiced by new education policy. New types of early childhood education frameworks, quality measures, funding mechanisms and regimes have disregarded the intent of Māori language revitalisation. The discrepancy in funding is due to the fact that a number of Kōhanga Reo teachers, such as whānau members and kaumātua, are not qualified or registered teachers. The fact remains that these whanau members who teach in Kōhanga Reo are more than likely to be local tribal members who would, would also have a sound knowledge of the tribal reo and have proficiency in tikanga and mātauranga.

On the other hand, Harker and Nash (1990, in Bishop & Glynn, 1999) suggest that to achieve in education schools must develop sound curriculum in literacy, numeracy and logical deductive reasoning. Such a curriculum can be culturally arbitrary (Harker & Nash, 1990, in Bishop & Glynn, 1999, p. 76). Essentially Harker and Nash (1999) offer a notion of a culturally void curriculum which is usually implausible as subject contexts are often based on realities of the dominant culture. Harker and Nash's suggestion would only cause to hinder achievement for Māori children as a culturally based curriculum would serve to build identity and cultural knowledge. Children who feel good about themselves are more likely to achieve than those who are left isolated and culturally marginalised. In a case study Hohepa, Smith, Smith, & McNaughton (1992), in Bishop & Glynn, 1999) found that through the socio – cultural approach to teaching and learning in language acquisition, “children were not passive but active

learners” in the classroom (p. 77). Knowing a child’s cultural background, rather than an emphasis on their academic level, pre-empt the notion that children arrive at school void of knowledge. Their wealth of already socio-constructed knowledge forms rich contextual topic work.

Knowledge can be taught from within specific cultural contexts. All aspects of cultural life is explained from within those traditions that have been passed on from ancestors. Applebee (1996) examines how knowledge of the social world can be explained from within an individual’s own cultural context. Applebee called this knowledge in action. Individuals interact with the social world from their own cultural knowing. Essentially, how one interacts with their social world is important. Literacy, from the knowledge acquisition standpoint, is more than just developing the skills to read and write. It involves knowing how to interact with others in certain contexts and genres. An emphasis on literacy is an emphasis on knowing the bigger picture beyond syntax and grapho-phonics. Making meaning through culturally centred discourses includes a whole “range of language behaviours” (Bishop & Glynn, 1999, p. 78). Evidently, educators who teach Māori children will come up against varying opinions about their own perceptions of how the world is actually seen from the Māori child’s position.

It is no longer acceptable to structure education from a monolingual western dominant perspective. Traditions of Māori have to be considered as a legitimate knowledge base as well as the consideration of how one culture can impinge upon another (Bishop & Glynn, 1999). Kohanga Reo plays an important part in acculturation by setting up a culturally structured environment, within which children develop. Language development plays a critical part in this process (Bishop & Glynn, 1999). Language development is achieved through sound Māori preferred pedagogical practices such as

looking, listening, imitating, and storytelling (Metge, 1984). The concept of tuakana – teina is also widely accepted as an essential component of the classroom pedagogical practices. The older children are encouraged from an early age to teach and nurture the younger children. Ako, ways of teaching and learning, is also pivotal in a successful kohanga. As the children develop, there is often a shift of the learner becoming the teacher and the teacher becoming the learner. Ako is a concept discussed by a number of educationalists. Pihama, Smith, Taki and Lee (2004) explained ako as a traditional form of Māori pedagogy where knowledge is transmitted and maintained to further expand Māori knowledge. Smith (2002) maintains ako to be a Māori version of pedagogy as the concept supports the practices of both teaching and learning. Case studies carried out by Rewi (2011) further describes Māori pedagogical practices that support the awhi and manaaki of the children which opens the discussion further to the inclusion of essential underlying Māori values such as aroha and tapu and well as the commonly discussed Māori characteristic of the Māori sense of humour which Rewi (2011) found was unfortunately not quite understood by Māori children of today. Good humour and Māori values are a common statement notwithstanding the important cultural context. Clearly Rewi (2011), like many who promote the use of a culturally responsive curriculum, understands the importance of indigenous culture, ideals, and social background as central to a successful teaching programme. In conclusion Rewi (2011) noted that Māori adopting Māori pedagogies in a schooling environment will have a positive effect on Māori achievement.

Macfarlane (2004) includes five cultural concepts in his case study that assist to guide teachers in creating classroom strategies.

The cultural concept of “whanaungatanga”, Macfarlane (2004) suggests is about the “heart of relationships” inclusive of the entire schooling community and essential building blocks in the development of any classroom programme (p. 64).

Macfarlane linked rangatiratanga (2004) to mana tangata: the ability for an individual to hold power acquired through skills and knowledge that they have developed (p.71). Teachers hold mana tangata in producing teaching spaces that are culturally inclusive. Children possess mana tangata in their cultural heritage and the knowledge that they are able to share.

Manaakitanga in its natural cultural context, such as on the marae, “encapsulates the ability of the host to care for their guests” (Macfarlane, 2004, p. 80). This includes; ensuring that they are fed well, kept warm and safe, and, importantly, feel welcome. In its modern context manaakitanga remains the same however is often interpreted in different ways in the classroom. Essentially, manaakitanga becomes a basis or a guideline from which teachers devise strategies to provide, metaphorically speaking, an abundance of food which can be translated to mean skills, values, resources, quality of care, and food itself. Customarily, food is a rich cultural source in both its physical and spiritual significance.

Kotahitanga encapsulates the strength that is found within a tight knit community. Each individual contributes to the well-being of the whānau, hapū, and Iwi. From an educational position the school, local community, children, and, in Macfarlane’s case study, the Ngāti Whakaue Trust Board make up this community of collaboration. In this wider interpretation of kotahitanga both the teacher and the children work in unity in the classroom for the same goals.

Macfarlane's fifth cultural concept is pumanawatanga referring to the heart of the project and identifies the morale, tone and pulse that drove relative cultural concepts. This is what Macfarlane describes as the *Educultural Wheel*. Cultural centeredness is a characteristic given to programmes that attend to "Māori success" (Macfarlane, 2004, p. 99). The Educultural Wheel offers a glimpse into the culturally centered heart of the Ngāti Whakaue Enrichment Class.

Kohanga Reo was the voice of self-determination. To have autonomy in how Māori children were to be educated meant a culturally sound curriculum base. The mid 1980s saw radical reforms in the way that schools were to be administered as well as a total re-haul of the curriculum. At the same time children were graduating from Kohanga Reo and needed to continue on within a total immersion environment. The Ministry of Education were reluctant to support total immersion primary schooling because it would require a certain amount of autonomy. Pressure was placed on the Ministry by whānau groups and communities and eventually Kura Kaupapa Māori were incorporated into the reform legislation as fully recognised and state funded alternative (Smith, 1997).

Kura Kaupapa arose from Māori concern that the language and the culture would be lost. State schools in the 1980s were seen as the demise of Māori culture. Not only were Māori children still failing within state schools but they were also becoming what the assimilationist policy always wanted – to "Europeanise the Māori" (Simon & Smith, 2001, p. 3). The commitment of parents and communities was clear. They had provided funding for their kura when the state had turned their backs on the initiative. In doing so, parents became a lot more involved in the

running of the school at both administrative and curriculum levels (Bishop & Glynn, 1999).

The words of Māori ancestry guide the way in which Māori live in the world today. Māori are encouraged to learn from the west but to always hold close and safeguard their own cultural heritage. This advice was given to the daughter of Sir John Bennet by Sir Apirana Ngata are forever immortalised in the Māori psyche:

E tipu e rea, mo ngā rā o tōu Ao

Tō ringa ringa ki ngā rākau a te Pākehā

Hei ara mo tōu tinana

Tō ngākau ki ngā tāonga ā ō tipuna Māori

Hei tikitiki mo tō mahunga

Culturally Responsive Pedagogy:

What is culturally responsive education and what does it mean? Gay (2010) describes culturally responsive pedagogy as a close connection to the students and their cultural backgrounds which forms the basis of a teaching practice. Indigenous children attend school with an already well developed cache of skills and knowledge of who they are and where they come from. This knowledge is acknowledged and used as tools in classroom teaching. Cajete (1999) identifies unique culturally conditioned learning characteristics that are aimed at improving education for indigenous peoples of the United States. What seemed typical, however, was the inability of government to make substantial changes to a curriculum that only served a mono-cultural society (p. 2). Through an era of self-

determination a cultural revitalisation has occurred encouraging a strengthening of cultural approaches. Cajete's (1999) study identified the need for more indigenous studies in the field of science. He wanted to create a learning environment that related to tribal roots that would ultimately motivate students who would in turn develop a sense of knowing. Students who are bi-lingual and bi-cultural can develop a positive attitude to the topic if they are taught from a bi-cultural perspective (Cajete, 1999). Class rooms can be a reminder of those bi-cultural links as described in Macfarlane's (2004) study of Bev Anaru's Ngāti Whakaue Enrichment class at Ngongotaha School. Bev had pictures of Ngāti Whakaue promoting bi-cultural links to the local Iwi. Cultural reminders including language were prevalent on the walls. The children liked being around her. She responded warmly to the children. A number of the children in that class were classified with learning difficulties yet in that environment these children were motivated and the difficulties were not to identify. Bev admitted that her practice is framed by the cultural values and philosophies. 'Aroha' (Macfarlane, 2004) being that which best describes the way in which she approaches her teaching.

At the heart of poor achievement is the dichotomous teaching practices of the Indigenous peoples and the West. The clash can have negative outcomes (Cajete, 1999). More so, the children need to be able to see the relevance of education which stems from the their own personal, social and cultural values. A Western style education system does not necessarily advocate relevance that supports an indigenous outcome. Cajete (1999) refers to these as a constellation of values or core values which can have a direct influence on educational outcomes. Tapping into these can have significant and positive effects on outcomes for children.



Acknowledging a child's core cultural values helps to build their self-esteem. A positive learning environment is enhanced enabling creativity and self-motivation. Cajete (1999) offers a number of core values that are generally recognised but may differ from tribe to tribe. Personal differences are acknowledged. Uniqueness is appreciated and generally people keep out of others' affairs. Quietness refers to the silence that is invoked in a troubled or uncomfortable situation. Patience is a virtue that when offered to others is a sign of respect. Open work ethics accepts the notion that a task will be completed when it needs to be. A tight classroom schedule often negates this practice. Spirituality would be one of the most significant values. Spirituality is observed as a natural phenomenon of everyday life. There is a clear relationship between all things living and non-living. American worldview of multiculturalism and holism sharply deviates from mainstream rationalism and dualism. The latter advocates a science that divides, analyses and objectifies suggesting that anything other than this is not science. Cajete (1999) explains that Native American students are not exposed to experiences and knowledge of Western science but they are exposed to the natural phenomenon that is culturally meaningful to them. Acknowledging the values and practices of indigenous peoples is a respectful act.

Sheehan's (2011) research of the Australian Aboriginal within a cultural context identifies the value of respectful design supporting care when exploring meanings. Respectful design asks the researcher to identify their own conflicting values that can become personal barriers. Lowering of barriers will give teachers significant access to indigenous knowledge in a greater, more meaningful and appropriate way.

Sleeter (2012) identified a need for more research on the impact cultural responsive teaching on students and links to teacher development. A study will identify teacher assumptions and whether their approach is appropriate or not. A closer examination may uncover whether a weak or robust concept of cultural responsive pedagogy has been employed (Sleeter, 2012). This had been successfully achieved in the Kotahitanga Project which was a professional development project aimed to support teachers at secondary level in 12 New Zealand schools across the country (Bishop, Berryman, Cavanagh, & Teddy, 2009). The focus was based on the implementation of a culturally responsive pedagogy. There were clear shifts of teachers views in terms of more positive relationships with their students and an increase of student success in literacy and numeracy (Sleeter, 2012).

Current thinking:

Whitinui (2011) identifies the concerns that Māori have for Māori language and culture as it increasingly becomes more marginalised. He questions whether or not educators do enough to make parents understand the importance of “their roles in their children’s education” (2011). The home is where education needs to be focused first so that children get the required support that they need to achieve. The challenge is to encourage Māori to accept this as legitimate considering the belief that schools are the places where children are taught and enculturated into the norms of society.

Whitinui (2011) has identified a number of educators who have documented the benefits of the inclusion of culture into the education system. Alton- Lee (2003), Bishop (2008), Bishop and Berryman (2006), Bishop, Berryman and Richards (2005) Education Review Office (02002, 2003) Macfarlane (2004) and Macfarlane,

Glynn, Cavanagh and Bateman (2007) have all discussed the advantages that strong cultural foundations can have for Māori children. Aotearoa New Zealand's education system needs a culturally focused curriculum, supporting "culturally responsive pedagogies" to enhance student achievement, engagement, and success (Whitinui, 2011, p. 5). A culturally sound classroom environment for Māori children will adopt culturally sound pedagogical practices. This can be explained in terms of the relationship between both teaching and learning (Rewi, 2001). Rewi explains that the development and growth of knowledge is carried out in meaningful ways. Māori pedagogical practices acknowledge a Māori world view where lessons are taught in te reo and tikanga is followed (Nepe, 1991).

Teachers who learn local indigenous culture are in a better position to diagnose learning potential and dialogue with whānau and hapū in order to further enhance the relationship between teacher, school and community (Whitinui, 2011, p. 4).

Statistics New Zealand demonstrates the broader cultural makeup of Aotearoa New Zealand by describing the diverse nature of society reflected in the classroom. Diversity of people's culture implies the need for them to be appreciated and valued for who they are and not to be compared to others that can often prove detrimental if not handled properly by culturally competent practitioners. The diversity of the country's population can have social and economic benefits. New cultures can recognise new opportunities for growth (Rebstock, 1997, in Whyte, 2008)

School Based Education Initiatives:

Educators continue to find answers to the constant failure of New Zealand's education policies to address the low success rate of Māori children through school based Ministry of Education education initiatives:

- Te Kauhua school based action support projects support whānau and schools to improve education outcomes for Māori children.
- Ka Hikitia is a Māori education strategy aimed at managing the success of Māori children.
- Te Kotahitanga secondary school initiative was introduced to work with teachers working with Māori.
- Secondary futures project is aimed at anticipating changes for Māori to succeed in schools.

Who is responsible for the education of Māori children?:

Whitinui poses the critical question whether the responsibility falls solely on the teachers who spend the majority of time engaging with Māori students in the classroom. The question that also needs to be addressed is whether or not schools need to find better ways of developing learning environments that are more inclusive of Māori students abilities, talents, experiences and intellectual prowess in ways that engage them as culturally connected human beings (Whitinui, 2011, p. 8) Whitinui also provides solutions to how best schools can provide an education that assists Māori students to succeed in a Māori focused curriculum. Although Whitinui's publication is an interdisciplinary project aimed at finding strategies to switch students onto learning, his publication of an eclectic collection of educational papers demonstrates clearly that culture plays a significant role in how these aims can be achieved. Contributions have been drawn from theorists of varying backgrounds in education, sociology, psychology, law, linguistics, health, science, technology and sports and leisure demonstrating the importance of culture across the interdisciplinary divide. Ultimately Māori should be able to live as Māori,

develop knowledge of the global world as well as have a high standard of living and good health (Durie, 2003).

#### Kura-ā-Iwi:

Kura-ā-iwi are tribal schools and are recognised as special character schools under section 156 of the Education Act (1989). Kura-ā-iwi reflect the philosophy and language of the local Iwi which are framed within Te Marautanga o Aotearoa (Ministry of Education, 2008). This documents sits alongside the New Zealand Curriculum Document and gives guidelines for Māori medium schools (Ministry of Education, 2014b). Ngā Kura-ā-Iwi o Aotearoa is the tribal body that supports Kura-ā-Iwi by becoming a voice for those who wish to develop the unique language and cultural character of their kura. In 2014 the Ministry of Education and Ngā Kura-ā-Iwi o Aotearoa (2014a) published the Kawa Whakapūmau document to establish protocols and set guidelines. From this will emerge the philosophies and values of the kura. Also essential to the success of the kura will be the collaboration between the school, whanau, hapū and marae. All levels of policy and management, including classroom practice will be influenced by Iwi values and philosophies. The guiding principles are clear. Mana motuhake encourages respect for the Iwi and their abilities as educators. Kawanatanga acknowledges the position of Ministry's role. Kaitiakitanga acknowledges the rights of Iwi culture and intellectual properties and ensures room for growth and development. Whanaungatanga identifies relationships that are grounded in respect and trust and manaakitanga acknowledges mana enhancing practices (Ministry of Education, 2014a). Both the Ministry and Ngā Kura-ā-Iwi o Aotearoa agree that a robust and collaborative effort must be made to ensure success. The shift from Kura Kaupapa to Kura-ā-Iwi is an attempt

Iwi to take greater control of their children's destiny. In 2012 Pem Bird, chairperson of Ngā Kura-ā-Iwi o Aotearoa, reported in a press release that 57 Iwi were involved in educational relationships with the Ministry and 15 of those also chose to work with Ngā Kura-ā-Iwi o Aotearoa (Scoop Politics, 2012). No doubt this number would have increased over the past four years. Ngā Kura-A-Iwi has become an avenue for Iwi to design for themselves an education plan that will significantly help to raise the achievement rate of their children. Those issues are further raised in chapters 6 and 8 highlighting the Iwi Ngāti Tūwharetoa's concern for their children's and their cultural heritage.

#### Conclusion:

In conclusion, colonial New Zealand's state policies supported assimilation within a, clearly, mono-cultural system leaving devastating effects in its wake for Māori. Under the mono-cultural policy, integration of Māori into the Pākehā way of being was priority. Not until nearly 100 years later did the government begin to acknowledge New Zealand's multi-cultural dynamic, notwithstanding the fact that by the 1960s a greater migratory influx, specifically from neighbouring Pacific Island groups, had begun. By the mid 1970s Multi-culturalism in the education curriculum was recognised and became beneficial to the whole country, however failed to address the indigenous population, once again leaving Māori in a vulnerable state of rejection, both culturally and linguistically. The whole ideal of equality within a multi-cultural society was a myth. Quite clearly not all cultures had gained an equal footing in the country's social, cultural, and economic stake. Equality was misconstrued as everyone receiving the equal portions. However, the more appropriate cultural pluralism meant more to some and less to others which

was dependant largely on where a cultural group sat on the social, cultural and economic scale. Under multiculturalism, the Taha Māori programme proved unsuccessful sparking a need for alternative methods of education. Research also criticised multiculturalism for its propensity to compare and find fault in other cultures. Cultural diversity, on the other hand, became the 'it' word, for celebrating differences and promoting cultural identification. The only children who really get to succeed in mono-cultural schools driven by western ideology are those who possess cultural capital or the knowledge and background of those ideals. Clearly, therefore, New Zealand needed schools that corresponded to Māori cultural capital. By the 1980s multi-culturalism was replaced with Bi-culturalism (Bishop & Glynn) This was an attempt to acknowledge, through the Treaty of Waitangi, New Zealand's obligations toward Māori. Children who were academically unsuccessful were easily fogged off. The notion of cultural deficit was challenged by indigenous commentators who described this concept as an attempt by government officials to place the blame of Māori failure back in the lap of Māori themselves rather than to reflect on their own lack of guardianship. By the 1980s Māori began to strengthen in their commitment to the revitalisation Māori language and culture. Education was a major port of call for this to occur. This period was a time of both cultural and linguistic renaissance for Māori who began to transform and flourish within immersion settings. Under the guiding principles of Kaupapa Māori theory, a strong footing was found that would support an education where Māori could celebrate and be successful as Māori. The stages of a cultural metamorphosis witnessed a strengthening of Māori autonomy in education juxtaposed to the grip of western hegemony. The Kohanga Reo movement arose to bring immersion to the Early Childhood Education sector (Bishop & Glynn). Kura Kaupapa Māori (immersion

primary schools) created a place to further the growth of Māori in a Māori education setting. Whare Kura (immersion secondary schools) were consequently implemented enabling children to continue their journey. Wānanga (post primary) responded to the need for a Māori tertiary provider becoming an alternative to mainstream technical institutions and universities.

Much has been documented and researched both nationally and internationally about the richness and importance of immersion Māori programmes for the success of indigenous peoples. There is still a lack of conviction on behalf of Teacher Education Programmes to implement a training curriculum that responds to those critical concerns. The trappings of a mono-cultural system need to be further examined.



## Chapter 3

Still offering Māori Blankets and Beads in Neo Liberal Aotearoa New Zealand:

The Impact of Capitalist Globalisation on Cultural Memory.

*Te Kore: The Awareness*

*The loss of cultural memory has been realised as well as the notion that society has somehow slipped into cultural and social amnesia. As if western ideology had always been the norm. There is, however, hope. A seed is planted, by way of self-efficacy including numerous support systems to awaken the stolen memories. There is hope as we begin a process of conscious emancipation.*

Introduction:

This chapter examines the development of western hegemony in Aotearoa New Zealand from the earliest European settlers to the country's period of Neo-Liberalism. Born from New Right conservatism, Neo Liberalist promises of a democratic, self-sufficient, individual has ironically caused the opposite effect to become the major contributor of high poverty (Carpenter, 2014). Central to this examination is the development of capitalism and the effect that this phenomenon has had on Māori cultural memory. Blankets and beads, offerings of trade and exchange from old time New Zealand through to modernity, becomes a metaphor for promises of security, independence, and the prospects of significant financial gains for every citizen sparking a new way of life. The material world has become attractive and consumerism the social norm. The high life of luxury, bling, homes, cars and travel can only be enjoyed by the fortunate few yet people on a global level continue to buy in to the hype keeping those less fortunate to dream on. As the

unfortunate look on in envy false hopes are offered to those who become part of the culture that is foreign in design.

A capitalist globalisation has created a new culture of the plastic card, plastic surgery, plastic food, bling, and Kardashianism. Cultural worth is now measured on economic wealth, fashion sense, and a personal accumulation of the latest anything. Through mainstream education every citizen is promised the dream of obtaining credentials that can lead to financial, social, and global freedom. The realities for Māori, however, tell a very different story. Māori continue to be disproportionately represented in prisons. The Māori language is dying. Māori make up the majority of the country's labour force and unemployed. A significant number of Māori have poor health and live in poor housing. The deficit theory is challenged. A child's low socio economic background is blamed for their educational underachievement (Snook & O'Niell, 2014; Thrupp, 2014). This is a country that is embarrassed by its recent reports of child poverty particularly amongst Māori. This is the reality for Māori in Neo Liberal New Zealand. Clearly, western hegemony has encroached its' values and mono cultural practices disregarding the cultural integrity and aspirations of the diverse citizenry and perpetuating a promise that continues to fail its indigenous population.

Early Settlers in Aotearoa:

The better part of the nineteenth and the early twentieth century was a tumultuous time for anyone living in Aotearoa New Zealand and more so for the many tribal groups of Māori. Even further into the 18th century the first recorded settlers to Aotearoa New Zealand were the sealers and whalers who were welcomed by tribal Māori along the country's coastal areas. Reports, however, of drunken behaviour,

lawlessness, debilitating illnesses and debaucheries followed the sealers and whalers (Walker, 1990). The small settlement of Kororareka, of the Bay of Islands, was nicknamed the “hell hole of the Pacific” (Te Ara, The Encyclopaedia of New Zealand, 2012). Māori witnessed settlers who broke numerous tapū practices yet no illness or injury fell upon them. Such traditional practices dictate that when an activity, object, or person was declared tapū, no person was to break the sanctification that the blessing bestowed. Such a consecration was usually performed for the safety of the people and ultimately the longevity of the tribe and its leaders. Those who broke the tapū usually died shortly after the misdemeanour and often by unnatural causes. It would have been, therefore, somewhat bewildering for Māori to observe that the tapū-breaking settlers continued to live on, unharmed. Consequently, it would not have been surprising for a number of Māori to offer their allegiance to, what they would have assumed to be, a more powerful god in the Christian faith. In doing so they would have abandoned a set of cultural norms in favour of ones that promised greater things.

Samuel Marsden (2003):

At first the settlers brought with them a number of extremely useful tools that Māori quickly adapted to and adopted into their cultural practices. They were familiar with trade and exchange by the time Cook had made his second visit in 1773 (Walker, 1990). Literature and numeracy introduced by the missionaries (Walker, 1990) would have been especially useful in expanding and streamlining the already established businesses. Of the missionaries to Aotearoa New Zealand during the early 19th century, Samuel Marsden (2003), made the greatest impact. His Christian mission was the first of its kind. He implemented the “civilise first” policy by

settling up a school to teach horticulture, agriculture, as well as the “manners and morals of Europeans” (King, 2003, p. 123). Initially the policy failed to produce results predominantly due to the misconduct of his first three teachers. Not until the Reverend Henry Williams was assigned did any real progress begin. Williams understood the importance of communication so ensured that he and his teachers learnt to speak the Māori language, not to support the indigenous language and culture but to continue his civilising process. The undertaking also included the translation of the Bible from English into Māori. He was successful as Māori began to volunteer themselves into a Christian Baptism. Christian Māori began to abandon their own cultural faith in favour of the God that they were told would save them from their heathen ways.

The Māori way of life was seen as a barrier to further development and healthy living. Cultural symbols were often destroyed because they were identified as inappropriate by Pākehā. This Western disposition on cultural idols continues today. A number of Māori carvings have an emphasis on male and female genitalia which are essential elements symbolising the fertility of particular gods or ancestors, or the wealth of generations, as well as the power and significance of birth, life and death. Complaints made by Pākehā, however, are usually founded on the basis of pornographic representation. There is obviously no meeting of the minds in terms of the meanings behind cultural idols and symbols. Even when an attempt is made to translate the Māori language into English, meanings are often obscured. Greater relationships were developing between the settlers and Māori making the country more inhabitable for the European disposition.

## Settler Insurgence:

The greater influx of settlers meant the necessity for land and it was believed that there was plenty of it for the taking. Cook's first voyage to New Zealand was in 1769. Although Able Tasman was the first recorded visitor, Cook made a greater impact. His journals describe Aotearoa New Zealand as a place of 'terra nullius,' the meaning of which has been another contentious issue. However, it gave credence to the British for justified settlement. Interpretations of this concept included land without settlement population, therefore having no laws or legal rights (McHugh, 1987). The debate still reigns as to why Cook made this statement considering the Indigenous populations he had encountered throughout his visit (King, 2003). Māori, were neither seen as a race of people who were able to govern themselves nor worthy enough to be considered for any need of consultation. Cook's report had become justification for settling without the necessities of having to negotiate. By the early nineteenth century a greater exodus of settlers to Aotearoa New Zealand began. Although a number of settlers were believed to have made genuine deals with tribes for land, a large number of purchases were questionable. Specific dealings with the privately owned and operated New Zealand Company, a spinoff of the companies that had acquired and sold land in other colonial territories within the British Empire, saw ridiculous prices change hands for vast tracts of desirable lands. (King, 2003)

## The Treaty of Waitangi 1840

Buying and selling, particularly of land, became uncontrollable. Lawlessness prevailed. Relationships between the settlers and Māori became strained. Along with internal unease, a French insurgence was eminent. Both Māori and settlers

wanted protection. (King, 2003) It was decided to annex New Zealand as part of the vast territory that made up the British Empire. On the 6<sup>th</sup> February 1840 The Treaty of Waitangi, written in both English and Māori by British representatives, was presented to a number of Māori tribal-group representatives and signed by members of both parties. The Treaty made a number of promises; first, that the chiefs of independent tribes give up their sovereignty to the Crown, secondly, the chiefs and the independent tribes were guaranteed full exclusive and undisturbed possession of their lands, forests, fisheries and other properties. Land sales could only be made to the government protecting Māori from dodgy deals. Thirdly, Māori were extended rights and privileges of British subjects (Orange, 1989).

The Treaty of Waitangi empowered the British who, after the signing, immediately set in motion New Zealand's political wheel. The document has been a contentious issue for the past 170 years and Māori continue to honour the document that gave the Crown governing power. Māori, familiarity with the Bible, understood the term Kawangatanga to mean governorship, however, and at the same time believing that they maintained sovereignty over their peoples and lands (King, 2003, pp. 140-141. Māori agreed to Crown's right to govern, however were adamant that they would maintain their authority over their own affairs in their own cultural way. It is unlikely that Chiefs would have ceded the leadership of their people to a foreigner, let alone a Pākehā woman who lived thousands of miles across the oceans. How can anyone look after their people who had never physically met them, Māori would have shunned the aloof governing style of the British. Article Two not only regulated the sale of land but also promised to protect Māori owned treasures. Māori interpret treasures or taonga in a variety of ways including objects, people, all

elements within the environment, language, and other cultural aspects. Equally important was to ensure that Māori would always have enough land for themselves, but with the migrating settler onslaught Māori refused to part with their lands that were left in their possession. The British resorted to other means.

### Māori Land Wars

The land-wars of the 1860s that ripped through the country were devastating for Māori who were largely defenceless against the thousands of British troops and in particular the cannons and muskets (Walker, 1990). Targets not only included able men but also women and children. Any Māori who partook in the wars was declared a traitor and had their lands confiscated even those who defended their lands against attacking British Troops. Nevertheless, the war saw the confiscation of millions of acres of Māori land most of which were already promised by the government to the settlers and the soldiers well before the land wars and well before the idea of the confiscation policy. It seems obvious that methods needed to be devised to take the land because Māori were not willing to give up any more. The land wars were a devastating blow to a large number of Māori who found themselves dispossessed and displaced. Without land Māori had no *turangawaewae*, a crucial essence in maintaining a sense of identity and belonging. The death of elders, men, women and children was also the demise of centuries of cultural knowledge adding to the loss of cultural memory. The era of the settler had passed and the process of colonisation was strengthening. Since the twentieth century tribal groups have taken the Crown to court over past atrocities and have succeeded in seeing the return of Māori owned lands. Māori still however own very little of the huge territories that they once occupied.

## Māori Tohunga

Māori tohunga or experts were prevented from practicing their skills through the enforced implementation of the Tohunga Suppression Act 1907. Tohunga carried the knowledge of both the spiritual and physical worlds. They can be likened to the equivalent of Professors and alongside the chiefs are the most revered tribal leaders. The loss of Tohunga memory also meant a significant loss of a tribe's spiritual and physical wellbeing (Lange, 1999). Even greater was the loss of the Tohunga who were regarded as tribal treasures.

## Native School's Act

The implementation of Native Schools Act 1867 did more harm to the cultural and linguistic characteristics of Māoridom and increased the capacity for social control (Smith, Smith, McNaughton, Matthews, Smith, Pihama, Hēperi, & Tuteao, 1998). Education not only introduced literacy and numeracy for Maori but also agriculture and domesticity, essentially creating New Zealand's labour force. For nearly 100 years Native Schools became the catalyst to the demise of the Māori language and traditions adding to the loss of cultural memory. At first, lessons were taught in Māori but this method was considered too slow for the civilising process. Eventually all Native School instruction had to be conducted in English. The Native School's era could equate to four or five generations of Māori whānau, the loss of cultural memory along a family's timeline could be easily achieved. During the height of Native schooling children were severely "punished for speaking Te Reo Māori" (Cram, Hōhepa, McNaughton, and Stephenson, 2001, pp. 144, 145, 147) Elders have offered much to research on their various Native School experiences. Some positive but many negative. Most had become cynical in regards to what



Pākehā had to offer. Māori have become familiar with Pākehā promises only to be let down and therefore rarely let foreigners into their lives unless a partnership of absolute trust is established. Essentially, Native School's assimilation process accomplished what the government had intended them for. Māori were turned into brown skinned, civilised, men and women but continued to offer very little in the way of progress for Māori (Cram et al., 2001, p. 21).

The Māori language was seen as a hindrance to learning in the new New Zealand. The pride and dignity of Māori was slowly diminishing and effectively left shattered. By the turn of the twentieth century Māori found themselves virtually cultureless and languageless strangers in their own country. Elements of the assimilation process can still be gleaned in Institutions and government policies today. Māori were not afforded the benefits and protection of British subjects. Māori were labelled the labour force of the country. The government's actions were nothing short of racist because the scheme was to ensure "Māori [forgot] about being Māori" and took on Pakehā culture and practices (Penetito, 2010, p. 25). Western ideology soon replaced āhuatanga and tikanga Māori. the crown continued to undermine Māori leadership, individual household residency replaced communal living, individual ownership of land replaced collective ownership, the English language replaced Te Reo Māori, schooling replaced Māori pedagogy, beating children replaced titiro, whakarongo, mahia. Agricultural living and development replaced subsistence living. The bullet replaced hand to hand combat. Christianity replaced Indigenous deities such as Io Matua, Ranginui and Papatuanuku, and the hundreds of other entities that Māori have revered for centuries perhaps millennia. Pakeha doctors replaced the tohunga. Idolising money replaced idolising people, I

replaced we. The scene was set for the country's next phase of transformation. The seed of a different kind of consciousness amongst the indigenous population was planted. Education became the garden to further see the fruits of assimilation through to fruition.

In the 1960s Native Schools were disestablished and became state schools. Many of them later became bilingual or kura kaupapa. Schools would continue perpetuate the dominance of the West. State schooling, now referred to as mainstream, became domains that continued to ignore Māori culture and language. The focus of education was literacy, numeracy, and the British Empire. School journals that included Māori folklore were rewritten by Pākehā with the intent to vilify and demean Māori heroes and legends. Māori was extensively written about by the other. An orientalist comparative approach to research of Māori alongside western world view would only confirm the superiority of western ideology.

Ethnographic research made detailed studies of Māori cultural practices. Even amateurs like Elsdon Best whose seminal works on the Māori way of life, admittedly, produced important histories for tribal groups such as Tuhoe of the Uruwera. However, the negative value-laden cultural comparisons that run through the pages of his commentaries do little more than to place Māori in the realm of oddity, dunce, racially inferior, lazy, and heathen devil worshipers. His book *The Māori As He Was* (1924) reads like a brochure to the British Empire promoting Aotearoa New Zealand for colonising with its descriptions of Māori folk, customs and lores. For Māori, however, it was nothing short of propaganda. The book offered the reader visualisations of a country with a race of “Natives inferior to that of the European Englishmen” (Best, 1924, pp. 4 -6). Best's publication had the

propensity to instil into its readers cultural and ideological superiority instilling in settlers an assurance that colonising would be relatively easy. State schools became a conduit that further perpetuated ideological superiority.

Māori as the country's Labour Force:

Western dominance eventually flowed over from the schools and the church to permeate the country's social fabric. Schooling, it should be noted, was not meant to educate Māori to the point of academic excellence. Māori were not considered by nineteenth century politicians as leaders for the British people. On the contrary, Māori were seen as the labour force which was reflected in the Native School's curriculum. A group of Māori, however, proved the theory of Māori laziness and lack of intelligence to be absolutely incorrect. In the 1880s, John Thornton, the Principal of Te Aute Boy's College implemented the first matriculation curriculum for Māori (Smith et al., 1998). That short window of opportunity witnessed the first Māori graduates who went on to become inspirational Māori leaders, politicians and scholars. In response, the government consequently removed the college's academic curriculum and reinstated its agricultural status. Well into the 1960s and 1970s technical institutions were developed and became opportunities for students with a disposition for more practical vocations as opposed to academic. The popular misconception that Māori have a greater propensity for practical work, as they are good with their hands, wormed its way through the social conscious (Openshaw, Lee & Lee, 1993, p. 53). The notion also influenced teachers to steer their Māori students, especially those who were not succeeding academically at secondary school, toward workshop courses. Stories surfaced, however of how Māori were often automatically targeted for technical institutions and while still at college were

often groomed in that direction rather than academic prowess. Today Māori continue to acknowledge those Te Aute Boys College scholars and politicians, comforted in the knowledge that all Māori have the potential to be whatever they want to be. That message alone was the powerful legacy of those first graduates. That is not to say that Māori have never had the potential, more so, the message is a reminder to recall and re-member a shared consciousness of past leaders and orators who had the skill and knowledge to motivate tribes of people. Wairuatanga, ahuatanga, tikanga, kawa, mana, tapu, noa, whakapapa, and so on were all part of the context in which Māori lived. But as Aotearoa New Zealand started to expand as a nation a greater political force and consciousness began to take hold.

#### Liberal Aotearoa

Subsequent to Aotearoa New Zealand's tumultuous settler and initial colonial period, and with the Treaty of Waitangi clearing a pathway to colonial rule, the country's seat of government began to take shape. During the time of Liberal development, further and more drastic erosion methods of Māori cultural memory took place. Liberalist Aotearoa New Zealand took flight in 1891 with the Liberal Party, led by John Ballance (Martin, 1996). The government had appointed a Māori representative Sir James Carroll, a graduate of Te Aute Boys College. The liberal party was revolutionary in the implementation of the welfare state giving their citizenry security in the knowledge that they had support during times of need (Martin, 1996). The welfare state forced Māori to become more if not totally dependent on state handouts which became essentially an attempt to further dissolve Māori practices of subsistence and agricultural communal living. Māori were therefore forced to become members of society's economy. Landless and virtually

penniless, very few Pākehā would have been unwilling to hire Māori who had been labelled as lazy and unintelligent.

The indigenous population was unable to become as entrepreneurial as they were in the past. Only the government as well as very rich politicians and settlers, who had sufficient capital backing, were able to engage in enterprise.

Business development also meant the need to own land. Liberal supporters wanted to see more independent ownership of lands. At this stage, and in the eyes of the government, the country was virgin territory and had potential for development as farming both agricultural and in particular, pastoral.

Pre-settlement, a significant number of tribal Māori, on the other hand, had already established agricultural pastures until the land wars and land confiscations. Māori use of land was also seasonal, rotating areas usually every three or four years to re-establish natural food growth. What seemed like abandoned land, coastal areas, or river tracts, for example, were actually areas that had rāhui placed upon them, meaning that a temporary banning was set in place. Like tapū, the consequence for breaking the sanctification was ultimately lethal to the offender (Mead, 2003).

Becoming full members of the new society not only meant new ways of providing food but also meant new philosophies and new social structures as well as the necessity to become a member of New Zealand's economic growth. Although it was still possible for a number of Māori to subsist comfortably off the land many migrated from the country and into the cities to find employment.

The Liberals rejected the notion of social hierarchy, promoting and encouraging the philosophy of hard working and morally worthy. It became possible, therefore, for

all hard working New Zealanders to become independently wealthy. (King, 2003, p. 231) Communal sharing and consciousness had been replaced by new values that promoted the hard worker in order to gain independent rewards. This notion had been engrained in the psyche of many New Zealanders even well into the twentieth century. Unlike the new generation who consider government handouts a right, unemployment benefits were scoffed at and considered to be a sign of weakness and uselessness.

The isolation of Aotearoa New Zealand in the Pacific brought people closer together in the need to create a more improved society. The formation the Christian Women's Temperance Union made a quest for women's suffrage. In 1893 the Women's Suffrage Bill was passed giving Women the vote. New Zealand was the first country in the new world to do so and was described as a "democratic country" (King, 2003, p. 235). The true picture of democracy is often murky when the country's own indigenous population continued to be ignored and denied the privileges of British citizens. Māori males had the vote but Māori women did not. There were restrictions on Maori who were not able to enter public facilities. However, not to take away from their victory, the New Zealand English women took the Empire by storm. New Zealand had the first female mayor in the Empire. Women became ministers and politicians sometimes following in their husband's footsteps. Women were able to hold authority over men, perhaps to mirror of Queen Victoria over the Realm. Māori women continued to be voteless and voiceless.

The liberal party was also instrumental in implementing the old age pension (Martin, 1996). Memories of British workhouses where the elderly and indigent were forced to live in spartan conditions were not forgotten. In 1898 legislation was

passed that allowed a pension to be eligible to anyone who paid taxes or was married to someone who paid taxes. This automatically discounted numerous Māori who could not find employment. Therefore, with no land, no access to traditional food gathering places, no employment, the elderly who were left to fend for themselves, would have perished. Foreign, however, to Māori is the thought of the elderly to be left on their own considering the tradition of whanaungatanga. Under communal living, all members of the whānau, especially the elderly who held the knowledge of the tribe, were cared for. Kaumātua, as they are known, were integral members of the whānau often holding places of leadership. For the pension, however, there were criteria for eligibility. Often Māori fell out of the criteria.

Another first in the world for the New Zealand Government was the department of Public Health. Important, especially around the turn of the eighteenth and nineteenth century's, infectious diseases caused devastation around the country particularly for Māori who had little or no immunity as well as little or no access to health care. The bubonic plague was a catalyst to the development of the Public Health Act (Lange, 1999). Māori suffered severely during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries to the point when there was a belief by politicians that the Māori would die out altogether (Lange, 1999).

Liberal New Zealand dispensed with aristocracy which continued to thrive in Britain. The World Wars successfully tested the patriotism of New Zealanders to the Empire. Proud to serve King and country many able-bodied men joined the ranks to fight against Germany. New Zealand troops were dispersed amongst the British and at times were placed in situations that saw them lead the fight. A number of Māori joined the ranks and many were placed in a unit known as the Māori

Battalion (Walker, 1990). Although discouraged by Māori elders, who still bore the memories of the nineteenth century New Zealand Land Wars, many young Māori men had already succumbed to the lure of fighting for their country. They enlisted, adorned their military garb and headed off across the ocean, most for the first time in their lives. Many were never to return. They fought for a country that they believed loved them, a sentiment that had yet to be established.

Post World War One, the Liberal Party, now led by George Forbes, took the country through the Depression Years (Martin, 1996). Radical and necessary reforms were made to ease the financial burden. Wages were slashed, jobs were cut, certain family benefits were cut, and more importantly the first support for unemployed was created. Those who received it however had to work. By 1933 New Zealand was looking toward a new political future that came in the form of the labour party. The new Labour Party had won a landslide victory election. The country was beginning to emerge from the great depression and had once again experienced a tumultuous period (Martin, 1996). Although capitalism was now beginning to raise its head at a global level, Labour was not totally against it. The party continued to support a state supported society.

Previously a priority on the liberal party's agenda was the development of lands for farming that would add to the growth of the nation's prosperity. Labour also continued with a number of liberalist strategies. The pension was reinstated, after being pulled during the depression years, citizens enjoyed relatively free health care, education was free up to secondary school, farmers were offered support by guaranteeing dairy prices, the 40 hour a week was introduced into the work place, the minimum wage was set, the state housing scheme was implemented, and a



significant amount of public works was initiated (Martin, 1996). The Public Works Act 1864, however, became a scapegoat for the appropriation of Māori land (Walker, 1990). Much of the land Māori had left, post-colonial wars, was appropriated for the development of towns and cities. Māori land was further diminished through the Act in order for further national growth particularly at local levels.

But more state developments were to take place with the 1935. The crowning glory of the Labour Party lead by Michael Joseph Savage was the proclamation of care “from the cradle to the grave” including free health care, doctor’s visits and hospitalisation, and superannuation. New Zealand was referred to as the “most humane country in the world” (King, 2003, pp. 300 – 313). Māori continued to be assimilated into the ideals and philosophies of Western hegemony. They were forced to wipe their cultural memory, one that was seen as racially inferior, even though their position was still no better off.

#### Forging a National Identity Post World Wars

By 1939 Germany had invaded Poland and allied with Britain, New Zealand also declared War with Germany. This time around, however, New Zealand was not willing to allow its troops to be dispersed amongst the British. New Zealand would enter the War as an independent allied country of the Empire (Rice Ed., 1992). New Zealand had shown its decision to cut the Empirical umbilical cord but remain a member of the British Commonwealth. New Zealand had developed its own national identity. Britain and New Zealand were worlds apart, not only geographically but also culturally, and socially.

The War had brought the country together. Like brothers in arms the men fought over seas while the women folk kept the country running. Post War witnessed a significant population increase. The Post World War Two baby boom will see a deluge of retirees in 2015 and will probably cover ten or so subsequent years. This period has the propensity to be economically difficult for the country.

Along with national pride came the country's own national heroes. The War produced both Pākehā and Māori. New Zealand's highest War medal, The Victoria Cross, was posthumously awarded to Ngarimu, a Māori officer from the East Coast (King, 2003). Well known throughout the country, Ngarimu's patriotism and sacrifice became a symbol of national pride. Other Māori heroes abounded, but with different agendas. Sir Apirana Ngata and Te Puea Herangi were stalwarts, encouraging and culturally uplifting, advising Māori, who took on Pākehā ways, to also continue to embrace their cultural identity and nurture the Māori language. Modernity, however, had become increasingly attractive. The area between capitalism and cultural identity began to blur as technological advancements became more affordable.

#### Modernity and Consumerism Thrives

By the 1960s television and more affordable air travel allowed normal citizens the ability to explore the world. A new way of life was emerging. Capital growth was inevitable. New Zealand's capacity to join the global market was not only desirable but also a necessity. The country was still paying off huge overseas pre and post war debts. By now, countrymen had developed particular tastes in food stuffs that were not available nationally. Increasingly and exponentially, technology took flight since the turn of the twentieth century industrial revolution. Gadgets made

life easier. New Zealand relied heavily on imports in order to satisfy the modern craving. Technology had also become a tool that had further increased capitalist thinking and further encapsulated the social conscious.

It could be argued that television as a mode of communication transformed the way in which people and societies interact. The way in which people think, act, and behave can be attributed to the images and reflections portrayed. Without a doubt the United States of America followed by the United Kingdom has produced the most watched television since its invention. Actors created worlds of make believe. Musicians like the Beatles helped create a counter revolution to conservatism. The world was witness to the landing of the first person on the moon. The media had become a powerful tool in mind control. Television has been partly to blame for childhood obesity and on the other hand to childhood anorexia. The reaction to obesity was to remove snack food advertisements during normal children's television hours. Images of extremely thin women were discouraged. Advertising alcohol has rigid specified viewing hours. Tobacco advertising is banned altogether. The reaction to advertising is clear evidence that television has had a direct influence over the viewer. The point here is whether or not television is capable of creating a whole new set of cultural norms that viewers consciously or unconsciously adapt into their everyday lives.

A number of addictive television shows such as the favourite soaps, reality shows, talk backs, and entertainment discuss human concerns and issues often dealing with people's ability to create a better self and a more caring society. Ironically, however, television can be in itself anti social. The more we interact with the television the greater it becomes a part of the household routine impinging on face to face or

physical contact with family or household members. We are drawn into its promises. It can set the rules by which we live, replacing our former selves for something we have been told to believe is much better.

Keeping up with the Kardashians is a poignant title for a television show. Ironically if you have not been born into privilege as the Kardashian children have then keeping up is impossible. Shown in a number of countries around the globe, a whole generation of people live day to day, in order to get their fix of Kardashianism. Yet, what truly inspiring messages do this family offer the viewer. There does seem to be a genuine family show of love and caring. A closer examination finds topics such as fashion trends, makeup, sex, the two younger siblings failing in school, breakups, perfume, Kanye, night clubbing, restaurants, alcohol, dating, making babies, what shoes to wear, and Mother never listens (Keeping Up with the Kardashians, 2012). Apparently, no-one actually seemed to be employed in any real meaningful vocation. They all seem to promote and support each other in whatever they do and whatever that is. Television is a powerful influential tool and producers are quick to cash in on a good thing. The majority of comments criticise the show for its sometimes mindless antics, blatant materialism, and less than ideal portrayal of role models. Yet diehard fans could not get enough of the show with ratings ever increasing with each new season. Scratching through the shallows of the show unveils nothing deep or culturally significant. Obviously the name Kardashian is not English. The world awaits the show where the Kardashians, will one day, remember and embrace their cultural past so that their loyal viewers can also do the same for themselves. Imagine that!

Consumerism has spread throughout the world like a plague. The simplest method for purchase when you have no money is to use the plastic card. Bank cards in New Zealand were difficult to attain in the 1980s, even when you had a job. Today it is not unusual for any one individual to hold one or more than one bank card as well as an eftpos card. As the country becomes less dependent on cash, it will become easy for the consumer to see the card as a never ending fountain for spending, hence the country's national debt.

The World Wide Web has had a huge impact on the way in which people are able to engage socially and economically at a global level. The World Wide Web has achieved what television has not, which was to bring to life those who we view on the screen in real time and allow concurrent interaction. Monthly, over a billion people throughout the world used Facebook (Facebook, 2012), let alone other social network users. Trade and exchange is big business. The amount of information that can be gleaned through the World Wide Web is phenomenal both subjective and objective. Knowledge retrieving users are beginning to realise the potential as well as the shortcomings of relying on the World Wide net for information. Separating reliable web pages from those not so trustworthy is essential.

The mobile phone for consumers has become a major portal for social networks. Once a mobile phoneless society we are now one that depends heavily on the mobile phone's applications as a means of communication. Businesses, couples, mothers, fathers, children, and friends all have a dependency on the mobile phone. Imagine a society without the mobile phone. Impossible!

Technology and continual development have enticed individuals to join the must have club. People are willing to endure below freezing temperatures for long

periods of time in order to be the first to purchase the latest Samsung, for example. Is this a sign that capitalism has engulfed society or just an example of lovers of the latest mobile phone craze? Western ideology has embraced the must have attitude to the latest of gadgets. Albeit, most homes have televisions but not all of society has been able to amass any significant wealth in order to obtain the latest technologies. Still, television makes the reality seem so close, yet in reality the dream is light years away for those in the lower economic decile grouping, of which Māori are a constant feature.

Technologies do have the capacity to influence people that can promote new ways of thinking and being. This is not to say that all people are affected in this manner. Technologies can be just a tool to enhance ones' traditional customs or purely for entertainment sake. However, this is where the line between reality and make believe is blurred.

In order to obtain coveted possessions of the material world depends on the capacity to afford the items. Those who have the ability to procure assets can do so because they have the means through constant employment or business entrepreneurialism. Positive employment outlooks are more likely to be generated from positive education experiences. It can be said that education is where a large percentage of Māori get left behind. The inability to connect with a schooling environment whose ideologies are well outside of a person's cultural context can ultimately lead to failure. When consecutive generations of families are locked into the cycle of academic and economic depression then emancipation is often extremely difficult.

## New Right - Neo Liberal Aotearoa New Zealand/ Capitalist Globalisation: Moving on from Blankets and Beads to Greater Economic Promises:

The New Right is a social ideology that encompasses the neo-liberal free market values and the fundamentalist, conservative moral values of the neo-conservative era (Marshall, 2000). There was the belief that the concept of egalitarianism which underpinned the country's political agenda actually contributed to the economic decline. In total contrast, New Right ideological values were seen as an answer to the country's downward spiral. Egalitarianism was seen as 'a violation' to an individual's 'rights and initiative.' (Marshall, 2000, p.190). In explanation of neo-liberalism Marshall (2000) describes five key elements to New Right ideology:

1. A commitment to the free market advocates the notion of a "superior allocative mechanism for the distribution of scarce resources:" and that the market is more superior, morally, in terms of political economy (p. 191).
2. Advocate individualism which is competitive and possessive "in terms of consumer sovereignty (p. 191).
3. Emphasises freedom over equality (p. 191).
4. Anti-state, anti-bureaucracy, promoting corporatisation and privatisation (p. 191).
5. Moral conservatism which is based on anti-socialist, anti-feminist and anti-Māori (p. 191).

In terms of education the New Right paradigm's claims of a free market mentality would introduce de-zoning, allowing parents the freedom to select which school their children would attend. Greater quality education would be served by

minimalizing resources and decentralisation would help to develop more competitive schools. These changes supported the notion that the free market was morally superior. Clearly, as Marshall supports, schooling would become a commodity ‘purchased by an individual for personal gain (Davis, 2007). However, such individualism, is not a true reflection of New Zealand society. The system would be set only for a few, whilst the rest of the country’s populations whose cultures are based upon collective ideals would, no doubt, fail. The New Right, ideology lacks the ability for social cohesiveness, respect for others, empathy and real humanistic moral values. Confusing is the use of ‘morality’ as any philosophical basis of positive engagement within the New Right paradigm. Conservative traditions have clear objective views on knowledge and values which were reflected in the development of the Sexton Report that advocated a ‘monocultural, middle class, and male oriented’ set of social values once again undermining and devaluing the less advantaged (Marshall, 2000).

So far a very brief account of Aotearoa New Zealand’s past has been documented in terms of capitalist development and the effects on Māori culture and traditional practices. In the next section of the chapter, capitalism, in terms of globalisation, is explained and New Zealand’s status identified under the Three World Classification system. More categories are offered in order to give greater detail to how the classification system is measured. Following this explanation is a summary of how Māori have fared as the country participates as an economic partner within the global market.

The concept of globalisation is linked to a unified national culture that forms the basic element found within global systems. Rather than an international system of



understanding “globalisation is a system of world society” (Sklair, 2002, p. 5). Global systems have been commonly classified in terms of First, Second, and Third world. Advanced industrialised countries such as Great Britain and the United States, fit into the First World. Countries whose communist states have collapsed and are engaged in First World transformations fit the Second World. Finally, countries who find themselves in significant states of poverty are classed as Third World countries. Aotearoa New Zealand sits comfortably within the First World category. Debate, however, arises over the generalisation of the classifications which are problematic considering the various stages of development of each country. To alleviate some of the confusion created by the three World descriptions, that often hide more than what they actually divulge, further classifications gave greater insight as to the “regional, societal, and local differences” (Sklair, 2002, p. 13). These classifications are more widely used. It should be noted that the more accurate a country is able to produce statistical information based on its’ population, the more precise the data will be in its classification. Most Third World countries statistics may demonstrate inaccuracies in some of the following classifications:

Income based:

Income based is used more frequently to measure a country’s wealth and poverty. The World Bank ranks countries measured alongside that of the US Dollar, which had become the strongest currency (Sklair, 2002).

Trade based:

Economists have found that countries that engaged in foreign trade demonstrated patterns of economic growth and development. Capitalist expansion began with capitalists importing raw materials that were often originating from Third World

countries and exporting manufactured goods. As trade increased a recognised international body was formulated to regulate trade. A “greater unified global community was acknowledged” to ensure greater benefit for all (Sklair, 2002, pp. 16 - 18).

Resource based:

Oil has become one of the most coveted resources specifically for the USA. They are reliant on the import oil. The classification of Resource based determines a “country’s ability for self-sufficiency or dependence on others for resources” (Sklair, 2002, p. 20).

Quality of life based:

Quality of life covers a country’s ability to support its citizen’s social and welfare needs, literacy, distribution of health and education services, infant mortality rate, and life expectancy of the population. Much research has been covered that delves deeper into more detailed areas for research such as women’s affairs, disasters, cultural diversity and politics and have found the USA to be below that of so-called Second World countries. This is a debatable classification in itself as there are many dynamics to this depending on “cultural and life style” viewpoints (Sklair, 2002, p. 20 -22).

Region and Bloc based:

This classification is based on socio-political blocs (alliance or community) and regions. The major economic regions are North America, the European Union, Japan and China. Blocs, on the other hand, are based on countries that are allied to each other for political, economic, or ideological reasons often in conflict with the

dichotomy of capitalism or communism. Post World War Two until the 1990s was known as the Cold War between capitalism and communism. Countries who created alliances did so from a position of weakness, so be it economic weakness. The Organisation for Economic Cooperation and Development (OECD) (OECD, 2012), originally known as the rich countries club, has since grown in membership to include poorer countries in need to further develop capitalistic capacities, one of the criteria for joining OECD. Foremost the OECD promotes “global leadership of the capitalist west” (Sklair, 2002, p. 22-23). The OECD is one of the major alliances of countries that promote capitalist globalisation.

New Zealand’s position of globalisation, and in particular, capitalist globalisation arguably began on a larger and more significant scale with the liberals who continued to contribute to capitalism during their political lifetime. The Liberal Party was eventually replaced by the Labour Party who resumed common political threads even well into the 1990s. Capitalism and Capitalist Globalisation in particular is a product of the New Right paradigm developed further by National Right Wing, conservative ideologies. The change of New Zealand government leadership from Labour to National in the 1980s further promoted the country’s transition into capitalism on a significant scale. This was demonstrated in growing international partnerships, selling off of state owned enterprises, major exports from Aotearoa New Zealand that included Dairy, Meat, and Forest Products. New Zealand had also opened itself up as a preferred tourist destination with a clean, green label. Greater export included greater imports and the growth of technology. Technology had become an influential tool on modernity’s generation. Included in the country’s transformation was a total overhaul of the outdated education

curriculum in favour of one that would support a more independently minded and productive citizen. Such citizenry needed to fit into the capitalist persona.

The information that is fed to society, on a whole, still lacks accuracy in terms of the total impact that Capitalist Globalisation has had on the economy, society, and the cultural situation of its citizenry. In particular, what has become of Māori in the country's globally charged setting. Although this paper concentrates predominantly on New Zealand's indigenous community, this research also acknowledges other minority groups that make up the country's diverse cultural mix also experienced significant social, economic, health, and educational concerns.

#### The Effects of Capitalist Globalisation on Māori:

This next section will identify and examine the effects of Capitalist Globalisation on Māori in Aotearoa New Zealand within each of the five World Classifications. Also offered here are comments taken from the OECD Better Life Index (2012) and other reports found on their website. In general, the OECD paint a particularly positive picture of New Zealand which, in general, it may be, however when the statistics are examined in greater detail a fairer picture of an oppressed indigenous population is gleaned. Linked to these commentaries are actual statistics related to Māori gleaned from Ministry Reports as well as Statistics New Zealand:

In 2006 643,977, 17.7% of New Zealand's total population, identified themselves as being of Māori descent. Statistical information on the Māori circumstance has been taken from a New Zealand General Survey completed in 2010. (Statistics New Zealand, 2012) Following the Census Survey of 2006 the 2011 Census Survey was cancelled due to the Christchurch Earthquake that caused devastation, dislocation, and a high mortality rate in the Canterbury Region over a few days. I would like to

pay homage and respect to all of those who were directly and indirectly involved in that catastrophe.

Income based:

72% of New Zealand's population between 15 and 64 years were employed which was higher than the OECD average of 66% (OECD, Better Life Index, 2012, p. 1). The average household net-adjustable disposable income (income after tax) for a New Zealander was 18,601 USD, 22,733 NZD, per year which was lower than the OECD average of 22,387 USD, 27,349 NZD (OECD, Better Life Index, 2012, p. 6).

In New Zealand the income for the top 20% for the population was 38,025 USD, 46,473 NZD per year while the bottom 20% live on 7,166 USD, 8,758 NZD (OECD, Better Life Index, 2012, p. 7).

More than 72% of New Zealand's working age population had paid employment. The top 20% of society had better job prospects. 83% had paid employment whilst 62% of the bottom 20% were in paid positions (OECD, Better Life Index, 2012, p. 7).

The average earning for a New Zealander was considerably lower than the OECD average. New Zealand still had not managed to close the gap between the rich and poor with the top 20% earning five times more than the bottom 20% (OECD, Better Life Index, 2012, p. 1). Unemployment of Māori was disproportionately high. Māori made up the majority of the country's labour force. No change after two hundred years.

In 2008 unemployment increased 4.7%. Over 1,015,000 New Zealanders who were eligible, were not in the Labour Force (Statistics New Zealand, Household labour force survey, 2012).

Multi-family Māori households experienced incomes of around \$98,000 NZ, before tax. Figures like this gives the illusion of comparative wealth, however, these are reliant on a number of incomes. Actual family numbers are not highlighted therefore this data can be a distortion of realities for those who actually lived in the household itself. The situation where a number of families are forced to share dwellings is evident of the growing poverty level that Māori are forced into.

On the other scale, one-parent with children experienced an income of about \$28,000NZ, before tax, \$24,080 NZD disposable income (Ministry of Māori Development, Māori Families and Households, 2012). Hawkes Bay had the highest rate of one-Māori parent with children households in New Zealand at 29.1%, 3% higher than that of Auckland.

The following is a quick calculation of how \$24,080 NZ can be budgeted for the year:

The average weekly rent for a 3-bedroom house in Napier is \$312.00 which works out at \$16,224 NZ annually. These figures can be found on-line from rental agencies. This effectively leaves \$7,856 NZ to spend on food equating to \$151.00 NZ per week on food and nothing left. Not included in this calculation are utilities such as electricity, gas, water, phone, TV, bank fees, internet, or travel such as the weekly running of a vehicle, registration, warrant of fitness, and vehicle maintenance, let alone the vehicle itself. The children also miss out on treats, school fees, school uniforms, clothing, sports, books, school trips, or school donations.

This discounts doctor's visits, dental care, or essential medicines. Personal adult items such as clothing, toiletries and cosmetics are excluded. Neither does this include household items such as furniture, electrical items, nor appliances. Hire purchase items have not been included which discounts this process which was specifically set up for those in the lower income bracket. People in this salary bracket should think twice about keeping pets if they are to keep up with vet visits, care, and feeding. It is no wonder that people in this lower earning bracket are unable to pay insurance. Life is less than merry because there is nothing left for entertainment such as sports, movies, the occasional dining out, or birthday parties which society has become well accustomed to. The lower income earners are more than likely not able to participate in the very events and occasions that have been made to be a normal part of New Zealand life. People in this income bracket would be heavily reliant upon government benefits. Young people are particularly susceptible considering they are the larger group not likely to stay in continued employment.

Youth Not in Employment, Education, or Training. (Youth NEET).

It is therefore not surprising that there are serious issues with employment for Māori youth. Māori Youth aged 15- 24 years had the highest unemployment rate of all ethnic groups at 22.2% compared to European 9.6%. Overall Māori tended to have a slightly lower income in comparison to the rest of the New Zealand population (Statistics New Zealand, Youth Not in Employment, Education, or Training, 2012).

Trade based:

Māori are developing trade and have become confident in business. It may well be argued that Māori business is emerging into the realms of the capitalist ruling class.

(Antonio, 2003) Māori participation in the global economy, however, is directed by cultural ideology linked inextricably to cultural development instead of capitalist gain of an individual. Māori owned business is a collaborative affair that contributes profits to whānau, hapū and Iwi development.

Resource based:

Māori have been unable to become self-sufficient by any means because of significant land confiscations during the nineteenth century, the destruction of food gathering places due to industrialisation and sewage, as well as the imposition of the monetary economy upon traditional ways of being. All have contributed to Māori inability to continue with traditional practices of subsistence living.

Quality of life based:

Statistics NZ (NZ General Social Survey, 2010) reports a relatively high level of life satisfaction for the country. Māori economic position, however, continues to be at the bottom of the socio-cultural and economic rung. Continued marginalisation stymies the ability to grow and achieve in a globally charged community that favours only one ideology, that of the west.

Educational achievement:

The decline of the labour force around the world signalled the rise of the technological world suiting a more favoured educated labour force. (OECD, Better Life Index, 2012)

72% of New Zealanders between 25 and 64 successfully completed high school. (OECD, Better Life Index, 2012, p. 1)



The OECD has initiated a programme to assess the reading literacy of a population known as The Programme for International Student Assessment (PISA). Reading literacy is seen as the marker for acquired knowledge and skills and is worked on a possible score of 600. New Zealand averaged 524, the fourth strongest OECD country. The average score for OECD is 493. Students also performed well in mathematics and science. (OECD, Better Life Index, 2012, p. 11)

80 % of Māori children attend mainstream schooling. Many are dissatisfied and sucked into the myth that immersion schools will not give the opportunities for children to become active engaging members of the capitalist global community. Immersion education is therefore seen as a barrier to learning. However, and ironically, immersion school children are high academic achievers and have better opportunities to participate in various and more dynamic prospects for their futures if they so wish (Whitinui, 2011). Māori from mainstream schools, on the other hand, again ironically, are less likely to achieve due to low achieving education outputs. Critics include the possibility that mainstream fails to apply appropriate pedagogical practices for indigenous children. Teaching out of their own cultural context does nothing more than confuse and complicate the learning (Bishop & Glynn, 1999). The lack of culturally appropriate education weighted heavily on western ideology sends the message that their culture does not count. Obscuring one's own culture stirs a sense of self worthlessness. For children to want to learn they must feel accepted, proud, trusted, and happy.

Prison:

Māori are disproportionately represented in the country's penal system (Department of Corrections, 2012, Over-representation of Māori in the criminal justice system,

2007). The high crime rate demonstrates the high unemployment rate as well as problems with drugs and alcohol. The bottom 20% or those in the lower income bracket are more likely to experience criminal activity whether directly or indirectly. Those in the higher income bracket are more able to buy security and less likely to find themselves in risky situations. Higher income earners are able to use private vehicles instead of public transport such as buses or trains. Higher income earners are also more able to work during normal work day hours rather than night shifts.

#### Health:

The life expectancy for New Zealanders is 81 years with women at 83 years and men at 79 years (OECD, Better Life Index, 2012, p. 16).

Chronic diseases amongst OECD countries are fuelled by tobacco consumption and excessive weight gain (OECD, Better Life Index, 2012, p. 17).

The smoking rate for New Zealanders in 2007 was 18.1 %. Lower than the average OECD 23.3% (OECD, Better Life Index, 2012, p. 17).

#### Smoking:

However, tobacco smoking is the leading cause of preventable deaths in New Zealand. In 2009, the rate of Māori smokers for both male and female, was 44%, 18% above that of non- Māori. Māori females, on the other hand, were significantly higher than that of males. Māori were more likely to be exposed to second hand smoke in houses and cars than non-Māori (Ministry of Health, 2012, Māori

Smoking and Tobacco Use 2011). Initiation of smoking for Māori starts at the average age of 11.5 years and 12.7 years for non-Māori.

#### Obesity:

New Zealand's obesity rate was 26.5% in 2007 which was higher than the OECD average of 17 % (OECD, Better Life Index, 2012, p. 17).

90% of the population believe that they are in good health compared to the OECD average of 70%. On average the more wealthier an individual the more positive the response is likely to be. The elderly and low income earners are more likely to report poorer health. (OECD, Better Life Index, 2012, p. 17).

#### Life Expectancy:

The life expectancy for a New Zealander is 81 years (OECD, Better Life Index, 2012, p. 1). In comparison the Life expectancy for Māori males at birth was 70 years nearly 8 years lower than total NZ population. Māori female expectancy is higher at 75 years and again 8 years below the average for the total population (Statistics New Zealand, 2012, Health and Well Being 2010). Since 1995 Māori life expectancy has always maintained a lower figure to that of the rest of the population.

Lange (1999) offers a chronology and detailed narrative of Māori Health in New Zealand since the arrival of settlers. Initial health problems were settler related. Influenza practically wiped out the Māori population in the nineteenth century. Alcohol became another killer alongside tobacco. Two of the biggest killers facing Māori in the twentieth and twenty first centuries, however so is diabetes associated

with food, alcohol, and smoking. Again, Māori rate highly over other cultural groups.

New Zealand women are having more children but there is a balance between family growth and income. “Māori have a high fertility rate” but a lower employment rate in comparison to non-Māori (OECD, Better Life Index, 2012, p. 22). The current notion of New Zealand’s increase in poverty is attributed to the inability to provide the basic needs for children. Spending for children fell between 2003 and 2007. Since then there has been an increase in Early Childhood care to assist young families with work and childcare needs.

#### Housing:

New Zealanders spend 29% of their earnings on household needs far exceeding the OECD average of 22%. 92 % of New Zealanders are satisfied with their housing conditions which is far higher than the OECD average of 87% (OECD, Better Life Index, 2012, p. 5).

#### Crowding:

Crowding is a fair indicator of economic situations that people find themselves. This may differ in certain cultural situations. Crowding, as a terminology used by Statistics New Zealand, occurs when the dwelling that people live in is too small. This is currently measured by floor space or number of rooms per person (Statistics New Zealand, 1986 – 2006, p. 8). The Canadian occupancy standard is used calculating the number of rooms per person. Statistics New Zealand noted that ethnic minorities usually occupy dwellings that are crowded (Statistics New Zealand, 1986 – 2006, p.10). Māori have always maintained crowded conditions

aligning with most indigenous peoples around the world as well as the Pacific Island groups (Statistics New Zealand, 1986 – 2006, p.10). Statistics New Zealand also found that disease was more prevalent for children who lived in crowded conditions (Statistics New Zealand, 1986 – 2006, p.11). Crowding increased the risk of spreading diseases. The concern is also for children contracting meningococcal disease, tuberculosis, rheumatic fever and infectious skin diseases. Studies have found links of crowding to respiratory bronchitis and emphysema (Beggs, 1999). Crowding exposed the inhabitants to second hand tobacco smoke linked to these serious medical conditions.

#### Māori families and households:

In 2006 approximately 42% of Māori couples with children made up a household compared to approximately 28% one parent with child or children households. Over 12% Māori lived in multi-family dwellings. The most significant trend has been the decline in couples and children since 1991. There is a slight increase of couples only and one person only dwellings during that period, a sign of capitalist development promoting inclusion into the workforce and decreasing the size of the whānau (Ministry of Māori Development (2012) Māori Families and Households, 2011).

#### Child Poverty:

The child poverty rate is at 12.2% which is lower than the OECD average of 12.7. The proportion of children not in schools or employment is 9.3% higher than the OECD average of 8% .

Māori, again, rate highly in the child poverty area. Schools consistently note a large number of children without food on a daily basis. A significant proportion of children lack the resources needed for daily growth and development let alone teaching and learning. Refusing to ignore these seemingly minor issues, teacher's intentions to share this information has created social outrage. This growing concern demonstrates the fragile nature of realities for marginalised people caught in the middle of the larger global societal system. The 'one size fits all' mentality needs addressing.

#### Life Satisfaction:

Life satisfaction is a measure of subjective well-being. Out of a total of 8000 surveyed 975 were Māori. Māori responded slightly lower to that of non-Māori for satisfaction or very satisfied and slightly higher to that of dissatisfaction (Ministry of Māori Development, 2012, Māori Life Satisfaction, 2011).

Māori were more likely to be satisfied if they were in good health, had higher academic qualifications, and had a good income. (Ministry of Māori Development 2012, Māori Life Satisfaction, 2011)

#### Labour Force:

By far the largest proportion of Māori in employment were labourers. In 2006, 39.9% of those surveyed had no school qualification. 32% had a school qualification and 27% had a post-school qualification (Statistics New Zealand, 2012, Quick Stats about Māori, 2012). The Native Schools promised a labour force and the mainstream schools have continued to produce.

Education has evolved through a number of stages referred to as waves. The notion that a new tide will wash over the old and regenerate a brand new ideal is probably not as far-fetched as it may seem. The first two waves have Greek and Roman traditions tied to philosophy. The third, founded in the nineteenth century was founded on the premise of scientific developed methodologies, reliability and validity. The fourth wave of democracy embraced Dewey's (1916) argument that 'education and learning are fundamentally social and interactive processes' (Editorial, 2014). Included in democratic education is the philosophy of citizenship theory advocating multiculturalism and cosmopolitanism. Contrary to democratic education is neo-liberalism otherwise known as the New Right, which supports an agenda of conservatist individualism. Neo-liberalism has been a significant causal factor of high poverty rates (Carpenter, 2014).

In 1999 the Labour-led Coalition supported a new political agenda known as the 'Third Way' which was an alternate 'between the neo-liberalism of the New Right and the welfarism of the Old Left (Codd, 2005; Giddens 1998). The new way was a buffer between 'market fundamentalism'... and .. 'old style bureaucracy of the welfare state (Codd, 2005, p. xiii). Characteristics of individualism is discerned in a statement made by Minister of Education Peter Fraser in 1939 when he proclaimed that 'every person has the right to a free education no matter what circumstances they may come from.' However, an '...education of the kind to which he is best fitted...' suggests that not everyone will receive the same treatment. (Codd, 2005, p. xiv). This statement ensured that the education system was geared up to maximise educational achievement at an individual level. Teaching practice, therefore, was based on the processes for competitive individual success rather than

the diversity of possible outcomes, creativity, and moral dimensions. Teachers had become technicists rather than democratic, free willed, reflective practitioners (Codd, 2005). During the rise of neo-liberalism, education engaged decentralisation, marketisation, privatisation, and the sacking of education, as a priority, to the back seat in favour of developing the country's economic growth (Codd, 2005). To the detriment of the country's schools, neo-liberal agendas have grown exponentially due to globalisation. As Codd (2005) has eluded to, this raises serious questions about the purpose of education and whether an economic agenda is more favoured over one that requires our children to learn about citizenry, national identity, social justice, democracy, environmental sustainability and indigenous rights (Codd, 2005).

Carpenter and Osborne's (2014) edited publication gives accounts of the relationship between education and poverty in Aotearoa New Zealand. This becomes a start-point for education communities to begin discussions on how best these issues can be addressed.

Snook and O'Neill's (2014) research findings suggest that educational underachievement is relative to the low socio-economic position of Māori and others from poverty stricken backgrounds. The statistical data is clear in these terms. However, to suggest that deficit theorising is not the issue would be to eliminate teachers as an essential factor altogether. This thesis suggests that teachers have a major role to play, alongside school leaders and in partnership with their local community and the Ministry of Education. Education is a major contributor to closing the economic gap between the haves and the have nots. An achiever is more able to become a leader and motivated to reach for the stars. Thrupp (2014)



also states that teachers have been made scape goats for children underachieving and that the home background plays an essential role in the educational wellbeing of the child. Whether anti or pro deficit theorising, what both seem to consider is that schools and teachers should not be expected to create achievers on their own (Carpenter, 2014). If it takes a village to raise a child then why are we relying on one teacher to do the job of a village? The child is a complex being that requires not only material needs but also cultural appreciation and understanding. The 'home' (Snook & O'Neill, 2014, p. 19, p. 20, 36) is more than just a place for material gratification enhancing physical wellbeing. The home is a complex space that requires physical, spiritual, family and intellectual stimulation (Durie, 1994). Snook and O'Neill (2014) have identified one.

A child in poverty also indicates a whānau in poverty (Hēnare, 2014).

Once poverty has taken hold it is extremely difficult to break the generational cycle. A child born into poverty is likely to continue the same cycle as their parents if interventions are not put into place (Hēnare, 2014). Te Ara Hou, an education initiative, offered key messages in order to support the development of child potential and promote new ways of thinking by policy makers in order to make economic differences in the lives of the poverty stricken (Hēnare, 2014).

Food in schools has also been a focal point in schools since the global financial crisis in 2008 (Wynd, 2014). The government was in denial that New Zealand was in such a crisis and that parents could not afford to feed their children. The fact that children were going to school without having breakfast was a concern to teachers who no doubt clearly understood that a hungry child is one who cannot focus on classroom tasks.

Region and Bloc based:

New Zealand's closest alliance to any country is Australia. This partnership has been constructed not only from the two country's convenient geographical proximity but also and Australia New Zealand Allied Corp (ANZAC) alliances that forged the partnership and shared stories during the World Wars. The two countries share a common history of settlement, colonisation, and development. The development of greater sporting relationships has also been pursued and currently both countries enjoy the interactivity of international, national, and regionally based sports in a number of codes. Doors between the two countries have allowed more freedom of residency for Australians to New Zealand and visa versa. Australia is far more resourceful and is geologically rich in precious minerals, whereas New Zealand has a lot of sheep and pine trees. The two countries continue to share greater business relationships. Forging a political partnership, however, is a contentious issue particularly around governing aspects as Australia is viewed as a nation that needs to address the poor state of its own indigenous populations. New Zealand also had a chequered past in its Australia New Zealand United States (ANZUS) Alliance. Ousted back in the mid 1980s for its No Nukes stance New Zealand has only just rejoined the ANZUS Pact enjoying on-going military exercises in the Pacific rim. New Zealand continues however to be a pain in the US economic butt with its anti-advertising laws for tobacco, by far the lead killer of Māori in modern times.

Although this chapter has identified the failure of capitalist globalisation, in neo-Liberal Aotearoa New Zealand, for Māori, a number have maintained traditional practices and are able to live comfortably within the modern world. Marae are

cultural geographical locations allowing Māori to be spiritually bound to the land and the tribal unit. Perpetuating cultural practices and the identification of traditional places of significance adds credence and longevity to tribal identity and promotes or awakens cultural memory.

#### Conclusion:

The stronghold of western hegemony in Aotearoa New Zealand continues to support an upwardly moving global society. Evidence for this trend is often backed by data and analysis taken from institutions such as the OECD. Nonetheless, OECD's intention is to promote its stake in capitalist development. This can only be achieved through positive reporting. The internet provides a platform that enables international viewing of how independent countries fare within the alliance. The underlying montage of data produced by Statistics New Zealand and other ministerial reports, however, tells a different story for Māori reality. Such information can go undetected especially when political agendas are priority and do not fit the rose tinted view necessary for capitalist expansion. Whilst capitalist globalisation dominates the First World mentality there are underlying harsh realities that are decidedly swept under the mat. The world is offered on a plate encouraging participation in the monetary economy, but in reality indigenous communities, whether they wished to or not, had never had the opportunity to become part of that game. Since Māori first encountered European tools Māori gladly adopted these into their society but not to the detriment of their own cultural beliefs and language. Māori probably became the first New Zealanders to be globalised when they first crossed the Tasman to trade their agricultural goods in Hobart. However, they never gave up their traditional practices and language while

doing so. The change of political power, however, forced Māori to become second class citizens in their own country taking from them their culture and language. Those losses negated the promises of the Treaty of Waitangi.

Education has been a significant impact on Māori in that the curriculum promoted a western ideology suppressing Māori ability to feel appreciated, dignified, proud, or valued. Early exit from schooling, therefore, keeps them locked in the current volatile labour force where jobs are here today and gone tomorrow.

The gap between the rich and Māori therefore is never likely to close if education neglects to be more pedagogically attuned to the Māori context. The question begs, why does the system continue to fail Māori? Social conscious is locked into thinking from a Eurocentric perspective. This has not occurred over night but is the product of 200 hundred years of assimilation. Even in neo-liberal New Zealand Māori culture is still considered a barrier to personal, economic, social, and cultural development. The question must be considered, how to reintegrate culture back into the social conscience and more specifically into the education system.

## Chapter 4

### A Historic Account of Māori Content in the New Zealand School's Curriculum: Where's Wally?

#### *Te Pō: The Process*

*The pathway from te Kore began the process toward emancipation of the conscience. The seed that was planted enabled participants to begin the search for answers. Time is spent determining avenues to take in order to retrieve knowledge. Often searches can lead to all manner of knowledge that needs sifting through. From chaos comes order to make sense of the information gathered. Greater space is required to grow. Whānau can often become significant support structures. Te Pō, although still a dark time for individuals, is the realm of te hokinga maumahara, recollection of memory.*

#### Introduction:

This chapter is a historic account of Māori content in the New Zealand Curriculum since the first missionary schooling in 1816 through to the current curriculum in 2013. The term *Where's Wally* makes a mockery of the curriculum in its failure to address the Māori world view in any meaningful way highlighting the miniscule and tokenistic āhuatanga and tikanga contributions within the document. The essential element of this chapter is to highlight the support systems for teachers in order for them to maintain and continue to develop their cultural competencies. The curriculum, being one of those support systems, needs to ensure that the Māori world view is robust and inherent within the document.

The curriculum has seen radical social and political changes throughout the 19<sup>th</sup> and 20<sup>th</sup> centuries. Christianity drove the missionaries to civilise the Māori of Aotearoa (Simon & Smith, 2001). Native schooling was to continue the work of colonising the indigenous population. As society took a plunge into the depths of the New Zealand Land Wars so too did Māori education. The colonial encroachment realised that Christianity was failing as a colonial assimilationist attempt. Religious teaching became prohibited. A curriculum that supported civility and assimilation and also included a labour skilled based programme was introduced. From assimilation to integration the cultural boundaries were pushed to their limit. Āhuatanga and tikanga Māori were evolving into a thing of the past. The Māori language was doomed for extinction. The main driver for New Zealand's education has been the western ideology of capitalism. Throughout the country's developing socio-political phases Māori were not passive onlookers of their own social and cultural demise. They clearly understood the ramifications of a school curriculum that lacked the possibilities of matriculation and also one that was culturally void.

#### The Origins of Curriculum Development in New Zealand Schools: Missionary Schooling:

The Missionary schooling system between 1816 and the mid 1840s saw increased establishment from its beginnings at Rangihoua by the Church Missionary Society and under the guidance of the Reverend Samuel Marsden (Simon, 1998). Māori developed literacy in the English language but more significant was the introduction of the Gospel.

The Reverend Samuel Marsden was given the duty to take the Gospel to New South Wales in Australia. He left his studies in Cambridge, England, to tend to his new

flock of chained prisoners. His ambition included the desire to convert the “heathens” of New Zealand which could only be achieved within a state of civilisation (Sinclair, 1959). Short on missionaries in New Zealand, the first teachers were a school teacher, Thomas Kendall, a carpenter, William Hall, and a shoe maker, John King.

With no training as evangelists the partnership failed due to bickering and themselves falling to heathen ways such as drunkenness and adultery (Sinclair, 1959, p. 37). However, Thomas Kendall, was able to surmise that the only way that the Māori could be taught was for himself to learn the Māori language as well as their customs and religion. This enabled Christianity to be taught to Maori within a context that they could understand. Kendall’s greater understanding of the Māori world view found himself a “victim”, of missionary work. In many ways as Sinclair (1959) described, Kendall himself, had become a “heathen” (p. 38). Included in the missionary work were the teachings of agriculture. Māori, on the other hand, were not interested in the Gospel. Why should they when Māori had their own religion. The Gospel, as chief Hongi was stated to have said, was not suitable for warriors (Sinclair, 1959, p. 38). Māori welcomed Pākehā goods, but for Māori purposes (Sinclair, 1959, p. 39).

The signing of the Treaty of Waitangi in 1840 heralded greater involvement of the state in the matter of schooling for Māori. Significantly, the Treaty was to bring about a co-operative partnership between Māori and the British (Orange, 1989). Māori were offered full exclusive and undisturbed possession of their lands, forests, fisheries and other properties. Māori were also given the same privileges, rights and protection as British subjects. History, however, discloses a tale of bloody land wars

and unlawful confiscations, unequal treatment in matters of social, economic and educational concerns. The partnership favoured only one ideology, that of the Pākehā. Māori possessions of language, culture and rituals were far from protected. In fact, the opposite had occurred. The settlers saw the Treaty as a tool that would bring about a subjugation of Māori within an ever increasing British Empire. The Treaty became a convenience to the newly formed government, however when challenged by Māori, it quickly became null and void.

#### Implementing Industrial Training and Civility:

Governor George Grey introduced The 1847 Education Ordinance. The initiative was to allow the continuation of religious sessions and implement industrial training in the English language. These schools became subject to government inspection (Simon, 1998). Pākehā, however saw schooling as a conduit for civilising the Māori which would inevitably see them turn their backs on Māori customs and cultural practices such as collective land ownership which destroyed the ability for individual ownership and entrepreneurial endeavour. More Acts ensued however, as in 1867 The Native School's Act saw through the establishment of a more sound state controlled schooling system within the Māori villages. These were under the management of the newly formed Native Department which was set up to control Native Affairs. The schools were subsidised but the communities were tasked to supply the land, half the cost of the building and also to provide a quarter of the teacher's wages (Simon, 1998).

#### Comprehensive Curriculum:

In 1871 the Native School's Act was amended enabling a modification to the financial requirement, however the provision of land was still required. During this



time the curriculum remained virtually untouched. The 1877 Education Act gave rise to further structural changes of the curriculum. The Education Act of 1877 saw the first free national schooling system in New Zealand the successor of provincially funded or private schools. Schooling became secular as well as compulsory for 5 and 15 year-old children. Under this Act, Māori were entitled to attend board schools and were also exempted from compulsory attendance. Of course non-attendance ensured Māori would never succeed in any scholarly endeavours ensuring a constant state of subjugation and oppression. The Act also prescribed a comprehensive curriculum for its' state driven schools such as reading, writing, arithmetic, English, grammar and composition, geography, history, elementary science, drawing, object lessons, and vocal music. Formally integration of schools with a Māori and Pākehā mix was difficult due to the differences in culture, religion and location. At the time, Māori enrolment into state schools matched those numbers in native schools. This phenomenon brought government officials to the conclusion that Māori could see the greater economic advantage of state schools over native schools (Openshaw et al., 1993).

Inspector General George Hogben sought to make changes in New Zealand's education system which he believed was in dire need of catching up with the social and economic reforms of the country. Labelled as the Inspector who preferred the "frill" or "soft option" to education, his introduction of more practical subjects was a reaction to fill the country's gap in the labour force (Openshaw et al., 1993, p. 100). Hogben's new curriculum was criticised as rigid formalisation as its prescriptive characteristics stymied the children's abilities to become creative. His formalisation, however, became a first attempt at aims and objectives in a school

curriculum. By 1912 the Education Commission led by Mark Cohen praised Hogben's education reform for responding to the social needs of the country and providing a system that could assess the capabilities of the children to prepare them for citizenship in New Zealand's modern and democratic society (Openshaw et al., 1993). The introduction of technical studies, Hogben believed, was linked directly to the pupils and their future life development (Openshaw et al., 1993). School became a pathway for social efficiency which a number of educationalists had subscribed to (Openshaw et al., 1993).

#### Māori a Dying Race: Schooling to teach Hygiene:

By 1879 data gathered around the population of Māori showed the possibility of a dying race. The Department of Education was established and took over from the Native Affairs Department. The Native Schools Code of 1880 reacted with a focus on the health and hygiene of Māori. Inspector of Native Schools, James Pope, concentrated on a curriculum that would have a positive effect on Māori health. Disease and a high infant mortality rate took their toll on the Māori people. Diseases were introduced by the settlers. Māori had no immunity against the newly introduced epidemics. In contrast to the European settlers the Māori population fell to 42,113 in 1896 (Openshaw et al., 1993). Such a situation was almost a catalyst for Pope's decision to create a curriculum that would address the seriousness of the Māori position. Cleanliness of the body and physical surrounds became paramount. Consequently these routines and habits would be transferred to the home environment. It is not certain whether Pope made visits to Māori homes. Pope's deficit approach to the Māori position as a dying race due to their own lack of personal care was held by a number of Europeans. Of course the main aim of Pope's

rules and regulations stemmed from the 1880 Native School's Code which was to ensure that Māori became civilised (Openshaw et al., 1993).

In order to bring about stronger bonds between the schools and the communities a more informal and practical way of teaching was introduced. This encompassed all aspects of Māori community life including agriculture, domestic chores, as well as essential skills that would assist Māori become more adept in carpentry and other labouring expertise. Community education became routine in the daily school life.

#### School Syllabus:

Primarily the school syllabus consisted of those subjects that would enable Māori to read, write, and carry out basic arithmetic. Subjects such as history, elementary science, and formal grammar were not included. Most Māori as well as Europeans only attained standard iv. The general community consensus was that after this level there was no need to continue on with schooling. By allowing this early departure from school the Ministry virtually became a system that enabled and perpetuated a state of social class. Those able to stay on did so with financial backing. Few Māori scholars were able to stay on even with government scholarships (Openshaw et al., 1993). For Māori this meant attending one of the four denominational boarding schools. Moving away from home meant that pupils had to board and few Māori could afford the cost.

The junior classes were the only places in the school that approved of the teachers developing knowledge in Te Reo Māori, only, of course, to bridge the gap between the Māori language and English. Native school teachers, Pope believed, needed to develop an understanding of the Māori language and customs. Native school teachers were given “incentives of £10 salary increment” if they were able to pass

their examination which included New Zealand History that covered Māori traditions, indigenous productions and their uses, and Māori customs (Openshaw et al., 1993, p. 48). Pope also desired that in addition Native school teachers became proficient in Te Reo Māori in which they would be able to translate a passage of the bible. Due to the scarcity of fully qualified teachers and especially those fully proficient in the Maori language, Pope's dreams of his ideal Native Schools were not fulfilled. European settlers also believed that there would be no requirement to learn Māori culture or language of a dying race doomed to extinction (Openshaw et al., 1993, p. 48). Although Pope's syllabus has been hailed for its focus on developing the health and hygiene of the Māori people, the primary aim was not to encourage or produce political leaders or a professional class of people. Rather, it was to maintain control by creating a class of labourers who were familiar with European, customs, values, religion, and thinking so that they may also become law abiding citizens. Native schools, as Pope stated, were never to "produce scholars" (AJHR, 1902, E2. p. 8).

Nevertheless, persistent amendments and changes to the Education Acts failed to civilise and assimilate Māori into European customs and religion. The establishment of Native Schools saw the English language as the medium of instruction. Teachers were carefully selected. Pākeha couples in particular were ideal candidates to demonstrate "European gentile ways" in order to further assimilate Māori (Simon, 1998, pp. 11 – 15).

A curriculum was clearly defined under section iv of The Native Schools Code which outlines the standard of education. At standard 1 the children were taught in English to read, spell, write, become familiar with English objects, arithmetic, and

girls learnt sewing. At standard 2 all of the lessons from standard 1 are extended. Māori words are translated into English, geography is included, which would no doubt focus on the superiority of the Empire. Maps would emphasise the geographic centrality of Europe in conjunction with the rest of the world and in particular with the Empire (Simon, 1998). By standard 4 the curriculum is extended again from the previous level and geography is continued. Clearly geography became a topic that maintained the superiority of Britain. Questions were also included that continued to place Pākehā in superior positions to that of Māori (Simon, 1998). The Native school system was not only a place to civilise and assimilate Māori but also a place where a great emphasis on practical skills were to be taught (Simon, 1998).

Schooling to build future Leaders:

Māori who were studious and capable to gain scholarships were able to attend a denominational boarding school. These Māori were noted to be the future leaders who could return to their communities to teach the gospel and other Pākehā ways. They would become the Māori elite.

Subsequently for the next 50 years or so the ideology that domestic and agricultural studies were favoured more highly over academic work went virtually unchecked.

More practical Subjects for Māori:

The question of compulsory schooling for Māori reached a point at the turn of the twentieth century when population wise it became clear that the demise of the Māori race was perhaps a thing of the past. Numbers of Maori attending Native schools began to rise. Schooling became compulsory for Māori in 1908 with the implementation of the 1908 Amendment Act. Clearly by this time New Zealand's

social and economic situation had made some significant changes. The Inspector General of School, George Hogben, contemplated a new curriculum for the Native schools. Hogben was adamant that education should focus on the more practical subjects for Māori. The belief that Māori were more adept to physical work played nicely into the hands of the Education Department that promoted such subjects for rural communities. Hogben, however, underestimated the Māori communities who saw greater advantages in an academic curriculum. Although Te Aute received praise for the number of pupils who successfully matriculated, Hogben condemned the school for wasting time and resources in academic teachings. He also withdrew the teaching of Latin from Hukarere Māori College for girls and introduced agriculture and woodwork in Te Aute Boys College (Openshaw et al., 1993).

Māori parents however made it quite clear that they were not sending their children to Te Aute to “learn how to plough”, a skill that can be taught to them at home. Parents hoped that their children would receive a “good education” so that they would be “in a position to compete with English boys in the higher walks of life” (AJHR, 1906, G-5, p. 224). The Education Commission, however, came to the conclusion that due to the significance of land ownership in Maori hands, agriculture would be an essential aspect of the curriculum. In a paternalistic decision, the Department decided against a narrow academic syllabus in favour of one that would be more practical.

Openshaw et al. (1993) describe the integration of Native schools and European primary schools as one of the most traumatic times in the history of New Zealand’s schooling history. Blatant prejudices were recorded. Schools complained the Māori children were “dirty, sexually precocious, shabbily dressed and generally displayed

bad behaviour” (Openshaw et al., 1993, p.56). There were accounts of Māori being expelled from schools in the Rotorua and Bay of Plenty regions. Newspapers reported on the outbreak of skin diseases. Although relationships were slow to improve there were still reports of prejudices throughout the country. Māori continued to resist integration in favour of a Native school system. The thinking at the time by Pākehā Officials, however, was that public schooling was far more superior due to more specialised staffing focused on a tighter academic curriculum. Many Māori preferred this to the Native school curriculum and the unskilled teachers that continued to teach there (Openshaw et al., 1993). For example, Efficiency Examination results of years 1914 through to 1936 of standard 1 - 4 classes in Native schools fared poorly than those in public schools.

#### Gradual Awakening:

By the 1920s a gradual acceptance of Māori culture was experienced. Sir Apirana Ngata, a graduate of Te Aute Boys College, became instrumental in the revitalisation of Māori art, culture, and language. By the 1920s he had championed a number of policies that would support the implementation of a more culturally based syllabus in the schooling system. Clearly Māori realised that Native schools had become the medium that would divorce Māori from cultural heritage. Like the dying race the culture and language needed to be rescued from its seemingly inevitable extinction (Openshaw et al., 1993).

Arguably native schools had achieved its goal of assimilation and civilising. Essentially from the 1930s a greater emphasis on integration, otherwise known as the policy of adaptation, further normalised for Māori the European way of life. Pupils along with their communities erected cottages, laundries, and workshops and

a continued focus on domesticity remained in the curriculum. The curriculum was also backed by a policy that depended largely on the faith of its teachers to ensure:

- That the happiness and welfare of people was dependant on the strength and stability of their own social institutions, including the healthy pride in race, history and achievements.
- That the role of education in regenerating and integrating the Māori into New Zealand society should be limited in assisting them to acquire the worthwhile elements of both cultures
- And that the Māori were no different from any other race in their power and capacity to adapt to changing conditions (Openshaw et al., 1993, p. 61).

Without a doubt Māori were made to feel like strangers in their own land. No appreciation of Māori life was really given until Māori themselves demanded it. It was impossible for Māori to feel any pride of a culture that was discarded.

Native schools at the time issued six guidelines to teachers of Native schools, four of which stated that the school be definitely interested in one or more of Māori arts or studies (Openshaw et al., 1993). The guidelines issued, speak little of the cultural pride that is asked of teachers. Healthy pride in race can be interpreted in many ways depending on the teacher and the way in which their own values and philosophies influence their thinking. Schooling demonstrated an obvious paternalistic attitude toward the education of Māori which was adopted by Europeans, many of whom had little interest in the indigenous way of life. On the other hand teachers did have the opportunity to create programmes in schools that did acknowledge Māori cultural heritage. Clearly this policy seemed ambiguous at best, both in its intention and its outcome.



Acquiring worthwhile knowledge of both Māori and Pākehā was at the discretion of the teacher. What was deemed as worthwhile was largely dependent on subsequent guidelines that continued the path of integration throughout the 1930s and 1940s (Openshaw et al., 1993).

Ball was convinced that his new policy was more superior than the previous and would be a turning point in Māori education. Although policy was clear, it was obvious that teachers had immense powers within the schooling system. Criticism of Ball's policy was varied; from rhetoric to superficial (Openshaw et al., 1993, p. 62). These views were a result of the policy's failure to be addressed in any meaningful manner. Teachers were left to their own devices and were neither appropriately trained nor adequately resourced. The process became reliant on the faith of teachers to take the policy seriously and to enact their own professional development. The idea that teachers would act on faith was a naive notion.

The history of Native School's policy also uncovered the practices of teachers that were contrary to regulations, with both positive and negative effects on Māori. The use of corporal punishment by teachers extended to Māori who spoke their indigenous language in the school grounds was vehemently denied by the government as policy (Waitangi Tribunal, 1986). On the other hand, there were those teachers who sought to extend the scholarly prowess of their Māori students. Case in point is that of Te Aute Boys Anglican School where the Principal John Thornton selected a number of the schools promising Māori to coach them through matriculation, which later on enabled them to attend University (Simon, 1998). Thornton's interpretation of the curriculum differed significantly from other teachers around the country.

By the 1930 and 40s, concerns grew for the curriculum and a more egalitarian education system was sought. A common core curriculum was developed and there were no significant changes for the following 50 years.

#### Māori Teachers:

Following World War One the country along with its allies fell into a great economic depression affecting the way the country would run and resource its schools. By 1930 a more highly trained and skilled teacher entered the Native schools. Māori were also given the opportunity to become fully certificated primary school teachers. A number of Māori experts travelled the country to train teachers in the arts and craft of the Māori (Openshaw et al., 1993). At this point in New Zealand's education history the introduction of the Māori language into the curriculum was rejected on the grounds that most Native school teachers could not speak the Māori language and this would impede the learning and development of the children. At this stage however, Ngata himself continued to support this notion as he saw that learning the English language would give Māori a far greater advantage in life. Ngata was later to lead the Māori language revitalisation movement as its demise was growing more and more imminent.

#### Support for Teachers:

With support from locals and travelling experts more Native school's teachers offered strong support for the Māori language and traditions to be included into the curriculum and to become compulsory (Openshaw et al, 1993). The thought that all Native school teachers should become competent in the Māori language provoked a call for greater attention at teacher training establishments. This, however, fell on deaf ears as the curriculum continued to omit the Māori language as officials

believed that all children should master only one language. Ngata also believed that a Māori who could not speak Māori was neither Māori nor Pākehā.

#### From Agriculture to Manual and Technical Training:

By 1940 the Education Department continued to reiterate that the type of curriculum for Native district high schools would be subjects best suited for urban life as opposed to the agricultural focus of early times. District high schools would provide subjects such as carpentry. The assimilationist view of an agricultural curriculum gave way to manual and technical training (Openshaw et al., 1993). Once again the naivety of education officials underestimated the perceptions of Māori parents who knew without a doubt that prosperity only came with a robust academic education rather than a technically based skilled curriculum that the department was offering. Such was the department's drive to install a technical curriculum that the then Director of Education Dr Clarence Beeby, as well as the Native School's Inspector, Douglas Ball, both met with parents in Te Araroa to persuade them to accept the proposed subjects. Clearly the parents were unmoving believing that the Native District High School failed to meet their expectations of wanting their children to be able to sit examinations enabling them if successful to attend university (Openshaw et al., 1993). Once again the new and improved curriculum was only to become another tool by which Māori would remain second class citizens in their own country and perpetuate their position through a so called justified syllabus. The dichotomy and contradictory nature of the syllabus failed to result in the equality that it was purported to bring about.

By the end of World War Two Pākehā and Māori relations had taken on a new dimension. Pākehā were amazed at the heroism and fighting prowess of the Māori

soldiers. By 1947 the word 'native' was exchanged with 'Māori' as the former was labelled as a derogatory racist term.

#### Better Māori and Pākehā Relations:

Between 1931 and 1950, Māori School's Inspector Douglas Ball introduced a cultural adaptation policy. What was termed and selected by Pākehā as the best of Māori heritage and customs was to be taught in schools. This decision, which was seemingly Pākehā goodwill, was actually implemented through social pressure from the newly formed 'cultural revitalisation movement' that was initiated by Sir Apirana Ngata. Māori communities had gathered greater strength and dogged determination. Therefore, Ball's policy was more of a response to Māori community concerns rather than Pākehā goodwill (Simon, 1998, p. 73).

#### Urbanisation:

By 1955 a decision was made to include Māori leaders onto the National Committee on Māori Education with Māori being the majority. Post war New Zealand saw rapid diversification both socially and economically. After emerging from the grip of the great depression a greater influx of Māori into urban areas increased. Jobs were more plentiful in the big cities and towns rather than the rural sectors. Māori capacity for subsistence living also became more and more difficult as lands were being taken under the Reserve Land Acts, development for Forestry as well as farming. The latter became New Zealand's greatest export earner. Waterways were redirected for power schemes decimating the biodiversity of natural water, land, flora and fauna. Food gathering places were decimated by sewage and industrial runoff which was clearly another attack contrary to the Treaty of Waitangi that promised undisturbed possession of lands. Inevitably Māori would have become

more and more dependent on a monetary economy in order to survive. The only jobs available were those in urban areas. Population numbers began to swell as people made their way to cities (Sinclair, 2000).

This mass exodus into the cities resulted in a significant fall in Native school rolls and state schools increased with more Māori children leaving their ancestral lands. The Government threatened closure of the Māori schools which was reacted to with rapid pleas to keep them open. Māori school's teachers argued the importance of the schools for their immediate communities. In 1955 The National Committee on Māori Education (NCME) made a number of recommendations as to the future of Maori schools. The significance of the Committee was to be its long term effect on Māori education from community consultation through to teacher education (Openshaw et al., 1993, p. 71). Appointments of Māori lecturers to teacher training establishments were important for the development of a curriculum with more emphasis on Māori issues and culture. Even well into the 1950s the notion that Māori would still be destined to skilled labour and not undertake university study continued to fester its way into Pākehā and perhaps some Māori conscience, particularly those who had succumbed to the teachings of civility, assimilation, and integration. This thinking also prompted the NCME to only approach the primary schools with these recommendations.

Well into the 1960s this was still seen as a problem (Simon, 1998). By then the curriculum was the same as state schools but with a greater emphasis on teaching the English language. At the heart, however, were the values and morals of Europeans (Simon, 1998). Schooling was a great source for social control. Māori were taught obedience and cleanliness of mind. Māori values were seen as heathen

driven and needed to be discarded. All aspects of Māori culture were dismissed by education officials during the development of schooling in New Zealand. Except in the junior classes, Māori language was used but only as a bridge toward learning English (Simon, 1998).

The Hunn Report (1960):

By this time the Department of Māori Affairs released the Hunn report that noted the destitution of the Māori people. Significantly the report identified the essential role of education as a driver for greater economic opportunities. Hunn stated that although the syllabuses for both Māori and Pākehā were the same the outcome for Māori was completely different. Māori found little success within a totally European dominated education system. Hunn recommended that the government set up a Māori Education Foundation that would become a system of competitive scholarships. This reaction was far less radical than reviewing and revising the syllabus which had not been conducive to neither Māori experience nor success. The notion of integration was not to be confused with the fusing of two cultures but to create a nation whereby Māori culture remained distinct (Openshaw et al., 1993). Hunn, however, was adamant that Māori schools would be better off under the control of school boards.

The introduction of Technical High Schools was a response to an increasingly growing New Zealand population and the need for more skilled labourers. Parents voiced their concern that the system only served the perpetuation of a classed society. Those who could afford to send their children to University were predominantly Pākehā. Māori were believed to be good with their hands. One became society's leaders and the other, labourers.

Between 1961 and 1986 the curriculum in New Zealand schools continued to be written and disseminated virtually unchecked and unchallenged by Governments in power although research had set off alarm bells criticising the state of the documents. Although New Zealand society had made some significant changes both socially and economically this was not to be reflected in the more antiquated school curriculum. Curriculum designers realised that the document needed to reflect the diverse and technologically savvy society that arose from the foundations of liberalist thinking New Zealand.

#### The Currie Report:

By 1962 the Currie Report of the Commission on Education in New Zealand, otherwise known as the Currie Commission set up under the Ministry of Education, established a long list of recommendations that would further affect Māori education. At the centre was the process to establish a publically controlled system of primary, post primary and technical education in relationship to the future needs of the country. Schooling was cementing its place as a conduit for producing skilled citizens rather than critically minded individuals. The curriculum would serve to meet the needs of the country as it rebuilt itself from the ashes of depression and the constant shift away from Imperial rule. The Currie Report went far and wide to collect evidence that proved a need to meet public demand which generated a list of eight areas of concern; Māori education was one of these (Openshaw et al., 1993). Like the previous Hunn Report, the Currie Report made reference to the unequal dispersal of Māori amongst certain occupations identifying skilled labour as being the most predominant for Māori. The Report also noted the lack of Māori with examination qualifications. Also prevalent was the significant economic gap

between Māori and non- Māori, however the cause was once again a deficit response blaming Māori themselves and the child's home life. The question of appropriate education for Māori was discerned as well as the recommendation to transfer from departmental to board control was too slow and needed to occur in order to address the concerns of Māori education with a local voice.

#### An Awakening:

It is well noted that Māori education was simply a controlling process. Māori education lacked the curriculum to ensure that Māori succeeded in school. The notion that both Māori and Pākehā worlds should be integrated and not fused, allowing Māori to remain distinct simply failed in its intent. Only one culture had remained distinct. Pākehā world view had dominated the educational landscape supporting western ideology, history and values that served only the Pākehā way of life. Māori had not become distinct rather there was a moment in time when there was the possibility that Māori would have become extinct. Contributions to developing programmes for Māori education had been at best tokenistic resulting in a continued mono-cultural model. Māori children's culture often took a back seat to that of the teacher who often expected learning to focus around their own culture (Bishop & Glynn, 1999, p. 40). For the teacher to treat another's culture as inferior is racist.

By 1981 the growth and development of Māori education was finding form. Kōhanga Reo (pre-school language nurseries) were beginning to be established throughout the country in response to the continued lack of ahuatanga, tikanga and te reo Māori programmes in the state school curriculum. As a follow on to Kohanga, the establishment of Kura Kaupapa (Māori immersion primary schools) was simply



a natural development followed by Whare Kura (Māori immersion secondary school) Bishop and Glynn, 1999). The three areas of schooling offered total immersion of language acquisition and cultural attainment within a curriculum that not only catered for Māori children's cultural heritage but also delivered non-Māori subjects offering the capacity to understand the old and new worlds. Unfortunately, the greater majority of Māori children remained in the state schooling system believing, what was noted as popular discourse, that Māori immersion schooling would offer little or no future vocational opportunities. Inevitably the belief in this just served to perpetuate a state of oppression for many Māori as the state school system continued to fail their children. The dozen or so accompanying syllabi and guidelines reflected a time and place that seemed far removed from the New Zealand society of the 1980s. Described as vintage the documents spanned nearly 30 years. A clear comprehension of New Zealand's political history gave light to the reformation of the New Zealand school's curriculum (Openshaw et al., 1993).

In 1984 the Right Honourable David Russell Lange had become New Zealand's youngest Prime Minister. His Labour Party had inherited from the previous National Government, which was lead by The Right Honourable Robert Muldoon, a significant fiscal debt. Lange introduced a number of social and economic reforms that did nothing more than to dilute his popularity. His unpopular state asset sales were introduced to ease New Zealand's financial burden. Deregulation was also unpopular giving greater autonomy to a competitive market easily prone to monopolising productivity.

## Radical Reformation of New Zealand's Education System:

On the other hand, a more radical reform was the development of New Zealand's outdated education curriculum and its administration. A consultation party was formed to begin work on curriculum development. By 1989 this was put on hold due to a change in party leadership to Sir Geoffrey Winston Russell Palmer who saw through the continuation of the Education Reform Bill. In relationship to Palmer's implementation of the State Sector Act, New Zealand experienced considerable structural changes to the then current system in both delivery of the curriculum as well as school administration at local levels. Uncommon to Labour's normal policy, the Finance Minister at the time, Roger Douglas, implemented new right ideals of free market policies as well as privatisation (Bishop & Glynn, 1999).

Eventually Palmer also proved unpopular and was replaced by Mike Moore who the Labour Party believed would lead them into victory in the 1990 elections. However, this was not to be. The National Party lead by Jim Bolger won in a landslide victory. Bolger's promise of a 'descent society' was reflected in the New Zealand Curriculum that National launched off the back of the Labour led government.

Along with political changes came social and economic diversification. In 1989 a number of the most significant changes to the New Zealand Curriculum Document were finally being undertaken. Consisting of a plethora of booklets one for each of the curriculum areas (O'Neil et al., 2004). The revamp was a total clean up of what had transpired in schools across the country, namely a free run of teachers to produce programmes that often suited their own particular tastes and understandings of what education should look like for their children rather than the

needs of the children. Although substantial, the documents proved far too subscription for a number of teachers.

By 1990 New Zealand's government policies of decentralisation, privatisation and marketization affected significant changes in education policy (Codd, 2004). Education had suddenly become a 'billion dollar' item provoking the question of its intent whether that be for economic reasons or citizenry or national identity (Codd, 2004). The role of the teacher moved from professional and policy maker to classroom teacher (Gordon, L. 1992). Decisions were to be made by the newly elected Boards of Trustees.

A further 15 years of implementation saw the radically new document begin to lose ground and favour amongst teachers who found the weight of paper work, constant evaluation and assessment a tedious and depressing element of classroom practice. The amount of paper work seemed too heavy a burden and tended to obscure the actual job of teaching children. Schools were ready for answers to the conundrum. Clearly the curriculum needed to undergo another face lift.

The New Zealand Curriculum underwent a significant transformation to a new, improved and radically downsized version of its former self. A draft format was sent out to the public as an offering of social consultation. What was blatantly obvious at the time was the lack of recognition of the Treaty of Waitangi which by then had become acknowledged in a number of state and government institutions. Once again it seemed that the proposed new curriculum would fail to address the mana of the Māori world view or implement to any degree a meaningful programme of ahuatanga tikanga Māori for all New Zealand children. Once again this was mutton dressed up as lamb.

## A Curriculum to Keep Up:

Recognising the fast pace of New Zealand society especially the globalisation of the world economy the then Minister of Education, The Honourable Steve Maharey, was quick to acknowledge education as a place that would equip the nation's children with the skills and knowledge to help them cope with challenges of the new world (Ministry of Education, 2007). Much research has been conducted in reference to the state of education for Māori children, yet there lacks a real conviction in the curriculum document to make any positive changes to achievement for and of Māori children. Maharey coveted New Zealand's education system as world leading and believed that the current curriculum document is world class especially in its response to both national and international research. Maybe so, however, the question of how much input indigenous education research had in the writing of the document is a perplexing one as the selection of research fails to address the tangata whenua in any meaningful way. The rhetoric of Maharey's covering letter is all too common. A curriculum that claims to be one that will recognise a student's potential, needs to ensure that child's cultural self is clearly the centre of the education process and fully appreciated. The curriculum is yet to live up to that standard.

At the heart of understanding what should be taught in schools, teachers need to understand the political and economic assumptions shaping knowledge, the structure that it is encased within, and the wider political role of an outcomes driven curriculum (O'Neill, Anne-Marie, Clark, John, Openshaw, Roger, 2004). O'Neill et al. (2004) argue that the persistence of political rhetoric imbedded in social conscious normalises a system whereby the child becomes a product that will fit

neatly into society. New Zealand's education system has had 200 years of manipulative growth. Anyone who dares to rock the political boat is labelled a separatist, anarchy raising trouble maker. Backing down from these pressures will only see an education system dominated by western ideology and a continued stronghold perpetuating indigenous marginalisation.

What Count's as Education?:

Central to the purpose of the curriculum content and the context under which it is taught, O'Neill et al (2004) posed a number of questions around what counts as education. They asked what and whose knowledge should be included in the curriculum. The predominant contributor is not Māori therefore the system favours non-Māori. The value of the teachers and the role that they play is also as important as the content and context. The argument between what counts as education and what does not is central to this thesis. Is education meant for the pumping out of productive skills based human beings supported by market driven ideals? Or is it meant to be for the "fostering of genuine knowledge", understanding and the capacity for beings to become critical thinkers (O'Neill et al., 2004, p. 19). The answer is linked to the inequalities of marginalised sectors in societies such as Indigenous peoples, gender, and classed; of those from lower socio-economic groups. Linked to the education content is the curriculum. New Zealand's Curriculum Framework was designed to "Set direction for student learning and to provide guidance for schools as they design and review their curriculum..." (O'Neill et al., 2004, pp. 19 - 26).

This gave schools a lot more power into how they saw the curriculum content developing. The imagination and belief systems of schools could be recognised

within the programmes and its delivery. However, O'Neill et al. (2004) believed that programme development had become based on a level of assumption setting a precedence for bias in the classroom. Often those assumptions are based on socially directed norms. Grundy (1987) also argues that the curriculum is culturally constructed born of a set of social practices that does not originate from a teacher's active discussion but from the pages of political reform. It can therefore be argued that the curriculum is a socially constructed process. The power that is wielded is never more obvious than in the first 100 years of New Zealand's schooling history. Within that time the social beliefs of Pākehā over Māori dealt with the assimilation of the latter by the former. For political, religious, and cultural reasons Māori were subjected to a whole new set of values and laws that embraced English law and way of life. Māori were led to believe in a new type of leadership, new norms, and a utopia that was not to be found in their own belief system. The dominance of Pākehā culture is still reflected in the curriculum in 2013 which makes this one of the most contentious documents in educational history. All sectors of society vie for the opportunity to design and create a curriculum that will satisfy educational, social, cultural, and political values.

#### New Curriculum-Same Old Policy

Under the National Government, the Minister of Education, Lockwood Smith, contracted out the writing of the curriculum statements. The statement was modelled off the highly prescriptive, bureaucratic, and politically contentious United Kingdom model (O'Neill et al., 2004). English, technology, science and mathematics became the core subjects aligned to economic goals. Once again any notion of the Māori World view as a core was completely ignored in favour of it

being something that can be added whilst teaching a core. A departure from the previous curriculum were the eight progressive levels of achievement across each learning area.

O'Neill et al (2004) recognised that commercial and entrepreneurial values and logics were central to the reconstruction of the New Zealand Curriculum Framework (NZCF). Once again the changes only reflected the economic state of the developing nation, providing knowledge focused on citizenry and productivity. Schooling that has focused its attention on consumerism exists within a cultural vacuum. Wadham, Pudsey, and Boyd (2007) perceive education as 'the social institution guiding the transmission of knowledge, job skills, cultural norms and values' of the dominant culture. Education, it seems, has fallen into the realm of schooling which Wadham et al., define as formal instruction under the direction of specially trained teachers (2007).

Marginalised voices compete to be recognised within a doctrine that fails to embrace an educational or pedagogically informed approach to teaching and learning. Learning outcomes and related assessments dominated teacher time. The immensity of paper work was tiring. The amount of achievement aims and objectives that needed to be covered left teachers little time for the essential input of critical discussion (O'Neill et al., 2004).

The NZCF adopted an outcomes based or assessment led approach satisfying a "greater accountability, a need for standards, and national and international benchmarking" (O'Neill et al., 2004, p. 4). The restructuring of schools gave them more autonomy. Teachers were judged, not by the analytical prowess of their children, but by the achievement of children reached alongside the assessment

ladder. Thus, schools gained positive recognition for excellence in outcomes based upon political goals and therefore schools became businesses or market places for educational achievement. The monitoring of schools by the Education Review Office (ERO) became public knowledge. The mana of teachers, their children and the community were often brought into question within the ERO reports.

#### Education Versus Schooling:

The question of education versus schooling is arguably the most debatable question facing any community or educational institution when considering the development of schooling its curriculum content. Schooling, as Pāulo Freire espoused, had become a place where teachers narrate the content whatever the curriculum dictates and the student quietly and passively absorbs the narration. Ultimately the process is meaningless. Education, Freire believed, is suffering from “narration sickness” (Freire, 1970, p. 52). Schooling becomes a place to parrot knowledge that means nothing and has no bearing on the holistic world of the students. Freire’s well known metaphor of the student being a “receptacle” to be filled by the teacher identifies clearly an arrogance adopted by teachers who believe themselves worthy depositors of worthwhile knowledge (Freire, 1970, p. 53). Freire described this as the “banking concept of education” where those who passed on the knowledge knew everything to those who know nothing. The projection of ignorance, Freire states, onto the student is “a characteristic [of] oppression, [and] negates education and knowledge as processes of inquiry” (1970, p. 53). The more the process is accepted and knowledge banked the less critical the student becomes. Therefore, in order to create a curriculum that is truly at the centre of education the process of enquiry must have a robust foundation and not an aside to economically driven core



subjects. The power of education in essence is transformative. The dialectic between teacher and student should be addressed. Both begin at the same level and walk together in pursuit of knowledge. The child has at least five to six years of knowledge already built into their conscious by the time they arrive at primary school. Many Māori children, in their first year of schooling, are already years ahead in their own traditional cultural knowledge in comparison to their non-Māori teachers. They are capable of teaching; a concept teachers need to grasp.

The pursuit of knowledge is achieved through active discussion, questioning and enquiry. In doing so the self is deconstructed and reconstructed to make sense of the world around us (Freire, 1970). Education leads to liberation of the conscious. “Liberation is a praxis; the action and reflection of men and women upon their world in order to transform it” (Freire, 1970, p. 60). The teacher and the student are active beings with the world and not just within the world, hence, the students become critical co-investigators alongside their teacher (Freire, 1970). In doing so, the students continually find themselves in challenging situations which they respond to. As they normalise the process they begin to build a commitment to address new challenges as they arise. People find themselves in a relationship with the world rather than just in the world. This comment of Freire’s is particularly revolutionary in its implication for indigenous peoples who have viewed the other as creators of the world that they have merely engaged in. Ideally a demarcation from oppression is for marginalised communities to design their own world.

Problem solving becomes a food of conscientisation which in turn demystifies much of the world constructed by the discourses of the oppressor. No oppressor wants the peasant class to start questioning their authority. “Problem solving is

based upon creativity and stimulates true reflection” (Freire, 1970, p. 65). The banking concept, which the New Zealand curriculum emulates, fails to acknowledge the historic place of the oppressed. Problem solving begins with the history of the oppressed. People begin a conscious journey seeing themselves as incomplete beings stripped of a cultural essence. Education will allow the manifestation of the human and true self, the emergence of the conscious self and an understanding of the self within the world. There is no pre-determined goal in the process of education but an on-going process of deconstruction and reconstruction. Problem solving is revolutionary helping to overcome false realities. Through the process of education human kind will find understanding and wisdom. Teachers who teach in this manner become educational revolutionists and not separatists or radical trouble makers.

No identifiable explanation was offered as to the meaning of education during and after the acceptance of the NZCF in 1993 (O’Neill et al., 2004). The Ministry seemed to believe that this gave them the mandate to create their own meaning based upon the social and economic norms of the time. A system of academic education as well as “vocational education” was needed in order to be taught to fulfil official and political expectations (O’Neill et al, 2004, p. 81). The NZCF became a contradiction, not only to the true essence of education, but also in its own application, teaching dichotomous subjects such as competitiveness, cooperation, knowledge and skills. The pathway taken by the Curriculum was a move away from philosophical critique in its concentration on vocation. Students had been divorced from questioning the world around them; a characteristic of institutions who adopt paternalistic approaches to governance. The reform of the NZCF was to totally

revamp the tired and outdated syllabus and produce a curriculum that would see improved achievements across the board. The new NZCF, in its task, produced poor results for mathematics and science. This was possibly a result of banked knowledge instead of meaningful applications and challenges. The question posed, therefore, asks, how can Māori children relate to subjects that they do not understand? The curriculum is a socio-cultural structure born of a totally Western ideology.

The fact that parents are constantly bombarded by official doctrine advocating an education focused on delivering skills based curriculum, pokes fun at the real intent of education which is to produce critical thinkers. Socrates and Plato, the Buddhist Monk and Grasshopper both shared the same pedagogical practices in that philosophical teachings took precedence through discussions, debates, and challenges between teacher and student. Governments are not interested in an education that will produce people who will question policies that govern society. Often the use of scare mongering entices society into a frenzy of blame. By reporting the things that schools fail to do creates a domino effect that eats right into the palm of the Ministry justifying their curriculum agenda. Education was merely a “production function” a term coined by the Treasury (Ellerton & Clements, 1994, in O’Neill et al, 2004, p. 151).

#### Revising the Curriculum:

It became clear that changes to the curriculum were needed, not because of the schooling versus education debate but simply because teachers found the workload of the revised 1998 document extremely heavy and overly prescriptive. The revised New Zealand Curriculum Document was carried out for what the Ministry

described as a fairly thorough implementation period. In 2006 a draft version was publicised allowing all facets of the New Zealand society to take part in a nation-wide consultation process of which all comments were considered. Considered, however does not necessarily mean that all comments were somehow implemented. By 2007 the curriculum was launched but not without hiccups. If approved and left unchecked the NZC document would have been void of any consideration or appreciation of the partnership between Māori and the Crown. The failure to include the Treaty of Waitangi into the document no doubt caused outrage. Although dubbed as a ‘slip up’, the action itself clearly identified a lack of seriousness behind the Treaty and its meaning for the indigenous population particularly in matters of both social and political significance. Much of the information gleaned within the next few paragraphs has been taken from a report on the implementation of the NZC as well as a report on the Synthesis of Research and Education (MOE, 2011) which was a culmination of research and gathered data carried out by the MOE, ERO, a working team from the Universities of Auckland and Waikato together with The New Zealand Council for Educational Research (NZCER). The report considered four main areas:

- whether professional development was required for effective implementation of the NZC,
- students, parents, whānau, community and wider community participation,
- how schools carried out the implementation and the areas that they focused on,
- And finally the positive and negative influences during the implementation process.

This chapter is also concerned with the second point that explains the degree in which whānau participated and engaged in the implementation process. However,

data gathered from the other three points identify areas that could be of concern as they may affect the level of whānau participation.

Primary schools proved to be more ready for the implementation process than their secondary school colleagues having already developed knowledge of key competencies, thinking skills and enquiry learning. 30% believed that there was very little difference in what they were already teaching (MOE, 2011, p. 4). In light of this, School Support Services report for 2009 raised issues that certainly needed consideration. The report acknowledged schools that had produced draft school curriculum as part of their implementation process, however there were concerns for schools who predominantly kept the existing document making perhaps slight changes. The report commented on the vagueness of principles, values and competencies and that such schools may find themselves creating a curriculum around national standards if their programme is less than robust (MOE, 2011).

Schools realised the importance of Teacher Only Days in order to come to grips with the redesign of the NZC. A number of schools set aside extra time and days in order to produce a programme that would work for their community. A number also commented on the lack of Ministry available expertise in order to support the transition. Schools were left to their own resources but those who received external assistance believed that it was a main factor in the success of the implementation process (MOE, 2011). School leaders, Teachers and Boards of Trustees all became involved in professional development. Workshops included NZC and associated underpinning theories as well as governance issues. Implementation for a number of schools continued on into 2009 in particular NZC principles, implementation,

key competencies, curriculum theory and practice, establishing and maintaining self review and community engagement and consultation (MOE, 2011).

#### Community Engagement:

ERO define community engagement as “a meaningful respectful partnership” between schools and their parents, and community which include people connected with the school or living in the area or a combination of these characteristics that focused on improving the educational experiences and successes for each child (ERO, 2008, p. 1). The report acknowledges the appropriateness of engagements particularly with the Māori or Pacific Island communities. Yet Māori children who live in predominantly non-Māori communities, it is assumed, are expected to adhere to more non-Māori school culture. When schools were surveyed for their opinion on whether Māori input was very important, only a third agreed, nearly half thought it was somewhat important. This left the reader in no doubt that the majority of schools surveyed do not see āhuatanga or tikanga Māori with any great relevance in the educational development of not just Māori but all children who live in Aotearoa. This further supports a growing speculation that New Zealand’s children actually know very little about the traditional origins of the country neither do have any real knowledge or appreciation of the indigenous culture or language. It is as if New Zealand’s history began on the 6 February 1840 and anything before that is what the academia refers to as pre-history.

The report defined engagement as having three separate degrees of contribution. Firstly, that communities may give information, secondly that there can be a level of consultation with communities, and finally communities could be engaged in full collaboration. The majority of schools surveyed had been operating on the first

level. Accepting information from the community seemed to be sufficient. Engagements at this level lack the propensity for meaningful community contributions because of the one sided decision making process. In the end it is the school that decides whether it is worthwhile information. There are no solid guidelines defining collaborative engagement. Each school will have their own interpretation prompting a need to develop more robust guidelines and policies around the kaupapa. In participating parents actually believed that their voice was “highly valued” (ERO, 2008, p. 2. However, parents need to know the extent of their participation in a school’s curriculum programme backed by on-going reports back to the stakeholders. Parents often underestimate their own contributions believing that the job of teaching their children belongs to the teacher. Yet, Māori communities are a rich source of cultural knowledge. The inability of a number of Māori parents to realise the gift that they hold is a barrier and needs to be addressed. Common amongst schools, in reference to consultation was that whānau predominantly contributed to a share vision and values rather than curriculum content. A shared vision where Māori community contributions offer Māori knowledge for curriculum content can ultimately assist teachers in their own quest for cultural competency.

Tataiako (2011):

Tataiako (2011) is a Ministry of Education document that offers a set of cultural competencies to assist teachers of Māori learners. The focus is to nurture, support relationships and engagement between teachers, Māori learners and their whanau. Five critical competencies have been identified. The first competency, ako, identifies the notion that teachers need to take responsibility for their own learning

and practice. The second competency, wānanga, supports ‘robust dialogue’ between teachers and communities (2011). The third competency, whanaungatanga, espouses active engagement and relationship building between teachers and communities. The fourth competency, manaakitanga, ensures that teacher show integrity, sincerity and respect’ toward āhuatanga tikanga Māori (2011). The final competency, tangatawhenuatanga, ensures that teachers develop a contextual knowledge of Māori learners as Maori. They are able to identify the language, identity and culture of Māori learners and their whanau.

Bringing together both the competencies and local knowledge is demonstrated within the metaphor of the whare tupuna. Each of the competencies represents pou. Tangatawhenuatanga is positioned at the heart of the whare to be represented by the poutokomanawa. This pou is the heart of the whare and often takes on the figure of a significant tupuna, the triumphs of whom are included within the intricate designs. The other four competencies which are represented by pou support the corner of the whare.

Without a whare tupuna the pou reluctantly stand on their own. They are decoratively carved but these have no meaning. The whare represents the hapū and there is a connectedness with the pou. When placed upon the whare the pou come to life. They are honoured with tupuna names and purākau. The pou cease to be merely planks of wood and become living tupuna who bring focus to the culture, language and the people. Tanemahuta gave life to Hineahuone, so to do our teachers to the competencies when they take that strategic step toward relationship building.



Building relationships between hapū and schools is more achievable for town or rural schools. Those, however, in the larger urban regions, such as Auckland, would have a more challenging time trying to make contact with local marae, due to the fact that marae are predominantly rural. If unable to initiate relationships with local hapū, schools would then need to rely on staff who have expertise. In a number of cases schools would need to be supported in making those relationships. The larger cities support urban marae and schools are able to take on relationship with these entities. Urban marae should embrace these invitations because their own isolation is similar to those of Māori children in the cities. They could be refusing the support of their own mokopuna. In summary, the success of Tataiako lies in the contextualisation of the competencies. This can only come about when schools genuinely engage with whanau and hapū to support educational success.

#### Conclusion:

In conclusion, New Zealand's education system is full of contradictions, which is likely to happen when its foundations were born from cultural and religious difference. The curriculum was to civilise Māori and drag them from the depths of heathenish depression. Ideally, for the colonial government Native Schools became a place whereby Māori could further develop skills of domesticity and agriculture, creating the country's labour force. The idea that the Māori world view is well represented in the curriculum is a farce. At best āhuetanga and tikanga Māori are only afterthoughts of a core curriculum that favours and continues to perpetuate Western ideology. The Ministry is yet to understand the difference between schooling and education the clarity of which will highlight the failures of the system to produce critical thinkers. Imagine a country full of thinkers who question every

decision that the government makes. No more will citizens be passive acceptors of political decisions encroaching on boundaries and forcibly changing lives. No doubt people will also begin to understand each other, building a greater appreciation and acceptance of cultural diversity. More importantly Māori children will see themselves as main characters in the building and shaping of New Zealand. The unique cultural qualities could be celebrated. The Māori language could be accepted as the country's unique indigenous language. The colonial government underestimated Māori, believing them to be a simple minded people who lacked drive and capabilities. Their delusionary beliefs continued to overlook Māori concerns and disagreement to Ministry decisions. Māori were very capable and clearly understood that a labour skilled core curriculum was not their priority. Matriculation, Māori understood, would see their children get the best education providing opportunity for social and political leadership roles. Even though matriculation eventually became possible for Māori, those numbers were tiny in relationship to the population. A historic account of Māori content in the New Zealand Curriculum since missionary schooling through to the current curriculum has identified the rejection and dissipation of the culture not only in schooling but also throughout Māori communities highlighting the devastating effect of these institutions. The curriculum was void of the Māori world view for decades until the people realised its pending extinction. Had Māori succumbed to the realisation that there was no room for their own culture within the schooling process? Although, at first, a tokenistic contribution of āhuatanga and tikanga was made, the reformed curriculum sparked a revolutionary language revitalisation process. Perhaps, not fully aware of its importance in the learning process, a number of Pākehā and Māori teachers realised that from a pedagogical perspective the child's culture must be at

the centre of learning. This thesis does not advocate schooling as a place that perpetuates western ideology by using culture as a bridge to assimilation; rather schools can be an environment that not only gives opportunity for matriculation but also to maintain cultural pride, identity and development.

## Chapter 5

### Initial Teacher Education

#### *Te Ao Marama: The Realisation*

*Te Ao Marama recognises an ohonga ake (an awakening). The state of consciousness is substantial. Participants begin to understand to a greater extent the situation that they are in as far as identity and traditional cultural knowledge is concerned. This realisation has come about through pathways to cultural knowledge development.*

#### Introduction:

This chapter analyses documentation around Initial Teacher Education (ITE) to view the extent to which te ao Māori and te reo is recognised and encouraged as a legitimate factor in New Zealand's primary school sector. A number of ITEs have been sourced mainly from government websites specifically set up for public use. Teacher's council have provided easy on line information for prospective undergraduates with topics ranging from criteria to entry, code of ethics, graduating teacher standards, registered teacher standards, and guidelines for documenting Initial Teacher Education (ITE) Programmes. In conjunction to this a number of university and non-university programmes have been sourced from on line websites to offer a view of the Māori content in their primary teaching programmes.

Before this chapter focuses on documentation around teacher training in New Zealand I would like to recall a story that occurred when I was enrolled onto a teacher training programme. Due to the sensitivity of the topic I will not divulge the names of the participants, institution, teaching paper, the time or the precise date.

I will never forget an incident during my teacher training years that involved a comment made by a non-Māori student in regards to a particular historical event for Māori education. We were well into the first hour of a two hour class when we began discussions around Māori education in New Zealand. We understood that the curriculum offered by Native Schools at the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries focused on literacy, numeracy, and significantly domestic studies such as cooking, sewing, and housekeeping for girls, and agriculture and carpentry for boys. A couple of Māori students in the class expressed their dissatisfaction with the curriculum labelling it racist and detrimental to the growth and development of the New Zealand's indigenous population. Before we were able to make any further discussions one of the non-Māori students commented, with words to the effect that, Māori should be grateful that schools were set up to train them to become skilled workers, they should think themselves lucky. Her comment outraged Māori who were present in the class to the point that a number were emotionally distraught. The lecturer was able to quell the incident. Although this is written in retrospect, the event has had a profound effect on how I view our teacher education programmes. In particular, I had concerns for our non-Māori students who wish to become teachers in Aotearoa New Zealand schools.

The incident prompted discussions concerning the use of education for the assimilation and civility of Māori in Native Schools. As mentioned in a previous chapter, historically literacy and numeracy were introduced only to assimilate Māori to become participants in society's work force rather than to take up scholarly pursuits or leadership roles of any kind and in particular within government. Te Aute Boys College is the perfect example of what can be achieved when an

academic curriculum is replaced with one that is based on agriculture. Of course the college was made to revert back to its agricultural status after a number of Māori who matriculated made their way to university to later become some of Māoridom's renowned leaders and academics. For the non-Māori student who made her comment I wondered if the situation would have been different if we had discussed these critical factors beforehand. Included in this scenario this student seemed to have little Māori cultural knowledge and little to no understanding of the language. At the time, there was a definite need to inform teacher trainees around the historic circumstances of Māori. How many other students felt the same about Māori? What will be her priorities in New Zealand schools when she becomes a registered teacher? If a Māori shows no sign of academic achievement, then does that mean they will be influenced to become skilled labourers? Will academic excellence be sacrificed for trade training? My concern was that this incident had occurred during third year paper. Surely by this time, trainees would have developed a greater sense of appreciation and understanding for the position that Māori were put in during the colonisation and assimilation periods. I was concerned for the majority of Maori who attend English medium schools. Would there be a genuine interest in their wellbeing as tangata whenua and as a people who have the same education needs as everyone else? Māori have the right to be taught in a manner that values their cultural heritage and position of historic authority. Currently there is significant research around the need for Māori to be taught as Māori. The reality of which signifies the need for all teachers to be confident and competent in te reo Māori and āhuatanga tikanga and not just Māori teachers as is usually the case. Just over a decade on from this incident I hope that in analysing the documentation on teacher training in Aotearoa New Zealand that the criteria for programme design will

produce teachers who have a greater awareness of Māori education aspirations and who are also willing to develop their teaching practice to deliver those needs in their classrooms.

Studying to be a teacher in New Zealand:

Anyone wishing to train as a teacher in New Zealand must pass certain criteria and be able to speak fluent English. There are a number of sectors ranging from yrs 0 – 5 early childhood education, yrs 0 – 8 Māori immersion and primary, yrs 7 – 8 intermediate or yrs 7 – 13 or 9 – 13 secondary (NZTC, 2014d, p. 1). An Initial Teacher Education (ITE) Programme must be completed at a New Zealand Teacher's Council (2014a) and/ or New Zealand Qualifications Authority (NZQA) approved ITE provider (NZTC, 2014c, pp. 2 – 4). Whilst a number of ITE programmes have been established in New Zealand, this thesis will only deal with primary school level programmes.

Students under the age of 20 years must have National Certificate in Education Achievement (NCEA) equivalent to University Entrance (UE). For those who are 20 years or over, the criteria is set by the ITE provider which establishes a numeracy and literacy test equivalent to UE standards (NZTC, 2014c, p. 2).

Graduates will need to prepare themselves for the large class numbers if they are to teach within a non Māori immersion class. Undoubtedly the obligations of teachers toward their charges are significant considering the general teacher to child ratio. The Ministry of Education (MOE) have outlined under *Entitlement Staffing Overview* three essential components: curriculum staffing, management staffing, and additional guidance staffing which includes the calculation of staffing drivers. The maximum average class size of schools with less than 176 students is one

curriculum teacher to 25 students, 1:25 (MOE, 2014, p. 1). For all schools the student to teacher ratios differ between the Māori immersion teacher and the non-Māori immersion and again there are differences in the year levels. The least is year one for both types which is 1:15 (MOE, 2014, p. 2). The maximum number is at years 4 – 8 at 1: 18 for Māori immersion and 1: 29 for non-Māori immersion (MOE, 2014, p. 2). With such excessive numbers to content with non-Māori immersion classes may find difficulty in delivering a programme that aspires to include the Māori world view.

New Zealand Teacher's Council: Approval, review and monitoring processes and requirements for Initial Teacher Education Programmes

When education for Maori is discussed in research outputs the overall themes covered relate to the marginalisation of Māori. Obviously there must be gaps in the current design. Of recent is the topic of qualified teachers and the competencies that they possess. This thesis will examine the monitoring process for ITE Programmes in New Zealand and determine whether there is sufficient concentration toward Māori education.

Teaching is a demanding profession. Teachers are constantly “modelling practices, developing significant learning experiences, monitoring progress, assessing progress, and understanding the theory linked to education” (New Zealand Teacher's Council, 2014, p. 2).

There are a number of common themes that are highly rated by graduate, teachers and employers:

- Clear visions infused into the course papers as well as the practical experiences



- Well defined standards of professional practice used for guidance and evaluation
- A strong core curriculum
- Sound practical experiences reflecting the programmes vision with sound monitoring
- Use of case studies, current research, performance assessment, evaluations to inform practice
- Appreciation of the self and the world in which we live in and share with others
- Building strong relationships amongst faculty members with similar goals and beliefs for education (Darling-Hammond, 2006, p. 306.)

#### Approval, Review and Monitoring Processes of ITEs:

After ITE Programmes have been granted initial approval they undergo regular monitoring for re-approval. An Approval Panel is selected to ensure that all the criteria are met by the ITE provider. This is then followed up by The New Zealand Teachers Council (2014b) approval. The Council may place certain conditions on the ITE in order for the approval to go ahead.

ITE Programmes in the University sector requires only the New Zealand Teacher's Council members on the panel. However, a Memorandum of Understanding with CUAP includes their participation in the process of approval by the Council (New Zealand Teacher's Council, 2014b). For non-university sector a joint panel will be selected along with ITPQ or NZQA.

Approval Panels consist of an Independent Chair, two ITE teacher educators; one from a university and another of who may become the ITE monitor, two teachers from the teaching sector which the programme is focused, an institutional

representative not involved with the programme, a Māori representative, a Council representative.

The ITE programmes are regularly monitored. For a three year programme monitoring will be carried out annually in the first three years then every second year depending on the monitors report. For a four year programme monitoring will be carried out annually for the first four years then every second year depending on the monitor's report. Programmes are then reviewed every six years. The review panel is a Council only panel who, when completed their findings will present their report to the Council and the appropriate CUAP, NZQA, or ITPQ.

The ITE provider will write an annual report to the Council. They must also survey their graduates and their employers to determine the “fit for purpose” nature (New Zealand Teacher's Council, 2014, p. 6).

The requirements for an ITE Programme:

A conceptual framework:

Conceptual frameworks are the heartbeat of any ITE programme. They clarify and identify the intentions and the philosophy of the programme. This must be seen to flow throughout the contents of the programme components including the “pedagogical approaches, assessments processes” and the effect that this will have on the children (New Zealand Teacher's Council, 2014, p. 8).

The principles, beliefs and values of a particular sector such as Māori medium, ECE, primary or secondary must be clearly identifiable. Relevant research must support these findings and also be inclusive of “political, historical and socio-cultural context”, within which the philosophy is situated (New Zealand Teacher's

Council, 2014, p. 8). These issues will relate to the special character of the provider or the programme to be approved.

#### Research:

Sound research should be included to inform the structure, makeup of the programme, the contents and also to ensure quality. Research must also be introduced into the programme to develop student teacher's professional skills (New Zealand Teacher's Council, 2014).

The evidence required to inform the contents of the programme include "socio-cultural, historical, political, philosophical, curriculum and pedagogical elements" (New Zealand Teacher's Council, 2014, p. 8). Teaching staff on the programme must also be research active which will enable them to keep informed and develop their practice.

#### Graduating Teacher Standards:

At the end of their training all New Zealand ITE programme graduates must meet the "seven standards" and "29 indicators" outlined in the Graduating Teachers Standards (New Zealand Teacher's Council, p. 9). This is been expanded on in this chapter.

In 2010 an Education Workforce Advisory Group Report to the Ministry of Education entitled "*A Vision for the Teaching Profession*" (MOE, A vision, 2010). The areas that were considered in the report were Teacher education and in particular ITE, recognition, reward and progression, and professional leadership, and diversity.

In terms of ITEs the workgroup identified a weak application of professional standards. Distressingly the standards seemed to have little effect on the student teachers as they were “not required to be assessed against the Graduating Teacher Standards” at any point (MOE, A vision, 2010, p. 23).

The advisory group made a number of significant implications and considerations for Māori medium and Māori education:

- The groups outlined the growth of opportunities for Māori language provision as a desire from whānau, hapū and Iwi for education to improve its current status around te reo and cultural identity
- A high growth level of children entering Māori medium schools calls for a demand in teachers who have a high competency in both te reo and content.
- The group identified challenges in providing competent teachers in both Māori medium and English medium schools. This will require “commitment, engagement, and action from the government, the teaching professional body” and profession as a whole, and “with Iwi” (MOE, A vision, 2010, p. 19)
- There needs to be stronger links between providers, kura and Iwi during the provisional teaching period and clearer standards of reo proficiency, teacher competency, and effective leadership.

Academic Entry:

Candidates under the age of 20 must have a university entrance and international students wishing to apply for teacher education must have university entrance equivalent.

Candidates over the age of 20 years will be required to sit a university entrance equivalent numeracy and literacy test provided by the ITE provider (New Zealand Teacher's Council, 2014).

#### Information Technology:

All graduates must master a certain level of competency in the field of Information Technology including the pedagogical aspects around education delivery mode.

#### Te Reo Māori:

##### All ITE programmes:

Mā te hotaka e whakamana ngā āhuatanga o te ako reo tuarua, ako reo tuarua hoki (New Zealand Teacher's Council, 2014). All ITE programmes will incorporate good practice in second language acquisition.

##### Immersion and bilingual programmes:

Before being accepted onto an immersion or bi-lingual based programme ITE providers must assess the level of reo competency of their candidates as well as prior to graduation. ITE providers must be clear about their reo standards. Good practices must be incorporated into the programme. Students must be clear about "how they will meet their reo requirements" prior to graduation (New Zealand Teacher's Council, 2014, p. 12).

##### English as an Additional Language Students:

Students who have English as an additional language (EAL) will have need to meet the requirements for approval onto a programme. Their first language is other than

English. They will be assessed to determine their English competency. EAL candidates can have complex issues however the requirements are supported by other assessment tools to ensure that student teachers do have English language competency (New Zealand Teacher's Council, 2014).

#### Selection of Candidates:

The teaching profession is challenging and careful selection of candidates is required. Essential is the candidate's ability to communicate with diverse groups of people ranging from individual children, small groups, whole classes, whole school, the principal, colleagues, parents, and a number of other stake holders.

No doubt effective communication is one of the priorities in selecting candidates.

Candidates must be interviewed in person wherever possible or by other technological means if distance is an issue.

The candidate will be questioned about their views around aspects of the relevant sector (New Zealand Teacher's Council, 2014).

#### Practicum:

The provision of practicum by the ITE provider requires a clear rationale with detailed information about how the outcome will be achieved and assessed. Practicum need to link to be linked to the programme. The practicum needs to outline how the student will be supported in their integration of theory and practice. They are to plan, implement, assess, evaluate, and reflect on their practice to develop personal and professional goals (New Zealand Teacher's Council, 2014).

The student will be supported by an associate teacher whose roles and responsibilities will be outlined in the practicum document. They also need to

provide feedback to the student as outlined in the document. Associate Teachers all need to have knowledge of the ITE programmes conceptual framework and themes as well as hold a current practicing certificate (New Zealand Teacher's Council, 2014).

The student will also be supervised and assessed by a visiting lecturer who will also give feedback that will assist in their professional development (New Zealand Teacher's Council, 2014).

#### Placements:

Schools must be registered in order to take student teachers (New Zealand Teacher's Council, 2014). Students must experience a broad range of school types around the "socioeconomic, cultural, and learner age" settings (New Zealand Teacher's Council, 2014, p. 15).

#### Visiting Lecturers:

Candidates will be assisted by their visiting lecturers who will help them to form links between the theory and the practice. Visiting lecturers are key to the success of the students and must have a strong effective background in the teaching profession. They must be currently registered Teachers in New Zealand. Visiting the student on the practicum must be meaningful offering the student quality feedback and future goals (New Zealand Teacher's Council, 2014).

#### Programme Delivery:

The New Zealand Teacher's Council have identified three key concepts in understanding the pedagogical concepts of teaching and learning in education; representations, decompositions, and approximations of practice.

#### Representation:

This concept identifies the different ways in which “teaching practice is represented” and what they make clear to the candidates (New Zealand Teacher’s Council, 2014, p. 20).

#### Decomposition:

This includes “breaking down the different practices into parts in order to understand teaching and learning” (New Zealand Teacher’s Council, 2014, p. 20).

#### Approximation:

Students get opportunities to engage in various or “proximal teaching practices” which they understand can reach the child in meaningful ways (New Zealand Teacher’s Council, 2014, p. 20).

Students develop knowledge of “the work of teaching” which refers to the ways in which teachers engage with their children in order to help them learn. These can include various teaching spaces within and beyond the classroom. Discussions, group work, individual work, mathematics, reading and poetry are some of the activities to assist children to learn. Also included are discussions with parents, assessments, planning and maintaining a supportive teaching environment (New Zealand Teacher’s Council, 2014, p. 20).

#### Teaching:

The ITE programme must also “model teaching practices required for the classroom context” (New Zealand Teacher’s Council, 2014, p. 20).

#### Current education initiatives:



Current New Zealand “education initiatives must be included in the programme” (New Zealand Teacher’s Council, 2014, p. 21).

Online delivery:

ITE providers that deliver primarily on-line programmes must demonstrate adequately how they model teaching and learning practices in a particular sector. A minimum of “10 days face to face” must be included in an academic year (New Zealand Teacher’s Council, 2014, p. 21).

Programme entry:

Any candidate who has a criminal conviction will be considered for the severity of the charge, the recency, the age at offending and the pattern of offending. All student teachers will undergo police vetting (New Zealand Teacher’s Council, 2014).

Good character and fit to be a teacher:

All student teachers must display “respect for persons, culture and social values of New Zealand, for the law and for the views of others” (New Zealand Teacher’s Council, 2014, p. 22). ‘They must be reliable and trustworthy to carry out duties. They must be mentally and physically fit to carry out the teaching role safely and satisfactorily. They must uphold the “public and professional reputation of teachers and nurture the safety of the learners in their care” (New Zealand Teacher’s Council, 2014, p. 22).

## Graduating Teacher Standards:

By completion of an ITE programme the graduates will have had to reach a particular standard as noted in the graduating teacher standards. Professional knowledge, professional practice and professional values and relationships are three sectors that identify seven standards each consisting of outcomes that the graduates must have achieved whilst on the programme.

### Professional knowledge

Standard One: Graduating teachers know what to teach.

- Know the content of what to teach

There is no quick fix to developing knowledge of Māori content. Teachers need to go beyond the tokenistic approach of the Māori world view. The hope is that schools can go beyond this. Tertiary providers have a range of programmes designed to widen student's knowledge of the Māori world view. More so, schools are beginning to develop relationships with their Māori communities to value local knowledge and to strengthen an identity that is growing weaker in both the children and the hapū. The act of acknowledging Māori as a partner in education legitimises and values their culture (Penetito, 2010).

- Have appropriate pedagogical knowledge around the learner and the learning areas

Good and Merkel's (1973) definition of pedagogy is the art, practice or profession of teaching which takes into consideration the processes, principles, methods of teaching and how the children are controlled. Knowledge is a social construct produced by those who have greater power relations over others. The knowledge

that is usually celebrated is that of the dominant culture. Other knowledges are not celebrated (McLaren, 2009). Pedagogy is usually constructed from the cultural and historical contexts of the dominant culture. Questions that ask how and why knowledge is created must be asked. The cultural interests of one is not necessarily appropriate for another. Maori children need greater consideration in terms of content, delivery, and knowledge base. Māori pedagogy is distinctly unique in many aspects. Te Ao Māori is a unique knowledge. Local knowledge such as tikanga, kawa and reo in terms of hapū are also unique and should not be compared to general Māori knowledge. Māori teaching styles can encapsulate “whakapapa, waiata, whakatauki, kōrero tawhito, whaikōrero” (Hemara, 2000, pp. 6, 23 -35). They also do not exist on their own. They are all inter-related as an integrated curriculum. Looking, listening, imitating and storytelling are pedagogies linked to language development (Metge, 1984; Glynn & Bishop, 1995) and can be discerned within particular social processes such as whanaungatanga. The relationships between whānau members offer opportunities in teaching and learning.

Tuakana, the older children of the whānau are often given the role to teach the teina, the younger ones. The term is also used metaphorically to denote the expertise of one over another and not necessarily due to age differences. The concept of “ako” can mean to teach and to learn can see the “role of the teacher change” to become the learner (Tangaere, 1997, p. 56). Kaumātua are often held in high regard for their knowledge obtained throughout their years of life experiences. It is not unusual for an elder to foster one of their grandchildren in order to pass on their knowledge. Such an act is an honour as the fostered child becomes the receptacle of tribal knowledge and is trusted with the role and responsibility to ensure it is passed on.

Essentially more teachers are working within classrooms that are bi-cultural as an effect of the Treaty of Waitangi.

- Have knowledge of the curriculum documents

The curriculum documents offer opportunities for teachers to introduce the richness of knowledge found in the narratives of the local hapū. An inclusive Māori curriculum begs a number of questions as Penetito (2010) suggests. Inclusiveness not only means more content but also knowledge around the importance of being Māori and valuing Māori cultural beliefs.

- Know how to teach EAL learners to succeed in English

Although Nieto (2009) is referring to bi-lingual education in her paper, language and culture are two of the same thing, you cannot have one without the other. Teachers need to prepare themselves adequately for their children by developing competency in the attitudes and values of their children. ITEs have “failed to adequately prepare” future teachers to teach children of language minority backgrounds (Nieto, 2009. p. 469)

Standard Two: Graduating teachers know about learners and how they teach.

- Know about relevant theories and research around pedagogy and human development

The struggle for a more democratic schooling system in other countries is the same struggle in New Zealand. The right to for an education that is sympathetic to the needs of the nation’s children is foremost on many a researcher’s mind. Critical pedagogy is a school of thought that has nurtured thinkers to critically analyse the

impact of negative social issues on children from “historically disenfranchised cultures” (Darder, Baltadano and Torres, 2009, p. 2). Critical pedagogy therefore is the drive behind an education system that develops and maintains the empowerment of marginalised groups (Darder et al., 2009). Consequently, teachers must develop a strong theoretical base in order to understand the position of New Zealand’s Māori children.

From a human development viewpoint Māori child-rearing practices play a crucial role in how the child sees and experiences the world. Māori believe that *ako* occurs “prior to birth” (Hemara, 2000, p.10). Throughout the child’s upbringing the journey is culturally and spiritually embedded. Young children were groomed toward a skill that they initially demonstrated a talent for. Furthermore, they were also taught the roles and responsibilities of their status which also included expectations and restrictions. The education system had assumed that modern Māori were firmly assimilated. As a result, all children are treated the same. Cultural beliefs, including language, points to significant differences in child development. As pointed out by Smith (1988) a number of Māori children who are speakers of their own language may seem to be language restricted or “cognitive deficient” in the English language (pp. 155 – 156). This is far from reality. Translation itself is due to the “direct interference from Māori” or as an “indirect interference through the process of redundancy” (Smith, 1988, pp. 154 – 156). For example, a Māori child may remark that *he travelled on his car* instead of *in his car* is likely to be caused by the fact the Māori translation for travelling is referred to as *on* modes of transport or *mā runga*. Māori children at play may also be perceived as “erupting volcanoes” as Ashton-Warner (1963) has described them (pp.76 - 87).

The importance of free play allows children to develop their own thinking skills and also allows them to experience the world around them (Smith, 1988). Historically games are central to Māori children development and preparation for adulthood. Again the world is experienced through play and interaction with others. Through games children learned crafts, occupations and “underlying behavioural codes linked to social cohesion” (Hemara, 2000, p. 15 - 17). Education must account for whānau that still teach the ways of their tūpuna steeped in spiritual and cultural beliefs.

- Know about relevant theories, principles and purposes of assessment and evaluation

All schools need to follow best advice and practice in order to provide quality education for their children. Accessing research contributes to developing knowledge of guidelines around what that should look like in terms of contemporary notions around assessment and evaluation. Although an emphasis on common standards is supported, the diverse characteristics of children must also be taken into account. Developing knowledge of that diversity is also crucial to assuring children’s achievement. MOE encourages schooling systems that uses assessments effectively at all levels to improve both teaching and learning (MOE, Assessment, 2011).

In 2010 New Zealand’s participation in the OECD review on evaluation and assessment in education ERO outlined six key indicators helpful in evaluating the performance of the quality education provided in individual schools and in monitoring progress. The indicators are based on “current research, evaluation theory and characteristics of effective schooling” (MOE, Assessment, 2011, p. 4). The indicators are: “student learning, engagement, achievement and progress,

effective teaching, leading and managing the school, governing the school, safe and inclusive school culture and engaging parents, whānau and communities” (MOE, Assessment, 2011, p. 4). The intent of MOE, ERO, schools, and communities is to provide evaluation systems that support and maintain quality performance systems. Not only do children’s achievement need to be positively affected but also the performance of the school wide community through to state level (MOE, Assessment, 2011). Understanding the whakapapa genesis of how assessment and evaluation works is a key to ensuring successful outcomes. This can be achieved through knowledge of current theories, principles and purposes of evaluation and assessment.

- Know how to develop meta-cognitive strategies of Diverse learners

Cognitive or thought development focuses on the processes of perception, memory, reasoning, reflection and insight (Smith, 1988). Piaget (1964) offers 4 factors responsible for cognitive development; the maturity or physical capability of a person, the physical experiences of a person upon the world, the reciprocity of knowledge by self and others, and the self-regulatory process of all 3 factors. The child attempts to make sense of what they know within a balanced system. Alton Lee’s (2003) best evidence synthesis is a comprehensive overview of the 10 characteristics of quality teaching derived from research findings. Within the characteristics teachers are able to discern practices that will also lift the learning needs of diverse learners. Diversity includes ethnicity, socio-economic background, home language, gender, special needs, and giftedness. Ethnicity includes Pakeha, Māori, Pacific Island and Asian. Each has a distinct cultural heritage for which teachers need to develop responsive programmes. The 10 characteristics include:

- Quality teaching focused on student achievement
- Pedagogical practices
- Effective links between school and children's cultural contexts
- Responsiveness to student learning processes
- Effective and sufficient learning opportunities
- Multiple tasks contexts supporting learning cycles
- Curriculum goals, resources, task design, teaching and school practices are aligned
- Pedagogy scaffolds provide appropriate feedback
- Pedagogy promotes learning, student's self-regulation, meta-cognitive strategies and thoughtful discourse
- Constructive goal oriented assessment.

(Alton-Lee's, 2003)

- Know the curriculum content for particular learners.

Alton –Lee's (2003) fifth characteristic of effective and sufficient learning opportunities demonstrates that curriculum content should be linked clearly and meaningfully to children's experiences and relevance to life. Diversity is effectively and appropriately addressed within the curriculum content (Alton-Lee, 2003). The Ministry has created a full set of curriculum documents that cater for learners across the broad range of disciplines and age groups. Teachers are gifted opportunities to plan and design rich interlinking programmes around the documents.

Standard Three: Graduating teachers understand how contextual factors influence teaching and learning.



- Know the complex influences that personal, social and cultural factors have on teachers and learners.

New Zealand's diverse socio-cultural demographic is a contributing factor to the need for teachers to acknowledge the range of ethnic, socio-economic, gender, and cultural characteristics that the children bring to the classroom. Teachers must create learning opportunities that acknowledge that diversity in meaningful ways. As documented in the curriculum statement New Zealand has bicultural foundations which must be acknowledged (MOE, Assessment, 2011)

- Have an understanding of tikanga and te reo Māori to be able to work effectively in bi-cultural settings.

Teachers will need to cater for the different learning needs of the children (NZTC, 2014a). Teachers need to consider why so many Māori children are diagnosed with similar learning difficulties. It would be inconceivable to think that the reason is a genetic problem. The constant bandaging of problems never seems to get to the centre of the dilemma. Māori children who learn within a Māori supported environment tend to do much better than those in unsupported Māori learning environments.

The statement clearly identifies the unique qualities of New Zealand's indigenous people and their rights to an education that is built on success and achievement. The disparities in achievement for Māori in mainstream schools must be addressed using culturally responsive pedagogies (Bishop, 2008). Although widely used in Māori medium schooling, the cultural values offered in Smith's (1997) doctoral study should be adapted by all teachers in all schooling settings. Not only are these

concepts appropriate pedagogies they also offer meaningful insights into tikanga and reo:

- Rangātiratanga: The literal meaning encompasses chiefly rights, however the contemporary meaning relates to relative autonomy and self-determination. The right for an individual to determine their own destiny.
- Taonga tuku iho: The treasures of our ancestors can be translated as Māori aspirations. Teachers can forge relationships with Māori communities to create positive outcomes for Māori achievement.
- Ako: Teaching and learning becomes a two way process of knowledge sharing.
- Kia piki ake i nga raruraru o te kainga: Greater relationships between the school and the home creates better education experiences for the children.
- Whānau: Although whānau has been used in a broader sense than just family of the child the term is now used to describe close bonds forged in school and classrooms. However, relationships should reflect those found within the cultural meaning.
- Kaupapa: Schools need to create and promote a philosophy that encapsulates the tikanga and reo of the Māori child.

(Smith, 1997)

In understanding further culturally responsive pedagogies Bishop offers a glimpse into an examination of a significant research project *Te Kotahitanga* (Bishop, 2008, pp. 158 – 166) The project was launched with the intent to improve education for Māori in mainstream schooling. A profile of effective teaching was developed which saw teachers reject the deficit theory. Teachers began to express a greater role of agency and commitment as education transformers for Māori children. Teachers develop the skills and knowledge to bring about change. Teacher

commitment can be measured and observed through manaakitanga: they care that they offer their students, mana motuhake: they support student performance, whakapiringatanga: the learning environment is well managed, culturally and physically safe, and is culturally responsive, wānanga: they engage effectively with their children, ako: they promote and utilise effective teaching and learning strategies, kotahitanga: They “promote, monitor and reflect” on outcomes for Māori achievement (Bishop, 2008, p. 166)

- Understand the bicultural, multicultural, social, political, economic, and historical aspects of New Zealand.

Teaching has been known as one of the most trusted vocations in New Zealand. They are vested by the public with the trust and obligation to ensure that they provide the best education that will prepare their children for society (NZTC, 2014a). It is questionable whether the majority of Maori have been prepared in their schooling for society in a social, financial, health, cultural and spiritual sense. The system continues to be challenged in its obligations to prepare children for life after school as the majority who leave the schooling system become labourers. There is a high rate of Māori single mothers. A low percentage of Maori attain qualifications to attend university consequently few take up well paid positions or move into leadership roles.

Teachers have a responsibility to develop education centres that reflect democratic ideals (NZTC, 2014a). The idea of democracy for Maori is to see an education system that provides a curriculum based on their own cultural narratives and world view.

Teachers need to be able to model widely accepted values and principles and teach those to their children (NZTC, 2014a). Māori world view is based on wairuatanga and the common values such as aroha, manaaki, tautoko, tino rangatiratanga, mauri ora, tikanga, pono, and many more. Committing to these must be learned through regular practice.

Teachers must present subject matter from an informed and balanced viewpoint (NZTC, 2014a). When critically assessed the historic background of Maori offers greater understanding of the Māori disposition to learners.

Teachers will teach their children to critically analyse significant social issues (NZTC, 2014a). An understanding of past for Maori will give a greater appreciation of the present.

- The principles of the Treaty of Waitangi support a bicultural education system.
- New Zealand is a multi-cultural society which needs to be reflected in our schools.
- New Zealand's social, political, and economic status has significant implications for education. Children are seen as products of an education system that ensures their participation in the growth and development of a nation. This can only be controversial when those social, political, and economic aspirations conflict.
- New Zealand's history is filled with controversy. It has only been within the last 20 or 30 years that formal apologies have been made to Māori for the wrongs of the 19<sup>th</sup> and early 20<sup>th</sup> centuries. The history of New Zealand schooling has also been criticised for its treatment of Māori children and its promotion of a labour skills education rather than matriculation. History needs to be fair. History from a Māori perspective needs to be told.

## Professional Practice

Standard Four: Graduating teachers will utilise the professional knowledge to plan for a safe high quality learning environment

- Use content knowledge and pedagogical knowledge when planning, teaching and evaluating

Pedagogical content knowledge is important when planning for effective teaching. It is all well to have a deep understanding of content matter but it is another thing to know how to teach that content. Developing the knowledge of pedagogy to teach a particular content to novices must be understood otherwise there is a tendency to talk past the child. Experts who proclaim that a particular topic 'is easy' when clearly some children may be struggling could be doing the child long term damage to their confidence and emotional wellbeing. What may seem to be a cultural norm to one may not be so for another. Teachers need to widen their knowledge of pedagogies as well as understand and respond to the "diversity of their children" (Fraser, 2008, pp. 50 – 52).

Teachers are expected to 'base their practice on professional development to update their knowledge "about curriculum content and best pedagogical practices" and include in this the 'knowledge about those that they teach' (NZTC, 2014a, p. 1). There is more to a child than their current level of literacy and numeracy. A child centred education takes into account the whole child including their physical, psychological, spiritual and cultural background. Teacher's knowledge of a child should reach well into their cultural knowledge systems. A child who feels appreciated responds positively.

- Use and sequence a range of learning experiences to influence and promote learner achievement

Teachers plan to increase the probability that learning will take place. Planning should meet the required aims and goal and is needs to be adequately resourced. Planning also needs to take into account the “needs of the children” the time constraints, and space available or required (McGee & Taylor, 2008, p. 117), Planning is a lot “more complicated and complex” as McGee and Taylor suggest (2008, p. 117). The curriculum offers a matrix of ideas and sequential learning that teachers can use in their planning. There may be questions around the sequence of learning experiences particularly in planning. However, student teachers utilise this process in order to work through a series of sessions. More experienced teachers will “design unit plans” (McGee & Taylor, 2008, pp. 122-123). Unit plans will not hold as much detail as individual plans.

- Demonstrate high expectations, focus on learning and value diversity

Teacher’s expectations of their children must be aimed high. For Māori children, some teachers expectations of them are low (New Zealand Teacher’s Council, 2014). The shift of teacher’s focus onto the learning process and valuing the diversity of the children is likely to produce positive outcomes.

- Demonstrate proficiency in oral language (Māori and/or English), in numeracy and ICT relevant to profession

Teachers have the responsibility to ensure that they are proficient in the language that they model in the classroom setting. A reasonable level of proficiency must be

expected. Māori who teach in the English medium need to be proficient. This must also be said of non-Māori who learn te reo.

Māori language is the indigenous language of Aotearoa New Zealand and is recognised as a taonga within the articles of the Treaty of Waitangi. Learning the language can make clear underlining principles found within the culture. Learning the te reo also demonstrates to the Māori children the high value that their teacher places on them and their identity (MOE, TKI, 2014). Mispronunciation can change the meaning as well teach children unacceptable habits. This may be true for all languages. The expectation for children to become competent in a language is also true of the teacher.

English in the curriculum is the study of the language its uses and enjoyment of literature that is communicated orally, visually and in writing for a range of purposes and text forms (MOE, TKI, 2014). English involves learning the language, learning through the language and learning about the language (MOE, TKI, 2014). The complexities of teaching and learning the English language demonstrate the need for teachers to be proficient.

- Use te reo and tikanga-a-Iwi appropriately in practice

To be reflective practitioners, fully aware of the needs and aspirations of Maori learners, student teachers develop ‘awareness, attitudes, knowledge, and skills to be culturally competent (New Zealand Teacher’s Council, 2014, p. 27). Teachers also need to know how to teach those skills.

By learning te reo the teacher as well as the children will be able to:

- Participate more fully and confidently in moments where reo and tikanga play an essential role in understanding culture.
- Support the strengthening of indigenous identity
- Broaden teacher's and student's opportunities to participate in a range of social, legal, educational, business and professional settings.

(MOE, TKI, 2014).

- Promote and nurture the physical and emotional safety of learners

Māori children should not have to leave their identity at the school gate (Bishop, 1999, p. 56). Neither should they have to compare their culture to the dominant culture which ultimately becomes a yard stick to measure against, rendering their own inferior (pp. 40 – 41). Bishop's (pp. 195 – 200) model of power sharing relationships in the classroom demonstrates the use of new metaphors to inform pedagogy, guiding teachers to take action and ensure their classroom is a culturally safe place for their Māori children. The model identifies the three articles of The Treaty of Waitangi as a metaphor for planning and evaluating activities in schools and classrooms:

- Partnership: Māori are guaranteed a share in the power of decision making
- Protection: Māori are guaranteed the power to protect their knowledge and language and
- Participation: Māori are guaranteed benefits of participation in education

Each align to five issues of power control: initiation, benefits, representation, legitimisation and accountability each incorporating Māori aspirations.

Standard Five: Graduating Teachers use evidence to promote learning



- Systematically and critically engage with evidence to reflect on and refine their practice

Reflective teachers actively seek out information in order to improve their own knowledge of their children (Fraser, 2008). They are flexible and not afraid to branch out and take a new direction. Reflection is on-going. Monitoring learning around the children's progression is on-going and they seek advice from parents of their expectations of their child (p.61).

- Gather, analyse and use assessment information to improve learning and inform planning

Assessment is a way of gathering information in order to "improve the learning" of the children and the teaching (Hill, 2008, pp. 137-138). Hill has identified ways in which information can be gathered as evidence for learning:

- Watching and interpreting information through Observation
- Collecting and examining work samples as a Product of Learning
- Through Conversations, Conferences and Interviews teachers can access rich sources of information about children's thoughts, understandings, attitudes and feelings
- Activating Self and Peer Assessment Strategies enables students to assess their own learning and achievement (pp. 145-147).

A community of participants such as other teachers, parents, whānau and caregivers can also offer information on children's progress (pp. 147-148). In the past assessment information was focused on grades and marks. Increasingly a significant

amount of information is being gathered that teachers are able to use to enhance teaching and learning (p. 150).

- Know how to communicate assessment information appropriately to learners, their parents/ caregivers and staff

Teachers must ensure regular feedback concerning progress. Children get the benefit of their teacher's feedback on a more personal level where there can be a more immediate response. There is a greater partnership to the process which involves the child, the parents/ caregivers and whānau and the school. The expectation is that all parties know and understand the achievement expectations. There can be nothing more daunting for a beginning teacher, than reporting the progress of a child back to their parents/ caregivers or whānau. However, this can be made less stressful when the information to be communicated is accurate, honest, relevant and appropriate (p. 149). Important in the feedback is the inclusion of strength and needs, early detection of problems and future action to be taken. Māori are particularly interested in their children's progress as a number of Iwi have identified in their strategic plans the importance of educational achievement.

#### Professional Values and Relationships

Standard Six: Graduating teachers develop positive relationships with learners and members of the learning communities

- Recognise how differing values and beliefs may impact on learners and their learning

Culturally responsive teachers, particularly non-Māori, will recognise that they come from a place that heralds different values, beliefs and attitudes. To assume that Māori children should learn in a Pākehā cultural environment to their own is only perpetuating an assimilationist stance. Educational philosophies are always built on the ideologies of those in charge (Penetito, 2010). The politics of education is based around the beliefs of the ideal product which is the child and what they can contribute to society's economic growth. Māori agree that this is essential but also include the critical development of whānau, hapū and Iwi te reo and matauranga.

- Have the knowledge disposition to work effectively with colleagues, parents/caregivers, families/whānau and communities.

Building relationships of respect between the school, the children and the whānau improves self-esteem and self-respect consequentially resulting in improvement in achievement (Bishop & Berryman, 2006).

Commitment to parents/ guardians and family/ whānau

Encouraging parents/ guardians and family/ whānau to take part in the education of their children is essential in the child's welfare. Teachers must also respect the care givers rights over their children and the education that they receive (NZTC, 2014a).

Teachers will involve parents/ guardians and family/ whānau in the decision making process concerning their children's education (NZTC, 2014a). Collaborative decision making gives ownership of outcomes to all concerned and not just the school.

Teachers - parents/ guardians and family/ whānau relationships need to be transparent, honest and respectful Teachers will involve parents/ guardians and

family/ whānau (NZTC, 2014a). Valued relationships help to maintain the co-operative partnership.

Teachers need to respect the privacy of their parents/ guardians and family/ whānau (NZTC, 2014a). Caregivers place significant trust in the hands of their children's teachers. Sensitive whānau information needs to be kept confidential at all times.

Teachers are obliged to share information about the children to their respective caregivers unless it is deemed not in the best interest of the children (NZTC, 2014a). Teachers need to be encouraging their parents/ guardians and family/ whānau to take a keen interest in their children's education. Monitoring children's achievement will identify areas that need addressing to assist in their development.

- Build effective relationship with the learners

Teachers will be expected to strive to “develop and maintain professional relationships with their student's” (NZTC, 2014a, p. 1). Professional relationships for Māori identifies a mutual understanding of the cultural comparisons as well as the unique cultural differences.

Effective relationships between the teacher and the child are those that actively promote learning. Teaching and learning can be reciprocal where a child can develop the trust of a teacher and begin to teach them some of their own knowledge. Teachers can get to know their children intimately in terms of their particular needs, how best to motivate them and the best ways to enhance their learning (Fraser, 2008,). Between the teacher and child teaching and learning takes on the characteristics of communication, trust, empathy and challenge (Fraser, 2008).

Ultimately the relationship between teacher and child enables a greater understanding of the both the learner and the teacher needs.

- Promote a learning culture which engages diverse learners effectively

Sewell and St George's (2008) examination identifying a community of learning offers greater emphasis on the makeup of what that might look like in terms of participants, learning needs and outcomes. Although all classrooms can be seen as "learning communities" the emphasis is on the nature of the community, how it influencing learning and how the classroom is managed (2008, p. 205). Diversity within a community can be seen as positive leading to a "reduction in stereotyping and an increase in complex ideas" (p. 205). There is a conscious effort to identify the diverse characteristics of each child and the education needs required to promote positive outcomes.

- Demonstrate respect for te reo me ngā tikanga-a-Iwi in their practice

In terms of respecting te reo me ngā tikanga-a-Iwi, teachers, and in particular non-Māori, can offer that respect by taking a genuine interest in the children's cultural backgrounds. Getting children's names right does matters to them. Māori children who are gifted the name of their tūpuna learn that they should be honoured and embraced with dignity. Māori children often get Māori names mispronounced by their non-Māori teachers or the names get inappropriately shortened. Demonstrating respect can see teachers coming to a crossroad in their pathway through education. Non-Māori teachers are taking extra classes to learn te reo and tikanga. This new knowledge is introduced gradually into the classroom. The teacher can feel more confidence to extend classroom activities (Fraser, 2008).

Involvement of participants such as kaiawhina, parents and hapū demonstrates respect for that culture further enhancing learning.

Standard Seven: Graduating Teachers are committed members of the profession

- Uphold the New Zealand Council's Code of Ethics/ Ngā Tikanga Matatika

The Code of Ethics for Registered Teachers clearly states the aspirations of education as well as the professional conduct of teachers to the interests of the learners, parents/guardians and family whānau of learners, society and the teaching profession. The Code is based upon four principles: “autonomy, justice, responsible care and truth” (Hall, 2008, pp. 228 -229).

Once graduates have completed their ITE training they complete a two year period of mentoring within a school to become registered. All registered teachers must have a clear understanding of the codes of ethics. The principles of the code, and the detailed inclusion of commitments, inform the graduates of the steps that they must take in order to fulfil their obligations to the profession.

Teachers are also required to take into account their obligations to honour The Treaty of Waitangi in relationship to the rights and aspirations of Māori as tangata whenua (NZTC, 2014a).

Teachers are governed by four fundamental principles:

- Autonomy to treat people with rights that are to be honoured and defended

The relationship of rights to the Treaty of Waitangi gives teachers the capacity to offer Māori learning experiences that interweave cultural knowledge including te reo into the curriculum. Taking a genuine interest in Māori aspirations is an act of

honour. Maintaining these skills and developing new knowledge is an act of defence.

- Justice to share power and prevent abuse of power

Māori communities need to take greater responsibility in the education of their children. Teachers are able to grasp the opportunity to create working relationships with Maori allowing them greater input of traditional local knowledge and te reo into the curriculum content.

- Responsible care to do good and minimise harm to others

Acknowledging the value of a Māori child's cultural knowledge and te reo will no doubt instil a sense of pride and wellbeing. Teachers should be engaging in real learning experiences with local Māori communities.

- Truth: to be honest with others and self

Authentic and genuine acceptance of a Maori community and their rights as tangata whenua by teachers will continue to build productive pathways for Māori (NZTC, 2014a).

- Have knowledge and understanding of the ethical, professional and legal responsibilities of teachers

The standard of professional behaviour for teachers must never fall into question.

Teachers must strive to maintain “responsible ethical practice” (NZTC, 2014a, p. 3).

Teachers need to be “transparent” in terms of their own “qualifications and competencies” (NZTC, 2014a, p. 3).

Teachers have the opportunity to contribute to the development of school policies (NZTC, 2014a).

Teachers must maintain a positive professional culture (NZTC, 2014a).

Teachers must work co-operatively and collaboratively with co-workers for the wellbeing of their children’s education (NZTC, 2014a).

Teachers need to find any opportunities to encourage trusted and passionate people to the profession (NZTC, 2014a).

Teachers are bound by ethic to keep confidential personal information pertaining to other colleagues unless required to by law or a compelling professional purpose (NZTC, 2014a).

Teachers must speak out if a colleague is in breach of the Code of Ethics (NZTC, 2014a).

- Work co-operatively with those who share responsibility for the learning and the well being of the learners

Iwi Māori have identified that teachers and schools need the support of whānau and hapū to produce an outcome of educational success for their children. This does not dismiss the learning community as briefly described in the previous standard. On the contrary, all stake holders have a vested interest in the education of their children. The challenge for each is to accept the diverging cultural beliefs, values



and attitudes that each brings to the table and decide how best to provide a programme for the well-being of learners.

- Be able to articulate and justify an emerging personal, professional philosophy of teaching and learning

Teaching philosophies are a window into the mind of a teacher. They reflect the “underpinning principles and values that encapsulate the purpose of their profession” (Fraser, 2008, p. 55). Teachers are not perfect and can make mistakes. These can be opportunities for growth and development (Fraser, 2008). A well thought through philosophy can assist teachers during challenging times because it is a foundation that guides classroom practice (Fraser, 2008). Philosophies can be statements that offer an overarching view of one’s own educational beliefs but should also be focused on the wellbeing successful achievement of the children.

#### Initial Teacher Education Providers:

The Ministry has approved a full range of ITE programmes from 16 providers. Distance learning accommodates those not living in the immediate vicinity of campuses. This is particularly handy for prospective teachers who would find the possibility of relocation impossible usually due to whānau and/or employment responsibilities. Programmes have also been designed on a part time or full time basis but students must complete their programme within six years.

The Ministry of Education (2013) recognises the urgent need for more dynamic teachers particularly men and those who are proficient in te reo Māori and Pasifika. This is particularly critical amidst New Zealand’s rapidly changing cultural diversity (MOE, 2013, Primary Teacher Ed, p. 1). A small sample of ITE Primary

teacher Undergraduate programmes have been taken from on-line website. The reason for the sample is to identify the extent to which the programmes include te reo Māori. The Ministry have identified the need for teachers who are proficient in te reo, therefore the depth of teaching and learning within provides is relevant. A number of ITE providers also offer programmes specifically for Māori medium education at immersion and bilingual levels. There is no doubt that programmes also include cultural diversity around Māori education within the professional papers and curriculum/ or learning and teaching papers. This thesis also recognises the urgency of on-going partnerships between schools, teachers, whānau, hapū, and Iwi. This is integral in developing local traditional knowledge during post teacher training years.

Samples have been taken from the Universities of Otago, Canterbury, and Waikato, The Faculty of Education: Te Whānau o Ako Pai (Victoria), and Auckland College of Education.

- Otago: Across the three-year Bachelor of Teaching Primary Education Programme compulsory professional studies papers include an examination of te reo me ōna tikanga. Examinations also include policy, identity, classroom applications, pedagogical practices, principles of cultural diversity, and Māori initiatives (The University of Otago, 2014).
- Canterbury: Across the three-year Bachelor of Teaching and Learning (Primary) Programme compulsory papers include te reo me ngā tikanga in year one. Professional inquiry and te reo me ngā Āhukatanga Māori 2A and professional inquiry and te reo me ngā Āhukatanga Māori 2B are taken in year two. In year three Professional inquiry and te reo me ngā Āhukatanga Māori 3A and professional

inquiry and te reo me ngā Āhuatanga Māori 3B. In year three students can also take an optional paper which includes Te Ao Māori/ Mātauranga Māori: Teaching and learning from Maori world views. However, this is optional (The University of Canterbury, 2014).

- Waikato: The Bachelor of Teaching Primary offers a compulsory paper Aronga Māori at year one focusing on the learning and teaching of te reo and tiaknga Māori in the classroom as well as pedagogical practices (The University of Waikato, 2014).
- Victoria University of Wellington The Faculty of Education: Te Whānau o Ako Pai: Bachelor of Arts/ Bachelor of Teaching or Bachelor of Science/ Bachelor of Teaching are conjoint degrees designed so that graduates are able to teach at primary or secondary level. Year one includes a paper Learning Languages which introduces students to language acquisition, theories, and research. Students will experience learning te reo Māori at an introductory level along with pedagogical classroom practices reflecting a bicultural heritage and multicultural society (Victoria University of Wellington, 2014).
- The University of Auckland: Faculty of Education: Bachelor of Education (Teaching) Primary specialisation 2015 programme offers a compulsory year one paper Hāpai Ākonga which critically examines the importance of the Māori language and culture in New Zealand. Te reo and mātauranga are developed including classroom pedagogical practices. Students are given options in years two and three (The University of Auckland, 2014).

Out of the five ITE providers only two provided compulsory reo programmes across the three years. Three providers offered a paper in year one and gave options in year

two or three. Enquiries into the validity of reo papers and whether the time offered to teaching students is adequate enough for genuine effective classroom practice. It is not clear whether the papers were full year or semesterised or even how much time was dedicated to developing te reo Māori acquisition.

#### Conclusion:

The question this thesis asks is focused on teacher cultural competency. This chapter identifies the developing cultural competencies of graduating students from ITE programmes. The graduating teacher standards are clear in their intent and seemingly clear in the depth of knowledge that needs to be adequately attained by students. However, there are questions around what is perceived as adequate and competent. By all accounts students who graduate should match up to the standards which should be evidential in the success and achievement of Māori children. However, this is yet to be realised.

Distressingly, graduating teacher standards need to be upheld as a matter of principle let alone policy. Priorities particularly around Māori education seem to lack urgency. The way in which ITE providers address biculturalism varies. The interpretation of what counts as an understanding of āhuatanga tikanga and te reo Māori also varies greatly and may be discerned in the quality of teacher delivery. This thesis can only ascertain that the quality of teacher delivery, based upon the achievement of Māori children in New Zealand schools, is consequently very low.

ITE programmes are professional qualifications and are based on relevant current research and relevant pedagogies (New Zealand Teacher's Council, 2014). A number of relevant Māori pedagogies have been identified as significant teaching practices and can be utilised within a western context (Hemara, 2000). Even within

the Māori environment Māori pedagogies are a more appropriate mode of teaching within a cultural context (Bishop & Glynn, 1999).

Teachers should be promoting the physical, emotional, social, intellectual and spiritual wellbeing of learners (NZTC, 2014a). Māori children come from a culture that is deeply spiritual and extremely social. The two can be interpreted differently in the eyes of both the teacher and Māori. At the heart of Māoridom is their spirituality and teachers can tap into these realms through greater engagement with whānau members willing to make those important connections with schools.

Bishop's pedagogy of relations is based around the success of education through positive engagement of the teaching and learning communities (Bishop, 2008). Important to Māori achievement is the valuing of tikanga and reo. Māori knowledge that is accepted in the classroom offers Māori children a safe place to learn.

Student teachers must be cared for and mentored so that they become confident and competent teachers within the teaching profession (New Zealand Teacher's Council, 2014). ITEs have the capacity to create dynamic and passionate teachers. There is plenty of scope during the design process of programmes to create opportunities that can cater for the education needs of Māori.

## Chapter 6

### Ngāti Tūwharetoa: An Iwi with a Strategic Vision

#### *Te Ao Hurihuri: The Transformation*

*Te Ao Hurihuri is a transitory, ever evolving, realm between Te Ao Marama and Te Ao Hou.*

#### Introduction: A History of Ngāti Tūwharetoa:

Tactical and calculated forward planning for the advancement and wellbeing of the Ngāti Tūwharetoa people is a distinguishing feature of the tribe's history. The origins can be traced back to the Te Arawa waka which was navigated by the "Chiefly High Priest" Ngātoroirangi (Ngāti Tūwharetoa, *The Kapua Whakapipi*, 2014b, p. 14). Stories tell of Hawaiki, the ancient homeland, being unable to sustain the people due to diminishing resources. The decision to uplift and relocate whānau with whatever resources the waka could accommodate must have been overwhelming. Land to Māori is an essential life force and an important spiritual connection to Papatuanuku, Earth Mother. Land is one essential element that lies at the heart of cultural knowledge. Leaving behind age old cultural practices to start anew in a foreign place must have been a harrowing decision to make. To uplift a people, sail thousands of nautical miles across the largest ocean on Earth and then start afresh within a new and formidable environment would have to take great strategic planning and outstanding leadership.

After his arrival, Ngātoroirangi made his way through to the central North Island Plateau and claimed the region for himself and his people. He was able to trick a rival chief Tia into believing that he had arrived earlier by placing markers as proof of occupation. These were placed after Tia's journeys through the region.

Ngātoroirangi was a powerful chief and tohunga. After climbing to the summit of the mountain Tongariro he was overcome by the deathly cold that blew in from the south. He called to his two spirit sisters Kuiwai and Haungaroa who dwelled in Hawaiki to bring fire to the mountain top so that he may survive (Ngāti Tūwharetoa, 2014b). And so the *Ring of Fire* that we know today is the trail left behind by the sisters. The geothermal activity in the new land helped to warm the people through the cold winter months. These were new beginnings in new lands. The people would have established themselves using their traditional knowledge and language. Perhaps new lands would have meant adapting traditions as they formed closer symbiotic relationships with their environment.

The Iwi takes their name from the eponymous ancestor Tūwharetoa who was a renowned chief for his height, appearance, warrior like skills, and great intellect. Stories tell how his mentors could barely keep pace with him. His heart was with his people. As a skilled carver Tūwharetoa was able to “create ornate buildings for his people” (Ngāti Tūwharetoa, 2014b, p. 15). Centuries later the tribe continued to be lead by visionary chiefs whose direction was largely to ensure that the security and welfare of the Iwi was always assured. From Ngātoroirangi through to Tā Tumu Te Heuheu the common thread is that Ngāti Tūwharetoa has been led by those who are able to identify the needs and aspirations of the Iwi including the importance of ensuring that tribal identity is richly maintained. As the tribe’s people move into the 20<sup>th</sup> century, the gradual erosion of traditional cultural knowledge and language has become more apparent. In the new millennium there is a greater urgency as the capitalist tidal wave fed by a western influenced monocultural society threatens to

see these cultural elements become extinct. The tribe's ten-year vision is clear and Ngāti Tūwharetoa is acting now.

“E Tūwharetoa e!

Kia āta whakatere i te waka kei monehunehu te kura kei pariparia e tai

Ka whakamārōtia atu anō ka whakahokia mai ki te kapua whakapipi

Ka mate kāinga tahi ka ora kāinga rua!”

“Behold Tūwharetoa!

Take care when launching your canoe lest it be overcome by the tide

And the decorative plumes be drenched,

It is all very well to go your separate ways, but your strength lies with your people.

A person who stands alone perishes; one who stands with their people endures.”

These historic words spoken by renowned Ngāti Tūwharetoa chief, Tamamutu, exemplifies contemporary feelings, emotions and expressions that guide the Iwi as they collectively articulate a strategic plan (Ngāti Tūwharetoa, 2014a). The strategy will span the next 10 years in a self-determined move to ensure that mātauranga Tūwharetoa is a priority.

Clearly, the state of the people culturally, socially, politically, and economically lies at the heart of the strategy. Te Ariki Tumu Te Heuheu, Chief of Ngāti Tūwharetoa, expressed his concerns at the “imposed systematic political and legislative erosion of [their] traditional beliefs and values...” (Ngāti Tūwharetoa, 2014a, p. 5) Such an erosion needs a response. Tamamutu's words are a reminder



to the Iwi to discard the self-interest prevalent in neo liberal thinking by working through solutions at a collective level.

#### Cultural Erosion:

Erosion has a number of guises. Economically, as mentioned in previous chapters Māori figured within the low socio-economic group. Socially there are concerns for the health and wellbeing of whānau members. From an education viewpoint Māori children continue to be marginalised in New Zealand primary schools due to the lack of teachers who know very little of their student's culture. Ngāti Tūwharetoa Iwi expressed the desire to make mātauranga Tūwharetoa a priority as there is an acute awareness of this state within in which whānau members find themselves. The erosive effects of cultural knowledge has resulted in disenfranchisement of people who become unable to make choices for themselves as they are locked into a world of state dependency (Ngāti Tūwharetoa, 2014b, p. 6).

Tamamutu's guiding words "Ka mate kāinga tahi" epitomises the Iwi belief that gaining knowledge from the one house of learning alone, that which holds western ideals, will have detrimental effects. Schooling has deprived the Iwi of their own mātauranga and the "rich cultural legacy" of their "precious birth-right" (Ngāti Tūwharetoa, 2014a, p. 6). On the other hand, the two houses of learning consisting of western education alongside mātauranga Tūwharetoa will teach descendants their cultural legacy paving the way for knowledge development from external influences, as expressed in the words 'ka ora kāinga rua.' One house will support their development in the outside world and the other grounds and cloaks them in the knowledge of their tūpuna. The importance of 'ora', as in social wellbeing is

exemplified in the participation of Ngāti Tūwharetoa hapū member's shared contributions to the vision behind the strategy.

Cultural erosion stems from marginalisation. Smith (2006) discussed four broad categories of marginalisation. Exclusion from state and public sector services have failed to provide adequate resources. Deficit views of Māori see the Māori way of doing things to blame for their state of poverty. Hapū and Iwi relationships can be eroded through policies that are meant to protect Māori. However, they have only served to erode them. Money and time issues have meant a number of Māori unable to attend hui. High cost of marae hireage means Māori are only able to return for limited events. Some Māori are unable to use the marae for tangihanga because of the cost to whanau. Smith (2006) also discusses committee member bullying causing discontent in the hapū. Whānau who live outside the rohe also have problems with the cost of returning home. After a time this can become an issue. Subsequent generations can feel alienated from certain marae especially if they have not been introduced to their turangawaewae by their parents or grandparents. These situations need to be addressed so that descendants of marae can take their rightful place amongst the hapū.

#### A Collective Strategic Vision:

Vital information for the strategic plan has been sourced from 30 hui which were conducted at 22 Ngāti Tūwharetoa marae over a period of two years 2012 – 2014 (Ngāti Tūwharetoa, 2014b). Meetings held in the three main city centres of Auckland, Wellington and Christchurch also highlights an understanding of the significant spread and urban relocation of Iwi members. All ages groups were

invited to participate with an emphasis on taiohi. There is a keen interest to involve youth in sharing their aspirations.

Of particular interest for Tūwharetoa were four kaupapa which were discussed at length with kaumātua at four other hui and another with hapū representatives. The kaupapa involved four focus areas of mātauranga and education, te reo, kawa, and tikanga. Meetings were also held with teachers from both mainstream and Māori medium schools to discuss the focus areas and for them to offer their contributions. The gathering of information and consultation process of the strategic plan was a totally co-ordinated effort in order to create a sound, focused and informed document to support the Iwi moving forward (Ngāti Tūwharetoa, 2014b).

The Iwi has identified a number of challenges that will need to be addressed. Following colonisation was the subsequent erosion of te reo and mātauranga Tūwharetoa. The introduction of schooling virtually wiped out all traditional knowledge passed down from tribal ancestors. Generations of knowledge has been snuffed out in what has been seen to be a relatively short amount of time in comparison to past tribal existence, (Ngāti Tūwharetoa, 2014a). The difficulty for the Iwi is to re-introduce tribal knowledge back into the Iwi as well as the local community that has accepted a foreign set of values and way of life as the norm.

Consequently, the task at hand is not for the Iwi alone. Currently a number of Ngāti Tūwharetoa Hapū hold weekend wānanga in order to bring traditional Iwi knowledge and reo back to the people. Obviously this has had positive effects, however, not all are able to attend the organised wānanga. Well before colonisation, the learning of tradition ways was not carried out in isolated pockets of allocated time slots. Every waking moment was an opportunity to embrace the teachings of

the atua, ariki, tōhunga, tūpuna, mātua, tuakana, teina, and many more who have direct and indirect contact. Schooling has stymied those opportunities for generations of Māori children who have been colonised, assimilated, and acculturated (Ngāti Tūwharetoa, 2014a). A number of Māori homes have found themselves with little knowledge or practice of their own traditional mātauranga and reo, lending those opportunities of cultural revitalisation, unsuccessful. Therefore, it made sense that a shared responsibility should be offered to the schools themselves.

There is an acute awareness of the detrimental effects that a foreign education has had on their tūpuna, themselves and the up and coming descendants. Therefore, Tūwharetoa Iwi are clear in their aspirations and desires to turn this around. Iwi members have requested that the two bodies of knowledge, Mātauranga Tūwharetoa and tauIwi (tribal knowledge and western knowledge), should be seen as equally important, and that the Iwi has an essential role in the “influencing the other”. Mātauranga Tūwharetoa is “valued as a credible body of knowledge” and that there must be a change in the “perception, resourcing and investment’ to be successful.” Urgent action is required in order to save what mātauranga Tūwharetoa and reo is left. (Ngāti Tūwharetoa, 2014a, p. 14-15).

Those who participated in the plan were in no doubt of important factors to enhance the wellbeing of Tūwharetoa Iwi. There is no blatant attempt to claim one house of learning over the other. On the contrary the equal footing was stated so that the Iwi could find successful in both worlds.

Iwi members voiced their concerns over the inability of the current education system to provide successful outcomes for Tūwharetoa children:

“I believe our kids are falling off somewhere;”, “ ...We are at the bottom of NCEA statistical data... I am sick and tired of our kids being at the bottom.”, “The system has aligned to fail us in what we are not...”, “There are a lot of different kinds of education. We send our kids away and they steal our kid’s minds...” (Ngāti Tūwharetoa, 2014a, pp. 14-15)

In the same breath Iwi also offered responses to the concerns indicating a desire for productive solutions:

“We need to look at education from a perspective that we need to change the statistics. We need to be bold and stand up and say that it is no longer acceptable for us....You get them on a marae and they know how to be a part of a management system that is seamless, priceless...we are saying that we want our kids to come home and be something here,...”, “...yet when we are taught as Māori we succeed, we succeed in what we are, we fail in what we are not, it’s that simple!”, “As a whānau its important for us to understand that what we do at home is important...Education is paramount and is the vision for our future” (Ngāti Tūwharetoa, 2014a, pp. 14-15). Whānau members also discussed the possibility of building their schools so that the destiny would lie in their own hands with clear guidance from kaumātua (Ngāti Tūwharetoa, 2014a, p. 18).

#### A Conscious Awareness of Cultural Loss:

Iwi members have found themselves at a loss when they are faced with the realisation that they hold very little tribal cultural knowledge. A re-vitalisation of traditional schooling would offer opportunity to rediscover the cultural self. Early learning centres through to whare kura would provide launching platforms for matauranga Tūwharetoa development. The Iwi would need to take the matter in

their own hands in order to establish these Iwi centres of learning (Ngāti Tūwharetoa, 2014a, p. 20). At the heart of the learning would be Te Reo o Tūwharetoa, the language of Tūwharetoa. The language would be “the key that would unlock the knowledge from which will flow kawa, tikanga, and the wisdom of Tūwharetoa” (Ngāti Tūwharetoa, 2014a, p. 21). Without the transmission of Iwi knowledge Tūwharetoa will fade and die. The repositories of knowledge would need to be the people themselves.

The strength of a person can be found in a conscious awareness of who they are and where they come from. Ngāti Tūwharetoa kaumātua dream of this ideal for those who need to develop their Tūwharetoatanga. This is not a utopian notion suggesting an improbable feat, on the contrary, the wishes of the Iwi have always been a birth-right and an entitlement. Those tribal members in the main urban areas of Auckland, Wellington and Christchurch expressed a desire to come home but realistically employment has been a significant factor in their absence of ahi kā. Those inside the rohe described the importance of following education away from home but also had the desire to return to contribute to the Iwi (Ngāti Tūwharetoa, 2014b).

#### Current Statistics:

The population of people who affiliated with Ngāti Tūwharetoa in 2013 totalled 35,877 (Statistics New Zealand, 2013). Obviously this number will have changed slightly. In 2001 Statistics New Zealand recorded 29,301 (Statistics New Zealand, 2013). This is an increase of 6,576 Iwi members over a period of 12 years. Highlighted in the Ngāti Tūwharetoa report (2014a) are a number of statistical concerns:

- That the Iwi has relatively youthful population amounting to 1/3

- Participation in full time or part time study accounts for 13%
- Low numbers who hold a bachelor degree or higher: 11%
- Low participation in Early Childhood Education
- High participation of children in English medium schooling
- High percentage of single parent families: 34%
- Low population numbers able to converse in te reo Māori: 27%
- Low population numbers who work at the marae: 23%

The relatively youthful population: 1/3 (Ngāti Tūwharetoa, 2014a, pp.26 - 27).

Statistically Ngāti Tūwharetoa whānau members are a relatively youthful Iwi with more than 1/3 aged 15 years or younger. This will account for the need to concentrate significant efforts on this particular age group in terms of their education. The other consideration will be the likelihood of a further significant population increase due to this youthful age. Therefore, it is reasonable to foresee that if the status quo in terms of education is maintained then generations of Tūwharetoa mātauranga will be lost.

Participation in full time or part time study accounts for 13 % (Ngāti Tūwharetoa, 2014a, pp.26 - 27).

The low participation of whānau members in full time or part time studies should be a concern. It is clear that those who hold credentials will be more likely to be employed in managerial positions of responsibility. Iwi members will have greater opportunity to take up leadership roles in particular those within business ventures that are created by Ngāti Tūwharetoa Iwi themselves. Having whānau within

leadership roles will focus the interests back on the people and further inter-tribal development.

Low numbers who hold a bachelor degree or higher: 11% (Ngāti Tūwharetoa, 2014a, pp.26 - 27).

11% of whānau members hold a bachelor degree or higher with 73% of these female (Ngāti Tūwharetoa, 2014a). Out of the total population approximately 3,262 are likely to take up employment that will involve a leadership role and/ or receive a take home wage over the national medium income of \$21,900. Opportunities must be opened up to Iwi members that will enable them to make choices with their own and their whānau's future. Currently there are a number of opportunities that are offered to all New Zealanders seeking to up-skill to higher education. Firstly, barriers to learning must be addressed. Ideally Iwi members will transfer straight from secondary school them on to tertiary study. Those who are not eligible will most likely find themselves registered as unemployed or in labouring unskilled low paying employment. School leavers may need to wait a number of years before they are able to enrol onto tertiary level programmes and in particular degree programmes. There are also those whānau members who are satisfied with the status quo that could lead to further erosion of Tūwharetoa Mātauranga. Solutions will come from a realisation of the current Iwi situation. Lifting barriers may mean re-igniting a passion and a drive to respond to the needs of the Iwi no matter what their current situation may be or their current location. The Iwi have already responded and acknowledge the presence and heartbeat of those tribal members in New Zealand's main city centres as well as those in Australia (Ngāti Tūwharetoa, 2014b).



Low participation in Early Childhood Education (Ngāti Tūwharetoa, 2014a, pp.26 - 27).

Capturing the heartbeat of the people early is essential giving the function of Early Childhood Education centres a crucial role to play in helping to instil an early sense of Tūwharetoa identity. Very few under five-year old tribal mokopuna make it to the centres in what are known as important foundation years. That is not to say that a number are not immersed in any kind of learning. Moko who are left with critical caregivers may have a greater effect on a child's formative years than an English medium Early Learning Centre. In particular, are those moko who are placed in the daily care of their kaumātua who have cultural knowledge and fluent in te reo o Tūwharetoa and are keen to pass this on. Such an institution can be capitalised on through Ngāti Tūwharetoa Kohanga, early learning nests (Ngāti Tūwharetoa, 2014a).

High participation of children in English medium schooling (Ngāti Tūwharetoa, 2014a, pp.26 - 27).

The high participation of Tūwharetoa children in English medium schools will have a detrimental effect on the cultural development of Tūwharetoa mātauranga and reo. These are simply not priorities. The current education model merely espouses the hierarchy of an alien knowledge system which only serves the interests of the west. Therefore, Māori have quickly become an enculturated people disenfranchised from their own knowledge and indigenous language. The Iwi of Ngāti Tūwharetoa are no exception. At this time the need to create schooling that will support the revitalisation of cultural knowledge and reo is critical (Ngāti Tūwharetoa, 2014a). There are two possible scenarios identified by the Iwi:

1. That Ngāti Tūwharetoa create a schooling system that will cater to the cultural needs of all Iwi mokopuna (Ngāti Tūwharetoa, 2014a).
2. And to cater for the needs of mokopuna who are currently in an English medium schooling system (Ngāti Tūwharetoa, 2014a).

In terms of primary schooling there are a number of Kura Kaupapa and Rumaki schools in the Ngāti Tūwharetoa rohe. Solutions are needed to attract mokopuna to these centres. A number of Māori continue to hold onto the myth that in order to get ahead in life they will need to enrol into English medium schools. This illusion has been echoed in New Zealand society since colonisation. Māori began to believe the conspiracy that learning their own cultural knowledge and language is of little use on the ladder to success yet they continue to be at the lowest rungs both socially and economically.

High percentage of single parent families: 34% (Ngāti Tūwharetoa, 2014a, pp. 26 - 27).

The high percentage of single parent families is more likely to see single mothers caring for the children with fathers who make contributions. Mothers with relatively young children will find managing the whānau difficult and need support. Financially they are not in a good position to provide comfortably for their children. Single parent families are a fact of life. To succeed in life single parents of families will find the road a lot harder due to their financial situation.

Overall a significant number earn under the national median income of \$21,900 and are mainly employed in the labour force (Ngāti Tūwharetoa, 2014a, pp. 26 - 27).

Low population numbers able to converse in te reo Māori: 27% (Ngāti Tūwharetoa, 2014).

Alongside the urgency of mātauranga Tūwharetoa revitalisation is the fact that very few are able to converse in their indigenous language. Te reo Māori is a birth-right and has been recognised as an official language alongside English and Sign. Being able to converse does not indicate fluency but perhaps a desire to become competent speakers. Decoding much of Tūwharetoa knowledge is locked within the matrix of the language (Ngāti Tūwharetoa, 2014a).

Low population numbers who work at the marae: 23% (Ngāti Tūwharetoa, 2014a, pp. 26 - 27).

Although 23% of the Iwi are indicated as tribal members who work at the marae this does not indicate those who travel from out of the region in order to participate. It is without a doubt that those who maintain ahi kaa are the bastions of support for the Iwi. Keeping the home fires burning is not just a metaphor as it is often believed today but a reality. Ahi Kaa is a physical state of presence within an area outlined by the procession of fires along a boundary line to indicate occupation. Prior to the age of cartography to map boundary lines the dying of one fire could allow another to be lit therefore claiming new comers and their rights of occupation. The situation is critical for Tūwharetoa to keep their fires burning. Occupation rests in the strength of the flame fuelled by the repatriation of Iwi to their knowledge and their language (Ngāti Tūwharetoa, 2014a).

Statistics clearly portray Ngāti Tūwharetoa in a state of urgency at which change must come about. More Iwi members have little or no knowledge of their mātauranga Tūwharetoa and reo. The youthfulness of the Iwi is an issue that needs

addressing particularly their education and the development of mātauranga Tūwharetoa and reo. Learning is far greater in their formative years however few mokopuna are able to attend Early Childhood Education centres.

Few Whānau members enrol into Māori medium schools in the Iwi region. Getting passed the myth that English medium schools hold a better future for them is a barrier that needs addressing. More encouragement must also be given to Iwi members to engage in tertiary study as statistics show participation rates are low with the majority being female. Generations apart, Iwi members have found difficulty in returning back to the marae. Only 23% of the approximately 35,877 Iwi members work on their marae. With the large number of Iwi members who reside outside of the tribal rohe encouraging the re-ignition of ahi kaa is another consideration.

#### Strategic Vision: Actions and Measures:

In order to move forward and forge pathways to address the tribal needs Ngāti Tūwharetoa have created critical strategic vision within an organically based framework. The advice offered in Tamamutu's words Ka ora kāinga rua, offers the Iwi two houses of learning that will address the aspirations of the Iwi (Ngāti Tūwharetoa, 2014a). The house of Tūwharetoa holds mātauranga Tūwharetoa and the house of non-Tūwharetoa which holds mātauranga 'a Iwi kē', knowledge of non-Tūwharetoa. Each house outlines three critical outcomes that are examined in detail. Each outcome involves actions to be carried out by the whānau, hapū and Iwi the result of which is further analysed in measures or targets to be acquired (Ngāti Tūwharetoa, 2014a, p. 28).

The House of Tūwharetoa: Kāinga Tupu, Mātauranga o Tūwharetoa:

Firstly, the goal is to target a number of “proficient speakers of Te Reo o Tūwharetoa. Secondly, Mātauranga Tūwharetoa is to be “preserved, researched, created, and disseminated.” Finally, the house of Tūwharetoa wishes to give access of mātauranga Tūwharetoa to its people to “reconnect” them back to their “ukaipō”, their place of tribal birthright (Ngāti Tūwharetoa, 2014a, p. 28).

This thesis is concerned with the investments made within the house of non-Tūwharetoa knowledge, however the house of Tūwharetoa knowledge is just as essential because within lies the whāriki for the retention and growth of cultural elements and proficiencies.

Te Reo o Tūwharetoa:

First and foremost, Te Reo o Tūwharetoa has identified the actions required at hapū, whānau and Iwi levels. A stock of language spoken in households within the rohe will give an overview of the current situation. Whānau are encouraged to plan how Te Reo will be taught and how this will be supported at home. At hapū level whānau will need to be supported with the assistance of kaumātua at respective marae. These need to be formalised situations. Strategic planning of reo sessions will offer stronger support to reo development. Sessions are to be reinvigorating that identifies particular kupu, kīwaha, kīrehu, and whakatauki of the whānau. Iwi becomes the conduit that adds further support to the development and growth of the reo. The collection of data gathered by researchers will offer an overview of the situation for both whānau residing within the rohe and those outside. Iwi have the capabilities to influence policy decision making to Iwi entities to further support reo acquisition. The target will be to support 500 households in the development of the whānau project by 2020 with an increase of 20% whānau members contributing

to the marae. Kaikōrero and kaikaranga will increase by 2025 as well as 40% Iwi experts (Ngāti Tūwharetoa, 2014a, p. 29).

Tūwharetoa knowledge, kawa and tikanga:

Whānau are requested to create knowledge projects to identify the stories of their tūpuna. Kaumātua will need to play a crucial role alongside whānau as receptacles of cultural knowledge. Whānau will need to decide how best to hold the knowledge to create an archive. Hapū will give support to whānau identifying key personnel to contribute their knowledge and expertise throughout the process. Further processing of tribal knowledge will be carried out by a team of researchers who will “retrieve and repatriate” the knowledge.

At Iwi level the establishment of a digitised whakapapa will be developed. Kaumātua will also be given the role to disseminate tikanga and kawa. There is an emphasis on “growing experts” in cultural knowledge alongside kaumātua. The target across the rohe, is to support 500 households to create their cultural knowledge projects by 2020. The aim of building the knowledge capacity also supports an increase in whānau rekindling their ahi kaa which is hoped to increase by 20% by 2025. The increase of reo and knowledge will promote the increase in kaikōrero and kaikaranga by 2025. A whakapapa historic data base will be established by 2020 (Ngāti Tūwharetoa, 2014a, p. 30).

Access to repositories of knowledge:

Whānau are required to identify the support and resources that they need in order to gain access to information. They will be encouraged to connect or reconnect to their marae and to regain the birth-right of their tūpuna. Hapū are essential

repositories of knowledge and therefore need to identify the means in which information can be held and disseminated. A pool of knowledge will be developed and maintained at Iwi level with a refocus on the growth of experts. The target will be to support 500 house holds in the development of the whānau project by 2020. The aim is an increase of 20% whānau members contributing to the marae. Kaikōrero and kaikaranga will increase by 2025 as well as 40 Iwi experts. By 2020 a pool of Iwi knowledge and a whakapapa historic data base will have been developed (Ngāti Tūwharetoa, 2014a).

Investment in learner success:

Investment in learner success does not refer to the education attained from external entities. Success for Tūwharetoa from the house of Tūwharetoa is measured in the acquisition of te reo and mātauranga Tūwharetoa which are seen a “credible body of knowledge” (Ngāti Tūwharetoa, 2014a, p. 32). Whānau and hapū are given access to financial assistance. Iwi will identify funding pools to support learner activities within the whānau and hapū.

Greater partnerships and relationships between whānau and hapū will be established with greater participation of these entities in Iwi development. Annual participatory growth will occur within the Iwi as projects are adequately resourced and funded on a regular basis to a point of sustainability by 2025 (Ngāti Tūwharetoa, 2014a).

The House of Non-Tūwharetoa: Kāinga hou, Mātauranga a Iwi kē atu:

First, the Iwi is supportive of tribal members “learner success in two worlds.” Secondly, the development of tribal “educational and training” establishments will

offer tribal members greater “prosperity.” And finally those learning centres already established can be influenced to ensure “quality education” to whānau members (Ngāti Tūwharetoa, 2014a, p. 28).

Support learner success in two worlds:

Whānau members develop confidence in their identity as Ngāti Tūwharetoa members. Whānau need to identify the education pathways to success. Barriers also need to be identified and dealt with. Learner success also extends to the education of tamariki in local schools to develop strategies for greater whānau participation. At hapū level marae and the local environment are utilised as authentic places of learning therefore greater relationships with schools are forged. The marae becomes a common place of celebration. Iwi will need to establish relationships with external education providers and entities to encourage learner success. The partnership hopes to influence policies that will improve learner experience. The Iwi supports the implementation of prizes and scholarships for students who exemplify Tūwharetoatanga.

Programmes that support Māori learners will be monitored and evaluated. By 2025 it is projected that 65% of whānau proposals are achieved, 70% of whānau are active participants in the educational success of their tamariki, and marae are in active use as legitimate spaces of learning (Ngāti Tūwharetoa, 2014a).

Tūwharetoa educational and training opportunities:

The majority of whānau members attend non-Māori schooling centres decreasing the likelihood of Māori language and knowledge acquisition. Whānau need to provide means for learner development. At hapū level marae can provide spaces for



trade training. The Iwi have the capability to build crucial relationships with education sectors including industry and trade. Tūwharetoa Early learning centres and schools can be developed. Whānau members will be encouraged to enter the teaching sector. Expertise in fields relating to Iwi development will be nurtured. By 2020 essential partnerships in schooling and tertiary entities will have been developed. By 2025 whānau will have experienced 10% increase in employment and education, Tūwharetoa Early Learning Centres and schools will have been established and a tribal science academy will also have been developed (Ngāti Tūwharetoa, 2014a).

Influencing learning centres to ensure quality education:

After acknowledging their disappointment of Ngāti Tūwharetoa children underachievement in the rohe, whanau members want to see greater improvement in local schools. Whānau are encouraged not only to support an education drive in schools but to influence change by engaging in schooling activities. Concurrently hapū are also encouraged to have stronger representation on school Boards to give Tūwharetoa a voice in the running of the schools.

Relationships between the hapū, schools and communities need to be strengthened. Tūwharetoa will be able to offer schools authentic learning environments to assist in teacher development. Influencing change will be determined on the strength of the programme. The Iwi will establish Kawenata to provide mātauranga and reo o Tūwharetoa woven into the curriculum. The collaboration with school principals and leaders will further support the development of the programme. Schools will be monitored for Māori achievement against Ka Hikitia. The target will aim at building partnerships with at least 50% of schools in the rohe to influence

engagement in the Tūwharetoa project and 50% hapū board of trustee representation. Schools will be supported until 2025 alongside a greater achievement of Māori (Ngāti Tūwharetoa, 2014a, p. 36). It is likely that there will be ongoing reviews.

Invest in learner success:

There must be ways for whānau to access education. Barriers must be addressed to allow whānau to participate fully. Access to funds via scholarships and other funding must be made available. The target is to have an increase in whānau participation in the reo and mātauranga projects. Funding and resourcing is adequately provided by 2025 (Ngāti Tūwharetoa, 2014a, p. 37).

“He anga whakamua” has been put together after 20 months of meetings with Ngāti Tūwharetoa marae both within the rohe and externally. The voices of all have woven this whāriki to produce a strategic vision. Clearly their concerns are great. The message is urgent. If the whānau, hapū and Iwi do not act quickly, the culture and language of a unique people will erode and die. Schooling is an entity that can help to solve this dilemma. But as the people have indicated, questions must be asked:

“We need to ask how will you support my child as Tūwharetoa? Are you teaching Te Reo in the classroom? Are you teaching kaupapa Māori in the classroom? What can we do as Tūwharetoa?”

(Ngāti Tūwharetoa, 2014a, p. 39)

“We should be telling our own stories and injecting them into schools in this region (rohe). Educate on the importance of paramountcy. They need to know we are

privileged to be part of that kaupapa. To bring our power together we have to grab them [Pākehā], embrace them and make them understand what is in our heart.”

(Pakeke, Ōruanui, July 2013, Ngāti Tūwharetoa, 2014a, p. 38)

To understand the plight of other Iwi within Aotearoa New Zealand this thesis offers comments made from those who, like Ngāti Tūwharetoa, have designed strategic plans to respond to their own dilemmas of education underachievement.

### Te Rarawa

The Te Rarawa Iwi boundary covers a significant region of the far North Island. Their on-line education profile outlines similarities to those aspirations of Ngāti Tūwharetoa. Te Rarawa are the 11<sup>th</sup> largest Iwi. Only 14% of the Iwi live within the rohe with most residing further north in Kaitiāia and other small rural settlements. In a similar vein to Ngāti Tūwharetoa, more than a third of Te Rarawa are aged under 15 years with the majority aged between 10 and 14 years (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014).

Te Rarawa strategic vision stems from a collective voice. Five year goals are set to address the challenges and issues that the Iwi have identified. There are seven essential areas to the plan with each having an education component: Te Kaitiaki o te Taiao, Political, Economic Development, Hapū Development, Health and Social Well-being, Te Rarawatanga, and Education and Training, Mātauranga. This thesis is interested in the latter two because of their comparative education qualities to other Iwi.

Te Rarawatanga embraces the concept of “strong identity grounded in [their] history, culture, and tikanga” (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014, p. 6).

Education and Training, Mātauranga supports the education of their people to “achieve full potential” and support “Iwi development” (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014, p. 6).

Te Rarawa realise their obligations as kaitiaki of their reo and tikanga-a-Iwi. They have come to understand that the responsibility to ensure that the “intergenerational transmission” of the mātauranga o Te Rarawa lies in their hands after a rapid decline in Iwi reo speakers. The goal is to have 80% reo speakers by 2050. This will be achieved by three recognised pathways:

- Wānanga
- Karāhe
- Kāinga

In order to attain their goal, the Iwi realise that they will need to persuade entities such as schools and communities groups as well as their own marae and educational facilities to support the delivery will be of great affect to the outcome (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014. p. 8).

The reo does not stand alone. “Te Rarawatanga” is a natural component of reo development. (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014. p. 8). Developing tribal knowledge will enhance the individual’s “personal and collective identities” (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014, p. 8).

The educational needs of the Iwi were identified through hui with students, teachers, Boards of Trustees members, whānau, kaumātua, Iwi members, Research Development Group members, and marae representatives. They also viewed data from Education Review Office, New Zealand Qualification Authorities, Census and Ministry of Education Reports. Data was also collected from an analysis of student experiences in schools which took into consideration teacher-student engagement, support systems for the needs of Iwi children and “the curriculum content pertaining to Te Rarawatanga mātauranga” (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014, p. 9).

Some key points arose from the consultation but this thesis will only identify related topics:

- Relevancy of curriculum content

The strategy questioned whether the curriculum content related to hapū and Iwi.

- Recruitment of quality teachers

Te Rarawa support professional development for teachers in the areas of te reo me ōna tikanga. They query the recruitment and retention of staff in specialist subject areas.

Te Rarawa voice is clear in what they see are relevant issues that can address the educational growth of the Iwi:

“I have found with Māori boys, when you engage culture in the curriculum, there would be significant improvement in their achievement” (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014, pp.9 - 11).

“The good quality Kaupapa Māori initiatives we have in schools at the moment are not compulsory. They are only add-ons and the school don’t have to take them on if they don’t want to. So Māori teachers have to work really hard against the tide to try and get these initiatives going because Māori culture is not valued enough within schools. The sad part is, our people flourish when they get to these initiatives” (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014, p. 11).

“Mainstream has not changed its curriculum to suit our people. We need to create training in our own style and environment so we can have options for our people” (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014, p. 11).

Te Rarawa strategy reports a high number of Māori are catered for in all education providers. 65% of Years one through to 13 children enrolled into schools in the far north were Māori. Only 12% of all Māori were enrolled into Māori medium schools (Rarawa, retrieved 2014, p. 14).

Clearly Te Rarawa are justified in their expectations that all education providers restructure their teaching practices to meet the “cultural needs of its Māori students” (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014, p. 14).

Te Rarawa’s strategic Framework encapsulates four key principles informed by rich cultural resources and a tribal knowledge base. The framework is further underpinned by Ngā Taonga Tuku Iho which is a source for the transmission of intergenerational knowledge. Te Ara Whakaritenga Mātauranga sits as the vision and mission. Tino Rangātiratanga, Whanaungatanga, Manaakitanga, and Ako Māori sit as one of the four broader knowledge sources that woven together depict the relationship to create support and balance. Akonga are the centre piece. They

are empowered to embrace their Te Rarawa cultural identity (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014).

#### Tino Rangatiratanga

Tino Rangatiratanga, as one of the broader knowledge elements seeks to support the aspirations of the Iwi to empower themselves within existing educational entities as well as tribal based. As key stakeholders in the education of their people, Te Rarawa are aware of the roles and obligations of Boards of Trustees to “meet the needs of the students, whānau, and wider community.” Ensuring that there will also be Te Rarawa representation on Boards of Trustees in all Te Rarawa schools is a key strategy, which are similar desires to that of Ngāti Tūwharetoa. Another target is to appoint an Iwi member to assist “education providers to meet Education Review Office to meet mātauranga Māori requirements” (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014, p. 17).

#### Ako Māori

Te Rarawa are keen to provide their own marae-based educational initiatives. The benefits of these would see differences in the self-esteem of students who will also develop a sense of belonging. A multitude of learning styles will be catered for, and the Iwi will define the education edification (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014, p. 16). Te Rarawa have identified two schools out of 15 in the Iwi rohe that deliver in the Māori medium education. Barriers to learning have been recognised in English medium schools. Te Rarawa children are unable to express themselves using their traditional cultural heritage (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014. p. 20). Māori content within the curriculum needs strengthening to address the holistic approaches of wairua, tinana, whānau, and

hinengaro. The strategy to assist these developments would be to assist educators in Mātauranga TeRarawa by Iwi expertise (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014, p. 21).

### Whanaungatanga

Te Rarawa have identified that the network of human interaction will only serve to enhance educational success. Schools' obligations to consult with whānau will provide for a more robust and safe learning environment. Active engagement that allows whānau inclusiveness into the daily activities of school life will forge greater bonds (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014. p. 23). The bonds between Te Rarawa marae, Te Rarawa education providers, hapū and kaumatua will need to be nurtured and maintained (Te Rautaki Mātauranga o Te Rarawa, retrieved 2014).

Exemplified in the whakatauki Te Rarawa's strategic document reflects the life cycle of a kauri tree, one of New Zealand's greatest indigenous trees. The young tree that plunges its roots deep into the earth will thrive. Potential is realised in all in the face of adversity:

Ko te tapu i te mana o te kauri nō te kākano.

*"The tapu and mana of a mature kauri tree is derived from a seed"*

(Te Rautaki Mātauranga o Te Rarawa, retrieved 2014, p. 3).



## Whakatupuranga Waikato-Tainui 2050

Waikato-Tainui strategic 50-year approach identifies vast global changes that these must be embraced alongside the development of the people. Three critical elements have been taken into consideration that will equip the people in moving forward:

1. A pride and commitment to uphold their tribal identity and integrity
2. A diligence to succeed in education and beyond; and
3. A self-determination for socio-economic independence

(Whakatupuranga Waikato-Tainui 2050, retrieved 2014)

Tribal history, mātauranga, reo and tikanga are essential elements that must be maintained for generations to come. A common thread that runs through Iwi strategic visions is the importance of cultural identity as a tool for enhancing personal pride and integrity. Knowing the cultural self grows confident whānau members. Also recognised is the ideal of capacity building by nurturing successful whānau members through education for the benefit of the Iwi (Whakatupuranga Waikato-Tainui 2050, retrieved 2014). The unique feather of Waikato-Tainui are the principles of the Kingitanga. The Iwi celebrate 150 years of this unique leadership that has inspired, supported and informed not only themselves but numerous Māori around the country.

The whakatauki are vivid insights into the wise council held by their tūpuna:

Kia tupu he Iwi whai hua, whai ora, whai tikanga tākiri ngākau, tākiri hinengaro.

*“To grow a prosperous, healthy, vibrant, innovative and culturally strong Iwi”*

(Whakatupuranga Waikato-Tainui 2050, retrieved 2014, p. 3).

Without a doubt Waikato-Tainui are adamant in the protection of tribal identity and integrity. Kaumātua are to be recognised as sources of mātauranga and experts in the reo and the tikanga. (Whakatupuranga Waikato-Tainui 2050, retrieved 2014, p. 4)

Outlined in the Tribe's five year strategic plan 2007 – 2012 succeeding in all forms of education meant the development of an 'integrated Tribal Education Strategy' that support the education of Māori children in all forms of schooling, inclusive of both Māori medium and English medium schooling (Whakatupuranga Waikato-Tainui 2050, retrieved 2014, p. 6).

#### Te Runanga o Ngāti Porou

The Runanga o Ngāti Porou have developed a framework for positive development in which they have realised the potential within their own people. Nurturing this potential will harness a greater global citizen amongst the Iwi. Ngāti Porou themselves are assisting in this growth through by shaping, development and influencing of opportunities (Te Runangao Ngāti Porou, retrieved 2014, p. 1).

The Runanga has established teams that assist the Iwi with matters that relate to Iwi growth and development. They have identified five key investment areas one of those being to develop a tribal curriculum so that identity can be gained through tribal knowledge.

The Runanga has also entered into a contract with the Ministry of Education called "E tipu e rea" (ETER) to ensure quality education in local schools. The partnership will encourage and strengthen "governance, management, and leadership" as well as ensure 'quality and effective teaching is delivered. Information and

Communication Technology is an essential element in the success of the contract allowing the children to showcase their creative skills through “new media and new technology” (Te Runangao Ngāti Porou, retrieved 2014, pp. 2 - 3).

The aim of the contract is to ensure that mātauranga Ngāti Porou is upheld and nurtured throughout the Iwi, assist the local Iwi “community of learners”, and secure high achievement outcomes through quality learning experiences (Te Runangao Ngāti Porou, retrieved 2014, p. 3).

#### Ngāi Tahu Education Strategy (Adopted 2006)

In 2006 Ngāi Tahu developed a five-year plan to support and influence the education sector so that an outcome of quality education would be assured for the Ngāi Tahu whānui. Although the interests of the whānui may be set on those who reside in Te Wai Pounamu, the Iwi have recognised those who do not and wish to ensure that all whanau members are given opportunities to thrive. The hope is to encourage a greater sense of belonging to gain participation of the wider whanui no matter where they may live, in Ngāi Tahu matters (Ngāi Tahu, retrieved 2014).

The strategy has identified that within the compulsory education sector Ngāi Tahu whānau are often invisible and are more likely to exit early having gained little or few qualifications. The result is that few will enter the tertiary sector. Ngāi Tahu covers a vast area of Aotearoa. Having identified 633 in 2006 the strategy also recognised that very few teachers within those schools have sufficient knowledge and expertise to teach a curriculum that reflects Ngāi Tahu “knowledge and experience” (Ngāi Tahu, retrieved 2014, p. 4). This will differ greatly in Te Ika a Maui (North Island) where the majority of experienced Māori medium teachers are located.

## Te Kete Aoraki

Ngāi Tahu's target group are 6 – 18year old children. The introduction of Te Kete, a resource for both schools and runanga, has three aims. Firstly, schools are informed on Ngāi Tahu expectations of educational achievement, to assist and support schools in their obligation to the Ngāi Tahu whanui in their pursuits of educational achievement then to help to develop greater relationships between schools and papatipu runanga (traditional council base) that will further develop and nurture greater educational achievement. The latter is the key to success.

Through the resource schools are guided in a process to develop sound and healthy relationships with their respective papatipu runanga or the Ngāi Tahu Development Corporation (NTDC) Education Sector that will benefit educational outcomes for the Iwi and not exclusive of other Māori children.

Inclusive in the resource document is the support that must be gained through the Articles of the Treaty of Waitangi (Orange, 1989 pp. 30 - 31). Article 1 determines the right of New Government to makes laws which for the Iwi has been further supported in the Ngāi Tahu Settlement Act 1998 and the Memorandum of Understanding which establishes the right for all Māori children and Ngāi Tahu to achieve positive outcomes in Government agencies which includes schools. The right of self-determination conferred in Article 2 supports the Iwi in their participation and consultation of activities within schools. Finally, Article 3 espouses that the rights and privileges of Māori are to be the same as those of British. Both are entitled to the same educational outcomes (Ngāi Tahu. Te Kete Aoraki, retrieved 2014, p. 6). To do so will mean an overhaul of the current school

curriculum particularly in English medium schools that favour a western monocultural curriculum.

The Memorandum of Understanding between Ngāi Tahu and the Ministry of Education ensure that papatipu runanga as well as the Crown can effect change in the curriculum that will realise the aspirations of the Iwi. Essentially Ngāi Tahu runanga are required to support those schools in meeting the requirements (Ngāi Tahu. Te Kete Aoraki, retrieved 2014). In order to enhance the curriculum in schools, Ngāi Tahu will assist in strengthening the current knowledge base with that of Ngāi Tahutanga in an authentic way (Ngāi Tahu. Te Kete Aoraki, retrieved 2014). This also extends to the schooling environment that must reflect the principles of manaakitanga for Māori students living in the rohe (Ngāi Tahu. Te Kete Aoraki, retrieved 2014). To enable this to occur the building of positive relationships community wide is essential. Most importantly the key is that whānau and kaumātua must be involved in the development of education for Māori children (Ngāi Tahu. Te Kete Aoraki, retrieved 2014).

Ngāi Tahu have utilised the National Education Guidelines (NEGs) and the National Administration Guidelines (NAGs) to identify further legislative support for Iwi educational achievement. Through the NEGs the advancement of Māori initiatives. This will include Te Reo Māori to promote greater participation, success and will also acknowledge the diversity of New Zealand's unique indigenous quality of Māori. The NAGs will support a sound partnership between the Māori community and the schools to develop policies promoting the improvement of Māori achievement. Effective communication will mean on-going reporting of

Ngāi Tahu children achievement (Ngāi Tahu. Te Kete Aoraki, retrieved 2014, p. 8 - 9).

Found withinin the Memorandum of Understanding, Ngāi Tahu have a number of expectations between Papatipu Runanga, Schools, and the NTDC Education Sector. This includes on-going monitoring, participation in governance, a scheduled timeline for improved education outcomes, continued improvement to 2008, and the Ministry of Education to ensure successful outcomes. These expectations include:

1. Establishing relationships with schools.
2. Greater participation of parents in their children's education and in schools.
3. Continued monitoring of education indicators which involve; participation in Early Childhood Education, literacy and numeracy, retention at secondary school, risk factors of suspensions, truancy, and participation in alternative education.
4. Education achievement
5. Te Reo Māori acquisition
6. Education qualifications and
7. Actions and Interventions to ensure education outcomes.

(Ngāi Tahu. Te Kete Aoraki, retrieved 2014, pp. 10 - 20.)

For successful outcomes Ngāi Tahu whānau must contribute to the development of the whole school strategic plan. For the children to identify themselves as being uniquely Māori and Ngāi Tahu Māori cultural activities should have rūnanga support. Suggestions have been made for bi-cultural training for principals, BOTs, and school management. Professional development has also been suggested to

assist teaching staff in understanding Te Ao Māori. Ngāi Tahu will identify certain members of the whānau who will act as mentors for schools. A significant input of Māori into the school curriculum will also support the educational success. (Ngāi Tahu. Te Kete Aoraki, retrieved 2014).

Schools will also be encouraged to implement and maintain an environment that supports Te Ao Māori through images and symbolism to demonstrate their support and respect of things Māori (Ngāi Tahu. Te Kete Aoraki, retrieved 2014).

#### Education Summit a Key Forum to discuss Māori Achievement

In 2006 Māori Party Co-leader and Minister of Parliament for Tamaki Makaurau, Dr Peter Sharples discussed the key topics for the Education Summit for Māori Achievement. He defended allegations made by a national newspaper that Māori immersion children were struggling in mainstream schools. Earlier Ministry of Education data proved that immersion children were more likely to achieve than their counterparts in English medium schools (Sharples, 2006).

The Education Summit that was held in 2001 identified the need for more effective education systems for Māori achievement. That hui hosted the Ministers of Education as well as Education Officials, and Māori leaders within education who all accepted that Māori aspirations for Māori success was to be a priority. The education system should resource Māori to become citizens of the world and to live as Māori whilst enjoying a high standard of living. This had been grossly ignored (Sharples, 2006).

#### A future for Māori education Part 1: The disassociation of culture and education

New Zealand's education system in mainstream schools is built on Eurocentric cultural norms satisfying the needs of those non-Māori interested in a mono-cultural curriculum. Māori have been left to their own devices in fulfilling the aspirations of Māori. Māori culture has been disassociated from education “degrading the Māori culture” causing a disengagement of students in the classroom (Hook, 2006).

Hook identifies four major deficiencies with education for Māori in 2006:

1. Māori education is oriented toward mainstream culture both in terms of content and delivery.
2. It fails to prevent dropout from secondary and tertiary education for Māori.
3. It fails to provide Māori education to highest levels of university achievement except through mainstream institutions, and
4. It fails to provide and sustain acculturation for Māori within a Māori framework.
5. The aspirations of Māori are such that they are expected to perform well in two worlds, that of their own and that of mainstream (Hook, 2006, p. 2).

The problem for the majority is that they lack the teachings of their tūpuna as well as their indigenous language. Hook's article (2006) has identified the wants and aspirations of Māori beyond schooling but makes clear that education is the key to achieving these.

Loss of cultural identity for Māori has the propensity for ‘greater violent tendencies, poor educational performance, joblessness, criminality, poor health usually leading to diabetes and obesity.’ There are commonalities with all indigenous people who have come under the colonisation of Europeans (Hook, 2006, p. 2).



“Māori are clear about what they want and do not want. Māori do not want to be assimilated, to be poor and struggling, to be in hand out programmes and to be forever marginalised. Māori do want to be part of this nation, to be free to practice their culture, to be respected, what is rightfully theirs as Treaty partners, equality as citizens, a voice in government, and an education” (Hook, 2006, p. 3).

#### A Framework for Considering Māori Education Advancement

The significance of the Hui Taumata Mātauranga (Education Summit) is the fact that Māori have recognised numerous gaps that consecutive governments fail to fill in terms of social and economic wellbeing of New Zealand Māori. The then Paramount Chief of Ngāti Tūwharetoa Sir Hepi Te Heuheu recognised this in 1989 at a meeting which was supported by numerous Māori leaders (Durie, 2014). Following in 1995 a number of hui were held in Huirangi upon which a number of expectations were set down. In order for the future of Māori wellbeing constitutional change needed to occur alongside higher levels of autonomy (Durie, 2014).

Māori future's has become a critical issue. The future at the current rate of progression seems bleak. The only way that a positive outlook can be achieved is for greater autonomy of Māori by Māori. The Hui Taumata Mātauranga was a signal that Māori leaders were ready and keen to unite and form a “solid Māori community to education” because education has become “critical to Maori advancement” (Durie, 2014, p. 2).

The Goals outlined by Durie tell of a broad consensus for Māori education:

1. The Māori should live as Māori: Māori should be able to access all aspects of the Māori world view including language, culture, marae, resources such as land, tikanga, whānau, and kaimoana. The understanding that Māori should be able to participate in the world also means that they should be able to participate in the te ao (the world) Māori as well. Any youth who is unable to do so has been failed by the education system (Durie, 2014, p.3).

Expecting the state to give access to te ao Māori is unfair and unwise. Whānau and hapū must take charge of this responsibility. Māori themselves have an obligation to their own and must contribute to that development. However, the state must contribute to Māori realisations through active collaboration.

2. Māori should actively participate as citizens of the world: It is a common thought that education will introduce Māori to a curriculum that will assist them to engage with a global community.

3. Māori should enjoy good health and a high standard of living: It is well known that good employment will afford a descent standard of living. Educational achievement is linked directly to better and higher payed job opportunities. Underachievement is linked to poor health, and reduced length of life (Durie, 2014, p.4).

#### Principles for achieving the Goals

Durie outlines three sound principles that will guide the education process required to achieve the goals:

1. The principle of best outcomes:

Māori who fail to move to the next level of education achievement is a failure of the system to do their duty. Moving to the next rung in the education ladder without

the appropriate knowledge base is defeating the purpose of the education system and placing the student in a difficult situation by just letting move forward.

Best outcomes may not mean that Māori will be measured against their non-Māori peers. The outcomes may be far higher. The goals may invariably be different.

2. The principle of integrated action:

Durie acknowledges that the success of education outcomes will come about by “many forces acting together” (2014, p.6). Schools and communities, teachers and parents, students and their peers, Māori and the State need greater co-operation and co-ordination across the sectors.

Blaming student’s home life for underachievement is also unacceptable and stymies the progress. The social and economic issues of home life are not likely to be overcome by education policies alone (Durie, 2014, p.6).

3. The principle of indigeneity:

Durie identifies the contentious issue of the teaching of te reo Māori and culture in New Zealand schools. He also highlights the argument of indigenous rights in so far as the democratic rights of all citizens and those of Māori as tangata whenua (indigenous) of Aotearoa (Durie, 2014, p.7). The democratic rights for Māori have been exercised in the articles of the Treaty of Waitangi which established a mutual partnership between Māori and the Crown.

Pathways for Māori education:

Māori centred pathways: A Māori centred pathway is one that is driven by Māori for Māori with increased access to te ao Māori. One of the primary goals for Māori

was the revitalisation of te reo Māori which has not been the same for State schooling. However, the goals for education align with those of Māori communities therefore te reo will be an education goal (Durie, 2014, p.9).

Māori added pathways: describes the Māori dimension that is added to education sectors which are not Māori centred such as Kohanga or Kura Kaupapa. At this stage these units exist autonomously within these sectors to cater for Māori who desire access to te ao Māori. Durie acknowledges the argument that in some sectors the Māori element introduced can be “too little”, or even “tokenistic” (Durie, 2014, p.9). Durie queries whether with the teaching of te ao Māori Māori can survive within a setting of tolerated acceptance. Under these circumstances Māori may not be given adequate space, curriculum time or whole school community support (Durie, 2014, p.10).

Collaborative pathways:

Collaborative pathways, as opposed to solidarity, is more likely to see successful goals. A genuine and mutual respect for the autonomy and identity of each other must be maintained throughout the collaboration. Building relational trust between the school and the whānau is a powerful educational tool (Yukich, 2014). Māori and the State, as a collaborative association can result in planning and providing educational programmes (Durie, 2014, p.10). It is more likely that buy in from schools will produce greater commitment with the support and backing of the State and Ministry of Education.

## Conclusion:

Navigating through this chapter identified a clear view of strong tribal leadership that has been maintained over the hundreds of years since settlement. Ngāti Tūwharetoa have spirituality innate within the culture and in particular there is an inherent bond between the people and land. Whakapapa identifies people to gods, people to people and people to place. Knowledge of whakapapa is therefore powerful. Within the paramount chiefs we see similar goals. First and foremost is the health and wellbeing of the people. From Ngatoroirangi through to the Te Heuheu dynasty each has fought to maintain the physical, spiritual, emotional, and collective wellbeing of the whānau, hapū and Iwi. The needs are not always those imposed by the leader but are the collective desires and aspirations of the Iwi.

Te Ariki Tā Tumu Te Heuheu, the current Chief of Ngāti Tūwharetoa and son of Ta Hepi Te Heuheu, expressed his concerns at the “imposed systematic political and legislative erosion of..[their] traditional beliefs and values...” (Ngāti Tūwharetoa, 2014a, p. 5). Nearly 200 years of cultural erosion has spurred a greater urgency for the revitalisation of Tūwharetoatanga and mātauranga. A tidal wave of capitalist globalisation fed by a western influenced mono cultural society, threatened cultural identity prompting Ngāti Tūwharetoa to act. The erosive effects of cultural knowledge has resulted in disenfranchisement of people who become unable to make choices for themselves as they became locked into a world of state dependency (Ngāti Tūwharetoa, 2014a, p. 6).

Missionary, native and state schooling wiped out significant portions of traditional knowledge passed down from tribal ancestors. Generations of knowledge are lost in a relatively short period of time. The Iwi is now challenged to re-introduce tribal

knowledge back into the lives of their people who have accepted an alternative set of values.

Ngāti Tūwharetoa Iwi has demonstrated clear aspirations and desires to turn this around. The Iwi is adamant in their execution that both houses of learning are equally important for a better future. Iwi members have requested that the two bodies of knowledge, Mātauranga Tūwharetoa and Tauīwi kē, should be seen as equally important, that the Iwi has an essential role in ‘influencing the other’, that Mātauranga Tūwharetoa is valued as a credible body of knowledge, that there must be a change in the perception, resourcing and investment to be successful, and that urgent action is required in order to save what mātauranga Tūwharetoa and reo is left (Ngāti Tūwharetoa, 2014a).

The fact that nearly a third of the Iwi are in the young age group has prompted an urgent reaction. The majority of Tūwharetoa children attend English medium schools where they will be deprived of tribal wisdom and language. Parents also have little cultural knowledge. The high participation of children in English medium schools has had a detrimental effect on the cultural development of Tūwharetoa mātauranga and reo. This knowledge is simply not noted as priorities for the development of children in these schools. The current education model is not serving Māori children who have become westernised enculturated people (Ngāti Tūwharetoa, 2014a).

The Iwi have identified the need to establish a schooling system that will support the revitalisation of Tūwharetoa mātauranga and reo. There are two possible scenarios: that Ngāti Tūwharetoa creates a schooling system that will cater to the cultural needs of all Iwi mokopuna and secondly, to cater for the needs of mokopuna

who are currently in an English medium schooling system (Ngāti Tūwharetoa, 2014a).

This thesis recalls the guidance of a well known Rangatira who lived many years ago. Tamamutu's words were 'Ka ora kāinga rua,' offering the Iwi two houses of learning that will address their aspirations. The house of Tūwharetoa holds mātauranga Tūwharetoa and the house of non-Tūwharetoa holds mātauranga 'a Iwi kē', knowledge of non- Tūwharetoa (Ngāti Tūwharetoa, 2014a). The Iwi takes the two houses and uses both to educate their mokopuna. Durie acknowledges that the success of education outcomes will come about by "many forces acting together" (Durie, 2014, p.6). Schools and communities, teachers and parents, students and their peers, Māori and the State need greater co-operation and co-ordination across the sectors.

Durie identifies the contentious issue of the teaching of te reo Māori and culture in New Zealand schools. He also highlights the argument of indigenous rights in so far as the democratic rights of all citizens and those of Māori as tangata whenua of Aotearoa (Durie, 2014). The democratic rights for Māori have been exercised in the articles of the Treaty of Waitangi which established a mutual partnership between Māori and the Crown.

Expecting teachers to act independently will only result in failure. If success is found in collaborative path-ways then a genuine and mutual respect for the autonomy and identity of each other must be maintained throughout the collaboration. Māori and the State, as a collaborative association can result in meaningful and engaging educational programmes (Durie, 2014). It is more likely that a buy in from schools will produce greater commitment with the support and

backing of the State and Ministry of Education. Successful partnerships where all reach agreement can breed successful programmes. Collaboration is essential.



## Chapter 7

### Methodology

#### *Te Ao Hurihuri: The Transformation*

*Te Ao Hurihuri is a transitory, ever evolving, realm between Te Ao Marama and Te Ao Hou.*

#### Introduction:

Māori culture, in the context of a Māori world view, has been used in many guises initially to assimilate and civilise. Over the past century culture has found its way back into the curriculum to give back to Māori what has been deliberately eroded. Culture has been invented and reinvented by non-Māori with little effect in terms of holistic Māori wellbeing and achievement. Although the curriculum has had a radical shakeup and Māori are no longer a focus for deliberate cultural deprivation the majority still fail to find scholastic success. The situation was and is still dire. The establishment of Māori knowledge to create a sound cultural base to teaching and learning has become an imperative. Māori are taking the reins in an autonomous move to create Māori driven Māori initiatives. This is encouraging but we need to be mindful that the main drivers in this move are those who work at the chalk face of education; the teachers.

This thesis asked the questions:

- How was Aotearoa New Zealand's education system designed?
- Who designed the country's education curriculum and for who?
- How is teacher cultural competency addressed in the country's education system?
- Who is responsible for the education of Māori children?

- What roles and responsibilities do the Ministry of Education and Schools have toward Māori education?
- What are the roles and responsibilities of whānau, hapū and Iwi toward Maori education?
- What are the roles and responsibilities of ITEs toward Māori education?
- How can mātauranga Tūwharetoa and reo be integrated into English medium schools when the acceptance of mono-culturalism is deeply entrenched?
- What are the key elements to a culturally responsive pedagogical approach to support scholarly achievement for Māori children.

#### Framework:

In order to frame this thesis a Kaupapa Māori theoretical approach underpins the design. Māori cosmology, as an overall framework, offers a metaphorical understanding of conscious transformation throughout the thesis chapters. (Friere, 1972). A triangulation of theoretical approaches supports the examinations and analysis of this thesis. Various approaches have been adopted in order to strengthen the assumptions proposed. Kaupapa Māori theory (Smith, 1999) gives mandate to the rewriting and the rethinking of nearly two hundred years of colonial and state marginalisation and oppression of Māori in Aotearoa. Case study work is the preferred method that captured the thoughts and experiences of individuals who were involved in the Ngāti Tūwharetoa project explained in the following chapter. Patton (2015) identifies alternative qualitative inquiry, their core questions and disciplinary roots, a number of which exemplified the approach utilised by this thesis. The thesis embraces a transformative approach to research in that the outcome of conscientisation is reached through reflection and praxis (Freire, 1972).

## Kaupapa Māori approach

This thesis advocates the approach of kaupapa Māori that underpins the framework.

Smith (1997) examines three key themes that outline the issues of this thesis:

- That the validity and legitimacy of Māori are taken for granted
- The survival and revival of Maori language and culture is imperative and
- The struggle for autonomy over our own cultural well being and over our own lives is vital to Māori struggle.

Mahuika's (2008) analysis of Kaupapa Māori theory critiques the approach as critical and anti-colonial. This thesis responds to the attendant issues that arise from the theory. Indigenous peoples throughout the world have celebrated the development of indigenous research. The researched have turned the table to take control of the pen in order to re-write and re-right the histories of 'marginalisation, cultural inferiority and immobilizing oppression' (Mahuika, 2008).

During the 1970s Māori began an uprising in the fight to revitalise the Māori language and culture in response to being forced to learn an ideal that was not their own. By the 1980s the first of Māori schooling, in the form of Kōhanga Reo, had begun to take hold in towns and cities throughout the country. The implementation of Kura Kaupapa and Wharekura, indigenous Primary and Secondary schools consecutively, followed. The schools were based upon cultural principles that Smith (1995) explained as a liberating praxis. Smith described Kaupapa Māori as a set of cultural principles that underpinned the context in which it was used. Eketone (2008) discussed the notion that Kaupapa Māori had evolved from the community based use as a critique within a theoretical framework. Nepe (1991) identified the

origins of kaupapa Māori dating back to the creation of the universe which could possibly make Kaupapa Māori one of the oldest theoretical frameworks. Kaupapa Māori is also found in the acts of resistance (Smith 1995) such as those by Sir Apirana Ngata whose desire to revitalise the Māori culture and language was underpinned by cultural values and the desire to uplift Māori communities. Revitalisation itself is a revolutionary form of reclamation.

Mahuika's (2008) argument that Kaupapa Māori is both critical and anti-colonial is clearly demonstrated by those who see its' potential to acknowledge and celebrate indigenous knowledge as a guiding philosophy in research. Kaupapa Māori acknowledges the different ways in which Māori see the world and ultimately frame it (Smith L., 2000). Smith (G. 2003) argued that Māori shifted away from a reactive stance to becoming proactive, and negative praxi to positive has aided in a transformation through conscientisation or a realisation of the self in terms of identity. There is no definitive description of Kaupapa Māori due to the fear of codifying and creating boundaries. Kaupapa Māori is evolving in form and has been used in terms of the theory and practice, methodologies, methods and research ethics (Mahuika, 2008) acknowledging the complexities of issues that are involved.

Critics of Kaupapa Māori such as Rata (2006) has claimed the approach to be 'undemocratic, supporting the rise of a neo-tribal elite. Rata (2006) describes the "kaupapa Māori movement as an ideologically driven retribalised culture, with prescribed gender roles, religious politics, hierarchical birth status [that] has demonstrated the irresolvable conflict between traditionalism and New Zealand's universalist, secular culture." What Rata failed to realise was the fact that Kaupapa Māori was not a prescribed ideology for social, political or cultural gains, but a

movement of psychological liberation that enabled the colonised to decolonise their thinking. Subsequently this would lead to a deconstruction of the colonised consciousness followed by a era of cultural renaissance. Kaupapa Māori has been a response to cultural and power imbalances and the continued use of cultural deficit theory (Mahuika, 2008). Kaupapa Māori is a way in which Māori think about ideas and practices.

As supported by Smith, he believed that Kaupapa Māori is critical for three main reasons:

Firstly, Kaupapa Māori allows Māori scholars to use a framework that underpins their own cultural imperative rather than those of an institution that they have entered into and may be expected to adhere to.

Secondly, Māori scholars are disadvantaged when expected to take on a Western dominated institutional framework.

Finally, in order for Māori to fulfil their cultural aspirations a space must be created in order to ‘challenge and engage’ (Smith, G. 1993).

Walker, Eketone and Gibbs (2006) interpretation of Kaupapa Māori as a theory includes five principles: te ao Māori, the Māori world view, social justice, te reo, Māori language, whānau, family, and tino rangatiratanga, self-determination. This thesis focuses on te ao Māori and social justice.

Te Ao Māori recognises the diversity of the Māori world view which is at the heart of te reo me ōna tikanga. Māori world view is not only a knowledge base but also a framework and a way of thinking. Reclaiming ones’ cultural identity begins with the process of cultural revitalisation. Social justice must be seen to be accomplished

after the deliberate erosive effects caused by colonial and state policies bent on subjugating and devaluing Māori. Social Justice recognises that a social wrong was committed and that reconciliation of some form is required.

Māori have shouldered the burden of the ‘colonising gaze’ (Mahuika, 2008). Kaupapa Māori has become a form of resistance, liberation and transformation. In the past research had become a tool whereby the position of Māori through the deficit theory placed the blame squarely on Māori themselves. Research that claims to be objective has consequently become a contradiction to itself as it claims coloniser superiority over indigenous peoples (Mahuika, 2008). Subsequently Te Awekotuku (1991) also believed that research had been conveniently used in relation to ‘control, resource allocation, information and equity.’ Indigenous peoples have taken control of their own history and destiny.

The framework: Māori cosmology:

Kaupapa Māori has set the scene for a framework that gives understanding to the flow of the thesis. This paper offers a process that locates each of the thesis chapters within a Māori cosmological framework. The model is developed from traditional cultural narratives used metaphorically to identify phases of consciousness within any particular context. This study focused on the metamorphosis of Māori cultural knowledge within society and more so in the education system. The loss and consequently the revitalisation process of cultural knowledge are aligned to realms within Māori cosmology.

The Dissemination of higher forms of Māori cosmological knowledge was aimed specifically for what Best (1924) described as superior versions meant only for a superior class of expert. These versions included reference to Io Matua, the

Supreme Being and were regarded as extremely tapū. Only a small number of experts were privy to such knowledge. The not so superior, or as Best described, secondary class of expert, received only a generalised version of knowledge, with all reference to Io Matua the Supreme Being omitted altogether, thus creating boundaries between esoteric and exoteric forms of knowledge. This may account for why a number of researchers have difficulty in finding any reference to Io Matua in local knowledge banks. Mead discounts the existence of Io and that there is no evidence of the like within the Bay of Plenty area and other histories that he has encountered. Essentially stories differ from whānau to whānau, hapū to hapū, Iwi to Iwi, and whenua to whenua. Albeit, our narratives must acknowledge and honour those who have passed this knowledge down. Nevertheless, Io Matua Te Kore, the Supreme Being who dwells in the great void, who also created all things. Māori cosmology is the beginning and the end.

Māori cosmology as a framework identifies five phases or realms as described by Walker (1990), Marsden (2003) and Buck (1949). Navigating through the realms, we discover that, as a metaphor, each identifies a space of consciousness and in this case, of cultural awareness resulting in a process of engagement (praxis), reflection, and transformation (Freire, 1972). There are five realms. The first is referred to as the realm of Te Kore/ Te Korekore/ of Io Matua. Within the context of the thesis the experience of significant cultural memory loss sits well within the parameters of Te Kore. Cultural memory loss may refer to whole groups such as indigenous peoples or societies and may have occurred over a certain period of time. Realm Two is the realm of Te Pō where participants are somehow awakened to their plight. Realm Three or Te Ao Marama identifies individuals who begin to work through

their new realisations. Realm Four or Te Ao Hurihuri finds participants coming to a number of realisations resulting in enlightenment. And finally, realm Five or Te Ao Hou the participants gain full enlightenment and pass their new found knowledge on to those who may have similar issues.

The following model offers two explanations of each realm. The first is a cosmological description taken from publications and includes some excerpts offered to me as a child. The second is the realm as a metaphor that encapsulates the main focus of each chapter in terms of the process that is experienced through cultural memory loss and revitalisation. This has been developed to support the framework of the thesis and therefore each has been assigned, appropriately, to a chapter.

#### Te Kore: The Realm

Io Matua occupied the realm or space that is known as te kore or te korekore, the void or the nothingness (Mead, 2003). The supreme-being went by many names including Io-matamoe, Io mata-one, Io koretewhiwhia, slumbering Io, calm and tranquil Io, unchanged and unadulterated Io to whom there is neither confusion nor inconsistency. Io was the parentless one, the first parent. Also known as Io taketake, the founder of all things (Marsden, 2003). The names vary from whānau to whānau, hapū to hapū, and Iwi to Iwi. Marsden struggles with the concept that such great potential can possibly come from a void and so refers Te Korekore as the place from which all things gestate or the womb of all life (2003). Marsden likens the gestation of potential to the seed of a plant with the following pattern: “Te pū, te more, te weu, te aka, te rea, te waonui, te kune, te whe, the primary root, the tap root, the fibrous root, the trunk, tendrils, branches, and the fronds” (p. 20).



Marsden's (2003) sequence is likened to the growth of a tree which in turn can also be a metaphor for mental development as accounted by Buck (1949). Te rapunga - to seek, te kukune – the growth, te pupuke – the swelling, te hihiri – the energy, te mahara – the thought, te hinengaro – the mind, the manako – the longing. These abstract terms identify a people who were so in tune with their cosmology and environment that they were able to articulate their own state of mind in conjunction with the development of the universe (Buck, 1945).

#### Te Kore: The Process

As a sequence in the methodology of this thesis, participants can experience a significant loss of cultural knowledge. In this case Te Kore describes a feeling of emptiness. It can be difficult to know where or who to turn to in order to find answers. The act of searching is another dilemma in regards to knowing how to retrieve those answers. Ko wai au? Who am I? Cultural identity can be a hot topic of discussion. Along with loss of cultural memory the very cultural essence of the individuals themselves becomes blurred. Knowing one's own name is not enough. Finding the origin of the self has become a critical task. Loss of cultural memory has been realised along with the notion that the whole of society has somehow slipped into cultural amnesia. There is, however, hope. A seed is planted, by way of self efficacy or support from others which has the propensity to open doors and begin a process of conscious emancipation.

#### Te Pō: The Realm

It is from the realm of Te Kore that the realm of Te Pō sprung forward. Te Pō, Marsden states, is the "realm of becoming" (2003, p. 21). A seed brought forward the primeval pair of Ranginui (Sky Father) and Papatuanuku (Earth Mother). In Te

Pō shadows could be made of the figures within. The love of Rangi and Papa for each other was so great that their embrace seemed relentless (Walker, p. 12). They had many children whose desire to separate their parents was overwhelming. It was Tānemahuta, god of the forests, who suggested that Ranginui and Papatuanuku should be pried apart. He placed his back upon his mother and with all of his strength forced his parents apart. Ranginui was raised to the sky leaving Papatuanuku vulnerable. The rise of the mist and the fall of the rain symbolise for eternity the perpetual lover's grief. At last, the dawn of enlightenment prevailed. The deity children were free to explore and expand.

#### Te Pō: The Process: The Awareness

The pathway from Te Kore began the process toward emancipation of the conscience. The seed that was planted enabled participants to begin the search for answers. Time is spent determining avenues to take in order to retrieve knowledge. Often searches can lead to all manner of knowledge that needs sifting through. From chaos comes order to make sense of the information gathered. Greater space is required to grow. Whānau can often become significant support structures. Te Pō, although still a dark time for individuals, is the realm of te hokinga maumahara, recollection of memory. Participants may attend tribal wānanga, knowledge discussions and courses that support cultural knowledge attainment.

#### Te Ao Marama: The Realm

The sun, moon, and stars have come into being giving the world light. This is a time of an awakening to a new world. The deities accomplished much, making way for the arrival of mankind formed by Tane Mahuta. Tane was able to create a forest that would in turn help to build a suitable world to live in (Buck, 1949). The Search

for knowledge was a task given to Tanemahuta or Tawhaki, depending on your own esoteric knowledge base. Tane's ascent to the heavens to collect the three kete of knowledge was a sanctified journey. The pathway was fraught with perils but once retrieved, Tane built a Whare Wānanga (house of learning) in which to place the knowledge. However, only certain knowledge could be gained by certain people as the kete housed three levels of wisdom.

- Te Kete Tuauri offers knowledge that is beyond the comprehension of the ordinary (Marsden, 2003). Tuauri holds the seeds of creation, knowledge that comes from beyond in the world of darkness.
- Te Kete Aronui envelopes knowledge of the world that we are able to see. Māori affinity with the environment has enabled a synergy to transpire between the two creating a harmonious relationship.
- “Te Kete Tua-ā-tea, the world beyond space and time” (Marsden, 2003, pp. 61 - 62) is infinite and eternal, hence this knowledge is in direct co-orelation to the world of Io Matua Te Kore. Again, this ancient knowledge is only for those particular people who are trained to receive and manage its wisdom.

The three kete, Marsden (2003) believes, contain the knowledge of three worlds within which life's processes evolve. Throughout the transformation period of Te Ao Marama, gods and demi gods still occupied this realm and flourished in order to extend the world's resources. One of those was Maui. His stories are significant social markers. Legends differ between Iwi and hapū but mainly in detail. Maui adventures are a testament to the search and discovery of knowledge that continued to form a basis for cultural knowledge.

### Te Ao Marama: The Process: The Awakening

Te Ao Marama recognises an ohonga ake (an awakening). The state of consciousness is substantial. Participants begin to understand to a greater extent the situation that they are in as far as identity and traditional cultural knowledge is concerned. This realisation has come about through pathways to cultural knowledge development. Participants may also be mandated by family members to search through genealogical information. The expansion of knowledge is taken at a far greater rate. Too much information can, however, be confusing. Ideas may clash and contradict. Some knowledge may never totally be regained. As Te Ao Marama gathers strength so too does the reclamation of the self. Greater pride is attained and nurtured. The participants no longer feel lost and confused. They simply continue to develop more pathways to liberate the conscious.

### Te Ao Hurihuri: Te Realm

Te Ao Hurihuri is not often referred to but has been placed as a realm following Te Ao Marama. Te Ao Hurihuri has been described as the ever evolving world. In light of this Te Ao Hurihuri seemed difficult to place in any particular sequence. Essentially the realm is depicted as one that makes significant transformations to further accommodate the flourishing of mankind and is a transitory place that allows participants to sort through issues.

### Te Ao Hurihuri: The Process: The Transformation

Te Ao Hurihuri is simply a transitory realm between Te Ao Marama and Te Ao Hou. In Te Ao Hurihuri participants are in no doubt about their place in the world. They are building more room to flourish as knowledgeable tribal members.

Participants have dealt with their feelings perhaps of anger and frustration or excitement and anticipation. There is a greater understanding of the modern world and how it has changed their traditional cultural practices.

#### Te Ao Hou: Te Realm

Finally, Te Ao Hou is the New World in which mankind flourishes. This is the physical world. The sun has been slowed by Maui and time is constant over four regular seasons. Tama-nui-te-ra sits high in the realm of Ranginui bringing a brighter light to the world. Mankind has full engagement with his environment and is in active pursuit of knowledge. There is engagement and interaction with others in both the physical and spiritual domains of Te Ao Hou. Mankind has a total consciousness about him that flows from the heart and the soul. Te Ao Hou offers a place of security, nurturing, holistic well-being and a conscious awareness of time and space. Full engagement allows mankind to share his experiences and wisdom with others.

#### Te Ao Hou: The Process: The Gifting

Te Ao Hou is the new world and can be expressed as one's ascent to mauri ora or pinnacle of achievement. Participants have reached a level of conscientisation that can be described as full enlightenment (Freire, 1972). They are able to reflect on their journey from their own cultural standpoint. This realm can be described as the realm of koha. The individual must gift their knowledge forward to others. Knowledge must become wisdom. Wisdom can only be created when it is passed on to others. Knowledge is nothing unless it can be put to positive use. The dissemination of known (knew) or new knowledge is the final phase of total and full enlightenment.

Each cosmological realm and process speaks to the essence found in each of the chapters. As a framework Māori cosmology works to define a transformative process that has taken place. Chapters 1, 2 and 3 embrace the realm of 'te kore': the awareness. Chapter 4 enters the realm of 'te pō' to begin the process of awakening. Chapter 5 awakens to 'te ao marama'. Chapters 6 and 7 are 'te ao hurihuri'; a time of transformation and rethinking the frameworks. Finally, chapter 8 honours 'te ao hou,' a new world of wisdom and gifting of knowledge.

#### Theoretical Approaches/ Research Method

##### Case Study:

This thesis offers insight into the New Zealand Education system and its' impact on Māori children achievement. Although the case study is only acknowledged in the final chapter of the thesis, the experiences, aspirations, and positioning of the participants is key to finding solutions to the issues stated in previous chapters. Each of the voices brings a particular specificity to the research that builds a picture of the ways in which principals and teachers see their roles. Parents and extended whānau members offer their aspirations in terms of what they want for their children. Uniquely the conversations gleaned from the transcripts seemed to converge to provide a similar desired outcome, to see Māori children achievement in the local schools.

Case studies highlight commonalities and particularities. Importantly the researcher will divulge a uniqueness that has been gathered from the data (Stoufer, 1941). Stake (1994) offers 6 categories that assists the analysis of data against the nature of the case, the historical background, the physical setting and other contexts such as economic, political, legal and aesthetic. Other cases must be considered for

comparison as well as any informants. These categories offer further explanation to a greater understanding of the uniqueness that has manifested within this thesis.

This small case study makes observations of specific testimonies from principals and a teacher who have been asked for their interpretation of the school environment and the performance of their children and in particular Māori children. These realities of school life identify particular transformations developed from the introduction of educational initiatives. Cohen, Manion & Morrison (2011) lists four assumptions that underpin socially constructed realities. The ontological assumption questions the existence of social reality external or internal to individuals. The former assumes objectivity and the latter subjectivity (Cohen, Manion & Morrison, 2011). The question also remains whether reality is merely a manifestation of one's own consciousness. Secondly is that social reality is derived from epistemology which defines knowledge as acquired and interpreted from one's own knowing affecting an individual's social behaviour. Thirdly, human nature identifies the relationship between humans and their environment. There are two types; those who react because of their environment where their actions are determined by their environment. Then, there are those who are able to initiate their own actions in spite of their environment. The former determinist approach responds in reaction to their environment whereas the voluntarist is more creative and free willed. Fourthly, methodology issues are identified and measured to manifest observations. The qualitative methodology acknowledges that social realities are constructed by individuals which must be understood in terms of how and why they were constructed and which also makes light of the individual's behaviour and interpretation. A case study is not a methodological approach but a

‘choice of object to be studied,’ (Stake, 1994). The term has not been adopted by a number of researchers who work in this field opting to call their practice ‘field work’. Rejecting the label of case study can be understandable as it gives little understanding to the work carried out by researchers. In terms of the study itself, Stake (1994) is more focused on what can be learned from the study, or the ‘epistemological question.’

This thesis concentrates on the ways in which knowledge is produced with links to Māori children achievement. Methods are sought on how achievement can be improved connected to the cultural competency of teachers in New Zealand primary schools. To improve the education system also includes a discussion of the country’s cultural imperatives, economy, politics, and social justice. Although not directly linked to the case studies themselves, understanding these issues are crucial in helping to find solutions.

A case study may be simple or complex or involve an individual researcher or a mobilisation of professionals (Stake, 1994). No matter the complexities, the study is always focused on ‘the one’. As mentioned previously, a case is customarily related to the ‘specificity and boundedness’ of an individual (Stake, 1994). Creswell (1994) identifies ‘single bounded systems’ such as a child or a school that offers rich descriptions within context. A child or teacher for example may be a case study but the reasons for low educational achievement, is not. The definition of ‘case study’ offered by Stake (1994) therefore is inextricably tied to the specific nature of a person’s experiences within a particular context. Cohen et al (2011) define this as a specified event to illustrate a general principle that involves real people in real



situations. This approach to research offers a depth of understanding not always determined from a quantitative perspective.

An analysis of historical educational processes since the inception of missionary schooling through to state schooling has been conducted. Woven into this is the commentary of Māori children achievement synthesised with teacher cultural competency in terms of ahuatanga and tikanga Māori. The case study itself has been left for the final chapter as a resolution to the issues of low achievement for Māori children in New Zealand schools. The Ngāti Tūwharetoa Cultural Knowledge Project answers the questions that have arisen from years of educational processes that just do not work for the majority of Māori children. Ultimately, this tribal initiative is an acknowledgement of a people's desire to change the educational status quo.

The thesis was written to yield a transformative output for all New Zealand primary schools. The case work itself is too small to be acknowledged as a national sample. Concentration was only focused in one area of the country which is occupied by the Ngāti Tūwharetoa people located in the Lake Taupō region. Only two schools became involved in the case study itself with two principals and one teacher involvement. The centre of tribal business has been the Turangi region although Ngāti Tūwharetoa covers a significant area from the Southern boundaries of Taihape and as far North as Tokoroa, to the Eastern borders of the Kaimanawa Ranges and Taumarunui in the West. By selecting Turangi as the centre this thesis acknowledges the home of the Arikini Tumu Te Heuheu. The principals and the teacher were interviewed in their schools and the whānau members spoke on their

respective marae. The latter came from transcripts found in a current tribal publication.

The transcripts of whānau members had been gathered by other members in order to address the very question posed by this thesis. Ngāti Tūwharetoa held an Iwi hui in the later months of 2014 to discuss the urgency of an education strategy to address the dire need for tribal language and cultural revitalisation. Iwi gatherings are seldom held due to the very fact most tribal interest is based at whānau and more so hapū level. Hapū member's desires and aspirations of positive educational outputs for their children reverberated clearly throughout the document. The Ngāti Tūwharetoa Cultural Knowledge Project was one aspect of the strategic plan but hugely significant in its delivery and expectations.

The data gathered from the principals and teacher was based solely around the impact of the Ngāti Tūwharetoa Cultural Knowledge Project not only on Māori children, but also upon the whole school community which included the parents and the local marae. More teachers would have been preferred to give a clearer picture of how the project has impacted teacher development. Although this did not happen the principals that were interviewed gave an overview of the implementation and overall impact at a school wide level. It was not expected that each of the transcripts would be able to tell their own story as Stake (1994) has stated. Other documented evidence has been merged in order to either support the discussions or find contradictions.

The intent of this thesis was to conduct 'intensity sampling' (Patton, 2015), to gather rich data from a greater number of participants that would highlight the duality between Māori and non-Māori children in the schools involved in the

research. ‘Comparison focused sampling’ (Patton, 2015) would be used to support the conclusion. Unfortunately, only three participants came forward to contribute to the research. Patton (2015) suggests a specific minimum number of samples to gather a reasonable coverage. Small samples may question the validity of the research. This would be true if the context of comparing or comparison based on numbers is required. This research asks the participants to tell their stories within their own social environment therefore significant numbers of participants were not really required but would have been effective in building a more solid story. This is certainly credible in order to gather enough data to give a fair overview. However, what has transpired were three ‘single significant cases’ (Patton, 2015) that have added weight to the outcome. The rich and deep understanding of participant’s stories offered greater insight to their understanding of events which also illuminated within the analysis of the narrative. Single significant cases have also been categorised as ‘high impact cases’ because of their relationship to a field, problem or to society. Although single significant cases are noted as high visibility (Patton, 2015) the interpretation of this is relative to the researcher and current social and educational issues examined by this thesis. With such a small sample the validity of the information gathered will be addressed.

Case studies must still undergo the rigour of reliability and validity in order to make for a relatively robust piece of research (Cohen et al, 2011). ‘Construct validity’ ensures the robust nature of the research definitions, concepts and terms ensures greater support of the data. ‘Internal validity’ ensures that data is appropriately and rigorously utilised. ‘External validity’ ensures the clarification of theories and concepts to arrive at appropriate generalizations. Concurrent validity ensures the

use of multiple sources and evidence to address questions. Ecological validity recognises the special features of the context in which the study is located. 'Reliability' ensures that the research design is able to be replicated and that it is consistent. Finally, 'avoidance of bias's' identifies the researcher's bias, prejudices, or closeness to the topic. External checks are established to ensure reliability and validity no matter what type of case study. As the author of this thesis I had never had any previous communication or interaction with any of the participants from the schools apart from my request to interview them. During the interview I ensured that the questions were not misleading so that they could contribute their own thinking and interpretations without prejudice.

Stake (1994) identifies three types of case studies. Firstly, an intrinsic case study is carried out when a researcher wants a 'better understanding of a particular case.' There is a genuine interest in the topic and the hope is that a greater story will arise. Secondly, an instrumental case study seeks to find an insight into an issue or to refine a theory. The case has a secondary role in the facilitating an understanding of a related issue. Thirdly the collective case study is extended to a number of different individual cases, each not really knowing the other. There may or may not be similarities in the experiences which gives an overall view of a particular issue. Each of the individual types gives light to a particular issue or give greater insight to a particular theory (Stake, 1994). The intrinsic type case study best fits the process followed by this thesis. The personal interviews offered insight into the effects of tribal knowledge in the school and classroom environments. Interestingly the overall results identified positive effects for Māori children achievement. Case studies are also imbued with different characteristics. Hitchcock and Hughes (1995)

discuss several. They argue that case studies are recognised more by the ‘subjects of their enquiry’ rather than the methods employed. They also believe that case studies add greater value to the research because the researcher has little control over the behaviour of the subjects. In this case the subjects are free willed. They also believe that case studies offer rich and vivid descriptions of events as well as a chronological narrative. That case studies blend event with an analysis as well as seek to understand individuals or groups. Case studies highlight specific events to relevant cases. The researcher is integral to the case and is personally linked and they reveal a richness of the case. These characteristics support the outcomes of the interviews in schools. A true sense of achievement is sensed. Hitchcock and Hughes (1995) further argue that case studies are distinguishable by the temporal, geographical, organisational, institutional and other settings positioning them within a specific boundary and in this case the school environment. Individuals and groups can therefore be defined within a specific paradigm and have identifiable roles and functions within a case.

There are a number of advantages to case studies that have been identified by Adelman et al (1980).

Firstly, data from case studies have strength but can be difficult to organise. The down to earth realities have little connection to any organised thought. Therefore, case study material is a ‘natural basis for generalisation’ (Adelman et al, 1980). Case studies highlight the subtleties and complexities of a case which can draw attention to the intricacies of social realities. Case studies are able to offer understandings of differing interpretations. Archival case study material can offer researchers a rich source of material that may be reinterpreted within similar

paradigms. Case studies can be useful as first line action to a research topic. Insights gained from them can assist in strategic planning. Case studies allow the accessibility rather than a dependence on specialised sources. Case studies therefore contribute to the ‘democratization of decision making’. Readers get to read the research that centralises them (Adelman et al, 1980).

Nisbet and Watts (1984) on the other hand have identified both advantages and disadvantages.

The strengths are that results of the case study are easily understood because most case studies will use everyday language. Case studies can speak for themselves. Unique features are easily identified and become the key to understanding the study. The situations are real. Other cases will highlight similarities. Only a single researcher is required to gather data and uncontrollable variables are embraced.

The participants of this thesis offered small vignettes that seemed to celebrate an awareness of cultural development, not just for individual levels but at a whole school level. These became markers of cultural development achievement not just for the children but also for school staff and community members.

The weaknesses are the application of the results must be recognised before the generalisation is understood. Participants are selective, biased, personal, and subjective and observer bias can be determined.

There are so many differing opinions to what a case study may be. Case studies may be individuals, families or organisations. They may be theoretical constructs such as resilience or excellence. They may be real or social constructs (Patton, 2015, p. 259). Ragin (1992), therefore surmises that case studies cover virtually all social

science studies that analyse social phenomena of a specific ‘time and place.’ This work deals with the former in that voices from a number of participants, both interviewed and those found transcribed in tribal documents, have assisted in the manifestation of a theory posed by the thesis. There are clear similarities of the nature of experiences and aspirations offered by the voices.

If we are to learn anything from the case study whether ‘didactically’, where the researcher will teach what they have learnt, or through ‘discovery learning’ where the researcher will offer some insights but encourage the learner to find out more for themselves, it is that we can build on our own epistemological development. This can only be achieved through the uniqueness of the case (Stake, 1994). From the experiences of the participant the transcripts are analysed and re-emerge as reconstructions. For this thesis partial transcripts have been included in the chapter to allow for authenticity of the voice alongside the analysis of the researcher. These have been intrinsic to the transformative quality developed within the research. Alongside case studies a number of theoretical approaches strengthen the validity and reliability of the methodology.

Triangulation:

This thesis employs a triangulation of methodology and theories to validate the data. A mixed method approach is also acknowledged and supports triangulation. Various collection methods and theoretical approaches have been synthesised to discuss the way in which the literature has been examined to transform thinking. Kaupapa Māori theory examines discourses, and oppressive practices, marginalisation. In social work triangulation research applies to information gathered from two different viewpoints (Flick, 2004). Although its’ beginnings

have been in surveying where points on the ground are mapped in order to define boundaries, triangulation has become a concept in which data and knowledge collection has become a useful validation tool. Four forms of triangulation have been identified. Triangulation of data draws and combines data from different sources, places, and people (Flick, 2004). Investigator triangulation identifies data and combines data drawn from different observers and research participants. Triangulation of theories reads data from a multiple of theoretical viewpoints. Methodological triangulation, as in method and how the research data is collected, as opposed to the conceptual framework, identifies the use of different methods played off against each other in order to strengthen validity (Flick, 2004). Often researchers may become method bound limiting their options in terms of study (Walsh, 2013). Multiple methods can alleviate this dilemma by offering different viewpoints on a topic.

Walsh (2012) also describes the study of triangulation as the collection of two or more types of data in order to 'study human behaviour'.

#### Criticisms of triangulation:

Triangulation research has been criticised for its extreme eclecticism because of the lack of detail and attention to a particular method (Fielding and Fielding, 1986). Fielding et al (1986) also state that what occurs in one setting may not accurately portray another therefore comparisons are not so simple. This thesis has put together a collection of theoretical approaches that are cohesive and complement the data collected. Care was taken not to be overly eclectic which would take away from the complexities of issues as Fielding et al (1986) espouse. The use of both qualitative and quantitative data makes up for significant proportion of evidence that supports



the thesis. The combination of the theoretical approaches to the research has lead to a ‘strategy for justifying and underpinning knowledge by gaining additional knowledge’ (Denzin and Lincoln, 1994a: 5. Flick 1992a, b).

As Patton has stated (2015) triangulation, does, however, strengthen a piece of research by employing multiple data collecting methods. Denzin (1978a) identifies four types. Data triangulation identifies a number of different data sources, investigator triangulation identifies a number of different investigators, theory triangulation identifies a number of different theories used to interpret data and finally methodological triangulation identifies a number of different methods employed to study a case. This thesis employed all four types. A huge cache of data was required to support the theory posed by the thesis. A number of investigators, mainly indirectly, were involved. Secondary sources of previous investigations added validity and richness. A number of theories and methods outlined the complex nature of the research.

#### Mixed Method:

Alongside triangulation, mixed method research supports the application of different theoretical approaches in order to arrive at a conclusion. Data can be formulated in ways that demonstrated a corroboration of researched ideas, concepts and knowledge that offers a more accurate conclusion. Johnson (2007, in Cohen et al, 2011) identified nine types of validity to mixed method; inside-outside, sample integration, weakness minimisation, sequential, conversion, paradigmatic mixing, commensurability, multiple validities and political validity. The meanings of mixed methods fit into six domains; basic definitions, validity, paradigmatic foundations, design issues, drawing inferences, logistics on conducting mixed methods research.

Mixed method has an affinity with equity, social justice and transformation (Mertens, 2007, in Cohen et al, 2011) which this thesis is eager to find.

### Theoretical Approaches

#### Critical Theory:

It was difficult to determine whether the thesis took on a solely interpretive stance in analysing the data. On one hand the thesis required the need to obtain objectivity, measurability, patterning, construction of laws and the ascription of causality. On the other hand, the interpretive paradigm supported a way of making sense of the world through the actions of the researched. This thesis analyses the observations to come to an understanding of meaning and interpretation. However, these observations and interpretations alone do little in terms of critical questioning. Critical research makes up for both the political and ideological accounts of social behaviour (Cohen et al, 2011). Critical research is based on democracy and equity where 'social behaviour is not only understood' but also transformed (Cohen et al, 2011). Critical education seeks to 'emancipate' the oppressed, 'redress inequity' and 'promote individual freedoms within a democratic society.'

Eagleton (1991) identifies a false or fragmented 'consciousness responsible for the oppressive state of a social group'. The legitimacy and equity of this oppressive practice questions the right of 'repression, voice, ideology, power, participation, representation, inclusion and interests.' Critical theory interrogates these practices in order to understand them. The transformative edge of critical theory is both practical and political because the outcome is the desire for social democracy.

The examination and interrogation of power relationships reveals a schooling system that has helped to marginalise an indigenous population. An understanding is made of knowledge construction and who decides what knowledge is worthwhile, whose ideological interests are served and how this has historically supported inequity? Schools are identified as places where power is produced to serve the interests of the majority. This is extremely noteworthy because a study of a country can be reflected in their school curriculum. Critical theory needs to lend itself to be tested empirically (Morrison, 1995a, in Cohen et al, 2011) because it should arrive at a verification of data. This kind of investigation adds legitimacy to the thesis and avoids a merely ‘contemplative’ piece of research.

Critical research has far reaching effects in terms of curriculum design (Cohen et al, 2011). Tyler (1949, in Cohen et al, 2011) produced an influential rationale for curriculum development through four simple questions:

1. What educational purposes should the school seek to attain?
2. What educational experiences can be provided that are likely to attain those purposes?
3. How can these educational experiences be effectively organised?
4. How can we determine whether those purposes are being attained?

It is the simplicity of this rationale that lacks the complexities of society. The assumptions of this model views ideology and power as unproblematic (Cohen et al, 2011). Ignoring the design of a curriculum places power in the hands of those who assume paternal instincts of a society. Lacking the input of social partners such

as indigenous populations only lends itself to further marginalisation in the schooling sector.

Critical pedagogy works on the premise that the community builds a collaborative partnership. Teachers become that partner that allows children to realise their worth therefore dominant factors are identified and discounted. Children become emancipated by being included in the curriculum so that their voice gives them empowerment. Miedama and Wardekker (1999, in Cohen et al, 2011) may discount critical pedagogy as a utopian concept, however, the fact remains that the concept interrogates a classroom culture of teacher knows all.

Aspects of the thesis utilised empirical approaches in order to analyse data and come to conclusions. Empirical purists however may discount this due to the subjectivity of accounts that this research has acknowledged. The thesis does have an agenda. The researcher has considerable links to the topic. The thesis is not funded so it discounts any 'given initiatives' (Cohen et al, 2011). The thesis still maintains a critical factor in that ideologies and political systems are analysed and interrogated.

The search for causation within a particular issue is often extremely complex and not a linear process. Often the deeper issues are more politically charged. For example, a child's low achievement rate may be blamed on their own behaviour and home life, which critical theorists have identified as not problem solving but deficit theorising. The reasons can be more complex as socio-economic or lack of critical pedagogy (Cohen et al, 2011). Those complexities must be outlined and acknowledged to enable social justice to be initiated.

## Qualitative Research:

It is salient that this research records how participants “make sense of their world” (Mirriam, 1998, pp 5 – 9). Qualitative research is multifaceted giving meaning to social phenomena. Patton (1985) explains qualitative research as an effort to “understand the nature of a setting, what it means for individuals to be in that setting, what their lives are like, what’s going on for them, what their meanings are, what their world looks like in that setting, and to be able to communicate that honestly with understanding” (p. 5). The qualitative approach fits firmly with this case study fieldwork.

As an inquiry, qualitative research offers seven knowledge-generating contributions.

### 1. Illuminating meanings:

By interviewing people their experiences are given meaning and the implications of those meanings are understood through ‘studies, documentations, analysis and interpretations.

Those participants who contributed their experiences to the final chapter have been analysed within the context of the thesis. The implications of those recorded experiences have highlighted the effect of tribal knowledge on the children within the school and the effect of Māori children achievement.

### 2. Studying how things work:

Participant experiences of programmes can often determine programme outcomes. Participant experiences can evolve as the programme progresses. The type of programme can also have different effects on people.

3. Capturing stories to understand people's perspective and experiences:

Stories capture the essence of human experiences whether they are an individual, part of a group, community, organisation, or community. A well articulated story adds richness to the world of case studies.

4. Elucidating how systems function and their consequences for people's lives:

Humans belong to complex interdependent systems that effects the outcome of engagement. Systems are entrenched in whānau, cultural, organisational, political, economic, and community. Stories and insights derive from the implications of system's experiences.

5. Understanding context: How and why it matters:

Participant's experiences are understood within certain contexts whether they be whānau, cultural, organisational, political, economic, and community driven. Other contexts may be understood as those that branch off from the overriding context.

6. Identifying unanticipated consequences:

Case studies can be observed as an open ended approach to qualitative enquiry. Research is often goal orientated however the results may be not what was expected.

7. Making case comparisons to discover important patterns and themes across the cases:

Case studies are a strong way in which to identify the dichotomy deriving from phenomena. By drawing on the rich data the discovery of successes and failures,

similarities and differences, resilience and weakness are illuminated. Patterns emerge out of the diversity of humanity deriving from lived experiences

The questions that have been raised by this research asks participants to describe the effects that the Ngāti Tūwharetoa Cultural knowledge Project (CKP) has had on their lives, the children, and in particular their achievement, and the environment that they are immersed in.

The main concept of qualitative research is that “realities are social constructions” of individuals (p. 6). The meanings that people have constructed will be central to the research. These constructs are the lived realities formulated from experiences that they have undergone. To understand these lived realities Patton offers a number of “influential components related to people’s experiences” (p.6). Before drawing conclusions, the thesis needed to understand the nature of a setting and what it means for individuals to be in that setting. There needs to be an understanding of what their lives are like and what’s going on for them and what these mean for them. There also needs to be an understanding of what their world looks like in that setting.

Finally, Patton espouses that participants need to be able to communicate these experiences with honesty and understanding.

The thesis asked for volunteers from two different sectors of the CKP.

- Principals or Project School Leaders
- and Classroom Teachers

Through their narratives they have identified a strengthening of relationships with their children and their community.

Similarly, Narrative Enquiry has its origins in social sciences, literary criticism and literary nonfiction. An examination of stories is interpreted so that the life of the individual is illuminated and understood. An understanding is made of the person and the world from which they emerge. The way in which society organises our lives illuminates the experiences and shapes the decisions that are made. The way in which experiences are interpreted by the individual telling the narrative also divulges the decisions that they have made and their interpretations of particular events. Through interviews the researcher is able to identify patterns or common occurrences that may impact the study. Bell, (2002) differentiates between story and narrative. The story carries the data whereas the narrative view entails the analysis of that data. Once the interview has occurred the researcher will analyse the story in context with other interviews, against political backdrops, within the context of a particular organisation, or within a social setting. The interview itself may be examined within the context of the discourses, rhetoric, or other such phenomena that may arise.

Ethnography which has the disciplinary roots of anthropology asks the core question, ‘what is the people’s culture? And, ‘how does culture explain who they are and how they see the world?’ Culture is a development of patterns and norms created over time to produce a set of standards that informs how a community of beings behave, interact, feel, and how to react in certain situations. Anthropologists have traditionally studied the exotic ‘other’ which usually amounted to ‘illiterate’ cultures. Although all cultures demonstrate a form of literacy whether visual or verbal, Patton’s reference here is to the western form of the written language. Often



anthropologists work has been used as a means for subjugation during periods of colonisation (Patton, 2015).

D'Andrade (1992) defines culture as a shared phenomenon by a group of people in a particular social group, having shared behaviours. Cultural behaviours are passed on to other group members and exist through time and across space (p.14). This thesis also supports an educational ethnographic study which deals with culture within a schooling environment. Ethnographies describe “shared beliefs, practices, artefacts, folk knowledge, and behaviours of some groups of people” (Le Compte & Preissle, 1993, pp. 2 - 3.) There is a probability that the research will highlight the conflict between two separate cultures; that of the Māori community and the other of Education community. The challenge has been to create an intersection of agreement and cooperation for the outcome of Māori children achievement.

An ethnographic study of a school would take into consideration the community and its cultural heritage including:

- History of the neighbourhood,
- socioeconomic factors,
- community's racial and ethnic makeup
- and attitudes of parents, residents, and school officials towards education.

Each of these factors has a direct correlation to the school's willingness or not to accept the CKP into the school curriculum. These essential characteristics are noted in the school's Education Review Office Reports.

Auto-ethnography has the disciplinary roots of the literary arts and asks the question, “how does my own experience of culture offer insights about my culture, situation, event and way of life?”

Auto-ethnography was born of ethnography which described the study of the ‘other.’ Understanding the exotic ‘other’ and the life of the ‘primitive’ was a window into the prehistoric past. Usually those labelled ‘other’ fell into the category of “blacks, American Indians, recent migrants, working class families and inner city poor.” (Patton, 2015, p. 101). As the study evolved so too did the ‘other.’ Studies of individuals or group such as students and welfare recipients, analysed the social policies under which they were dependent. Institutional or organisational studies were made by interviewing workers, managers and clients to gain their perspectives. Auto-ethnography captured the insider perspective or the emic view as opposed to the ethnographic etic outsider view. As the writer of the thesis and a Māori with tribal roots to Ngāti Tūwharetoa, I acknowledge subjectivity in terms of a Māori world view. I am aware that my emic view of a Māori cultural world view should not deter from the critical nature of the thesis.

## Ethics

Ethical considerations of education research:

The thesis hoped to gain an understanding of the effect of the CKP within a variation of school types. The intent of the thesis was to gain access to the Project Team to gather their opinions of how they saw the effect of the project on Iwi/ hapū and the local schools. This was not achieved. The plan also proposed to interview whānau members for the same reason and again this did not occur. The Principal, whose role I believe is pivotal in the success of the delivery and implementation of

the CKP in the curriculum, should be able to offer an overview of the CKP on their school. Teachers both Māori and non-Māori and who were engaged in delivering the project would also be able to comment on the direct effect that it has had on their own classroom delivery and perhaps on their own lives. Each of these groups were planned for in terms of the ethical requirements during the interview process.

Cohen et al (2011) considers 11 points when planning ethics for educational research.

- Informed consent:

The complex nature of contributors to this thesis and the tenets of a Kaupapa Māori approach required the consent of firstly three Ngāti tūwharetoa hapū followed by the consent of the school's principles and teacher. To gain the hapū mandate was an essential part of the ethics approval process.

The Process for attaining consent:

- A number of communication avenues assisted in the explaining the purpose of the thesis. I was able to telephone each, however, they were also happy with e-mails. This was the initial contact which was followed up with the formal letter of invitation and participant information material.
- Participant consent forms were signed agreeing to the interview for the purpose of research.
- Participants had the right to use non-deplumes which included non-disclosure of the name and area of the school if they so wished (Cohen, Manion & Morrison, 2011).

- All Participants had the right to withdraw from the project at any time up to the date assigned for submission.
- A copy of the chapter or sections of the chapter which refer to the participant's specific contributions were sent to them for approval before publishing.
- The interview did not continue without the signed consent form and approval from the Te Whare Wānanga o Awanuiārangi Ethics Committee.
- Participants agreed to audio taping which allowed me to concentrate on the manner in which the interviews were conducted. Physical and facial acknowledgement of the conversation strengthens the connection between the speaker and the listener. This would give rise to more meaningful and co-operative knowledge contributions from those being interviewed.
- Gaining access to and acceptance in the research settings: The complex issue of gaining tribal approval to enter participatory schools was mandatory. A non-tribal researcher may only request direct access to the schools without tribal knowledge.

In order to research in the Ngāti Tūwharetoa rohe and interview the main players associated with the CKP I sought the mandate of three of my own hapū: Ngāti Turangitukua, Hiirangi Marae, Ngāti TeRangiita, Waitetoko Marae, and Ngāti Turumākina, Waihi Marae. All are located on the southern end of Lake Taupō. Communication to all three marae committees via letter or e-mail netted positive responses.

The courtesy shown to the tribe demonstrates the researcher's respect honouring tribal territory. The fact that the project at the focus of the interviews was designed and developed by the tribe also adds credence to reason why tribal approval was important.

In seeking the mandate, it was necessary for me to attend committee meetings and request support ‘kanohi ki te kanohi’, a concept which has traditional cultural origins and is also regarded as a core value in Kaupapa Māori research (Pipi, K., Cram, F., Hawke, R., Hawke, S., Muriwai, TeM., Mataki, T., Milne, M., Morgan, K., Tuhaka, H. & Tuuta, C., retrieved Nov 2014). Taking the kaupapa to the people gave all participants in the conversation a sense of enrichment, empowerment, and enlightenment. This is Mead’s (2003) reflections on “processes, procedures and consultation” when describing tikanga of research (p. 318). Kanohi ki te kanohi or kanohi kitea supports the essential physical engagement of meeting people face to face, which is the literal translation. Meeting in this way builds greater trust in an on-going partnership (Pipi et al., p. 4, Retrieved 2014). Some may question, why seek a mandate when I am researching within my own tribal rohe? Approval of my research may have been given due to the fact that I am a tribal member and that I keep in contact with my whanau back home as often as possible. Ahi kā or keeping the home fires burning, a fitting metaphor for an individual who maintains contact with their tribal lands, is an essential cultural quality when seeking approval. The tribe’s people want to be assured that the researcher has a genuine interest in the welfare of the people. Just because I am a tribal member does not give me automatic privilege and disregard the need to request research within the tribal rohe. Keeping the tribe abreast of the research within the rohe is also tribally critical. The heart of the thesis itself is at the heart of the tribal strategic plan. Mead’s (2003) description of “ahi kā” identifies a person’s claim to a particular place through their physical occupation (p. 41). To maintain ahi kā the individual needs to keep in contact with immediate and extended whānau. Ahi kā is not an acquired state of cultural identification but a birthright. However, a number of Māori maintain that this must

be maintained through regular appearances. Not so easy for those who live abroad. In answering the previous question, I felt that my own personal ahi kā needed to be addressed. My work commitments as an educator have taken me away from the rohe. I only had one five-year period within the tribal rohe when I gained a teaching position in a bilingual school. Other than this my appearances back in my own rohe are linked mainly to whānau visits, land hui attendance and tangihanga. I expected some resistance to my request which I believed to be justified. Sometimes those who are asked to be interviewed may decline if they know the researcher is rarely seen in the tribal areas or barely makes contributions of consequence back to the tribal community.

Alongside tribal research is the propensity to assume subjectivity. As an insider I am aware of the subjective nature that the thesis has naturally adopted. I also feel comfort that my insider knowledge will give greater understanding of issues when interpreting. To consider otherwise would be to disconnect myself from the topic which would be unrealistic. I originally believed that six schools would be able to offer sufficient data to formulate a robust conclusion. Te Kura Kaupapa o Huirangi, Taupo Primary School, Tauhara Primary School, Waipahihi Primary School, Wairakei Primary School and Hilltop Primary School were originally proposed. The Project Team Leader, would be instrumental in advising the schools in which she had delivered the Project. A Kura Kaupapa was included to add a point of interest to the thesis. Consequently, however, only two schools, their principals and one teacher were interviewed. Such a small number of volunteers was disappointing. A greater number would have given a clearer picture of the affect of the CKP.

Consultation was conducted firstly with the Project Team Lead who advised that I gain approval from hapū to research in the local schools. That process took three months due to the 'one hui per month' policy adopted by marae committee. Whether the hui goes ahead or not is also dependant on availability of marae committee members. Ultimately hapū approval was critical and interviews could not take place until these had been sought.

Other factors need consideration such as:

- The nature of ethics in social research generally:

The researcher must consider the effects of the research on the participants (Cohen et al, 2011). Their dignity or mana must be maintained at all times. Research has a given that although truth is good, maintaining an individual's or community's dignity is better (Cava, 1977, in Cohen et al, 2011).

- Sources of tension in the ethical debate, including non-maleficence, beneficence and human dignity, absolutist and relativist ethics.

Aronson and Carlsmith (1969) identify the first tension as that which exists between different values systems such as the coloniser and the colonised. Whilst the pursuit of truth and knowledge is a given this cannot be done in any way that gives harm to the physical, psychological, humane, proprietary and cultural values of others. The participants should not be harmed physically, emotionally, professionally or personally. The research has adopted this as a premise to the outcomes.

- Problems and dilemmas confronting the researcher including matters of privacy, anonymity, confidentiality, internet ethics, betrayal and deception.

All individuals have the right to privacy. They need to decide for themselves ‘when, where, in what circumstances and to what extent their personal contributions can be communicated or withheld. Research participants have the right to anonymity, confidentiality and informed consent (Cohen et al, 2011). A person’s identity that is divulged without prior consent is a serious breach of privacy. The researcher must be clear from the start of their intentions to publish personal details. Anonymity is one way in which participants are able to contribute their information without revealing their identity (Cohen et al, 2011). Confidentiality allows anonymity as well as the prevention of participants to be traced. All participants were offered the opportunity of anonymity and/ or confidentiality but opted instead to disclose their identity giving the research greater authenticity.

The “Statement of Rights” included that each participant had the right to:

- Decline to participate;
- Decline to answer any particular question;
- Withdraw from the study at any time;
- Ask any questions about the study at any time during participation;
- Provide information on the understanding that your name will not be used unless you give permission to the researcher;
- To be given access to a summary of the project finding when it is concluded.

Ethical problems endemic in particular research methods:

This thesis identifies low risk or compromise of safety to the participants contributing information. Only interviews are conducted in the pursuit of



intellectual and cultural data based on pedagogical factors developed within the schools. Participants, specifically non-Māori teachers, may feel challenged by their own level of self confidence when teaching Māori cultural knowledge. This project acknowledged those challenges as areas of support for teachers. This kind of information will be productive feedback to the tribal project team and principals. Strategies could be designed in order to support teacher cultural knowledge development.

- Ethics and evaluative research

Two considerations needed to be made in terms of the outcomes. Firstly, should the research make a decision based on the greater good to benefit maximisation (Strike, 1990 in Cohen et al, 2011) or adopt a utilitarianist approach and identify the benefits to be maximised, identify the community and fully understand the consequences before making a decision (Cohen et al, 2011). There is so much more to evaluative research which cannot be explained in these few lines however in respect to those participants, careful consideration was taken to ensure that any data included in the thesis would not impinge on their personal, physical, cultural, social, professional, spiritual or intellectual safety and that social and cultural sensitivity is shown to age, gender, culture, religion and social class of all subjects (TWWOA, 2010).

- Regulatory ethical frameworks, guidelines, codes of practice for research and university ethics committees

This thesis follows the regulatory ethical code of conduct section A. Ethical Guidelines for Research with Human Participants Te Whare Wānanga o Awanuiārangi (2010) (TWWOA) (see Appendix A Te Whare Wānanga o Awanuiārangi Ethics Research Committee Application Form). As noted previously

all efforts were maintained to respect the rights of participant's autonomy, privacy and justice where the moral rights of human subjects are protected. This included those who had been physically interviewed (kanohi ki te kanohi) and those whose testimonies were derived from publications, documents or archives. Testimonials taken from the Ngāti Tūwharetoa published long term educational strategic plan have been respectfully added to support the thesis. Interviews of principals and of the teacher have been transcribed as accurately as possible. Prior to the thesis submission copies of the completed sections containing the voices of those participants were sent to them for verification.

Prior to the interviews taking place ethical approval was submitted and granted in September 2014. The 21page document detailed the aim and intent of the research and data collection process which was to conduct interviews with Ngāti Tūwharetoa Cultural Knowledge Project team members, whānau members, principals, and teachers of four volunteer primary schools within the tribal region.

As a qualified and currently registered Primary School Teacher I felt comfortable interviewing the principals having taught in a number of schools in the Wellington Region, South Auckland as well as taking up a teaching and acting principal position in Taupo. I have lectured on the Te Korowai Akonga, Bachelor of Teaching (Primary) Te Wānanga o Aotearoa (TWOA).

In the past, I have conducted interviews with kaumātua that supported my Masters research as well as a number of research projects that required interviewing past students from the Te Wānanga o Aotearoa Bachelor of Teaching Primary Programme in both Rotorua and Hamilton. I have also interviewed children to ascertain their knowledge and level of matauranga Māori, although no children will

be interviewed in this research project. I have interviewed tertiary students who had been engaged in indigenous research. I prefer to transcribe all of the interviews that I conduct giving me greater insight to the participants.

A constant comparative approach was used to analyse the transcript with thesis material already collected. These documents include The Ngāti Tūwharetoa Cultural Knowledge Project, the Ngāti Tūwharetoa Long Term Strategic Education Plan, The NZ Curriculum Document, Initial Teacher Training philosophy statements, Ministry of Education Supported Māori Initiative Programmes, Iwi Education Initiatives, and Education Review Office Reports.

Data was safely stored in a personal computer file that only I have access to. The thesis storage computer is Internet free, alleviating the possibility of hacking. The same computer holds all of the chapter files and access is only possible by physical access with a password.

Personal Codes of practice:

The researcher's code of conduct is resolute within the Kaupapa Māori methodological framework of the thesis which is explained in the first section of this chapter.

Sponsored research:

This is not a sponsored piece of research which would have far reaching implications in terms of agenda and interest. Although sponsored research deserves high quality data, researchers should not succumb to pressures that would in any way misrepresent or misinterpret gathered data (Cohen et al, 2011).

Responsibility to the research community:

The benefits to the community will be significant because the research will offer the tribe another platform from which to launch their aspirations of more significant culturally competent education for children and in particular Māori. The Schools will obtain an insight as to the state of culturally responsive education in the region and in particular those schools who have participated in the project.

An outsider view may be effective in feedback to the project team from the narratives collected. Any positive spinoffs of the final analysis could have far reaching implications in terms of Māori education and tribal based knowledge. The collaboration of whānau, schools, and Ministry of Education may be seen as a recipe for success.

Contacting the participants:

Requests for hapū mandate were made firstly by phone to ensure the right people were going to be addressed. This was followed up by e-mails and more importantly a formal letter. The letter gave an overview of the thesis and also explained the desire to interview whānau members who are familiar with the project, project team members, and principals and teachers of schools who are currently utilising the teaching resource. Not all schools are involved in the CKP. A number of schools are engaged but some not fully.

Making first contact with key personnel whose roles and responsibilities were central to the development and maintenance of the CKP was critical. Key personnel hold mana because of the critical education roles that they have with hapū and schools. The research needed to ensure that

the mana of key personnel was respected by the research. Key personnel insider knowledge would guide aspects of the research and respect key personnel advice pertaining to the CKP. Key personnel would advise on those schools that are involved in the CKP. Having the support of key personnel will give mana to the research process.

An analysis of Education Review Office reports and other government documentation will offer fair comments on the state of Māori children's achievement.

Conducting the interviews:

Mutch (2013) considers a number of factors to assist researchers in their quest for knowledge. She identifies three stages of the research process of preparation, implementation and conclusion.

During the preparation stage the research needs to reflect on the 'research design including the purpose, question, theoretical framework, methodology, method, strategies and tools' (Mutch, 2013). The interview stage was not considered for this thesis until the completion of the initial chapters which would clarify and ground the purpose. The researcher would have gained clarity from the literature review adding to the insights of the interviews. Of course ethics approval was required in order to conduct the interviews. Any cultural considerations were taken into account. Both the culture of the school as well as those tikanga and āhuatanga Māori were a central focus during the interview process. The researcher needed to be prepared in any situation connected to tikanga engagement. A lot of thought and

time needed to go into the preparation and planning of an interview. The kind of researcher that you have determined to be will also affect the way in which the interview is conducted. I preferred the physical face to face approach in which I would be concentrating on the speaker. This demanded equipment that I could depend on working without failure. I ensured that the equipment was tested and if batteries were required then these would be brand new. I only used dictaphones as my previous experience with cassette tapes is out of date now. I am able to load the conversations onto my computer and use this system to transcribe the session.

I also took along the documentation to ensure that what was asked for and planned would be undertaken (Mutch, 2013). The ethics approval along with consent forms were accessible in case the participants misplaced those that I had previously sent by mail. Although I had taken along a lot of items for the success of the interviews I needed to contain them in a tidy bag and so selected one of those conference bags with lots of handy pockets (Mutch, 2013). Not only did this keep all of my resources and documentation together, the bag gave the air of professionalism.

Implementation: I decided to go to the schools for the interviews to allow participants to feel comfortable in their own environment. I made sure to keep their contact details including a map that showed the location of the schools. Importantly I needed to keep my timetable of events handy. I was able to conduct all of the interviews over a two-day period. One of the participants had tried to contact me early that morning by e-mail to advise that she was not available. However, I was travelling 200 kms that morning so was not able to check my e-mails. I had sent my mobile phone contact number but that number was not used. I was lucky that she was available the following day. This scenario highlights the reality that you need

to be well prepared for changes. I also needed to be ready for that at a psychological level because the interviews took months of waiting. Once I was into the interview not much of an explanation was required because the letter that I had sent which was backed up with telephone calls and e-mails made the intent clear. After a brief but meaningful mihimihi the interviews commenced. These were extremely positive and made transcribing a pleasure. Once I had completed the transcripts and their inclusion within the thesis I sent copies to the participants for review and confirmation. These were completed in a timely manner so that participant's memories were still fresh.

In terms of any field notes I was well aware of the material that was required for the research. I had prepared a number of questions and statements that would assist the participants to hone in on the subject that mattered. The questions or statements were open ended rather than influencing.

#### Objectivity Versus Subjectivity/ Research Integrity:

Objectivity is often linked to the theory of knowledge known as empiricism in that it “employs a systematic approach into material documents and favours scientific enquiry” (Green & Troup, 1999, pp. 1 - 3). It has its roots in colonialism in that indigenous peoples were subjected to the superiority of western ideals. The problem with empiricism as a theory for indigenous knowledge is that its core tenets are the rigorous examination and knowledge of historical evidence, verified by references, the impartial research, devoid of priori beliefs and prejudices and an inductive method of reasoning, from the particular to the general (Green & Troup, 1999, p. 3).

A contradiction to empiricism is the methodology of oral history which as Green and Troup (1999) have discovered has developed into, and referred to as, a justifiable theory. Oral histories have often been found to contradict so-called validated documentation. For Māori, oral histories have been a powerful tool during Treaty of Waitangi Land Tribunals where disputed lands have been returned to owners who have been able to offer evidence of occupation through oral accounts. Oral histories have been a contribution to the development of the CKP resources.

Māori have made strides to prevent the outsider gaze of indigenous knowledge. Indigenous peoples want to “re-write and re-right” their own histories (Smith, 1999, p. 28). There are questions over the way in which indigenous peoples have been represented or excluded from historic events (p. 28). Ngāti Tūwharetoa clearly want their own people to write “their own stories, in their own way and for their own purposes” (p. 28). It must be acknowledged that oral histories are often complemented by the carved, crafted, woven, and painted panels that are found within the marae complex. In many respects these crafted memories are not artistic fancies but tools of communications. The idea that writing is a mark of a superior civilisation leaving Māori to be “incapable of thinking critically and objectively” is far from reality (pp. 28 -29). On the contrary, Māori developed complex social groups and included into their daily lives higher education. Young adolescent men would be taught the formal oratory skills which often included affairs of the tribe (Buck, 1950). These men became tribal leaders. Whare wānanga or organised sessions of learning were essential in passing on tribal knowledge (Mead, 2003). When analysed, whakatauki or proverbs are a window into the minds, hearts and



souls of great leaders who used poetic license to guide their people in times of need. Māori have developed research skills that offer answers to indigenous concerns.

Kaupapa Māori research has become a beacon of methodological light that has enabled Māori to research themselves within a framework that values indigenous knowledge. Representation is important because as Smith (1999) states it “gives the impression of truth” (p. 35) Truth in this case is in the eyes of those who tell it. In telling or retelling stories of one’s own culture truth becomes cultural truth. From an epistemological viewpoint these cultural truths can influence the manner in which people live their daily lives.

## Chapter 8

### The Ngāti Tūwharetoa Cultural Knowledge Project: A case Study

#### *Te Ao Hou: The Gifting*

*Te Ao Hou is the new world and can be expressed as one's ascent to mauri ora or pinnacle of achievement. Participants have reached a level of conscientisation that is best described as full enlightenment (Feire, 1972).*

#### Introduction:

The Ngāti Tūwharetoa Cultural Knowledge Project (CKP) is an Iwi developed education initiative designed to teach traditional tribal cultural knowledge in schools within the Ngāti Tūwharetoa rohe.

Ngāti Tūwharetoa understood the urgency to act on education shortfalls in New Zealand. In order to respond to the obvious high rate of failure in education achievement for Māori children, Ngāti Tūwharetoa responded in a co-ordinated effort. The decision was made to produce a resource that would assist schools in developing local cultural knowledge by gathering knowledge from whānau and hapū. The national education initiative *Ka Hikitia*, adopted by schools throughout the nation, supports resources like the CKP to navigate its way around the national curriculum.

Ngāti Tūwharetoa Iwi proactively sought for themselves an answer to their own predictions that the tribe's people will lose their traditional knowledge base and reo if the current lack of culturally responsive education is to be maintained (Ngāti Tūwharetoa, 2014a). Although cultural knowledge itself is purported to be a contributing factor to Māori children achievement in schools, a detailed

examination of Tūwharetoa's tribal knowledge is not the main goal of this thesis. Rather, the thesis acknowledges the CKP as a solution to the questions that have been raised in relationship to the cultural competency of teachers in New Zealand primary schools. There are three essential parts to this chapter. The CKP is introduced and aspects are examined in order to gather an overview of the essence of Ngāti Tūwharetoa mātauranga that has been captured in the project booklets. Documents will be examined that report on schools that are fully engaged in the CKP. Importantly, interviews have been conducted of staff from two primary schools within the tribal rohe that offers an insight into the effect of the CKP on the school, staff, and children.

Throughout this chapter examinations will be based on Ministry of Education documentations and reports, publications and the Ngāti Tūwharetoa Cultural Knowledge Resource Kit. The cultural knowledge offered graciously and scribed within the CKP resources books is not going to be examined in great detail neither will the breadth of stories be examined critically. This thesis offered brief descriptions of stories as examples of the content and the link to curriculum areas that support teacher cultural competency. Important also is that the thesis identified within those stories salient social or political messages. This thesis will briefly cover two schools within the Ngāti Tūwharetoa rohe who have been engaged fully in the CKP. An objective view of their overall progress will be sought from information that has been found online from Ministry of Education sites. The thesis acknowledges that this is only a small sample and that the information on Māori children progress may be contributed to a number of factors within the school culture and not just the CKP.

Epistemic value of tribal knowledge:

The narratives of each hapū have been acknowledged for their cultural and motivational importance. The thesis acknowledges that tribal knowledge is at the heart of a culturally responsive education programme (Ashton-Warner, 1963; Bishop, 2008; Bishop & Berryman, 2006; Bishop and Glynn, 1999; Penetito, 2010). From an epistemic viewpoint knowledge and beliefs are the basis of the CKP (Malpas, 2012). Hapū contributions are founded on traditionalist views in that the tripartite analysis of knowledge is connected to truth, belief, and justification (Malpas, 2012). Tribal knowledge that has oral origins becomes cultural truths through the justification of links to other oral histories, whenua, marae, and tūpuna. Without a doubt, traditional knowledge in terms of curriculum content has the propensity to draw children into the learning particularly if the kaupapa values and acknowledges their own tribal stories. Starved of this wisdom in the past, the learning of cultural knowledge can also lead to cognitive moments of pride and self worth.

The Project:

The project is well supported by Iwi with the appointment of a Cultural Advisor, Project Co-ordinator, Curriculum Facilitator/ Co-ordinator, Resource Cataloguer, and a Kaiwhakahaere (Tūwharetoa Māori Trust Board, retrieved 2012). The project commenced in 2009 with its launching at Pukawa Marae situated on the southern shores of Lake Taupō. It has been developed as an education initiative between Ngāti Tūwharetoa Iwi, local schools and the Ministry of Education. The Iwi wanted to provide a resource for teachers to access local and authentic tribal knowledge

and integrate these into the school curriculum (Tūwharetoa Māori Trust Board, retrieved 2012).

- In 2011 the project saw the development of a catalogue of published Tūwharetoa resources. The resources were developed at both Iwi and hapū levels. Five hapū provided knowledge for kaiako which followed a thematic approach:
- Ngāti Rongomai: on the Waiotaka River made links to water and traditional food practices
- Ngāti TeRangiita: at Waitetoko made rereferences to wāhi tapu, whakatauki and conservation
- Mokai Marae: of Ohineariki and Tuaropaki discussed geothermal and contemporary land use
- Ngāti Manunui: of Pukawa offered relationships and the Kingitanga
- And Ngāti Hikairo ki Tongariro: at Otukou, Te Porere, and Opotaka offered insights into their historical sites, Te Kooti, and the haka *Ka Mate*.

(Tūwharetoa Māori Trust Board & Ministry of Education, 2011, p.1).

The development of resources culminated into a kete rauemi which also featured artistic designs of ancestors created by tribal artists (Tūwharetoa Māori Trust Board & Ministry of Education, 2011).

In 2011 Ngāti Turangitukua were putting together hapū kōrero to add to the kit of resources and became the 6<sup>th</sup> contributing hapū. Once the kit was completed the resource was to be trialled in schools. The review of the trial was to be made prior to its formal launch (Tūwharetoa Māori Trust Board & Ministry of Education, 2011). The project had its own portal on the Tūwharetoa Māori Trust Board website

giving the public access to the hapū booklets. The development of the resource was to be completed by 2012.

#### Whakapapa:

Whakapapa lineage has been included in the booklets. Authentic stories of real people linked to tangible places from a timeline that spans hundreds of years is testament to the practices of whare wānanga and the importance that these houses of learning have in the retention, accumulation and recollection of traditional knowledge. Iwi have captured the essence of these institutions and instilled the principles into their own ako practices. The nature of reality for Māori is discerned within the multi-dimensional design of whakapapa. This research supports the premise that whakapapa is a central hub of cultural knowledge from a Māori world view. Māori knowledge is based on a set of cultural truths. Edwards (2012, p.2) asserts that whakapapa, Māori genealogy, is a means for which mātauranga Māori, Māori knowledge, can be communicated as “a unified system for understanding and creating reality” (Edwards, 2012, p.2). The CKP is a unified system identifying links between man and place as discerned in their knowledge of geothermal activity (Tūwharetoa Māori Trust Board & Ministry of Education, 2012, *Puia: He uri a te ahi tāmou*). This resource offers an understanding of geothermal activity, origins, and makeup through whakapapa and aligned with oral histories. This example supports Edward’s assertions (2012) of whakapapa as an explanation and illustration of indigenous systems of knowledge and measures for how Māori see and engage in their world. Guardianship of natural resources therefore becomes a responsibility and an obligation. Edward’s notion that whakapapa has “metaphysical links” that supports a “sacred connectedness” to the “land and

people” for “ecological understanding” is clearly demonstrated in this example (Edwards, 2012, p. 4). Knowledge of geothermal activity also offers “patterns of beliefs and practice” that is discerned within layers of knowledge (Edwards, 2012, p. 4). After reaching the top of Tongariro, Ngatoroirangi feared for his life as the freezing southern winds brought him to near death. He offered a karakia to his sisters to bring forth fire. This legend has been told and retold by descendants of Ngatoroirangi. Between the lines are messages of hope, determination, leadership, sacrifice and the mana of a chief whose connections to a higher plain of knowledge is out of reach of many. Legends such as this find their way into the hearts of the people and cultural practices emerge.

Te Ara o Tāwhaki: Learning Stages:

Tūwharetoa CKP utilises the Iwi model of learning stages ‘Te Ara Tāwhaki’ (Tūwharetoa Māori Trust Board & Ministry of Education, Teacher’s Guide, 2012, p. 1) The model identifies three learning stages that students undergo in order to successfully navigate through the project learning experiences. “Pia” is the beginning stage of learning. This can occur at any stage depending on the individual’s own comprehension and skill of the knowledge being learnt. From pia students make their way to the next stage of proficiency which is “taura” and then to the final stage identified in the project which is tauira (p.1). The use of these terms originates from the traditional practices of whare wānanga where esoteric lore was taught (p. 71). A scholar can be termed “akonga” but novices are called pia who further advanced to taura. The akonga who has full knowledge of the wānanga becomes a ‘tauira’. A traditional meaning for tauira also concludes that the tauira automatically became a tohunga (Victoria University of Wellington, 2014, p. 71).

Tāwhaki is a central character in the retrieval of knowledge from the house of Io-Matua te Kore. Some tribes proclaim Tane Mahuta as the collector of the baskets of knowledge. Albeit, Tūwharetoa acknowledgement of Tāwhaki identifies a symbolic representation in contemporary times of an education pathway to be travelled. Te Wānanga o Raukawa, a Māori tertiary institution located at Otaki, decided to erect a new building and so a name was sought (Royal, 2014). One of the kaumātua suggested “ki te hiahia koe ki te mātauranga, me whai koe i te ara o Tāwhaki,” meaning “If you are interested in pursuing knowledge, then follow the pathway of Tāwhaki” (p. 4). Royal espouses that within the name is the ‘kawa of mātauranga and the nature of mātauranga Māori (p. 4). There may be differing beliefs concerning Tāwhaki by various tribes but Royal accepts the view that the demi-god was responsible for acquiring knowledge whilst in pursuit of the baskets (p. 5) Therefore te ara o Tāwhaki has also taken on a symbolic meaning in kawa which Royal asserts has epistemological implications (p.4).

#### The Kaiako:

In this context ‘kaiako’ refers to the Ngāti Tūwharetoa representative who has been carefully selected by the Iwi to teach the CKP in schools. They needed to possess specific qualities and skills with links to both Iwi lore or esoteric knowledge as well as that of education in New Zealand schools. The kaiako lead staff through professional development therefore a clear understanding of teaching practices was required (Tūwharetoa Māori Trust Board & Ministry of Education, Teacher’s Guide, 2012).



### School Staff/ Pia:

The integration of whare wānanga lore into modern schooling practices ensures the mana or integrity of the mātauranga Māori being taught. In many respects school staff will also become students and will probably go through a stage of pia themselves. As their confidence and competence grows staff, like their children, will move along te ara o Tāwhaki to the next stage of taura and continue until they reach the final stage of tauira (Tūwharetoa Māori Trust Board & Ministry of Education, Teacher's Guide, 2012).

### Ngā Rauemi/ Resources:

This section of the chapter will examine the range of books that have been skilfully and collaboratively designed for the CKP.

In keeping with the stages of knowledge proficiency the resources have been placed into corresponding levels.

#### ➤ Pia is the Emergent level:

- The resources are written in English and Māori
- Are targeted for Early childhood, Kōhanga Reo, Kura Tuatahi Year 0 – 2, Primary Year 0 – 2 and emergent or new learners of te reo Māori

(Tūwharetoa Māori Trust Board & Ministry of Education, Teachers Guide, pp. 6-8)

#### ➤ Taura is the Learner level and

- The resources are written in English and Māori
- Are targeted for Kura tuatahi Year 0 – 8 and anyone studying te reo Māori and associated tikanga

(Tūwharetoa Māori Trust Board & Ministry of Education, *Teachers Guide*, pp. 9 – 13)

- Tauira is the students level
- The resources are written in English and Māori
- Are targeted for Wharekura Year 9 – 13, Secondary Year 9 – 13 and those students of te reo Māori, associated tikanga and mātauranga Māori.

(Tūwharetoa Māori Trust Board & Ministry of Education, *Teachers Guide*, pp. 10 - 18)

The set of resources is made up of:

- A set of booklets that tell the history of hapū. The hapū booklets are spread out along the stages of proficiency from ‘pia to taura through to tauira’ and offer stories that are linked to significant tūpuna and events.

(Tūwharetoa Māori Trust Board & Ministry of Education, *Teachers Guide*, pp. 6 – 18)

- Readers that are also spread out along the stages of proficiency from ‘pia to taura through to tauira’ that offers stories of significant tribal events, taniwha and tūpuna. The story of Ngātoroirangi epitomises the continuity of chieftainship within the Iwi. The story of Horomatangi recalls the whakapapa links to tūpuna in the ancient homeland of Hawaiki and the great power that Ngātoroirangi was able to wield. The books tell stories of the Iwi close association to the land the waterways and the mountains and the ancestral creatures that dwell within. Each has a special place and the Iwi have a special role as kaitiaki to ensure that those places of cultural significance are cared for generations to come.

- The package also comes with a USB: a very small whare pataka that holds audio, a colouring book, games, and posters. The use of ICT in education has become a convenient way to store and retrieve information. The other essential quality of ICT as a medium for learning is its attractiveness and motivational characteristics that further enhances teaching and learning for students.
- The Teacher's Guide is well set out and easy to follow. Included, in what has already been mentioned, are:
  - the associated resources and medium
  - Te reo Māori and English translations
  - the education sector linked to the resource
  - a number of related activities linked to the resource
  - lessons that spin off the activity and
  - curriculum links
- (Tūwharetoa Māori Trust Board & Ministry of Education, *Teachers Guide*, pp. 6 – 18)

The simplicity of the layout and ease of instruction makes the CKP an attractive resource. No teacher wants to be inundated with complex matrixes when there are so many education resources that they must already deal with.

The Booklets:

This section of the chapter offers overviews of the Ngāti Tūrangitukua Hapū Booklet and 'Taku Kākā Haetara ki te Iwi' Booklet, their related activities and curriculum links. Each of the booklets attached to the CPK have been crafted for optimum use within the classroom. They offer the teacher genuine culturally responsive links to local Tūwharetoa and related hapū histories.

Ngāti Tūrangitukua Hapū Booklet:

Ko Tūrangitukua te hapū,

Ko Hīrangī te marae,

Ko Tūwharetoa i te Aupouri te wharepuni,

ko Te Aroha te wharekai.

(Tūwharetoa Māori Trust Board & Ministry of Education, 2012, *Ngāti Tūrangitukua*, p. 1). The pepeha/ maxim of Ngāti Tūrangitukua resonates with the memories of tūpuna long gone but never forgotten and is an appropriate introduction. The booklet reads like the whaikōrero of a skilled orator offering wisdom and council to those unfamiliar with the history of the hapū. However this is not the voice of one person. The pages of the booklet have been carefully and appropriately crafted by knowledgeable hapū members. Kōrero have been fused together to recall as accurately as possible the history of the hapū.

Pihanga and Tongariro:

The Hapū relationship to land are told in the story of the Pihanga who sits upon the whenua of Waipapa. Pihanga, clad in softened greenery, is well known amongst the Iwi for her relationship with the majestic warrior mountain Tongariro. The reader would be forgiven for believing that the story unfolding is that of a love story between one man and one woman. Māori view the landscape not as inanimate objects but as tūpuna with clear whakapapa links. Hence Turangitukua refers to Pihanga as our kuia (p. 3). Rising above the Tūrangi township and dwarfed by her lover Tongariro, Pihanga is a welcoming sight to visitors. The physical positioning of Pihanga to Tongariro also identifies the positions of kuia and koroua on the

paepaetapu of the Hīrangi marae. Pihanga represents the kuia on the right whose position is to overlook the marae and command the karanga and Tongariro represents the korua on the left who stand to whaikōrero (p.3). Personally, I found reading this booklet comparable to unlocking a century old code. The practice has always been right in front of me but the reasons for this particular kawa have not been realised. Not only does the practice makes sense but it also pays homage to those two great tūpuna maunga (mountains) who seem to encircle and protect those who live at their feet.

#### Hīrangi:

The name Hīrangi derives from the shimmer of heat ‘te hī o te rangi’ (p.4) that rose from the onepū or sandbanks that lay between the Hīrangi Stream and Waitahanui. Before the overgrowth and presence of houses the rising heat could be seen from the papakāinga (hapū residential area).

The naming of places under Māori traditions makes clear identification of occupation stemming from familiar and significant events. Locating significant tribal places is told within the stories that bring them alive. Not only would this be of geographical interest but also historical and cultural.

#### Tūrangitukua:

The booklet goes on to tell the story of Tūrangitukua the son of Tūnono an Ariki of Te Kete Poutama, a place near the Bay of Plenty where Tūwharetoa had mana whenua from Kawerau to Matatā (p. 4). Tūrangitukua’s mother, Te Rangihuruao,

was a tangata whenua (indigenous tribesman) in the Tūwharetoa rohe (p. 4). It is through his mother that Tūrangitukua lays claim to mana whenua (p.4).

The stories of Tūrangitukua and how he forged his leadership brings another dimension to the hapū. During Tūrangitukua's time a taniwha dwelled in a cave along the Tongariro River. This particular taniwha caused havoc by eating people who ventured near the river's edge. But the people had had enough of this troublesome creature and decided to get rid of him once and for all. Tutewero, a leader known to Tūrangitukua, sent his daughter Hinerauamoa to lure the taniwha from the water. Their plan to entice the taniwha from his den worked and so he was slain (p. 5).

As I read through the stories and each of the vignettes played out by Tūrangitukua, some personal recollections began to make sense. I recalled stories told to us as kids by our tūpuna of the taniwha that lived in the Tongariro River. As a hapū we now have roles and responsibilities to ensure that those places of significance are remembered and respected. To hapū members these are the cultural truths that form the knowledge base of our daily lives. They are not myths. The only mythical creatures that appear from the river today are stories from my brothers of the big trout that got away.

Tutewero carried the atua Rongomai from Kawerau to Hīrangī. Tūrangitukua became kaitiaki and placed him inside a cave above the Tongariro River (p. 5). I can recall stories of how a bulldozer kept breaking down as it tried to clear the land above the cliff overlooking the Tongariro River. As kids we were told a story of the cave in the cliff where the atua Rongomai dwelled. Rongomai materialised as a shooting star which is only seen at the death of an Ariki.

It must be said that Māori value knowledge (Smith, 1999, p. 172). Historically, settlers to Aotearoa saw little value and nothing civilising in the beliefs and knowledge of the indigenous people. Certain knowledge is specialised, to be disseminated only to a few select people (p. 174). The stories in the booklets are those that can be retrieved for all to read and remain as critical historic accounts of the lives and social development of a hapū. In saying this, the belief of teachers that some of the knowledge found within the CKP is sacred and should only be taught by tribal people, is a cop-out. CKP was created specifically for them.

Taku Kākā Haetara ki te Iwi:

Ko Tongariro te maunga

Ko Taupō te moana

Ko Ngāti Tūwharetoa te Iwi

Ko te Heuheu te tangata

Tongariro is my ancestral mountain,

Taupō is my ancestral lake

Ngāti Tūwharetoa is my ancestral tribe

And Tā Tumu Te Heuheu is my Chief

This pepeha always reminds me of the significance of my ancestral mountain. The great lake like a beating heart provides sustenance to the people living along contributing river banks and around the lake. The CKP outlines the origins of leadership for the Iwi that can be traced back to Ngātoroirangi (Tūwharetoa Māori Trust Board & Ministry of Education, 2012, *Taku kākā*). He led his people from the

ancient homeland to Aotearoa and made his way further into the heart of the country. After climbing to the top of the mountains he was able to claim the lands known today as the domain of the Ngāti Tūwharetoa Iwi. Ngātoroirangi was also a great tohunga who had special knowledge of karakia and atua that he used to ensure the safety and wellbeing of his people.

Māori leadership has always been focused on Māori development and not Māori devolution as demonstrated in 1989. Sir Hepi Te Heuheu, father of the current Ariki, Paramount Chief Tā Tumu Te Heuheu of the House of Te Heuheu, organised a hui to take control of a situation whereby government decided to replace the Māori Affairs Department with the Ministry of Māori Development (Walker, 1990, pp. 286 – 287). The fact that Māori were not consulted over the move was another insult to Māori authority as tangata whenua. The result of the intertribal-hui saw the implementation of a congress of tribes to address “their stolen humanity, the affirmation of Māori identity and the powerful ethos of the cultural renaissance” (p. 287). The move became a powerful statement highlighting the mana of Māori in Aotearoa as well as the necessity and strength of kotahitanga. The hui organised by a well respected Ariki was a message that Māori should never be overlooked particularly in matters concerning Māori.

Te Whare o Te Heuheu:

The house of Te Heuheu holds the korowai of Arikitunga, Paramount Chief, and is an inspiration to all Iwi. The Te Heuheu whānau as well as Ngāti Tūwharetoa support the house that is endowed with the mountains, the rivers and the lake (Tūwharetoa Māori Trust Board & Ministry of Education, 2012, *Taku kākā*). Each



generation of the Te Heuheu chieftain line has made their mark upon the tribal landscape.

Herea (Te Heuheu Tukino I): Herea was selected from a small group of three high ranking tribal chiefs. There were fears of uprising from north-western tribes. A paramount chief was needed to unite the tribes. Before the Te Heuheu dynasty, paramountcy was not hereditary. A panel of other high ranking chiefs made the decision. The decision to place the mantle of paramount chief upon Herea was proven by his skill in weaponry, his clear and strategic thinking, and his marriage to second wife Tokotoko of Ngāti Maniapoto. He became a respected leader for his wise council and his marriage to “Tokotoko” helped to maintain the peace between Ngāti Tūwharetoa, the tribes of Waikato and Ngāti Maniapoto (Grace, 1959, pp. 221 – 231)

Mananui (Te Heuheu Tukino II): After the death of the paramount chief the sub-tribes tried to lead themselves. High ranking chiefs decided to select another paramount chief but could not make up their minds. It so happened that Te Heuheu, son of Herea possessed the qualities and skills to inherit his father’s mantle. It was during this time that the far northern tribes had come into contact with traders and obtained firearms. They had attacked and slaughtered thousands of people. Meanwhile Te Heuheu had won the favour of his elders with his genius in military tactics. He united the people together to prepare for the musket wielding northern tribes. (pp. 233 – 235) Te Heuheu had become respected not only by his own people but many a chief around the north island interior. The name Mananui was bestowed upon him after the passing of a powerful tohunga whose spirit had become Te

Heuheu's "guardian, guide, counsellor and protector". The transference of power gave Te Heuheu Mananui great prestige (pp. 236 – 237).

Iwikau (Te Heuheu Tukino III): son of Mananui became the patron of the Church Missionary Society (p. II)

Horonuku (Te Heuheu Tukino IV): Donated the Tongariro National Park to the Nation on behalf of the Iwi. He was named Horonuku after a disastrous landslide claimed the life of his father Iwikau (p. III)

Tureiti (Te Heuheu Tukino V) became a member of the legislative council (p. III)  
When Horonuku's wife gave birth to her first child Te Heuheu was sure that the child would be a boy and so ordered the blowing of the conch, a custom that occurs for only the most important of the bloodline. The baby was not a boy and so the conch sounded for the baby girl. Two years later the next child was a boy but it was too late to be blessed by the conch hence the child was given the name "Tureiti" (Too Late) (p. 462) No matter, Te Heuheu Tukino V became one of the country's most influential and outstanding chiefs (p. 462)

Hoani (Te Heuheu Tukino VI): After the introduction of trout into lake Taupō the government sought permission from the Iwi the granting of fishing licences in the lakes, rivers, and streams. In 1926 an agreement was made up and signed by Hoani on behalf of the Iwi and a government representative. The funds would go toward benefiting the Iwi. The significance of this was to see the establishment of the Tūwharetoa Trust Board which continues to administer tribal matters today.

Ta Hepi (Te Heuheu Tukino VII): As the world's technological advancement offered faster and more effective ways to communicate and travel, rallying the

people became quicker and more effective. The troubles were far from the tribal feuds of old. A new problem had affected the people. Since colonisation Māori language and traditional knowledge was quickly dying. Māori were not achieving in English medium schools and many faced the likelihood of inheriting a low socio – economic status. Ta Hepi (Sir Hepi) was passionate about driving a tribal wide Māori Education initiative. He also followed through on the implementation and development of Forestry which today recognises the Lake Taupo Forest Trust and the Rotoaira Forest Trust. Hepi’s legacy has witnessed huge developments in tribal business affairs.

Ta Tumu Te Heuheu Tukino VIII: has continued building on the legacy left by his father Hepi. In a strategic move Tumu stepped down from the Trust Board and into the Ariki Office which oversees Iwi matters such as Education and Strategic planning.

Before the house of Te Heuheu a number of chiefs took guardianship over the lands and the people. Te Rangiita is a direct descendant of Tūwharetoa. He forged peace with the Ngāti Raukawa people and so was offered the chief’s daughter, Waitapu, in marriage. They had “four sons and four daughters” each of whom begat their own hapū (p. 15). Those descendants continue to develop their hapū and marae base today. The types of leadership modelled by these ancestors proved to be influential resulting in longevity.

Katene (2010) identifies two styles of leadership that have repercussions on the how their followers respond:

- Transactional leadership is concerned with maintaining the status quo by focusing on the day to day routines. Followers are explained by the leader what is required with the specified conditions which they then fulfil (p. 2).
- Transformation leadership is based around future orientated change. Leaders are constantly looking for better ways to do things. Transformation grows strategic leadership with effective guidance who inspires commitment to goals (pp. 2-3).

Traditionally leadership qualities were based upon social and political necessity. In 1850 the chief Te Rangikaheke of Ngāti Rangiwewehi of Te Arawa shared his thoughts on the essential characteristics of a leader:

- He toa, bravery
- Kōrero taua, war speeches
- Mahi kai, food procurement
- Tangohanga, feasts of celebration
- Pupuri pahi, restraining the departure of visiting parties
- Kōrero runanga, council speeches
- Kōrero manuhiri, welcome guests
- Atawhai pahi, iti, rahi, looking after visitors small or large

(Mead, 1997, p. 197)

Mead used another list from the Ngāti Awa chief Tikitū and reprioritised and rephrased these leadership qualities to bring them into the 21<sup>st</sup> century. Katene (2010) offers a clear synopsis of Mead's contemporary update (Mead, Stevens, Third, Jackson & Pfeifer, 2006, p. 10):

- Manage, mediate, and settle disputes to uphold the unity of the group

- Ensure every member of the group is provided base needs and ensures their growth
- Bravery and courage to uphold the rights of Iwi
- Leading the community forward, improving its economic base and mana
- Need for a wider vision and a more general education than is required for every day matters
- Value manaakitanga
- Lead and successfully complete big projects
- Know the traditions and culture of the people and the wider community (p. 10)

Ngāti Tūwharetoa Paramouncy as a model of leadership has a number of decisive advantages similar to those that Mead has listed. Understanding this leadership and the reasons behind the transformative model will teach both teachers and children about the strides that the Iwi are making in order to improve their situation. Educating our schools brings teaching and management staff closer to the heart of the people forging greater ties with the Iwi. This kind of bridge building in the education sector can only have positive spinoffs for Māori children achievement.

School engagement with the Ngāti Tūwharetoa Cultural Knowledge Project:

Searching on-line for information, reports and other documentation concerning the CKP has netted a number of articles around schools who are engaged with the project. Both Wairakei school and Tauhara have been fully engaged in the project for a short number of years. Previous and latest Education Review Office Reports of both schools have been analysed for their progress and the possible effects of the CKP

Education Review Office (ERO) Reports:

Education Review Office:

The purpose of an education review is to find out whether a school is providing the children in the community quality education. This assurance is supported by the question:

How effectively is the school's curriculum promoting student learning – engagement, progress and achievement? (ERO, Wairakei, 2012) (see Appendix F for Wairakei School 2012 education review).

The quality of education and learning outcomes of children and groups of children are reported. These groups include Māori, Pacific Island and special needs. ERO will make recommendations so that the quality of the school's systems is sustained and improved.

The publication of ERO Report documents give transparency to school's practices and enables interested stakeholders, usually within the school's local communities, to be aware of the quality assurance process.

Education Review Office (ERO) Report: Wairakei School Education Reviews 2009 and 2012 (see Appendices E and F for Wairakei School 2009 & 2012 education review).:

Wairakei School:

The school is rural and services a community that traditionally housed workers who were employed on the Wairakei Geothermal Project. The village, therefore, is located in the direct vicinity of the Waikato River which flows from Lake Taupō. The Waikato River is holds fountain of mātauranga Māori for the Ngāti Tūwharetoa people. Only recently have Māori been able to advise on the development and

management of geothermal power (see Appendix F for Wairakei School 2012 education review). Pryor (2010) explored the ways in which kaitiakitanga, guardianship of the earth, and mauri, life force and potential, which are central to Māori world views, has informed the ways in which geothermal power can be managed in a manner appropriate to Māori belief (ERO, Wairakei, 2009, p. 3 - 16). The Waikato River must also be remembered as a significant tribal historic pathway bringing to the area the renowned chiefs Tia and Ngatoroirangi of the Ngāti Tūwharetoa Iwi. Tia was the teina (younger brother) of Ngātoro-i-rangi and also made his way through to the central north island. A number of places are named after him and are a reminder of another ancestor who voyaged here upon the Te Arawa canoe. Te Maroa-nui-a-Tia, Atia-muri, and Te Ōruanui-a-Tia are places that Tia passed through (Tūwharetoa Māori Trust Board & Ministry of Education, 2012, *Taku kākā*, p. 13). The legends of Tia and other tribal leaders have been published in documents prepared for schools.

ERO Report Wairakei School 2009:

In 2009 Wairakei School had an enrolment of 252 with “26% of Māori descent” (ERO, Wairakei, 2009, p. 3). Relationship between the Board of Trustees, the community representatives, and the Principal had “deteriorated” (ERO, Wairakei, 2009, p. 3). In the community there was a “lack of confidence” in the way that the school was run (ERO, Wairakei, 2009, p. 3). This had an impact on the school wide culture. ERO made recommendations for Ministry intervention (ERO, Wairakei, 2009).

As areas for improvement the Board of Trustees was required to fulfil their responsibilities by consulting with the Māori community as no formal discussions had been undertaken (ERO, Wairakei, 2009).

Teachers however maintained their professionalism. Student engagement proved positive (ERO, Wairakei, 2009) Teacher practice demonstrated good planning. Relationships and interactions between teachers and students were positive. The teachers demonstrated high expectations of their children. Teachers developed positive learning environments to stimulate their children (ERO, Wairakei, 2009)

Māori achievement was an area of national interest. At Wairakei school Māori children achievement was “generally comparable to other students” (ERO, Wairakei, 2009, p. 11). A need to improve numeracy in years 4 and 5 for Māori was also comparable to the rest of the school. Te Whare o te Kotahitanga nurture and support te reo me ōna tikanga. Kapa haka and speech competitions further support “te reo me ōna tikanga” development (ERO, Wairakei, 2009, p. 11).

The Board assurance on compliance areas, 5.5, requests that plans and targets are developed “for improving the achievement of Māori students”, in the consultation with the school’s Māori community, and report to the community about the achievement of this group of students (ERO, Wairakei, 2009, p. 16).

ERO Report Wairakei School 2012:

Wairakei School is located 10 km north of the Taupō township. The school hosts yrs 1 through to 6. In 2012 the roll of 216 children included 51% boys and 49% girls of which 78% were noted as New Zealand Pākeha or European, 19 % New



Zealand Māori, 2% other European and 1 % other ethnicity (Education Review Office, Wairakei, 2012).

ERO reported significant and positive developments of Wairakei school management and teaching practice performance (Education Review Office, Wairakei, 2012). The overall presentation of the school including the ‘engaging and interesting learning environment’ has also contributed to the report’s positive outlook.

The report focused on six key areas: National Standards, The New Zealand Curriculum principles, key competencies and teaching as inquiry, Charter development, Leadership, Mathematics, Ariki, enabling teacher reflection, critique and participation in quality professional learning groups (p. 3). This thesis is interested in how the CKP has made an effect on the teaching and learning practices as well as Māori children achievement.

Wairakei School has identified a need to cater for the local Māori community. An effective curriculum will “promote and support students learning” (p. 5). The report asks whether the school effectively promotes the educational success of Māori as Māori (p. 5). ERO’s findings have identified plans and goals to raise the achievement of Māori. The children will also be given opportunities to participate in cultural practices that identify their leadership by “contributing and participating as tangata whenua” (p. 5). Recognition to Māori will be made with the intention to award academic excellence. In 2012 the school also recognised the need to raise the commitment of the school to “strengthen te reo and aspects of tikanga Māori” (p. 6). School leadership supported and confirmed a partnership with the Ngāti Tūwharetoa Iwi. Staff had been involved in the Ngāti Tūwharetoa Cultural

Knowledge Project to build their knowledge, confidence and capability. This has been ongoing to reflect the school's commitment to become culturally responsive and raise Māori children achievement.

#### Summary:

Three years is a significant gap between the school's two reports. This thesis acknowledges that a number of variables can affect performance such as leadership, turnover of staff, national trends, social and political trends, movement of families and education initiatives. This thesis was interested in the effect on Māori children achievement before the introduction of the CKP and after. The CKP has strengthened partnerships between local whānau and the school. All children and not just Māori are a focus for achievement through the CKP. Both staff and children are developing cultural knowledge through the initiative.

#### Tauhara School:

Tauhara School takes its name from Mount Tauhara which is only a couple of kilometres to the east. The region around the school is geothermal in nature with Taupō Hot springs at its back door. A number of houses within the school's region have utilised this natural resource and tapped into the springs for domestic use. Tauhara is a volcano and is a significant cultural site for the local hapū. Legend has it that Ngatoroirangi climbed to the summit of Mount Tauhara and built a shrine before reciting his incantations. He caught site of Tia's arrival and acted quickly to claim the area for him and his followers. From the summit he cast a taiaha called Kuwha into lake. The "spear landed near Wharewaka and is now a tree trunk standing in the water" (Grace, 1959, p. 61).

Tauhara School Education Review 2008 (see Appendix C for Tauhara School 2008 education review).

In 2008 Tauhara School's roll reached 151, 68% of whom were of Māori descent (ERO, Tauhara, 2008, p. 2). The overall climate of the school was positive with relationships between the teachers and the students "mutually respectful and affirming" (ERO, Tauhara, 2008, p. 4) School leadership had worked hard to "create and sustain a holistic approach to student learning" (ERO, Tauhara, 2008, p. 5).

Whilst Māori education was an area of national interest very little was reported on in terms of achievement of Māori in the school. The report made the statement that the school practice needed to reflect school policy on Māori student achievement to ensure community aspirations were included in the school plans (ERO, Tauhara, 2008, p. 12) perhaps suggesting urgent improvement to Māori children achievement.

Tauhara School Education Review 2014 (see Appendix E for Tauhara School 2014 education review).

In 2012 Tauhara School had an enrolment of 193 students. The school took up the opportunity to work in partnership with the Ngāti Tūwharetoa Iwi to "strengthen teacher and student knowledge of local Māori history and traditions" (ERO, Tauhara, 2014, p. 2). The CKP had already been introduced into the school in the previous year. ERO found that the engagement and achievement of Māori children were "comparable to that of non-Māori" (ERO, Tauhara, 2014, pp. 2 - 3). Taking into consideration the percentage of Māori and non-Māori the research sample is small, however under section two of the report a significant number of children

were achieving “at or above the national standards” for reading writing and mathematics (ERO, Tauhara, 2014, p. 3). ERO consider the school’s communication with parents to be sound. Parents/ caregivers are informed as to the child’s progress and achievement linked to the national standards.

An analysis of the effectiveness of Tauhara’s curriculum found that the school promoted and supported student achievement “through the authentic local contexts” (ERO, Tauhara, 2014, p. 4). The CPK has significant input into the school curriculum. Tauhara promoted the notion that success for Māori as Māori could be fully understood by teachers who engaged in deepening their own understanding of Māori culture as well as participation in local cultural events (ERO, Tauhara, 2014, p. 4). ERO noted that Wairakei School Māori students who participate in school and cultural contexts achieved and benefited from the experiences. Having the child’s own cultural language spoken in the class and valued also added to the experience. School staff were clear in their understanding that developing Māori cultural competencies needed to be ongoing.

Tūwharetoa has become a strong focus in the development of cultural knowledge. The school was aware of the aspirations and goals set by whānau who have demonstrated their interest for their children’s education. The Tūwharetoa curriculum as espoused in the CKP was incorporated into the school curriculum. The development of processes and resources in both te reo Tūwharetoa and English assisted the teachers and the students as they progressed through the school.

ERO reported positive whānau relationships. Positive community relationships were groundings for participation, partnership, and protection making way for whānau engagement in decision making and not just the aesthetics of the school.

ERO concluded that Tauhara School students benefit from learning environments that are positive, welcoming and inclusive. The CKP is experiencing a school-wide integration into the curriculum. Most of the children performed at or above the national standard (ERO, Tauhara, 2014, p. 3).

#### Interviews with Tauhara and Wairakei Primary School's Staff:

This chapter reviewed the progress of the two schools and their Māori children achievement before the introduction of the CKP and a year or two after. This thesis acknowledges that a number of variables can affect a school's overall performance in terms of children achievement such as leadership, turnover of staff, national trends, social and political trends, movement of families and education initiatives. All children and not just Māori had become a focus for achievement through the CKP. Both staff and children were engaged in developing cultural knowledge through the initiative. The introduction of the CKP had embraced the essential element of whakawhanaungatanga not only amongst those within the school environment but also the local community. The latest ERO reports commented that Māori children achievement had become comparable with that of other non Māori who are at the national standard or above.

#### Implementation of the CKP:

The project has responded positively to the concerns of the Iwi raised in the previous chapter. Iwi have recognised that the continuous erosion of cultural knowledge will result in the demise of Tūwharetoa and te reo if the status quo is to be maintained. However, the CKP has witnessed te whare o Tūwharetoa working hand in hand with te whare o tauIwi kē to begin a cultural revitalisation. Wairakei Primary School began a working partnership with local Iwi to develop

authentic cultural knowledge (MOE, Gazette, 2013). This was first developed by bringing all schools together through their leadership as Principal Paula described:

*“The effect of the CKP for me started in 2011 and it started by bringing the local schools together to learn about the cultural understanding of our local area with visits to the marae and to hear the stories from the local hapū as they spoke themselves. [T]he collective capacity of bringing those teachers together enabled them to have a shared understanding across the town rather than in isolation or as individual staff”* (Paula, 2015).

An implementation hui of the CKP was held at Wairakei Primary School which also gave time for staff to develop their own cultural knowledge of the resource. By creating displays around the schools children began to respond to them by retelling stories from the posters. Curriculum integration of the cultural knowledge began at the same time and links were made to the CKP for classrooms across all levels. The school’s commitment to the project reflected the aspirations of the Iwi by including supplementary goals that highlights those of the CKP. The goals ensured that all staff and children had ownership in the involvement of the project. The goals stated that:

- All children are to visit at least one Tūwharetoa heritage site and be able to tell the significance of the site for the Iwi.
- All children and staff are to be able to say their mihimihi in front of the group.
- All children are able to retell a local legend
- All children are able to recite the school karakia without reading it from the power point

(MOE, TKI, 2012).

### The Local Community:

The meaning of local community to a number of schools is usually directly linked to their immediate vicinity, however, in terms of tribal connections with Ngāti Tūwharetoa this can include a large portion of the country's central North Island. The region was explored and founded by tribal tūpuna hundreds of years prior. Local hapū had allowed schools access to marae giving them a greater understanding of local culture:

*“Last year we went to our local marae. We don't have a specific one. We want to belong and have a relationship with Oruanui so we went .. there {M}any of our parents had also not been on a marae either and so they hadn't been through [a] powhiri [process], ...we were very lucky [to] have support on our marae. [T]hey allowed us to bring lots of children and lots of parents ... they were very welcoming and went through the powhiri with us” (Paula, 2015).*

This sense of belonging to a local marae brings schools closer at both a physical and spiritual level. The marae has rangatira mana (place of pride), rangatira wairua (great spirituality), rangatira Iwi (heightens people's dignity) rangatira tikanga Māori (a place where customs are ultimately expressed (Tauroa, H & P, 1986, pp. 17 – 18). Understanding these concepts is a step toward understanding Māori. Visiting local marae also brings the stories into a reality not realised before as Beverley explained:

*“ ... I took my staff on [a trip], we called it our day.. we hopped on a bus and we met Miriama (CKP Team Leader) at Waitetoko and .. went round the marae. .[T]he people we met at the marae made [the stories] real. And I believe that when that happened my staff started to understand who Tūwharetoa were, who Māori were, and where they fitted” (Beverley, 2015).*

Understanding their community would offer opportunity to make more meaningful connections with local hapū (MOE, Gazette, 2013).

*“For us here at school we felt that as many teachers as possible should have access through that particular process as possible in order to gain good understanding*

*because although many of our teachers are local they do not necessarily have cultural understanding and the background to the shared stories so we always sent two teachers if not three” (Paula, 2015).*

Building staff cultural knowledge through local marae visits brought teachers closer to understanding local culture. The strong sense of belonging to a marae offers added insider access to tribal knowledge.

#### Te Reo Māori/ Te Reo Tūwharetoa

Through the CKP staff and students began to learn more about the local Māori names, their origins and their significance. There is a:

*“[We had a]...real focus on language and greetings and tikanga so that our teachers had a much deeper understanding” (Paula, 2015).*

Learning the name and appropriate pronunciation had other positive advantages.

Beth likes to thread te reo (Māori) throughout the day (2015) As a junior school teacher te reo is not a formal lesson as such:

*“It’s (te reo, the Māori Language) not taught in our class, it’s not taught [formally] it’s threaded through everything. It’s a part of what we do. It’s not .. ‘this is a lesson on such and such’. Every once and a while there might be a little.. learning how we say our names, you know introduce ourselves and then we’ll move up to introducing our whānau and stuff like that but that’s specific but everything else is threaded through” (Beth, 2015).*

As practiced in Kohanga (Early Learning Nests) language learning through experiences

Beth believes that the resources that are translated into te reo and not English have been done so for a reason:

*“There’s some (referring to the resources kit books), and I know it’s been done for a reason, for the reo, .. that are only [in the reo], they’re a barrier for some teachers that don’t have the reo. But I know that it’s been done that way for a reason” (Beth, 2015).*



The development of the books and their translations was specifically to ensure that te reo o Tūwharetoa were given a greater opportunity of being taught.

#### Identity and Mana:

Māori students in particular would have developed a closer understanding of their community and a stronger sense of identity. This response could also be true of staff and all students who develop a greater appreciation of the cultural significance of their environment and also cultivate a sense of pride in their community (MOE, Gazette, 2013). All of those interviewed expressed this point clearly:

*“...[W]e felt that it was very important that our children are able to identify their own Iwi. So we did a whole lot of work around that, being able to say their mihi, being able to identify who they are and stepping up in our own pōwhiri process so that was really important that we wanted to grow our own leaders to come through to have exposure to that” (Paula, 2015).*

*“When I hear the kids talk around their [culture] and they talk about their maunga they say it with far greater emphasis than a mumble. When they say their Iwi is Ngāti Tūwharetoa you can see the sense of belonging and the pride. It would be nicer if they had more contact with the marae and some of them do but it would be nice if all of our children” (Paula, 2015).*

*“And that whole being around identity for me it’s, our school vision is that our children at Tauhara Primary will be connected with their Turangawaewae. And that’s their Turangawaewae whether it be Tūwharetoa or whether it be away. And what the Tūwharetoa and the Cultural Knowledge Project gave us was to support all of our teachers and knowing what Turangawaewae was. And that your Turangawaewae is where you stand with your feet and your home and so our whole vision here is that our children stand tall in their own culture, the culture of the Iwi of the rohe, Tūwharetoa, Aotearoa and the global world. And that is our vision for our children. Because we say that our children are our future. And for our children to stand tall they’ve got to stand tall first in their own culture and belong and to know who they are and that’s building that identity. And for our whānau to stand tall they have got to be able to walk alongside their children within that whole cultural [process]” (Beverley, 2015).*

Māori society has sought to maintain a collectivist and tribal orientation even after colonialism (Penetito, 2010, pp.83 -84). Through turangawaewae and marae connections Māori will always possess mana. Mana is a quality that is felt rather

than seen (Tauroa H & P, 1986, pp. 147 – 148). Mana can be handed down through the generations. Stories of heroic deeds carried out by tūpuna can instil a sense of mana into the descendants. Mana, therefore is powerful and links individuals to their past, present and future.

*“And we’re 86% Māori. You know, we need to be doing things for Māori kids that uplifts their mana basically. So we as staff have with the CKP and with Leadership pushing the CKP have that base to work from and talk to each other about what we’re doing in our classes whether it be myths and legends of our area and there’s been some other ones that brought in too. Or whether it be reo or whether it be visiting our local areas that are important to Tūwharetoa” (Beth, 2015).*

Wikaira (2013) explained a number of salient features that identity offers as a support to teaching and learning. Identity is knowing “who they are as local people, as local children and how they fit into the wider mix of people and the community” (MOE, Gazette, 2013). He further explained that ‘if you teach someone about something that is part of them you can put all the other parts of learning around it (MOE, Gazette, 2013). Therefore, building a solid cultural base that the child is able to relate to on a cultural level will build their self esteem. A happy and confident child is prepared to take on other challenges that come their way.

Tikanga:

Schools found the importance of developing their tikanga essential to the CKP and to form their own identity in line with local hapū. Wairakei School continued this even after the disbandment of their bi-lingual unit:

*“We no longer have a bilingual unit but we still want to have strong tikanga that relates to Tūwharetoa. We’ve just employed two Tūwharetoa ladies who are now teaching on our staff. We are hoping to use their skills and knowledge to further strengthen how we do our tikanga in our school” (Paula, 2015).*

Wairakei demonstrated a robust commitment and accountability to their Māori community.

Cultural Responsiveness:

The resources gave opportunities for cultural responsiveness:

*“Yes and that’s that whole cultural responsiveness I suppose. In schools you call it relationships and the values and beliefs.. I find that I have taught in schools where I would have taken my shoes off going into a classroom. And because I taught in schools that ..[was] culture.... To come to a school that [did not have] the culture was really hard” (Beverley, 2015).*

The CKP also gave light to the other 20% non-Māori in Tauhara School:

*“And I sit here and I think, right, how do I fit the 192 Māori children within our kura. ...because we have a small percentage 20% something like that of children of other ethnicities .. how do they understand us? Obviously they’ve come here so they like being amongst us get..., [how do we] support them in understanding us and also in understanding that they have a culture. And that’s important to their growth, and them being themselves and standing tall .. then we stand together” (Beverley, 2015).*

Paula also supported the importance of respect for all cultures:

*“We talk about respect and we value that highly here as well. We want our children to have respect of themselves and also of others and other cultures so it’s nice to be able to have an understanding of our local culture and what happens within it” (Paula, 2015)*

The Resources:

The schools appreciated the resources and referred to them as taonga. Essentially there was a belief that the resources were only a beginning to a far reaching and more critical approach to developing Tūwharetoatanga and beyond.

*“So for me as a teacher [the CKP has] given a good base of resources and not only paper resources the kits and things that we’ve been given but also the people resources to go to” (Beth, 2015).*

Beth was appreciative that CKP resources also extended to people rather than just the kit. Reading from a book is a one-way learning process. Learning between teacher and students is a two-way process (Hemara, 2000). The interaction between two people offers opportunity for the communication of knowledge. Questions are immediately answered. A person brings life to the learning process through story

telling. Knowledgeable kaumātua can bring to life the stories of ancestors and events that effected tribal life. People are far more enriching resource

*I'm a bit lucky in that I have been here a long time and I've grown up here and so I know lots of people and so I have...I'm lucky in that I people that I can touch base with that know people or whatever. I've got the connections. I'm a bit lucky like that. So I've got some extra tools in my tool box that I can use" (Beth, 2015).*

School staff who have access to local resources and tribal connections are able to tap into a vast archive of material. Having connections breaks down barriers that may have developed in the past. Building new connections takes time and much effort. A partnership needs to be developed and this takes time.

*"They (CKP) are a fantastic resource for a lot of reasons, and we've used the waiata and stuff on the taniwha (USB resource stick). The seniors use a lot more of the display things. They're sort of geared higher. You can use it down to our level as well" (Beth, 2015).*

Beth articulates the use of the CKP at a variety of levels. The Kit can be used from Year 0 through to secondary school depending on the Te Reo Māori proficiency level of the children. The higher level books are only in Te Reo Māori. This was deliberate maintain the integrity of Te Reo.

*"The resources are the tangible .... It's actually not about them. They are great to have and don't get me wrong, they are a beautiful resource to have, but it is the story that fits behind them. It's being able to say that I went to for the walk over the saddle, when you go to the place where the Haka was formed and when we walked up to where the Wanganui River started and all those types of places and being able to relate those to why we belong here. I've only been here five years, but it gives myself a sense of belonging. So I take our visitors to those places. I make them go and have the same experiences that I've had so that they can form a relationship as well" (Paula, 2015).*

The act of physically visiting the places brings the stories alive. Walking the same tracks that our ancestors walked takes away the discourse of myth. Myth has been a tool whereby indigenous stories have been rejected as truth and categorised as folktale, fable or an expression of personification. In general, myths are stories that are untrue events fabricated to explain the characteristics of a people. Māori are well aware of what is true and what is untrue identifying folktales as purākau. However, numerous stories told by Māori have been categorised as myth whether

true or not. Indigenous methods of disseminating knowledge through oral and visual means was seen by the West as inferior to that of the written word. Indigenous peoples were described as savages and uncivilised and therefore very unlikely to have any qualities of higher thinking. Therefore, stories passed down in this manner would probably have been identified by the West as myth. Best (1924) attempts to identify a greater connection between myth and religion. In doing so he naturally assumes and portrays that Māori religious beliefs are myth. Whether true or not, identifying any story as myth belongs in the domain of those telling it and should not be imposed by those who impose their own cultural values.

Local stories:

Ngāti Tūwharetoa's revolutionary move to develop a Māori driven initiative has taken local stories into schools. The stories have been published in classroom resources that are bright and attractive readers. Children can learn not only the names but also the history of the local area through illustrated publications. Iwi representative, Martin Wikaira commented that 'learning the stories of Tūwharetoa gives the students greater opportunity to learn their own stories rather than those outside the tribal boundaries' (MOE, Gazette, 2013) (see Appendix B Schools work with Iwi for authentic cultural knowledge). The project has responded positively to the concerns of the Iwi raised in the previous chapter. The continuous erosion of cultural knowledge will result in the demise of Tūwharetoatanga and te reo if the status quo is to be maintained. However the CKP has witnessed te whare o Tūwharetoa working hand in hand with te whare o tauIwi kē to begin a cultural revitalisation.

Local stories can add richness and value to a school's curriculum. As Paula explained:

*"We put the project through all of our curriculum areas so we don't just do 'the project now' at this time of the year. We do it in integrated components because under our curriculum we start with our year ones to two to do the local or the Taupō Wairakei environment that involves the project very nicely, our year threes and fours go to the region so it's the localised area to the mountains to use our lake to know those parts of it to use the stories that link there and then out to the year fives and sixes go globally and how they take the influences out so that it's woven into the subjects that we do in that capacity" (Paula, 2015).*

Classroom teacher, Maria Rahui, believes that the CKP "has encapsulated our history and relationships to Ngatoro-i-rangi, It links the many landscapes, human and geographical to the place" (MOE, TKI, 2012). 6 year old Declan found that he "enjoyed reading about Lake Taupō and seeing the stories in the books. The pictures were easy to follow" (MOE, TKI, 2012). 11 year old Crucy seemed surprised to find out "that the All Black haka was written in our area" (MOE, TKI, 2012).

9 year old Lilly "learnt about ..[the tribe's] leaders and how they supported other people" (MOE, TKI, 2012).

The debate between whether local stories are myth or legend and the difference between the two can have an effect on the way in which teachers approach the session. Beverley is clear in her explanation of how children can make the connections to the reality of tūpuna long gone and believed to be myth:

*"Just like our pakiwaitara, talking about that with people who are not of the same culture as you. So now when I talk about them, .. myths and legends, people put as not true. I love standing at that gateway and talking with children about Ngātoroirangi and saying, 'right you pinch yourself because he could have stood here on the same earth'. We don't know that he didn't because he certainly stood up there on our mountain, his mountain. ...and I said that he was real as you and I are but in a different time. ... And I said then stories come through, and I said, 'my Koro... put it this way. ... he said that we had lost the art of the oral language and the remembering the stories. And he said the stories were told the way they were so that you would remember. ... you don't tell a child a story that doesn't have some*

*things about it that will make them remember the story. That's how they became to be like fairy stories you might call it, to other cultures. But he said you need to know that they are true. They tell you the story of your history. And they are told in a way that you will forever remember them" (Beverley, 2015).*

Connections:

Connections through the CKP can form new relationships within the school and the community. Whakapapa connections are also made that can build a stronger whānau bond:

*"And what I really love with the year sixes is that when we had [a guest speaker is named] and I think it was around [a well known tribal kaumatua is named] .., and they said, 'Oh! He's my uncle and [someone else says] but he's my uncle, [and another says] but he's my uncle. They didn't realise that they were all whanaunga" (Bev, 2015).*

As extra advantages to cultural connections Wairakei School developed a tuakana – teina relationship with Taupō-Nui-A-Tia College. Tuakana is the older brother or sister of a sibling of the same gender. The contemporary use of the term explains a relationship between two individuals, groups of people or institutions. Wairakei took part in a pōwhiri and preparing a hangi.

Principal of Wairakei School, Paula Farquhar, explained how invaluable the experiences have been. Paula has gained a better understanding of her pupils specific to their cultural heritage. The strong community connection with leaders and Iwi has not only been advantage for Paula but also for the Iwi as well. This partnership has promoted discussions around cultural responsiveness with other education support systems that have become aware of the school's commitment to the student achievement.

Paula explained that "[a]s teachers we are continuously looking at how we can engage our students in their learning while always making their learning

meaningful. Working with the resources developed by the Tūwharetoa Cultural Knowledge Project we have been able to personalise the learning for our students. We have been able to engage with the Iwi and in turn they have supported us and helped guide us in the development of our school-based curriculum” (MOE, TKI, 2012).

The partnership has been a critical factor in the success of the CKP. Both the CKP team and the school-based lead teachers are said to have the catalyst for the success of the project. Clear communications between the groups were maintained. Schools who were part of the resource development were provided huge learning opportunities especially for teachers who were not connected to the Iwi (MOE, TKI, 2012).

Teacher cluster groups have been able to come together to share ideas around the CKP. Each were able to discuss their unique cultural experiences and provide feedback for other teachers. Danelle Unuwai is a Lead Teacher Curriculum and explained that “it has been humbling to be part of the Tūwharetoa Cultural Knowledge Project” (MOE, TKI, 2012). The project has enabled schools in the Taupo area to develop and impart the knowledge of the Tūwharetoa Iwi and the Tangata Whenua in a way that is sustainable for the future (MOE, TKI, 2012).

Schools who become fully engaged in the implementation of the CKP are also satisfying a number of other critical Ministry goals as outlined in ‘Ka Hikitia’ There is an expectation of strong engagement and contribution from students, parents and whānau, hapū, Iwi, Māori organisations, communities, and businesses to have a strong influence on students’ success (MOE, Ka Hikitia, 2013).



Whether the CKP has had an effect on Māori children achievement may be too early to summarise. There seems to be no doubt, however that school staff have been transformed. There seems to be greater understanding of te Ao Māori and in particular te Ao Tūwharetoa. Those interviewed for this thesis could see the positive influences not only in the children but, themselves and their local community:

*“... I was .. wrote a report last year and it was around how effectively did we promote educational success for Māori ..[T]hey noticed ..that reo Māori was used in class conversations and there were bicultural displays. .[L]eaders and teachers recognised that that was an area of continuing development but [what] they liked about was they said whakawhānau was really evident in everything they saw and there was a strong focus on Tūwharetoa and Iwi cultural knowledge and it was about the aspirations that the parents had for their children within our rohe and that we were starting to incorporate that within a Tauhara curriculum. ... And we’re saying .. we need the support with.. the PD (professional development) .. so that we can now progress it through the school... And so to me now I’m starting to see where it can go. And so ... I said to Beth, We’re doing something right, our whānau think we’re doing something right, we just need to nut our heads and find out exactly what it is. ... That cultural knowledge [CKP], [has given] us the knowledge to give our children, our Tūwharetoa especially, their identity, because they somehow, like the other kura have a forgotten generation .. , have missed out, because, we all know that school was not the same for their parents” (Beverley, 2015).*

*“Our belief is that we want all of our children to achieve and we look very closely at Māori achievement. [If] I can relate that to the project I’m not sure. Any child that feel that they are safe and belong will ultimately achieve better. If that’s what we are creating, then that’s a good thing. If the project helps that then that’s a good thing” (Paula, 2015).*

## Conclusion

In conclusion, the project is a Māori developed education initiative designed to teach traditional tribal cultural knowledge in schools within the Ngāti Tūwharetoa rohe. The project is a response to the urgency to act on education short falls in the education system. Tūwharetoa and other Iwi have been responding to education failures since the 19<sup>th</sup> century. The prediction that Ngāti Tūwharetoa reo and mātauranga would disappear was motivation to act. They sought to influence

schools in creating a curriculum that was culturally responsive. The only way to achieve that was to support teachers in developing their cultural competency. Both Tauhara and Wairakei schools have demonstrated a commitment to the project in order to cater for the needs of their children.

The quest for Māori children achievement has been a co-ordinated effort. The CKP has been supported by a number of schools, the Ministry of Education, and of course Tūwharetoa Iwi. The education initiative 'Ka Hikitia,' also supports resources like the CKP to navigate its way around the national curriculum.

The CKP commenced in 2009 and is well supported by Iwi with the appointment of a Cultural Advisor, Project Co-ordinator, Curriculum Facilitator/ Co-ordinator, Resource Cataloguer, and a Kaiwhakahaere (Tūwharetoa Māori Trust Board, retrieved 2012). The Iwi wanted to provide a resource for teachers to access local and authentic tribal knowledge and integrate these into the school curriculum (Tūwharetoa Māori Trust Board, retrieved 2012). The booklets created for the resource kit offers traditional stories that Iwi have grown up on and hold in their hearts. Those epistemic truths are the grounding of tribal cultural norms. Any child whose culture is acknowledged will respond positively to their surrounds. The stories offer the teacher genuine culturally responsive links to local Tūwharetoa and related hapū histories. Educating our schools brings teaching and management staff closer to the heart of the local people forging greater ties with the Iwi and greater cooperation. This kind of bridge building in the education sector can only have positive spinoffs for Māori children. The question around evidence of success is demonstrated in the Tataiako document. The consequence of teachers who are culturally competent can be discerned in the outcomes. Children who are

appreciated for their cultural background and language demonstrate greater self-esteem, are confident and can thrive in many situations. ERO reports identified marked differences in Māori children success pre and post introduction of the Ngāti Tūwharetoa Cultural Knowledge Project.

Whakapapa links are characterised in authentic stories of tūpuna linked to tangible places from a timeline that spans hundreds of years. The nature of reality for Māori is discerned within the multi-dimensional design of whakapapa. The Iwi have captured the essence of whakapapa and instilled the principles into their own ako practices.

The Education Review Office reports highlight a striking difference in the two schools. Wairakei had a considerable lower percentage of Māori compared to Tauhara. The flip side to the difference is the striking comparison. Both schools acknowledge the need for a more culturally responsive curriculum to cater for the needs of their children. Leaders and teachers within the schools have made a commitment to work alongside the local Iwi by integrating the Ngāti Tūwharetoa Cultural Knowledge project into the curriculum offering positive outputs for Māori children achievement. Beth was adamant that the CKP can offer greater advantages for Māori children (Beth, 2015).

CKP has witnessed te whare o Tūwharetoa working hand in hand with te whare o tauIwi kē to begin a cultural revitalisation within the schooling sector. Both Tauhara and Wairakei Primary Schools made a commitment to take on board the Ngāti Tūwharetoa Cultural Knowledge Project and whether directly linked or not, some positive grounds have been made in the education of Māori children. Children are responding positively to their own knowledge of the cultural self. Staff are also

creating cultural relationships with their environment and gaining greater understanding of Māori and in particular 'who Tūwharetoa are'. The local community are seen as elements within the schooling community and not separate entities. Schools wish to strengthen these relationships.

Admittedly there is still more work to be carried out to identify how effective the CKP has had on Māori children achievement. A longitudinal study will gauge the full effectiveness. There is no doubting, however, that Māori children who are culturally aware and who possesses mana are more likely to hold their own in their own world and the other.

## Chapter Nine

### Discussion of Thesis Findings

#### *Te Ao Hou: The Gifting*

*Knowledge then becomes wisdom that is put to positive use.*

#### Introduction:

This chapter has identified areas of discussion and analysis. Implications are made with further recommendations within each of the chapters. Finally, findings also support the need for further investigations.

#### The Discussion:

#### Implications:

Aotearoa New Zealand's education history is a reminder of the cultural deprivation that can occur within a mono-cultural society. The only children who really succeed in mono-cultural schools driven by Western ideology are those with similar backgrounds. Western ideologically based Māori initiatives continued to fail Māori whose only outcome from these was the continual erosion of their culture (Wadham, Pudsey & Boyd, 2007). Māori based Māori initiatives were and can continue to be a revolutionary movement of language and cultural renaissance demonstrated in the development of Kōhanga Reo, Kura Kaupapa Māori, Whare Kura and Wānanga (Bishop & Glynn, 1999; Fraser, 2008). When traditional values are embraced in modern time there is room for success (Macfarlane, 2004). More appropriate cultural contexts must be included in the classroom curriculum (Fuchs and Fuchs, 1995). Gay (2000) also supports the notion that maintaining cultural identity and heritage is an avenue for success in the classroom.

#### Recommendations:

Teachers need to appreciate the history of education in Aotearoa New Zealand from the perspective of cultural erosion to build a more cognitive awareness of the country's social and educational development. Analysis of educational reforms have identified tensions between a globally economic based education curriculum and that which seeks citizenry and national identity (Codd, 2005). Schooling needs to build on a bicultural education system, that of the west and that of Māori, which is supported by the principles of the Treaty of Waitangi. A superficial representation is not enough. The dominant-subordinate relationship between the crown and Māori, respectfully, had to change if any success was to be made in the education sector (Bishop & Glynn, 1999). Did this mean, as McMurchy-Pilkington (2001) suggests, that two cultures had to be learnt and appreciated? Nonetheless, the importance of critically questioning the principles, goals, aims and teaching practices should meet those that will support Māori achievement. Māori based Māori initiatives must take priority over initiatives that claim to be of benefit for Māori achievement. Kōhanga Reo, Kura Kaupapa Māori, Whare Kura and Wānanga are examples of Māori education excellence. They demonstrate the principles, goals, aims and teaching practices of Māori that support Māori achievement. These same qualities are best introduced into English medium schools.

#### Implications:

Since colonisation the principles of western ideology have taken hold of the country's psyche and have refused to let go. Prior to colonisation Māori thrived and flourished as global entrepreneurs (Walker, 1990). They utilised the new business tools of the coloniser without detriment to their cultural practices. This came to an

end after the Māori land wars of the 1860s when many became landless. In Native schools Māori were forced to take on a foreign ideology that they were unable to connect with. Native schools became the tool for creating the country's labour force (Simon, 1998). Māori have aspired to become authorities over their own destiny. There is a greater awareness for more culturally responsive schools. A school's curriculum that is supported by a Māori ideology implies their intention to nurture leaders and scholars.

#### Recommendations:

School communities need to appreciate how western ideology has influenced the way in which society thinks, including many Māori. An understanding of capitalism will build a more cognitive awareness of the country's social development. Teacher trainees need to understand the cultural, political, social and economic position of Māori before and after the effects of capitalism had become ingrained (O'Neill, Clark, Openshaw, 2004). They will be able to appreciate the reasons why Māori are responding in a manner that is culturally revolutionary.

A school's curriculum should be supported by a Māori ideology and will best support growth and achievement. Māori will be able to connect with the content and the context. They will feel valued and appreciated. This is a recipe for success. Globalisation has also seen numerous New Zealanders flourish but Māori continue to be in the low socio-economic populous. This cannot be blamed on the Māori as is assumed from a cultural deficit perspective. This is a phenomenon worldwide that has transpired with other indigenous peoples. School policies need to reflect a culture that is also conducive to the success and achievement of Māori (Bishop & Glynn, 1999).

### Implications:

A historic account of Māori content in the New Zealand Curriculum since missionary schooling through to the current curriculum has identified the rejection and dissipation of the culture (McMurchy-Pilkington, 2001; Openshaw et al, 1993) not only in schooling but also throughout Māori communities highlighting the devastating effect of these institutions. The transformation of schooling from the 18<sup>th</sup> through to the 19<sup>th</sup> and 20<sup>th</sup> centuries has seen significant changes in policy and curriculum. But few changes are apparent in the outcomes for Māori who continue to fail under the system.

Claims are made that te reo me ōna tikanga are well represented in the country's curriculum. If this were true then consequently Māori would be achieving, but the majority are not. The curriculum was void of the Māori world view for decades until the people realised its pending extinction. Schools need to decide the extent to which te reo me ōna tikanga has been integrated into their curriculum

### Recommendations:

Teachers need to appreciate the history of Māori content in the New Zealand curriculum and in particular the loss and dissipation of te reo me ōna tikanga which reflected Māori culture at a social level. Superficial changes to the curriculum must be seen as outdated and lacking commitment. The curriculum is only one area of schooling but is significant to achievement outcomes. There needs to be radical changes to the curriculum in order to respond to pleas for a more culturally responsive education system (Fuchs & Fuchs, 1995; McFarlane, 2004)). Proof that Māori is well represented in the curriculum must be monitored internally and externally by the Ministry of Education more closely. School's expectations to



produce an outcome reflecting Māori aspirations must be monitored with follow ups and timely reviews. Creating a curriculum that serves Māori must be achieved. Achievement can be accomplished by the schooling community: MOE, ERO, BOT, Principal, Team Leads, Teachers, Kaiāwhina, Resource Teachers, Whānau, Hapū, Iwi and Children.

#### Implications:

The graduating teacher standards are clear however there are questions around what is perceived as adequate and competent. Students who graduate should match up to the standards which in turn should reflect the success and achievement of Māori children. But once again the majority of Māori children are not achieving.

This thesis can only ascertain that the quality of teacher delivery, based upon the achievement of Māori children in New Zealand schools, is consequently very low. Distressingly, graduating teacher standards are not monitored by the MOE which reflects the varying levels of te reo me ōna tikanga adopted by teacher trainees and ITEs.

#### Recommendations:

Graduating teacher standards need to have a cultural responsive regime in terms of teacher commitment and expectations. Detailed guidelines are required so that there is no mistaking the standard to which teachers need to acquire te reo me ōna tikanga in order to become culturally competent. Graduating teacher standards need to be a state of policy rather than merely principle. The primary teaching community need more detailed guidelines and standards to measure their success.

Clearly, ITEs need to adopt practices that will support their student-teachers to become culturally competent. Consequently, schools will also need to ensure that

the Registered Teacher Standards reflects the same quality of cultural competency. The five competencies of Tataiako (2011) not only provide guidance to developing teacher cultural competency but can also contribute clear standards for measuring competency levels.

#### Implications:

Ngāti Tūwharetoa has strategised and envisioned the revitalisation of Tūwharetoatanga and mātauranga. The erosive effects upon cultural knowledge has resulted in disenfranchisement of a people, the majority of whom became unable to make choices for themselves within a state of dependency (Ngāti Tūwharetoa, 2014a, p. 6). Generations of knowledge have been lost in a relatively short period of time. The Iwi is now challenged to re-introduce tribal knowledge back into a generational psyche that has accepted a foreign set of values and way of life as the norm.

Two houses of learning that will address their aspirations: the house of Tūwharetoa holds mātauranga Tūwharetoa and the house of non-Tūwharetoa holds mātauranga 'a Iwi kē', knowledge of non- Tūwharetoa. The Iwi takes the two houses and uses both to educate their mokopuna.

Due to the lack of a culturally responsive social system nearly 1/3<sup>rd</sup> of Tūwharetoa youth have been disempowered and disenfranchised prompting an urgent reaction of cultural revitalisation.

There is a need to establish a schooling system that will support the revitalisation of Tūwharetoa mātauranga and reo. There are two possible scenarios: that Ngāti Tūwharetoa create a schooling system that will cater to the cultural needs of all Iwi

mokopuna and secondly, to cater for the needs of mokopuna who are currently in an English medium schooling system.

What has been realised is that teachers could not be expected to act alone. This would result in failure. If success is found in collaborative path-ways then a genuine and mutual respect for the autonomy and identity of each other must also be maintained throughout the collaboration.

#### Recommendations:

Teachers and policy makers need to gain a deeper appreciation of Iwi urgency for cultural revitalisation. Iwi need time and space as they develop strategies of cultural revitalisation. They will be constantly challenged by the Ministry, schools, society and from their own people as to reasons for upsetting the social and cultural norms. Society needs to be supported in their understanding and conversely Iwi need to be supported in their endeavours for equal opportunities under a truly bicultural education system.

Ngāti Tūwharetoa have identified a metaphorical symbol of unity under the two houses of development. The House of Tūwharetoa and the House of Tauīwi kē both represent the two knowledge springs of us and them to assist in developing a cultural renaissance. Learning from both houses will support all children, let alone Māori, to grow confidently in both worlds. With the majority of the Iwi attending English medium schools Tūwharetoa have sought the assistance of the Ministry, local schools, and whānau to develop strategies that will provide initiatives to return to the children their reo me ōna tikanga. This is an example for other Iwi who may be challenged to find solutions for their mokopuna.

History tells us that schooling was the main conduit for cultural erosion and by the turn of the 20<sup>th</sup> century both Māori and Pākehā believed that the demise of the people and the culture was probable. Schooling, therefore, should be the vehicle upon which the cultural renaissance needs to occur.

Ngāti Tūwharetoa have realised that successful outcomes can be achieved through a collaborative effort. Partners need to be respected and appreciated by each other. Strategies need to be worked out in partnership espousing the premise that a buy in by all members is more likely to ensure success because there is stronger support by participants.

#### Implications:

The Ngāti Tūwharetoa Cultural Knowledge Project (CKP) is well supported by the Ministry, schools and Iwi. The latter wanted to provide a resource for teachers to access local and authentic tribal knowledge to integrate into the school curriculum. Since colonisation, Māori hesitated to share their knowledge because it has been used against them in the past. It is unusual for outsiders to be privy to this type of knowledge.

Offering professional development with the CKP to local schools has enabled teaching and management staff to understand the heart of the local people forging greater ties and cooperation.

Analysing two of the schools who are fully engaged in the CKP recognised a number of differences particularly in the number of Māori children. However, both schools acknowledged the need for a more culturally responsive curriculum to cater for the needs of their Māori children (Penetito, 2010). All children and not just Māori had become a focus for achievement through the CKP. Both staff and

children were engaged in developing cultural knowledge through the initiative. An emphasis has been placed on authentic learning opportunities.

The project has responded positively to the concerns of the Iwi that continuous erosion of cultural knowledge will result in the demise of Tūwharetoa and te reo if the status quo is to be maintained.

#### Recommendations:

The Ngāti Tūwharetoa Cultural Knowledge Project is a working example of what Iwi and other interested stakeholders can accomplish in terms of Māori children achievement. The project is revolutionary because of its capacity to share tribal knowledge with their local schools. Such knowledge has been tapū to strangers in the past. The thesis acknowledges that a degree of knowledge is passed on and that the depth of knowledge is not compromised by its own volition. The project is an example of positive community building.

Bridge building in the education sector can only have positive spinoffs for Māori children. Māori whānau members must be encouraged to participate in their local schools and in particular the Boards of Trustees.

Schools may vary in dynamics across the country but Maori children should be given the rights to an education that responds appropriately to their cultural needs. Teachers have recognised that authentic cultural learning opportunities makes for more robust and interesting learning experiences. The children feel more appreciated and valued. They develop a strong sense of identity and pride. This is a recipe for success (Harker & Nash, in Bishop & Glynn, 1990).

The CKP is a statement of success. The example needs to be monitored and shared with other Iwi, schools, and ITEs as a pathway forward for Māori children achievement.

This thesis experienced a number of limitations that has affected the outcome. These were out of the control of the researcher. After reflection further research has also been identified.

#### Limitations:

The limited number of fully engaged schools in the Ngāti Tūwharetoa Cultural Knowledge Project is a very small sample therefore any information gleaned from documentation may need further support. On-line documentation gave limited information but did support the overall thesis of the research. A number of schools have taken on the project but only seem to be partially engaged.

Reflection: This was neither a 'typical' nor a 'random sample' (Merriam, 2001, pp. 62 – 63). A 'network sample' was acquired because of the participant's direct link to the CKP. The 'network sample' of two schools was selected by the CKP Team Leader.

Future Research: Further research needs to be taken of larger samples over regular intervals. Monitoring the Project development with constant participants at regular intervals will offer a fairer indicator of the Project's effect. It is probable that further resourcing of the project will be a major recommendation.

Limitation: The thesis only required limited content of Māori cultural knowledge whereas whānau members expected the thesis to project more of the tribal knowledge.

Reflection: The initial thesis chapters were selected to reflect the historic events that led to the erosion of cultural knowledge. The thesis was not going to be a recollection of tribal knowledge. Some knowledge has been retold but only as examples of pedagogical practices. The thesis wanted to demonstrate why teacher cultural competency is critical and needs greater support through policy and ITEs.

Further Research: There is plenty of scope to retell tribal stories and reflect from a perspective of critical pedagogy. The development of the Ngāti Tūwharetoa Cultural Knowledge Project was the brainchild of a motivational group of Iwi members. I am not the appropriate person to tell that story because the compilation of the project was achieved by others.

Limitation: This thesis experienced a limitation of interview participants. Those who did participate were probably still developing their knowledge of Tūwharetoa tikanga and te reo. There was a real sense of respect and honour for tribal culture and a concern to make sure that they got it right.

Reflection: Having worked with numerous non-Māori in Primary Schools throughout Aotearoa New Zealand many of my colleagues have revealed a hesitancy in teaching Māori kaupapa to their children. Engaging beyond their comfort zone is too risky, particularly areas of tapū.

Further Research: Research needs to be conducted on ways in which teaching Kaupapa Māori to non-Māori can be achieved. Participants need to be assured that they have the mandate to teach the knowledge in their classroom. Tribal approval toward what knowledge can be disseminated in schools also needs to be considered. Working relationships between the school and the community needs to be developed.

To ignore the research and continue on the mono-cultural educational pathway will serve to maintain the status quo of underachievement for Māori. Research has found that teachers who understand, appreciate, acknowledge, and integrate a child's culture in their classroom practice also supports their children achievement.



## Chapter 10

### Conclusion

#### *Te Ao Hou: The Gifting*

*The dissemination of new or known knowledge is the final phase of total and full enlightenment.*

The main focus of this thesis was to address the cultural competency of teachers in Aotearoa New Zealand schools and examine ways in which teaching practices can be influenced to address the dilemma of Māori children underachievement. A chronological account of Aotearoa New Zealand's Education system has identified the manner in which culture had been transformed and used for the political advantage of the coloniser. Māori began to experience the erosive effects of western ideology on their traditional way of life. Consequently, they began to realise that measures were needed to begin a cultural renaissance. Māori driven initiatives became crucial drivers. Ngāti Tūwharetoa took measures to support English medium schools. Both Tauhara and Wairakei Primary Schools must be acknowledged for their efforts to develop a culturally sound environment based on local Iwi and Hapū cultural knowledge. More research is required to measure the effect that the Ngāti Tūwharetoa Cultural Knowledge Project has had on Māori children achievement. Interviewed participants agreed that there have been positive effects on the children themselves, and not just Māori children. The difficulty has been to determine whether or not this has had a direct effect on their schooling achievement.

The colonisation, assimilation and integration of Māori by the British left devastating effects. Under a mono-cultural policy, integration of Māori into western

civility was priority. By the mid-1970s multiculturalism in the education curriculum was recognised and became beneficial to the whole country, however failed to address the indigenous population, once again marginalising Māori. Under multiculturalism, Māori initiative programmes proved unsuccessful. The multicultural concept was criticised for its propensity to compare and find fault in other cultures. Cultural diversity, on the other hand, became the 'it' word, for celebrating differences and promoting cultural identification. The only children who really got to succeed in mono-cultural schools driven by Western ideology are with similar backgrounds.

The ideology of democracy through equality within a multicultural society was a myth. Quite clearly not all cultures had gained equilibrium in the country's social, cultural, and economic stake. The more appropriate cultural pluralism meant more resources to some and less to others which was dependent largely on where a cultural group sat on the social, cultural and economic ladder.

By the 1980s multiculturalism was replaced with Bi-culturalism in the attempt to acknowledge the Treaty of Waitangi (1840) and New Zealand's obligations toward Māori. Commentaries however, continue to maintain the notion of cultural deficit was challenged by indigenous commentators who described this concept as an attempt by government officials to place the blame of Māori failure back in the lap of Māori themselves rather than to reflect on their own lack of guardianship.

By the 1980s Māori had also strengthened their commitment to the revitalisation of Māori language and culture. Education was to be the waka upon which to launch transformative measures. This period was a time of both cultural and linguistic revival for Māori who began to transform and flourish within immersion settings.

Under the guiding principles of Kaupapa Māori theory, a strong basis was found that would support an education where Māori could celebrate and be successful as Māori. The stages of cultural metamorphosis witnessed a strengthening of Māori autonomy in education. Western hegemony and ideology started to loosen their grip and honour Māori endeavours. The Kōhanga Reo movement arose to bring immersion to the Early Childhood Education sector. Kura Kaupapa Māori, immersion primary schools, created a place to enhance the growth of Māori in a Māori education setting. Whare Kura, immersion secondary schools, were consequently developed enabling children to continue their journey. Wānanga responded to the need for a Māori tertiary provider becoming an alternative to mainstream technical institutions and universities. However, the majority of Māori children were and still are enrolled in English medium schools where Māori achievement is below the national average.

Western hegemony in Aotearoa New Zealand continues to support an upwardly moving global society. Evidence for this trend is discerned by data taken from institutions such as the OECD. Nonetheless, OECD's intention is to promote its stake in capitalist development. This can only be achieved through positive reporting. The internet provides a platform that enables international viewing of how independent countries fare within the alliance. The underlying montage of data produced by Statistics New Zealand and other ministerial reports, however, tells the story of Māori reality. Such information can go undetected when the facts do not fit a view necessary for capitalist expansion. Whilst capitalist globalisation dominated the first world mentality, there were and still are hegemonic discourse of social construct for Māori and indigenous people globally. The world is offered on a plate

encouraging participation in the monetary economy, but in reality indigenous communities, whether they wished to or not, have never been considered as agents of cultural values in comparison to a capitalist society.

Since Māori first encountered European tools Māori gladly adopted these into their society but not at the detriment of their own cultural beliefs and language. Māori probably became the first New Zealanders to be globalised when they first crossed the Tasman to trade their agricultural goods in Hobart. But they never gave up their traditional practices and language while doing so. The change of political power, however, forced Māori to become second class citizens in their own country and took from them their culture and language by way of indoctrination and assimilation. Education has had a significant impact on Māori in that the curriculum promoted a western ideology suppressing Māori ability to feel appreciated, dignified, proud, or valued. Early exit from schooling, therefore, has kept Māori locked in the current volatile labour force where jobs are ‘here today’ and ‘gone tomorrow’. The gap between the rich and Māori therefore is never likely to close if education neglects to be more pedagogically attuned to the Māori context. The question begs, why does the system continue to fail Māori? Social conscious is locked into thinking from a Eurocentric perspective. This has not occurred overnight but is the product of 200 hundred years of assimilation. Even in neo-liberal New Zealand, Māori culture is still considered a barrier to personal, economic, social, and cultural development. The question must be considered, how to reintegrate culture back into the social conscience and more specifically into the education system.

New Zealand's education system is full of contradictions, which is likely to happen when its foundations were born from cultural and religious difference. The curriculum was to civilise Māori and their indigenous way of life (Simon & Smith, (eds.) 2001). Ideally, for the colonial government Native Schools became a place whereby Māori could further develop skills of domesticity and agriculture, creating the country's labour force. The idea that the Māori world view is well represented in the curriculum is a farce and lacks honourable engagement. At best, te reo me ōna tikanga Māori are only afterthoughts of a core curriculum that favoured and continued to perpetuate Western ideology. The Ministry is yet to understand the difference between schooling and education, the clarity of which will highlight the failures of the system to support Māori achievement. If we are to assume that schooling was a means of social control then education signifies conscientisation (Freire, 1972). The latter can have significant effects on a teacher's classroom practice. Children will become reflective and critical thinkers. Imagine a country full of thinkers who question every decision that the government makes. No more will citizens passively accept political decisions encroaching on boundaries. No doubt people will also begin to understand each other, building a greater appreciation and acceptance of cultural diversity. More importantly Māori children will see themselves as main characters in the building and shaping of New Zealand. The unique cultural qualities could be celebrated. The Māori language could be accepted as the country's unique indigenous language by all and not just by Māori and a few supporters. A historic account of Māori content in the New Zealand Curriculum since missionary schooling through to the current curriculum has identified the rejection and dissipation of the culture not only in formal education but also throughout Māori communities highlighting the devastating effect of these

institutions. The curriculum was void of the Māori world view for decades until the people realised its pending extinction. Although, at first, a tokenistic contribution of te reo me ōna tikanga was made, this began the road to a heightened awareness and consequently a revolutionary language revitalisation process.

In the teaching and learning process, and from a pedagogical perspective, the child's culture must be at the centre of learning. Schooling has been a place that supported a western ideology and Māori culture was a bridge to assimilation. It now needs to be an environment that develops and supports Māori cultural pride and identity, through a curriculum that values te reo me ōna tikanga. If you only know one language, then you only know and understand one world. If you know more than one language than you are likely to be attuned to a world that honours cultural diversity.

The curriculum is only as good as the teacher that teaches it. The question this thesis asks is focused on teacher cultural competency. This chapter identified the developing cultural competencies of graduating students from ITE programmes through documentation linked to training. The graduating teacher standards are clear in their intent and seemingly clear in the depth of knowledge that needs to be adequately attained by students. However, there are questions around what is perceived as adequate and competent. By all accounts students who graduate should match up to the standards which should be evidential in the success and achievement of Māori children.

Distressingly, graduating teacher standards are not monitored by the MOE which reflects the varying levels of te reo me ōna tikanga adopted by schools and ITEs. They do need to be upheld as a matter of principle let alone legalities. Priorities

particularly around Māori education seemed to lack urgency. The ways in which ITE providers address biculturalism varies greatly. The interpretation of what counts as an ‘understanding of te reo and tikanga Māori’ also varies greatly and may be discerned in the quality of teacher delivery. This thesis can only ascertain that the quality of teacher delivery, based upon the achievement of Māori children in New Zealand schools, is consequently very low.

ITE programmes are professional qualifications and are based on relevant current research and relevant pedagogies (New Zealand Teacher’s Council, *Approval*, retrieved Oct 2014, p. 2). A number of relevant Māori pedagogies have been identified as significant teaching practices and can be utilised within a western context (Hemara, 2000, p. 3). Even within the Māori environment Māori pedagogies are a more appropriate mode of teaching within a cultural context (Bishop & Glynn, 1999, p. 79).

Student teachers must be cared for and mentored so that they become confident and competent teachers within the teaching profession (New Zealand Teacher’s Council, *Approval*, retrieved Oct 2014, p. 2). ITEs have the capacity to create dynamic and passionate teachers. There are a myriad of ideas and scope during the design process of programmes to create opportunities that can cater for the education needs of Māori through teacher training.

Teachers should be promoting the physical, emotional, social, intellectual and spiritual wellbeing of learners (NZTC, 2014a, p. 2). Inherent in Māori children is a culture that is deeply spiritual and extremely social. The two can be interpreted differently in the eyes of both the teacher and Māori. At the heart of Māoridom is their spirituality and teachers can tap into these realms through greater engagement

with whānau members willing to make those important connections with schools. Since 2011, Tataiako has been a guiding document to assist schools in the development of cultural competencies. This thesis espouses that the success lies in the schools' active relationship building with local hapū. This is critical in contextualising the competencies. Bishop's pedagogy of relations is based around the success of education through positive engagement of the teaching and learning communities (Bishop, 2008, p. 167).

Te Ariki Tā Tumu Te Heuheu, Chief of Ngāti Tūwharetoa, expressed his concerns at the 'imposed systematic political and legislative erosion of..[their] traditional beliefs and values...' (Ngāti Tūwharetoa, 2014a, p. 5) Nearly 200 years of cultural erosion has spurred a greater urgency for the revitalisation of Tūwharetoa and mātauranga. A tidal wave of capitalist globalisation fed by a western influenced mono-cultural society threatened cultural identity prompting Ngāti Tūwharetoa to act. The erosive effects upon cultural knowledge has resulted in disenfranchisement of people who became unable to make choices for themselves as they became locked into a world of state dependency (Ngāti Tūwharetoa, 2014a, p. 6).

Missionary, native and state schooling wiped out significant portions of traditional knowledge passed down from tribal ancestors. Generations of knowledge are lost in a relatively short period of time. The Iwi is now challenged to re-introduce tribal knowledge back into a generational psyche that has accepted a foreign set of values and way of life as the norm.

Tūpuna from 200 years ago still guide our thinking today. Tamamutu's words were 'Ka ora kāinga rua,' offering the Iwi two houses of learning that will address their aspirations. The house of Tūwharetoa holds mātauranga Tūwharetoa and the house



of non-Tūwharetoa holds mātauranga 'a Iwi kē', knowledge of non- Tūwharetoa. The Iwi takes the two houses and uses both to educate their mokopuna. Durie acknowledges that the success of education outcomes will come about by 'many forces acting together' (Durie, 2014, p.6). Schools and communities, teachers and parents, students and their peers, Māori and the State need greater co-operation and co-ordination across the sectors.

Ngāti Tūwharetoa Iwi have demonstrated clear aspirations and desires to turn this around. It must also be noted that the Iwi is adamant in their execution that both houses of learning are equally important for today's generation. Iwi members have requested that the two bodies of knowledge, Mātauranga Tūwharetoa and TuaIwi, should be seen as equally important, that the Iwi has an essential role in 'influencing the other', that Mātauranga Tūwharetoa is 'valued as a distinct credible body of knowledge', that there must be a change in the 'perception, resourcing and investment' to be successful, and that urgent action is required in order to save what mātauranga Tūwharetoa and reo is left.

The fact that nearly 1/3<sup>rd</sup> of the Iwi are in the young age group has prompted an urgent reaction. The majority of Tūwharetoa children attend English medium schools where they will be deprived of tribal wisdom and language especially if their parents have little knowledge. The high participation of children in English medium schooling has had a detrimental effect on the cultural development of Tūwharetoa mātauranga and reo. At the moment this knowledge is simply not noted as priorities for the development of children in a number of schools. The current education model is not serving Māori children who have become enculturated people disenfranchised from their own knowledge and indigenous language.

The Iwi have identified the need to establish a schooling system that will support the revitalisation of Tūwharetoa mātauranga and reo. There are two possible scenarios: that Ngāti Tūwharetoa create a schooling system that will cater to the cultural needs of all Iwi mokopuna and secondly, to cater for the needs of mokopuna who are currently in an English medium schooling system. The Iwi needed to have a role in the success of the initiative.

The Iwi realised that teachers could not be expected to act alone. This would result in failure. If success is found in collaborative path-ways then a genuine and mutual respect for the autonomy and identity of each other must also be maintained throughout the collaboration. Māori and the State, as a collaborative association can result in meaningful and engaging educational programmes (Durie, 2014). It is more likely that a vested interest from schools will produce greater commitment with the support and backing of the State and Ministry of Education. Successful partnerships where all reach agreement can breed successful programmes. Collaboration is essential.

The Ngāti Tūwharetoa Cultural Knowledge Project commenced in 2009 and is well supported by Iwi who wanted to provide a resource for teachers to access local and authentic tribal knowledge to integrate into the school curriculum (Tūwharetoa Māori Trust Board, retrieved 2012). The booklets created for the resource kit offers traditional stories that Iwi have grown up on and hold in their hearts. Those epistemic truths are the grounding of the culture and a codex of tribal knowledge. Since colonisation Māori hesitate to share their knowledge because it has been used against them in the past. It is unusual for outsiders to be privy to this type of knowledge. Therefore, it seems a revolutionary move on the behalf of Ngāti

Tūwharetoa leaders to approve the project. Any child whose culture is acknowledged will respond positively to their surrounds. The stories offer the teacher genuine culturally responsive links to local Tūwharetoa and related hapū histories. Educating local schools has enabled teaching and management staff to get closer to the heart of the local people forging greater ties and cooperation. Bridge building in the education sector can only have positive spinoffs for Māori children.

Whakapapa links are characterised in authentic stories of tūpuna linked to geographical landmarks and places from a timeline that spans hundreds of years. The nature of reality for Māori is discerned within the multi-dimensional design of whakapapa. The Iwi have captured the essence of whakapapa and instilled the principles into their own ako practices.

The Education Review Office reports highlight differences in the two schools that this thesis researched. Wairakei Primary School had a considerably lower percentage of Māori compared to Tauhara. Both schools acknowledge the need for a more culturally responsive curriculum to cater for the needs of their children. Leaders and teachers within the schools have made a commitment to work alongside the local Iwi by integrating the Ngāti Tūwharetoa Cultural Knowledge project into the curriculum with hopeful positive outputs

Both Tauhara and Wairakei Primary Schools were analysed for Māori children achievement before the introduction of the CKP and a year or two after. This thesis also acknowledges that a number of variables can affect performance such as leadership, turnover of staff, national trends, social and political trends, movement of families and education initiatives which may have been possible over the time between the ERO reports.

Overall this thesis found that the CKP has strengthened partnerships between local whānau and Wairakei School who was reported as having serious issues in the 2009 report (ERO, 2009, Wairakei). All children and not just Māori had become a focus for achievement through the CKP. Both staff and children were engaged in developing cultural knowledge through the initiative. An emphasis has been placed on authentic learning opportunities. The school's plans and goals 'have the strong potential to raise the profile and promote educational success for Māori by Māori' (ERO, 2012, Wairakei, p. 5).

ERO reports for Tauhara Primary School demonstrated Māori achievement before and after the introduction of the CKP. Again the thesis acknowledges the variables that influenced change. Prior to CKP the 2008 ERO Report expressed concerns for the below average results of yr 5 and below expected age level for Year 3 writing assessments. Numeracy was not reported due to insufficient data. The School needed to ensure that the monitoring and reporting of Māori achievement reflected its practice. This would more likely enhance support for Māori achievement (ERO, 2008, Tauhara, p. 5).

Six years on the CKP has been embraced in Tauhara School building stronger bonds between the local whānau and the school. The latest ERO reports states Māori children achievement is comparable with that of other non-Māori who are at the national standard or above. A number of the school's students achieve at or above the national standard in reading, writing and mathematics (ERO, 2014, Tauhara).

Both schools had significantly large ERO reports before the introduction of the CKP highlighting a number of Ministry concerns. Following the introduction both

schools reported positive outcomes for leadership, management, classroom practice, school environment, community relations and student progress.

Ngāti Tūwharetoa have challenged the status quo and said enough is enough. The tribe clearly understands that the government is steadfast on educational policy, one which lacked the tools to support Māori children success. Their awareness of the detrimental effects that a mono-cultural education system can have on tribal culture and language has moved them to take control of their own destiny. They understand that the two houses of learning, Mātauranga Tūwharetoa and Mātauranga Tauīwi, are equally important to ensure that their children maintain their culture and language and to also ensure that they walk comfortably in the other world respectfully. This is clearly an urgent move for cultural revitalisation. Ngāti Tūwharetoa have clearly designed a model that can easily reflect the aspiration of other Iwi and hapū. As explained in Tataiako, the strategy depends on the collaboration of the school community and the Ministry of Education creating a triangulation of success.

Also important is the question of how cultural competency can be measured. This thesis advocates the need for greater research in designing measuring tools for teacher cultural competency. Tataiako comes close to that. The measurement of success is demonstrated in the outcome. If the children succeed, then the teachers are also successful in acquiring cultural competency. There is a direct relationship between the child's cultural confidence and their success at school overall.

Currently ITEs and schools, for both graduating and registered teachers respectfully, follow the graduating and registered teacher standards. The language used for identifying culturally competent teachers are generalised at best. The

decision for what constitutes cultural knowledge competency depends largely on the institutions that graduating and registered teachers are affiliated to. There is no real guarantee that teachers will have a satisfactory knowledge of their Māori children.

The question may also be asked of Ngāti Tūwharetoa and how the Iwi measures cultural competency. This requires further research. The answer may also lie in the the cultural knowledge project itself. The project is a collection of knowledge at Iwi, rather than Hapū level and delivered in conjunction with Tataiako produces a fair measure of competency. Ngāti Tūwharetoa's revolutionary move to develop a Māori driven initiative has come to fruition. The whānau have taken local stories which have been published in classroom resources that motivate children to engage in the text. Children can learn the history of the local area through illustrated publications. The project has responded positively to the concerns of the Iwi in terms of cultural erosion. However, the Ngāti Tūwharetoa Cultural Knowledge Project has witnessed the two houses, te whare o Tūwharetoa and te whare o tauIwi kē working hand in hand to begin a cultural revolution of knowledge. Teachers who engage with both houses will be equipped with the essential cultural knowledge to integrate into their classroom practice to cater for the aspirations of the Iwi, hapū, whānau and Māori children.

## Epilogue

### *Te Ao Hou:*

This story began well before I put pen to paper. Māori believed that the newcomers to Aotearoa New Zealand were here to share the country, not to take control and subjugate the indigenous population. In many respects I continue to experience the struggles of my tūpuna in an education system that remained virtually untouched for 50 years. Yet around it, the world was in constant movement.

My stories of great tribal leaders, heroes, adventures and discoveries were narratives of pride. We honoured those ancestors who made pathways for us to follow. Regular visits to sites of cultural significance brought those stories alive. Those stories became messages that guide us in our endeavours today.

At school I was introduced to a whole new set of legendary characters. I was unable to connect to these new heroes and adventures as they were forced upon us. As children we were unable to understand the devastating effect that this foreign culture would have on our own cultural makeup. Our culture began to erode and our language nearly became extinct. As a child of the 60s and 70s I was one of those who had to learn my own indigenous language. One of the salient features of te reo Māori are the deep messages that no other language can portray. I wanted to make changes during my time as a primary school teacher. During my practice I found the children reacted positively to culturally responsive education. A curriculum that models the child's own cultural knowledge and values also acknowledges them as tangata whenua. The effect of this can have positive spinoffs for the child who feels cultural safety and wellbeing. They become ready to take on challenges that come their way.

Education is expected to support children to reach their full potential. To me, that means opportunities for University study immediately following secondary schooling and not 5 or 10 years later which had become ample time to prepare, or fill the gaps, for my tertiary pathway.

Considering that most of Ngāti Tūwharetoa children are enrolled into English medium schools the Iwi has made education an urgent kaupapa on the tribal agenda. In general, Māori children continue to be failed by the English medium system. Education initiatives are not new to the Iwi. They have been strategising improvements and visions since the summit gatherings of tribes in the 1980s.

Tūwharetoa understands that schools alone cannot be expected to work on their own to make improvements. The Ngāti Tūwharetoa Cultural Knowledge Project was developed in a collective effort by Iwi members and in collaboration with MOE and schools. The project is the response to the needs of both the children and the teachers. The project builds local cultural knowledge and language into the school curriculum whilst at the same time developing teachers own cultural competency. The project is an ideal symbol of a tri-partite effort to improve Māori achievement. All three have become agents of change making transformation through education possible.

The two schools that were examined had made significant developments and positive moves toward the Māori children achievement. But there are other avenues to the thesis that remain to be researched further such as:

- A closer examination of Initial Teacher Training in Aotearoa New Zealand. There are no real standard measures for teachers in relation to Māori cultural knowledge.



Institutions therefore vary in the levels of te reo me ōna tikanga that they integrate into their generalised primary teacher training programmes.

- An examination of the development of the CKP with an emphasis on the wānanga that were held to capture the stories told for the resource booklets.
- An examination of Ngāti Tūwharetoa wānanga and the traditional pedagogical practices.
- The CKP is only one aspect of the Ngāti Tūwharetoa strategic vision. They have aspirations to build a Ngāti Tūwharetoa School.
- This research would have gained more from interviews with participants from the schools who are fully engaged in the CKP. This is another avenue of research with the aim to gather greater insight into the effects of the CKP on a regular basis. On-going monitoring will also be beneficial in terms of an evaluative effect.

Iwi members are positive about their strategic vision. I believe that the next 10 years will prove to be the most interesting in the history of Tūwharetoa education. The time is crucial because significant gaps educationally, economically, and socially have proved to be detrimental to the future and health of the people. I believe that this thesis makes contributions to the Iwi in ways that will support the educational welfare of our children.

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Farquhar, Paula, 11 February 2015, interview with Areta Kahu, recording held by Areta Kahu.

Purdie, Beverley, 11 February 2015, interview with Areta Kahu, recording held by Areta Kahu.

## Appendix A



### TE WHARE WANANGA O AWANUIARANGI

18th Nov 2014

Areta Kahu  
14 Viking  
Lane  
Flagstaff  
HAMILTON

Tena koe Areta,

*Re: Ethics Research Application EC 14-199AK*

At a meeting on 18th November 2014, the Ethics Research Committee of Te Whare Wananga o Awanuiarangi considered your application. I am pleased to advise that your submission has been approved.

You are advised to contact your supervisor and the Ethics Research Committee wishes you well in your research.

Yours Sincerely

A handwritten signature in blue ink, appearing to read 'P. Kayes', is written over the typed name.

Associate Professor Paul Kayes  
Acting CHAIR

cc: Prof Piikea Clark

Appendix A

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Addressing the Cultural Competency of Primary School Teachers in  
Aotearoa New Zealand Schools: The Ngāti Tūwharetoa Cultural  
Knowledge Project: A Collaboratively Designed Resource to Support  
Teachers Build Their Local Knowledge.

### **CONSENT FORM**

**THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE  
(5) YEARS**

**I have read the Information Sheet and have had the details of  
study explained to me.**

**My questions have been answered to my satisfaction, and I  
understand that I may ask further questions at any time.**

**I agree/do not agree to the interview being audio taped.**

**I agree to participate in this study under conditions set out in  
the Information Sheet, but may withdraw my consent at any  
given time.**

**Signature: \_\_\_\_\_ Date: \_\_\_\_\_**

**Full name – printed: \_\_\_\_\_**



Addressing the Cultural Competency of Primary School Teachers in  
Aotearoa New Zealand Schools: The Ngāti Tūwharetoa Cultural  
Knowledge Project: A Collaboratively Designed Resource to Support  
Teachers Build Their Local Knowledge.

### **CONFIDENTIALITY AGREEMENT**

**THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE  
(5) YEARS**

I \_\_\_\_\_ (Full Name – printed)  
agree to keep confidential all information concerning the  
project

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Full name – printed: \_\_\_\_\_





School of Indigenous Graduate Studies  
Te WhareWānanga o Awanuiārangi  
Private Bag 1006  
Rongo-o-Awa, Domain Road  
Whakatane

Addressing the Cultural Competency of Primary School Teachers in  
Aotearoa New Zealand Schools: The Ngāti Tūwharetoa Cultural  
Knowledge Project: A Collaboratively Designed Resource to Support  
Teachers Build Their Local Knowledge.

## INFORMATION SHEET

### Researchers Information

- Names and contact details of the researchers and supervisors  
Researcher: Areta Kahu  
Supervisors:  
Principal Supervisor: Herman Pi'ikea Clark - Professor and Director,  
Tokorau Institute of Indigenous Innovation
- Type and purpose of project  
Interview for PhD Thesis
- Employment status of the researcher where the researcher is  
employed outside of Te Whare Wānanga o Awanuiārangi  
PhD Tauira is an Employee of Te Wānanga o Aotearoa, Raroera  
Campus, Hamilton

### Participant Recruitment

- Recruitment method

## Appendix B

Participants will be asked to volunteer to contribute their thoughts to the thesis. Participants will come from four schools within the Ngāti Tūwharetoa Rohe

- Method of obtaining participant names (where relevant)  
Selection will be based upon volunteers.
- Selection criteria (where relevant) One Kura Kaupapa will be asked alongside three other schools.
- Exclusion criteria (where relevant) Schools will only be excluded if the number goes over the allocated sample.  
Those directly related biologically to the researcher.
- Without a doubt a number of the participants will be related biologically. The research will be as objective giving fair and accurate accounts.
- Number of participants in the control group (where relevant). Not relevant
- Details of compensation/reimbursement of expenses/payments offered for participation. Not relevant
- Description of discomforts or risks to participants as a result of participation. Not relevant that I know of.

### **Project Procedures**

- Use of data  
The data will be analysed against the material that has already been gathered for the thesis as well as demonstrate a fair overview of the effect that the Ngāti Tūwharetoa Cultural Knowledge Project has had on the school environment, themselves and importantly their views on how it has affected the children.
- What will happen to the data when it is obtained  
The data will be stored in a secure place
- Storage and disposal of data  
The data will be stored on computer and on disk and held in a lockable cabinet
- Method for accessing a summary of the project findings  
Computer can only be accessed using a password.
- Method for preserving confidentiality and anonymity (if offered)  
No third party will have access to the data. Confidentiality and anonymity will be maintained with the use of non-deplumes to disguise people and places if they request this.

### **Participant's involvement**

- Procedures in which participants will be involved  
Participants will be interviewed
- Time involved  
Interviews will last one hour.

### **Participants Rights**

The "Statement of Rights" must include:

You have the right to:

- Decline to participate;
- Decline to answer any particular question;

## Appendix B

- Withdraw from the study at any time;
- Ask any questions about the study at any time during participation;
- Provide information on the understanding that your name will not be used unless you give permission to the researcher;
- To be given access to a summary of the project finding when it is concluded.

### **If an anonymous Questionnaire is used, replace the above rights with the statement:**

- Completion and return of the questionnaire implies consent. You have the right to decline to answer any particular question.

### **If taping, include the right:**

- I also understand that I have the right to ask for the audio machine to be turned off at any time during the interview.

### **Support processes**

- Details of support processes in place to deal with adverse physical or psychological risks (where relevant)

### **Project Contacts**

- Invite participants to contact the researcher and/or supervisor if they have any questions about the project.

### **Ethics Research Committee Approval Statement**

- This project has been reviewed and approved by Te WhareWānanga o Awanuiārangi Ethics Research Committee, ERCA # eg. 09/001. If you have any concerns about the conduct of this research, please contact the Chairperson of the Ethics Research Committee.....etc

Contact Details for Ethics Research Committee Chairperson:

Ethics Research Committee  
Te WhareWānanga o Awanuiārangi  
[lyn.carter@wananga.ac.nz](mailto:lyn.carter@wananga.ac.nz)

**Postal address:**

Private Bag 1006  
Whakatane

**Courier address:**

Cnr of Domain Rd and Francis St  
Whakatane

**Name and Address of School**

*School of Indigenous Graduate Studies  
Rongo-o-Awa  
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Whakatane*

**Current title:** Addressing the Cultural Competency of Primary School Teachers in Aotearoa New Zealand Schools: The Ngāti Tūwharetoa Cultural Knowledge Project: A Collaboratively Designed Resource to Support Teachers Build Their Local Knowledge.

Interview Schedule

Name of participant.....

Date.....

Place Interviewed.....

Interview number .....

(Due to the large number of participants each interview will be numbered and their real name will be recorded prior to the interview to ensure that the files are not mixed up in any way.)

Category: Tick one

Appendix B

Whānau Member/ Parent	
Project Team Member	
Principal	
Teacher	

## Appendix C

Schools work with iwi for authentic cultural knowledge.



Education Gazette



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Feature

In print 01 Jul 2013

Schools work with iwi for authentic cultural knowledge.

**Schools in different parts of the country have learned more about their Māori names and identity as a result of working with local iwi.**

Knowing where your school's name originates from and how to pronounce it correctly can have a multitude of positive outcomes.

It's not just about knowing the name and saying it right but about identity and teaching students how they and their schools fit into the community around them.

Today (1 July) marks the start of Te Wiki o Te Reo Māori – Māori Language Week. The week's theme is Ngā Ingoa Māori (Māori names).

## Appendix C

Schools work with iwi for authentic cultural knowledge.

As well as promoting correct pronunciation, the week focuses on encouraging communities to understand the meaning of their place names and using Māori names more often.

In finding out what a certain name means, there is opportunity for a school to make a connection with their local iwi or hapū. As well as having a connection through the name, there can be opportunities to support the school, the community, and priority learners.

The Ngāti Tūwharetoa iwi has worked closely with schools in the Taupō region to bring local stories to light and publish them as school resources, so students can learn about who or what their school is named after, as well as important local history.



*Kaiako Danelle Unuwai and her class learning Tūwharetoa kōrero at Wairakei Primary School.*

### **The Cultural Knowledge Project**

In the early 2000s, four education-related hui were held by the Ministry of Education in Taupō and were hosted by Ngāti Tūwharetoa

paramount chief, Sir Tumu Te Heuheu Tukino.

Each hui had a different theme around education and helping young people, and a number of objectives came out of them with a view to progressing an education plan for the area.

Iwi representative Martin Wikaira said the Cultural Knowledge Project was created out of concern for young people in their community being able to move forward confidently through the education system.

“There was a feeling that our children were being taught things that were outside our boundaries, but they had no idea what was happening in our area.”

## Appendix C

Schools work with iwi for authentic cultural knowledge.

A major focus of the project was to highlight important cultural stories around the region and get them down on paper for schools to use as educational resources.

“For the schools, they have a name with a history behind it, and the idea was to get people together to support the re-creation of the stories so our children could know about them,” said Martin.

### **Involving the schools**

The iwi worked with four schools – Te Kura o Hīrangi in Turangi, Tauhara Primary School in Taupō, Wairakei Primary School, and Tongariro School in Turangi.

Martin said the schools’ names hold special significance for the areas they are in. For example, Tauhara is the name of a mountain near Tauhara Primary School. Creating this awareness helps the students learn about their place in the community.

“It’s about identity – who they are as local people, as local children, and how they fit into the wider mix of people and the community,” said Martin. “If you teach someone about something that is part of them, you can add all the other parts of learning around it.”

### **Finding the storytellers**

Martin said people working on the project had the huge task of finding people willing to share the stories.

“They had to go into these communities, which were all Ngāti Tūwharetoa, but different sub-groups, and win the trust, the hearts, and the minds of the people they were talking to.”

Once trust was established, the locals were able to tell their stories freely, and the people working on the project were there to listen and record.



## Appendix C

Schools work with iwi for authentic cultural knowledge.

“A number of us have known these stories for a long time, but it wasn’t for us to tell them,” said Martin. “It was about the place of origin, so it was for those people to tell the story.”

Martin stressed how precious these accounts of history are to the local people, communities and whānau: “These stories have been in our community for over 100 years, and they’re only just being shared more widely.”

Now that the stories are published in resources, the local schools can learn about the importance they hold for iwi, communities and whānau in the area.

### **Using the stories in schools**

After the stories were recorded, they were published in booklets that included lesson plans and ideas about how they could be used within classroom programmes.

Once all the booklets were published, each school was gifted a pack at an official launch at Waitetoko Marae, where the resources were shared in a display for the wider community.

Teachers at Wairakei Primary School created displays of the resources and found students began retelling the stories and taking notice of the posters in the classrooms.

The 2007 revision of *The New Zealand Curriculum* requires individual schools to design curriculum to reflect the needs of their local communities through consultation with their local communities.

**APPENDIX D  
CONFIRMED  
EDUCATION REVIEW  
REPORT**

**TAUHARA SCHOOL**

**JUNE 2008**

**CONFIRMED  
EDUCATION REVIEW  
REPORT**

**TAUHARA SCHOOL**

**June 2008**



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**APPENDIX D  
CONFIRMED  
EDUCATION REVIEW  
REPORT**

**TAUHARA SCHOOL**

**JUNE 2008**

*or sent electronically. However, the Education Review Office can guarantee only the authenticity of original documents which have been obtained in hard copy directly from either the local ERO office or ERO Corporate Office in Wellington. Please consult your telephone book, or see the ERO web page, <http://www.ero.govt.nz>, for ERO office addresses.*

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Community Page and General Information about Reviews .....	Attached

## **APPENDIX C**

### **CONFIRMED EDUCATION REVIEW REPORT TAUHARA SCHOOL**

**JUNE 2008**

#### **CONFIRMED EDUCATION REVIEW REPORT: TAUHARA SCHOOL**

This report has been prepared in accordance with standard procedures approved by the Chief Review Officer.

#### **1 About the School**

Location	Taupo
Ministry of Education profile number	1984
School type	Contributing Primary (Year 1 – 6)
Decile rating <sup>1</sup>	3
Teaching staff:	
Roll generated entitlement	10.76
Other	1
Number of teachers	12
School roll	151
Gender composition	Boys 55% Girls 45%

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<sup>1</sup> Decile 1 schools draw their students from areas of greatest socio-economic disadvantage, Decile 10 from areas of least socio-economic disadvantage.

APPENDIX C  
CONFIRMED  
EDUCATION REVIEW  
REPORT  
TAUHARA SCHOOL

TAUHARA SCHOOL

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Ethnic composition	NZ Māori	68%
	NZ European/Pākehā	22%
	Samaon	3%
	Other Pacific Island	3%
	African	2%
	Other Asian	2%
Special features	Attached Resource Teacher: Māori	
Review team on site	April 2008	
Date of this report	12 June 2008	
Previous ERO reports	Education Review	April 2005
	Discretionary Review	February 2002
	Accountability Review	September 2000
	Assurance Audit	February 1997
	Effectiveness Review	December 1993
	Review	March 1991

## 2 The Education Review Office (ERO) Evaluation

Tauhara School is an urban contributing primary school in Taupo catering for Year 1 to 6 students. It is situated on an extensive site with attractively developed gardens and well-maintained facilities. Recent upgrades include the development of an electronic learning centre as part of the library suite, and the extensive provision of information and communication technologies (ICT). The school has made positive progress towards addressing the recommendations in the previous ERO report. Teachers have been involved in external professional development contracts that have had a focus on written language programmes. Reporting student progress to parents has been enhanced by the development of individual portfolios, which are shared at parent-teacher meetings.

This report focuses on the impact of professional learning on teaching practices to improve educational outcomes for students. The report also evaluates areas of national interest, which are progress in Māori student achievement and professional learning and development.

The school uses a range of standardised assessment tools to gather student achievement data, particularly in aspects of literacy. With a significant majority of the school roll identifying as Māori, the trends and patterns of Māori student achievement are fairly reflected in school-wide achievement data.

Data from the assessment of recount writing at the end of 2007 using Assessment Tools for Teaching and Learning (asTTle) indicates that students at Year 4 and 6 achieve at a comparable level to national expectations, while Year 5 students on average achieve below expected levels. Data from assessments of

APPENDIX C  
CONFIRMED  
EDUCATION REVIEW  
REPORT

TAUHARA SCHOOL

TAUHARA SCHOOL

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written language in 2007, using the national exemplars, indicates that Year 1 and Year 2 students achieve at age expected levels, while the proportion of Year 3 students achieving below age expected levels remains a concern.

Supplementary Tests of Achievement in Reading (STAR) data from Term 1 2008 in aspects of comprehension and vocabulary indicate that approximately 60 – 70 % of Year 5 and 6 students are achieving at or above expected levels. PM Benchmark data on Year 2 and 3 student comprehension in Term 4 2007, indicates students achieving comparable to national expected levels.

While individual student achievement in numeracy is assessed and reported to parents, the school has insufficient collated and analysed school-wide data on achievement in numeracy to make a well-informed statement about achievement levels in this area.

Relationships amongst teachers and students are mutually respectful and affirming. Students are encouraged to take responsibility for their own learning and behaviour and for the safety of school environments. There is a positive climate in the school with generally settled classrooms and considerable in-class support for students with particular learning and behaviour needs. School leadership at all levels works hard to create and sustain a holistic approach to students' education, and this intention is reflected in the broad range of student achievement that is celebrated and the increased levels of student engagement in their learning.

Teachers and students have ready access to quality resources to support learning programmes in the school. Interactive whiteboards have been installed in several classrooms and sets of portable laptop computers have been established. A school-based intranet; extranet; and community gateway (knowledge-NET) is being progressively developed to allow the electronic storing, sharing and presentation of students; research and work.

Sustained involvement in externally facilitated professional learning contracts is resulting in positive changes in teaching practice. Teachers gather and use student achievement information on aspects of literacy and numeracy to plan to meet the different learning needs of students in their classes. Their use of formative assessment practices to determine students' understanding and provide structured guidance about the next steps in their learning is increasing. Teachers are developing questioning strategies to foster higher order thinking and inquiry skills. A challenge remains for the school to ensure all required areas of the curriculum continue to have depth and breadth of coverage.

The respected principal strongly articulates a clear and positive vision for learning for all within the school community. Her drive ensures the wide spread acceptance and understanding of the school's direction, and fosters a shared commitment to professional learning for staff and improving educational outcomes for students. Under her leadership the school undertakes a lead role in regional contracts such as Extending High Standards Across Schools (EHSAS).

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School leadership recognises the need to continually strengthen management processes for consolidating and monitoring the intended changes to professional practice. In addition, strengthening school-wide processes for the management of achievement information is likely to assist senior management to more effectively evaluate the effectiveness of programmes intended to improve educational outcomes for students.

A recently appointed chairperson leads a hard working board of trustees that govern in the best interests of students. Trustees have supported professional learning initiatives for staff and ensured the provision of extensive resources for learning. Their strategic and action plans include useful targets for improving student achievement, particularly in aspects of literacy.

### **Future Action**

ERO is confident that the board of trustees can manage the school in the interests of the students and the Crown and bring about the improvements outlined in this report.

ERO is likely to review the school again as part of the regular review cycle.

## **3 The Focus of the Review**

### **Student Achievement Overall**

ERO's education reviews focus on student achievement. What follows is a statement about what the school knows about student achievement overall.

The school uses a range of standardised assessment tools to gather student achievement data, particularly in aspects of literacy. With a significant majority of the school roll identifying as Māori, the trends and patterns of Māori student achievement are fairly reflected in school-wide achievement data.

Data from the assessment of recount writing at the end of 2007 using Assessment Tools for Teaching and Learning (asTTle) indicates that students at Year 4 and 6 achieve at a comparable level to national expectations, while Year 5 students on average achieve below expected levels. Data from writing assessments of written language in 2007, using the national exemplars, indicates that the Year 1 and Year 2 students achieve at age expected levels, while the proportion of Year 3 students achieving below age expected levels remains a concern.

Supplementary Tests of Achievement in Reading (STAR) data from Term 1 2008 in aspects of comprehension and vocabulary indicate that approximately 60 - 70% of Year 5 and 6 students are achieving at or above expected levels.



PM Benchmark data on Year 2 and 3 student comprehension in Term 4 2007, indicates students achieving comparable to national expected levels.

At the time of the review, the school had insufficient collated and analysed school-wide data on achievement in numeracy to make a statement about achievement levels in this area.

### **School Specific Priorities**

Before the review, the board of Tauhara School was invited to consider its priorities for review using guidelines and resources provided by ERO. ERO also used documentation provided by the school to contribute to the scope of the review.

The detailed priorities for review were then determined following a discussion between the ERO review team and the board of trustees. This discussion focused on existing information held by the school (including student achievement and self-review information) and the extent to which potential issues for review contributed to the achievement of the students at Tauhara School.

ERO and the board have agreed on the following focus area for the review:

- the impact of professional learning on teacher practice and on improving educational outcomes for students.

ERO's findings in this area are set out below.

### **The Impact of Professional Learning on Teacher Practice and on Improving Educational Outcomes for Students**

#### ***Background***

The school is involved in a range of professional learning initiatives and is a lead school for an Extending High Standards across Schools (EHSAS) project. A current priority is developing the inquiry process within and across the school, with a strengthening use of information and communication technologies for both teaching and learning strategies. The report evaluates the impact of professional learning on teaching practice and educational outcomes for students.

#### ***Student progress and achievement***

The school monitors progress in aspects of reading, through comparison of results of year groups of students at the start of each year, using the STAR test. This analysis suggests the proportion of Year 4, 5 and 6 students achieving to a pre-determined critical curriculum level does increase over time, while between

one third and one half remain below age appropriate levels. PM Benchmark assessments of comprehension for students in Year 2 and 3 taken in Term 1 and Term 4 2007, indicates that these students made encouraging progress to achieve, on average, close to expected age levels.

Comparison of asTTle data from writing assessments at the beginning and end of 2007 indicates that students in Years 4 and 6 made positive progress towards national expectations, while, on average, students in Year 5 made no apparent progress and remained below age expected levels. In reading assessments Year 6 made positive progress to achieve comparable to national expectations, while Years 4 and 5 made little apparent progress and remained on average below age expected levels.

The school had no collated and analysed school-wide analysed data on student progress in numeracy.

### *Areas of good performance*

**Vision and commitment:** The principal strongly articulates a clear and positive vision for learning for all within the school community. Trustees, parents, staff and students were able to describe the school's approach to 21<sup>st</sup> century education, and expressed support for the documented planning and teaching priorities. This understanding and acceptance of the school's direction fosters a shared commitment to professional learning for staff and improving educational outcomes for students.

**School culture:** School leadership at all levels works hard to create and sustain an holistic approach to students' learning and development. Student learning is nurtured within a culture that is inclusive, welcoming and supportive of risk-taking. Relationships amongst teachers and students are mutually respectful and affirming, and students are encouraged to take responsibility for their own learning and behaviour and for the safety of the class and school environments. This holistic view of development is reflected in the range of student success and achievement celebrated and fosters a positive climate for learning in the school.

**Engagement in learning:** The clearly stated intention of professional learning initiatives such as inquiry learning is to increase student engagement. School leadership and teachers consistently report that students are more engaged and that this is reflected in improved attendance statistics and fewer referrals for inappropriate behaviour. Student engagement was a key indicator of the school's review of inquiry learning completed in 2007.

**Reporting to parents:** The school makes sustained efforts to share student achievement information with parents. Written reports on individual students include clear quantified information on their achievement in aspects of literacy and numeracy. The school has developed individual portfolios which contain moderated assessments of written samples of work and are shared at parent-

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teacher meetings. Sound reporting to parents ensures they are well informed about their child's achievement, and in a position to support their child's education.

**Resourcing for learning:** Teachers and students have ready access to quality resources to support learning programmes in the school. Professional learning for teachers is strongly supported through the use of external expertise, and time is regularly made available for staff to meet, plan and discuss. Several interactive whiteboards have been installed in classrooms, sets of 'computers on wheels' have been established and an e-learning centre developed as a part of the central information centre of the school. A knowledge NET has been developed and its effective use is increasing. Professional learning of teachers and educational experiences for students, are being enhanced by generous levels of resources available in the school.

**Teaching strategies:** Sustained involvement in professional learning is resulting in positive changes in teaching practice. As part of the requirement of external contracts, teachers gather and use student achievement information on aspects of literacy and numeracy to plan to meet the different learning needs of students in their classes. The use of formative assessment practices by teachers is increasing and demonstrated by the increased sharing of learning intentions and success criteria, and the giving of relevant feedback. Teachers are developing questioning strategies to foster higher order thinking and inquiry skills, and to support students to become confident and competent users of information. Developments in teaching practice are enriching the learning experiences for students at the school.

**Support for students with learning needs:** The school has effective processes for identifying and monitoring students with special learning needs. Interventions and class-based support programmes are put in place for students who are at risk of not achieving. Senior staff and syndicate leaders regularly monitor the progress of these children, and liaise with teachers and outside agencies to extend the range of support as necessary. Staff have had professional learning to plan and implement classroom-based support for students at risk of not achieving.

### *Areas for improvement*

**School-wide management of achievement information:** While the school uses a range of standardised assessment tools to collate achievement information, the school-wide management and use of this information needs strengthening. School management need to ensure student achievement data is analysed, interpreted and reported to the board of trustees in a frequent and timely manner, with relevant recommendations, to inform ongoing decision-making. Strengthening these important aspects of data management is likely to

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assist senior management to better evaluate the effectiveness of initiatives and programmes to improve educational outcomes for students.

**Sustaining learning inquiry:** The embedding of consistent inquiry learning teaching practice is an area for ongoing development. School management recognise the need to continually review the implementation of intended changes in professional practice. Strengthening management processes for consolidating and monitoring change is likely to enhance the consistency of practice and sustain the intended improvements in student learning.

**Monitoring curriculum coverage:** The school intends to cover several aspects of the New Zealand curriculum within unit studies covered by an inquiry learning approach. A challenge remains for school management to ensure all required areas of the curriculum continue to have depth and breadth of coverage, and that this coverage is reflected within reports to parents and trustees, student portfolios, and the school environment. Strengthening the monitoring of curriculum coverage should ensure students continue to have access to a full range of learning experiences and opportunities.

## 4 Areas of National Interest

### Overview

ERO provides information about the education system as a whole to Government to be used as the basis for long-term and systemic educational improvement. ERO also provides information about the education sector for schools, parents and the community through its national reports.

To do this ERO decides on topics and investigates them for a specific period in all applicable schools nationally.

During the review of Tauhara School ERO investigated and reported on the following areas of national interest. The findings are included in this report so that information about the school is transparent and widely available.

### The Achievement of Māori Students: Progress

In this review, ERO evaluated the progress the school has made since the last review in improving the achievement of Māori students and in initiatives designed to promote improved achievement.

#### *Areas of progress*

**Literacy initiative:** Literacy teaching practice has been effectively supported by teacher professional learning through involvement in the Tuwharetoa Literacy Initiative (TLI). Student achievement and progress in aspects of oral

and written language, and reading, is regularly monitored and shared with other TLI participant schools. Ongoing professional development and planning support is made available to school leaders and individual classroom teachers. Māori student achievement in literacy is encouraged and supported through local initiatives.

**Male role models:** The school takes the initiative to provide positive male staff role models for children. Two of the teacher aides are male, and they assist with in-class support for children with learning or behavioural needs. These staff members also assist with activities for children during morning interval and lunch times, and contribute by leading the kapa haka group. Children at the school, including Māori boys, benefit from the contribution made by the male staff role models.

### *Area for further improvement*

**Policy review:** The school's policy describing the monitoring and reporting of Māori student achievement does not reflect current practice. At present, the school is not reporting these students' literacy progress every six months to the Māori community nor ensuring annual consultation with them on educational priorities. Reviewing this policy and ensuring it reflects actual practice, is likely to further enhance continued support for the achievement of Māori students and ensure community aspirations are better included in school plans.

### *Recommendation*

That the board of trustees review current practice in monitoring and reporting Māori student achievement to, and consultation with, their community and ensure the board's policy reflects the intended practice.

## **Professional Learning and Development**

In this review ERO evaluated how well Tauhara School is managing professional learning and development. This includes how well the school makes decisions about professional learning and development, the extent to which these decisions are influenced by principles of effective practice, and the changes that have occurred for students and teachers as a result.

### *Background*

The school has taken a proactive role in undertaking professional learning and development. In 2007 and 2008, staff have been involved with an Extending High Standards Across School (EHSAS) project, while continuing with the Numeracy project for identified lead teachers. Other initiatives have included Enviro Schools, Road Sense and presentations by the Resource Teacher: Learning and Behaviour.

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***Areas of good performance***

**Principal leadership:** The principal provides enthusiastic and committed leadership for professional learning and development in the school. She is well informed on current educational theory and practice, and ensures there is a strategic approach to professional development. The principal's example helps to create a culture of inquiry and considered risk-taking among staff.

**Research informed:** Professional learning and development programmes at the school have a sound educational research base. The extensive use of external expertise complements on-site experience and ensures a relevant theoretical structure to initiatives such as inquiry learning and the use of ICT to enhance teaching practice. The range of educational outcomes for children is extended and enriched through research-informed professional learning by teachers.

For further evaluation of professional learning and development, including an area for improvement, make reference to the school specific focus area (Section 3) of this report.

**Board Assurance on Compliance Areas**

**Overview**

Before the review, the board of trustees and principal of Tauhara School completed an ERO *Board Assurance Statement* and *Self-Audit Checklist*. In these documents they attested that they had taken all reasonable steps to meet their legislative obligations related to:

- board administration;
- curriculum;
- management of health, safety and welfare;
- personnel management;
- financial management; and
- asset management.

During the review, ERO checked the following items because they have a potentially high impact on students' achievement:

- emotional safety of students (including prevention of bullying and sexual harassment);
- physical safety of students;
- teacher registration;
- stand-downs, suspensions, expulsions and exclusions; and
- attendance.

Each school needs to acknowledge that bullying is a risk to be managed. In this school senior students are trained as peer mediators and supervising staff reinforce positive and caring behaviours using positive incentives contained

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within the S.A.F.E (Safe and Friendly Environment) behaviour management programme.

## **Compliance**

ERO's investigations did not identify any areas of concern.

## **5 Recommendation**

ERO recommends that:

- 5.1 school management continue to use external support to strengthen;
- school-wide interpretation and use of student achievement data; and
  - management processes for consolidating and monitoring the intended changes to professional practice.

## **6 Future Action**

ERO is confident that the board of trustees can manage the school in the interests of the students and the Crown and bring about the improvements outlined in this report.

ERO is likely to review the school again as part of the regular review cycle.

Ian Hill  
Area Manager  
**for Chief Review Officer**

12 June 2008

12 June 2008

## **To the Parents and Community of Tauhara School**

These are the findings of the Education Review Office's latest report on **Tauhara School**.

Tauhara School is an urban contributing primary school in Taupo catering for Year 1 to 6 students. It is situated on an extensive site with attractively developed gardens and well-maintained facilities. Recent upgrades include the development of an electronic learning centre as part of the library suite, and the extensive provision of information and communication technologies (ICT). The school has made positive progress towards addressing the recommendations in the previous ERO report. Teachers have been involved in external professional development contracts that have had a focus on written language programmes. Reporting student progress to parents has been enhanced by the development of individual portfolios, which are shared at parent-teacher meetings.

This report focuses on the impact of professional learning on teaching practices to improve educational outcomes for students. The report also evaluates areas of national interest, which are progress in Māori student achievement and professional learning and development.

The school uses a range of standardised assessment tools to gather student achievement data, particularly in aspects of literacy. With a significant majority of the school roll identifying as Māori, the trends and patterns of Māori student achievement are fairly reflected in school-wide achievement data.

Data from the assessment of recount writing at the end of 2007 using Assessment Tools for Teaching and Learning (asTTle) indicates that students at Year 4 and 6 achieve at a comparable level to national expectations, while Year 5 students on average achieve below expected levels. Data from assessments of written language in 2007, using the national exemplars, indicates that Year 1 and Year 2 students achieve at age expected levels, while the proportion of Year 3 students achieving below age expected levels remains a concern.

Supplementary Tests of Achievement in Reading (STAR) data from Term 1 2008 in aspects of comprehension and vocabulary indicate that approximately 60 – 70 % of Year 5 and 6 students are achieving at or above expected levels. PM Benchmark data on Year 2 and 3 student comprehension in Term 4 2007, indicates students achieving comparable to national expected levels.



While individual student achievement in numeracy is assessed and reported to parents, the school has insufficient collated and analysed school-wide data on achievement in numeracy to make a well-informed statement about achievement levels in this area.

Relationships amongst teachers and students are mutually respectful and affirming. Students are encouraged to take responsibility for their own learning and behaviour and for the safety of school environments. There is a positive climate in the school with generally settled classrooms and considerable in-class support for students with particular learning and behaviour needs. School leadership at all levels works hard to create and sustain a holistic approach to students' education, and this intention is reflected in the broad range of student achievement that is celebrated and the increased levels of student engagement in their learning.

Teachers and students have ready access to quality resources to support learning programmes in the school. Interactive whiteboards have been installed in several classrooms and sets of portable laptop computers have been established. A school-based intranet; extranet; and community gateway (knowledge-NET) is being progressively developed to allow the electronic storing, sharing and presentation of students' research and work.

Sustained involvement in externally facilitated professional learning contracts is resulting in positive changes in teaching practice. Teachers gather and use student achievement information on aspects of literacy and numeracy to plan to meet the different learning needs of students in their classes. Their use of formative assessment practices to determine students' understanding and provide structured guidance about the next steps in their learning is increasing. Teachers are developing questioning strategies to foster higher order thinking and inquiry skills. A challenge remains for the school to ensure all required areas of the curriculum continue to have depth and breadth of coverage.

The respected principal strongly articulates a clear and positive vision for learning for all within the school community. Her drive ensures the wide spread acceptance and understanding of the school's direction, and fosters a shared commitment to professional learning for staff and improving educational outcomes for students. Under her leadership the school undertakes a lead role in regional contracts such as Extending High Standards Across Schools (EHSAS).

School leadership recognises the need to continually strengthen management processes for consolidating and monitoring the intended changes to professional practice. In addition, strengthening school-wide processes for the management of achievement information is likely to assist senior management to more effectively evaluate the effectiveness of programmes intended to improve educational outcomes for students.

A recently appointed chairperson leads a hard working board of trustees that govern in the best interests of students. Trustees have supported professional learning initiatives for staff and ensured the provision of extensive resources for

learning. Their strategic and action plans include useful targets for improving student achievement, particularly in aspects of literacy.

### **Future Action**

ERO is confident that the board of trustees can manage the school in the interests of the students and the Crown and bring about the improvements outlined in this report.

ERO is likely to review the school again as part of the regular review cycle.

### **Review Coverage**

ERO reviews do not cover every aspect of school performance and each ERO report may cover different issues. The aim is to provide information on aspects that are central to student achievement and useful to this school.

If you would like a copy of the full report, please contact the school or see the ERO website, <http://www.ero.govt.nz>.

Ian Hill  
Area Manager  
**for Chief Review Officer**

## **GENERAL INFORMATION ABOUT REVIEWS**

### **About ERO**

ERO is an independent, external evaluation agency that undertakes reviews of schools and early childhood services throughout New Zealand.

### **About ERO Reviews**

ERO follows a set of standard procedures to conduct reviews. The purpose of each review is to:

- improve educational achievement in schools; and
- provide information to parents, communities and the Government.

Reviews are intended to focus on student achievement and build on each school's self review.

### **Review Focus**

ERO's framework for reviewing and reporting is based on three review strands.

- **School Specific Priorities** – the quality of education and the impact of school policies and practices on student achievement.
- **Areas of National Interest** – information about how Government policies are working in schools.
- **Compliance with Legal Requirements** – assurance that this school has taken all reasonable steps to meet legal requirements.

### **Review Coverage**

ERO reviews do not cover every aspect of school performance and each ERO report may cover different issues. The aim is to provide information on aspects that are central to student achievement and useful to this school.

### **Review Recommendations**

Most ERO reports include recommendations for improvement. A recommendation on a particular issue does not necessarily mean that a school is performing poorly in relation to that issue. There is no direct link between the number of recommendations in this report and the overall performance of this school.

## Appendix E

### Tauhara School Education Review 2014

Tauhara School - 27/06/2014

- On this page:
- Findings
- 1. Context
- 2. Learning
- 3. Curriculum
- 4. Sustainable Performance
- About the School

#### Findings

How effectively is this school's curriculum promoting student learning - engagement, progress and achievement?

Students benefit from learning in a positive, welcoming and inclusive school culture. Many achieve at and above National Standards. School leaders have a constructive relationship with local Māori, who are involved in shaping the school-wide curriculum. Classroom environments are educationally stimulating and offer many opportunities for digital learning.

ERO is likely to carry out the next review in three years.

#### 1. Context

What are the important features of this school that have an impact on student learning?

Tauhara School is located in Taupō and caters for students from Years 1 to 6. Of the 193 students on the roll 82% are identified as Māori and 5% are from Pacific families. A significant proportion of Māori students are affiliated with Ngāti Tūwharetoa. There has been significant roll growth in the last few years.

## Appendix E

### Tauhara School Education Review 2014

The 2011 ERO report noted that the school was involved in the Tūwharetoa Cultural Knowledge Initiative which aimed to strengthen teachers' and students' knowledge of local Māori history and traditions. The engagement and achievement of Māori students was comparable to non-Māori. The report also found that teachers and students were making very good use of the school's well-resourced digital environments to enrich their learning experiences. The principal and senior management team provided well-informed educational leadership, governance was effective, and parents were provided with many opportunities to understand and engage in their students' learning and progress.

This ERO review finds that the positive features of the previous ERO report have been sustained and enhanced. Senior leaders have also responded positively to areas that required further development. In early 2014, a sudden reduction in board membership led to the appointment of three new trustees. An external consultant was engaged to train the new board in its roles and responsibilities. An interim chairperson, who has previous experience in this role, is now providing guidance and advice for the board.

During the past two years, teachers have engaged in professional learning and development to enhance the school's positive culture for learning. As a result of undertaking the Positive Behaviour for Learning Initiative in 2012 the Tauhara AROHA model has been developed and continually promoted throughout the school. AROHA stands for the values of achievement, respect, ownership, high expectations, and a positive attitude. These shared values and beliefs strongly influence the settled, purposeful tone in all classes. Inclusion within a family-like atmosphere is strongly promoted. Students with special needs are encouraged to participate in all school activities, including education outside the classroom.

#### 2. Learning

How well does this school use achievement information to make positive changes to learners' engagement, progress and achievement?

The board and senior leaders use school-wide achievement information effectively to set targets for raising achievement, allocate resources, and monitor how well targets are being met through the year. The community receives annual reports about

## Appendix E

### Tauhara School Education Review 2014

how well student achievement is improving in relation to national expectations. Patterns of achievement are similar for students from Māori, Pacific and European backgrounds. Many students achieve at or above National Standards in reading, writing and mathematics.

Senior leaders also use data to identify students with special needs and abilities, and to determine staff professional development needs. Experienced and committed teacher aides assist teachers to provide targeted learning support for students with special needs. As a result of the analysis of school-wide achievement information, senior leaders have found that there is a need to focus on improving the teaching of writing at all year levels. ERO affirms this direction.

Teachers use achievement information effectively to group students for instruction in reading and mathematics. They also use ongoing assessments to inquire into the effectiveness of their teaching practices, and adapt programmes to accelerate learning for students who need to make more than expected progress to reach National Standards for their year levels.

Processes for making overall teacher judgements about student achievement in relation to National Standards are well established. Assessment judgements have been moderated by an external consultant.

Parents receive sound information about students' progress and achievement in relation to National Standards through three-way conferences, e-portfolios and written reports.

Senior leaders and ERO agree that next steps to enhance assessment practices are to:

- provide students with further strategies for self and peer assessment
- consider how progress and achievement in all learning areas can be assessed and reported to parents
- increase opportunities for parents to become more involved in their students' learning through computer access to recent work and achievement records.

### 3. Curriculum

## Appendix E

### Tauhara School Education Review 2014

How effectively does this school's curriculum promote and support student learning?

The curriculum effectively promotes and supports student learning through authentic local contexts. Leaders and teachers have an appropriate emphasis on continually improving literacy and numeracy achievement. Expectations for inquiry learning and the use of computers as tools for learning are consistently implemented across the school. The curriculum includes significant input from Ngāti Tūwharetoa. There is also an emphasis on providing teaching programmes about appropriate social skills, and the influence of school values on student behaviour.

A range of effective teaching practices includes providing practical and purposeful learning activities, and maintaining educationally stimulating class displays. Respectful relationships are continually modelled and promoted, and positive behaviours are frequently affirmed. There are high expectations for students to take positive ownership of their behaviour and learning.

ERO and senior leaders agree that next steps are to ensure that curriculum documentation includes agreed understandings and expectations for best practice in

- all learning areas
- assessment and the use of achievement information.

How effectively does the school promote educational success for Māori, as Māori?

Success for Māori as Māori is effectively promoted through teachers' deepening understanding of Māori culture and school-wide participation in local cultural events. Many Māori students achieve well and benefit from leadership opportunities within cultural and school contexts. Te reo Māori is used in class conversations and bicultural displays. Leaders and teachers recognise that this is an area for continuing development.

There is a strong focus on Tūwharetoatanga and Iwi cultural knowledge. The Tūwharetoa Educational Office have gathered information about parents' aspirations for their children's education. They discuss these aspirations with the school to support the implementation of the Tūwharetoa curriculum, which will be incorporated within the Tauhara School curriculum. Tūwharetoa is developing

## Appendix E

### Tauhara School Education Review 2014

processes and resources for ensuring that cultural knowledge and capability in te reo develops as students progress through the school.

Whakawhanaungatanga is evident. Families and students feel welcome at the school. Leaders and teachers enjoy effective relationships within the school community. Whānau are regularly involved in decision making.

#### 4. Sustainable Performance

How well placed is the school to sustain and improve its performance?

The school is well placed to sustain and improve its performance because of the following positive factors:

- Following targeted support and with ongoing mentoring, the new board is in a very good position to continue effective governance of the school. The experienced board chair models effective governance and commitment to supporting staff and students.
- The experienced principal and leadership team have a strong vision for the school's continuing progress. In response to the 2011 ERO report, they have encouraged and supported staff in assuming leadership responsibilities in curriculum and school-wide operations. They play a key role in developing and maintaining the school's positive culture for learning.
- There is strong community support for the school. Parents have many and varied opportunities to engage in school activities and conversations about students' learning.
- Self-review processes are well established. There have been recent comprehensive reviews of reading and mathematics teaching practices. Teachers and leaders continually reflect on their practices to improve outcomes for students.

ERO and senior leaders agree that next steps are to ensure that school reviews identify areas for continuing improvement, are reported to the board, and inform annual and strategic planning.

Board assurance on legal requirements



## Appendix E

### Tauhara School Education Review 2014

Before the review, the board of trustees and principal of the school completed the ERO Board Assurance Statement and Self-Audit Checklists. In these documents they attested that they had taken all reasonable steps to meet their legislative obligations related to:

- board administration
- curriculum
- management of health, safety and welfare
- personnel management
- financial management
- asset management.

During the review, ERO checked the following items because they have a potentially high impact on student achievement:

- emotional safety of students (including prevention of bullying and sexual harassment)
- physical safety of students
- teacher registration
- processes for appointing staff
- stand-downs, suspensions, expulsions and exclusions
- attendance.

#### Conclusion

Students benefit from learning in a positive, welcoming and inclusive school culture. Many achieve at and above National Standards. School leaders have a constructive relationship with local Māori, who are involved in shaping the school-wide curriculum. Classroom environments are educationally stimulating and offer many opportunities for digital learning.

ERO is likely to carry out the next review in three years.

Dale Bailey

## Appendix E

### Tauhara School Education Review 2014

National Manager Review Services

Northern Region

27 June 2014

About the School

Location      Taupō

Ministry of Education profile number      1984

School type   Contributing (Years 1 to 6)

School roll    193

Gender composition Boys 57%

Girls 43%

Ethnic composition   Māori

NZ European/Pākehā

Pacific          82%

13%

5%

Review team on site May 2014

Date of this report    27 June 2014

Most recent ERO report(s)   Education Review

Education Review

Education Review    May 2011

June 2008

April 2005

#### TAUHARA SCHOOL REPORTS

- Tauhara School - 06/05/2011
- Tauhara School - 27/06/2014

## Appendix E

### Tauhara School Education Review 2014

APPENDIX F  
**EDUCATION REVIEW  
REPORT**

**WAIRAKEI SCHOOL**

**JUNE 2009**

**CONFIRMED**

**EDUCATION REVIEW  
REPORT**

**WAIRAKEI SCHOOL**

**June 2009**



***Disclaimer***

*Individual ERO school and early childhood centre reports are public information and may be copied or sent electronically. However, the Education Review Office can guarantee only the authenticity of*

APPENDIX F  
**EDUCATION REVIEW  
REPORT**

**WAIRAKEI SCHOOL**

**JUNE 2009**

*original documents which have been obtained in hard copy directly from either the local ERO office or ERO Corporate Office in Wellington. Please consult your telephone book, or see the ERO web page, <http://www.ero.govt.nz>, for ERO office addresses.*

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## **CONFIRMED EDUCATION REVIEW REPORT: WAIRAKEI SCHOOL**

This report has been prepared in accordance with standard procedures approved by the Chief Review Officer.

### **1 About the School**

Location	Wairakei, Taupo
Ministry of Education profile number	2066
School type	Primary (Years 1 to 6)
Decile rating <sup>1</sup>	5
Teaching staff: Roll generated entitlement	13.9 .1
Other Number of teachers	14.0
School roll	252
Gender composition	Girls 52%, Boys 48%
Ethnic composition	NZ European/Pākehā 72%, Māori 26%, other 2%
Special features	Māori enrichment classes (2)
Review team on site	March 2009
Date of this report	17 June 2009
Previous ERO reports	Education Review, December 2005 Education Review, June 2002 Accountability Review, October 1998 Assurance Audit, June 1995 Review, March 1991

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<sup>1</sup> Decile 1 schools draw their students from areas of greatest socio-economic disadvantage, Decile 10 from areas of least socio-economic disadvantage.

## **2 The Education Review Office (ERO) Evaluation**

Wairakei School, near Taupo, is a contributing primary school catering for Year 1 to 6 students. The school is central to the Wairakei village and surrounding rural community. The 2005 ERO report commented on the positive school culture, in which individual differences were recognised and valued. This culture was supported by a unified approach to managing student behaviour.

The school continues to provide good quality learning opportunities for children. The Kotahitanga programme supports the school's strong values programme and promotes a holistic approach to learning and behaviour. The school provides enrichment classes in Te Whare O Te Kotahitanga, an environment that nurtures and supports te reo me ōna tikanga Māori. Students are confident, articulate, and caring. They generally engage well in learning and interact respectfully with their teachers and each other.

Students achieve well in written language. Comparative achievement data for 2007 and 2008 indicate that the majority of students perform at or above the appropriate curriculum levels in written language. However, students in Years 4 and 6 achieve below expected levels in numeracy.

The 2005 ERO report noted that the principal provided strong leadership and was ably supported by her senior management team. The senior management team has new members but remains committed to working together to improve children's learning and wellbeing.

A new board was elected in 2007. New trustees have undertaken board training to increase their knowledge and understanding of their governance roles and responsibilities. However, in January 2009, because of risks to the operation of the school, the Ministry of Education, at the request of the board, appointed a Limited Statutory Manager (LSM) to undertake the work of the board in the areas of finance and personnel management. Work has begun to address issues in these areas.

Nonetheless, relationships between the board of trustees and the principal have deteriorated. This situation is having a significant negative impact on trustees, the principal, senior managers, and on some staff, and is affecting their ability to carry out their duties effectively, and the willingness of some to act on the advice of the LSM. Within some parts of the community there is also an increasing lack of confidence in the school. This situation, if not addressed effectively, has the potential to impact negatively on students' learning and emotional wellbeing.

ERO recommends that the Secretary for Education consider continuing intervention under Part 7A of the Education Act 1989 in order to address the financial and personnel issues that are affecting governance and management in the school.



## **Future Action**

ERO is not confident that the board of trustees can bring about the improvements listed above without significant external support. Therefore ERO has made recommendations to the Secretary for Education for continuing intervention. ERO intends to carry out another review within 12 months to evaluate the progress made over this time.

## **3 The Focus of the Review**

### **Student Achievement Overall**

ERO's education reviews focus on student achievement. What follows is a statement about what the school knows about student achievement overall.

School-based and national assessment tools are used to gather achievement information in written language and numeracy. Comparative data for 2007 and 2008 indicate that the majority of students achieve at or above the appropriate curriculum levels in written language but that students in Years 4 and 6 achieve below expected levels in numeracy.

Whole school targets for achievement in literacy and numeracy are set each year. Senior managers collate and analyse student achievement data from a variety of sources. This information is analysed to identify overall student achievement and the achievement of Māori boys and Māori girls. The data are also used to identify students with special needs and abilities and to target groups of students who are at risk of not achieving. Specific action plans are developed to effect improvements in student achievement.

Student achievement data in the other curriculum learning areas are collated at all year levels. Opportunities for sharing student achievement with parents include portfolios of students' work, and student-led three-way conferencing.

Students have opportunities to participate and achieve in a variety of school-based and local events, including cultural days, speech contests, festivals, sporting activities, and musical events. Student achievement is recognised and celebrated at assemblies and through school newsletters.

### **School Specific Priorities**

Before the review, the board of Wairakei School was invited to consider its priorities for review using guidelines and resources provided by ERO. ERO also used documentation provided by the school to contribute to the scope of the review.

The detailed priorities for review were then determined following a discussion between the ERO review team and the board of trustees. This discussion focused on existing information held by the school (including

student achievement and self-review information) and the extent to which potential issues for review contributed to the achievement of the students at Wairakei School.

ERO and the board have agreed on the following focus areas for the review:

- the impact of school culture on student engagement and achievement.

In addition, ERO decided to evaluate:

- the effectiveness of governance and management.

ERO's findings in these areas are set out below.

## **The impact of school culture on student engagement and achievement**

### ***Background***

The 2005 ERO report commented on the positive school culture, in which individual differences were recognised and valued. This culture was supported by a unified approach to managing student behaviour. The Kotahitanga programme underpinned the school's strong values programme and promoted a holistic approach to learning and behaviour for children and staff. Senior managers have continued to integrate and consolidate these approaches and the Kotahitanga programme is now used across the school.

### ***Areas of good performance***

*Kotahitanga philosophy.* The Kotahitanga programme is research-based and provides a sound foundation for embedding the school's virtues programme and its approach to teaching and learning. The Kotahitanga philosophy is clearly communicated to and understood by children, staff and parents, and contributes to the provision of an emotionally safe environment by supporting students to value difference.

*Student engagement.* Most students display high levels of engagement in learning. Well established classroom routines help students to work both independently and co-operatively. Tuakana/teina relationships are promoted in classrooms. High levels of class support for individual students contribute to the effective management of children's specific learning and behaviour needs. Students are focused on learning.

*Student voice and leadership.* The majority of students can clearly talk about their learning and achievement. Portfolios, self assessment, and student-led three-way conferences are examples of students taking ownership of their learning. Students comment positively on the range of leadership roles they are able to take. These opportunities help students to become positive, confident and inclusive learners.

*Effective teaching practice.* Effective teaching practices noted during this review include:

- well planned programmes catering for individual students' needs;
- positive relationships and interactions between teachers and children and amongst children;
- high expectations for students' work and behaviour;
- inclusive classroom environments in which individual strengths, difference and diversity are respected;
- sharing specific learning intentions and success criteria with students;
- providing students with oral and written comments that commend students on their specific progress and achievement and show them how to improve their work; and
- print-rich learning environments and well organised classrooms that give students easy access to resources to support their learning.

These good teaching practices provide students with high quality learning opportunities.

*Learning support programmes.* The school has a range of programmes in place to support students with specific learning and behavioural needs. Teacher aides work closely with children, providing in-class support. Parents and community volunteers are also involved in the delivery of these programmes. Learning support programmes help to ensure that students' individual learning needs are being met.

*Leadership of teachers.* The senior management team work collegially and collaboratively to support staff in implementing the Kotahitanga programme. As a result, staff work positively together and share ideas to improve student engagement and achievement.

*Professional development.* The board and senior managers are committed to supporting teachers' professional growth. Teachers speak positively about the professional development activities they undertake and express a commitment to further improving their practice to support their students.

### ***Areas for improvement***

*Improving use of data and reporting.* A robust, systematic process for self review is needed to ensure ongoing improvement in some school programmes and operations. Senior managers should:

- use achievement data more efficiently to identify and monitor children's progress, with a particular focus on those students who are achieving just below national norms;
- continue to identify and share effective teaching practices through professional discussions and reflective practice;

- improve quality assurance systems for monitoring programme planning, assessment and evaluation;
- include a broader range of students in targeted programmes to improve whole class achievement.

*Reporting achievement.* Recent reporting of student achievement is not providing the board with useful information. Senior managers should improve their analysis of achievement data and simplify reporting so that it more clearly identifies trends and patterns in student achievement over time. The board should receive valid and reliable achievement information on which they can base decisions about resourcing to meet students' needs.

Senior managers and teachers should make better use of achievement data to review the effectiveness of the school initiatives that are in place to improve student achievement.

Senior managers should also review the ways in which achievement information is shared with parents. Improved reporting to parents would assist their understanding of their child's progress and help them to support their child's learning at home.

*Professional reflection.* Teachers should be encouraged to evaluate their own teaching practices more regularly and to identify changes that they could make to better meet students' learning needs. Senior managers, as part of the appraisal process, should ensure that the learning gained from professional development is incorporated into classroom practice.

## **Effectiveness of governance and management**

### ***Background***

The 2005 ERO report found that the principal provided strong leadership and was ably supported by her senior management team. This team has new members but remains committed to working together to improve children's learning and wellbeing.

Since 2007 a completely new board has been elected. Trustees bring a range of skills to the board and are committed to improving outcomes for students. They have undertaken board training to increase their knowledge and understanding of their governance roles and responsibilities.

The board sought external support from the Ministry of Education to address the school's financial debt and personnel issues. A Limited Statutory Manager (LSM) was appointed in February 2009.

During this review ERO met with members of the school's whānau and community groups. The meetings identified many positive features of the school, its management, staff and students. However, some parents expressed concerns about poor student achievement, ineffective teaching

practices in some classes, and aspects of the principal's leadership style. The LSM, on behalf of the board, instigated an independent investigation of formal complaints from parents and made recommendations to improve communication with parents so that complaints could be resolved speedily.

The current situation of community dissent and disharmonious relationships within the school is having a significant negative impact on trustees, the principal, senior managers, and some staff, and on their ability to carry out their duties effectively. There is evidence of an increasing lack of community confidence in the school.

ERO decided to investigate the effectiveness of governance and management as an additional focus area of this review.

### ***Areas of good performance***

*Strategic planning and self review.* The board's current review of the school's strategic plan is timely.

*Policy review.* The board is currently reviewing all policies. Senior staff should ensure that all school procedures align with policies and are consistently implemented. The self-review process should help to ensure that all current policies are fully understood by the board, staff and community. Particular attention should be paid to procedures and practices relating to the physical and emotional safety of children. The board is particularly concerned that student attendance be carefully monitored and any absence followed up. The board should be assured that Ministry of Education stand down and suspension guidelines are followed on all occasions.

*Impact of the intervention.* The LSM and the board have developed a useful schedule for review of policies relating to governance and management. The LSM has made good progress in addressing financial issues identified by the board and has begun to address personal grievance cases involving the school. The LSM has endeavoured to work collaboratively with the principal to address personnel issues. However, challenges are evident in the working relationship between the LSM, the board, the principal, and the senior management team.

### ***Areas for improvement***

*Principal's appraisal.* Although the performance of the principal has been externally appraised in 2008, the board has not yet signed off this appraisal.

*Board governance responsibilities.* The board acknowledges that it has not fulfilled its governance responsibilities effectively.

- No formal consultation with the Māori community has been undertaken.
- Consultation regarding the health curriculum has not been undertaken every two years as required.

- Board in-committee procedures for have not been well managed.

*Delivering free education.* Currently external providers are employed to give students additional tuition in mathematics and gifted and talented education within school hours. Parents are charged for access to these programmes. The board should review the capacity of staff to provide appropriate programmes in mathematics and to extend the learning of their most able students. Appropriate professional development should be provided for staff where necessary so that they have the capacity to meet the learning needs of all students.

*Professional relationship.* The professional relationship between the board of trustees, principal and senior managers has deteriorated to the point that it is no longer possible to ensure the emotional safety of staff. Furthermore, this situation has the potential to impact negatively on students' learning and emotional wellbeing.

## **4 Areas of National Interest**

### **Overview**

ERO provides information about the education system as a whole to Government to be used as the basis for long-term and systemic educational improvement. ERO also provides information about the education sector for schools, parents and the community through its national reports.

To do this ERO decides on topics and investigates them for a specific period in all applicable schools nationally.

During the review of Wairakei School ERO investigated and reported on the following areas of national interest. The findings are included in this report so that information about the school is transparent and widely available.

### **The Achievement of Māori Students: Progress**

In this review, ERO evaluated the progress the school has made since the last review in improving the achievement of Māori students and in initiatives designed to promote improved achievement. At Wairakei Primary School, 65 students, or 26% of the school roll, identify as Māori.

#### ***Area of progress***

*Māori student achievement information.* The 2005 ERO report found that the quality of collection, collation and analysis of data on Māori student achievement was variable. Since the last ERO review, senior managers have analysed Māori student achievement information to identify trends and patterns in achievement and have used the data to inform programmes and initiatives for Māori students. Māori student achievement overall is

generally comparable to that of other students. However, senior managers need to continue to monitor and improve achievement in numeracy, especially at Years 4 and 5. This information is shared with the school's Māori community.

*Te Whare O Te Kotahitanga.* Māori whānau are very supportive of the learning outcomes achieved for the tamariki in Te Whare O Te Kotahitanga, where Māori enrichment classes nurture and support te reo me ōna tikanga. The continued progress of children who are confident in te reo me ōna tikanga is supported through their participation in kapa haka and speech competitions.

### ***Area for further improvement***

*Community consultation.* The board acknowledges the need to strengthen consultation with the school's Māori community. The board of trustees recognises that there should be Māori representation on the board.

### ***Recommendations***

ERO recommends that the board formalise its consultation with the Māori community to ensure it is fully meeting the requirements of National Administration Guidelines to develop plans and targets for improving the achievement of Māori students, in consultation with the school's Māori community, and report to the community about the achievement of this group of students.

## **The Teaching of Reading and Writing in Years 1 and 2**

As part of this review ERO looked at how well teachers assess, plan and teach reading and writing to students in Years 1 and 2, and how well the school promotes high levels of student achievement in reading and writing in Years 1 and 2.

### ***Areas of good performance***

*Teaching practice.* Some teachers are effective classroom practitioners in teaching reading and writing. Effective teaching strategies include:

- a shared experience approach to generate discussion, build vocabulary and provide motivation for writing and reading in authentic contexts;
- a wide variety of opportunities to develop children's oracy skills;
- providing a print-rich learning environment to promote student engagement with print;
- specific identification and use of learning outcomes;
- well differentiated planning and delivery to cater for the wide range of students' learning needs; and,

- good links made between reading, writing and oracy.

*Reading and writing programmes.* Teachers provide good support for students to achieve in reading and writing. A structured reading and writing programme focuses on students' learning. Children have opportunities to read with the teacher, with their peers, and independently. Similar support is provided in writing programmes.

*Assessment practices.* Teachers use a variety of assessment tools to measure children's abilities in reading and writing. Children are tested regularly after they first enter school. Teachers observe children reading and writing and maintain records of their progress over time. This information is used to guide teachers' planning and delivery and to identify children with specific learning needs.

*Resourcing.* Year 1 and 2 classrooms are well resourced. A purpose-built facility for students in Years 1 to 4 provides a variety of learning spaces for children and teachers. This separate and secure learning area facilitates opportunities for children to engage in a range of experiences that include cooking, painting, space for movement and quiet areas. Classrooms have good resources for learning through information and communication technologies and high quality literature is well displayed, available and easily accessible for children. These resources provide additional learning experiences to support children's learning in reading and writing.

### ***Areas for improvement***

*Use of assessment data at classroom level.* Teachers gather appropriate assessment information to group students for instruction in reading and writing. However, closer analysis of the needs of individual students in reading and writing should be documented to provide stronger links to programme planning. Teachers should identify specific learning outcomes for groups of children in reading and writing. The use of assessment information should be reflected in teacher evaluation and linked to programme planning and implementation.

*Review and evaluation.* There is no evidence to show that teachers reflect on the effectiveness of their teaching and on the impact of their practice on student achievement.

*Analysis of assessment data.* At present, no analysis is undertaken of the assessments done when children enter school. In addition, the only analysis of results from the Six Year Diagnostic Survey (Six Year Net) is the reading dimension. The senior manager with responsibility for junior learning should ensure that full analysis is undertaken of early assessments to identify next learning steps for children and so that the effectiveness of teaching in reading and writing in children's first year of school can be gauged.

*Improve recording of running records.* Teachers currently take quick records of children's reading skills. They undertake very little analysis of their



running records to identify children's levels of accuracy and reading behaviours. Teachers would benefit from clear guidelines outlining senior managers' expectations about how and when to undertake running records. Better guidelines for teachers would help to ensure the accuracy of data on children's reading skills.

## **Implementing the New Zealand Curriculum in 2010**

### ***Progress to date***

In preparing for teaching the *New Zealand Curriculum* (NZC) in 2010 the school has:

- begun to review the school's charter and strategic planning to meet the needs of the 21<sup>st</sup> century learner;
- considered, during staff meetings and teacher-only days, how to integrate the key competencies meaningfully into curriculum programmes;
- begun to use student learning portfolios, which are shared with parents, to introduce key competencies for the middle and senior levels of the school; and
- focused teachers' professional development on effective teaching strategies, including classroom uses of ICT to support students' learning.

### ***Next steps***

The school has decided that its priorities for preparation over the next three to six months are:

- for the board, staff and community to continue reviewing the implementation of the revised school charter and strategic planning;
- to develop an integrated curriculum approach that further develops the school's Kotahitanga programme, as this programme aligns well with the *New Zealand Curriculum*;
- to continue discussions about curriculum development with parent consultation groups;
- for staff to review planning documentation so that it aligns with the expectations of the *New Zealand Curriculum*; and
- for staff to review the implementation of the te reo Māori programme so that all students have the opportunity to engage with te reo Māori as a second language option.

## 5 Board Assurance on Compliance Areas

### Overview

Before the review, the board of trustees and principal of Wairakei School completed an ERO *Board Assurance Statement* and *Self-Audit Checklist*. In these documents they attested that they had taken all reasonable steps to meet their legislative obligations related to:

- board administration;
- curriculum;
- management of health, safety and welfare;
- personnel management;
- financial management; and
- asset management.

During the review, ERO checked the following items because they have a potentially high impact on students' achievement:

- emotional safety of students (including prevention of bullying and sexual harassment);
- physical safety of students;
- teacher registration;
- stand-downs, suspensions, expulsions and exclusions; and
- attendance.

### Compliance

During the course of the review ERO identified several areas of non-compliance. In order to address these, the board of trustees must:

- 5.1 provide a safe emotional and physical environment for students and staff,  
[*National Administration Guidelines 1999, 5(1)*];
- 5.2 at least once every two years, consult with members of the school community regarding the way in which the school should implement health education,  
[*Education Act 1989, s120*];
- 5.3 ensure that the school complies with legislation related to standing- down, suspension, exclusion and expulsion of students,  
[*s 13-18 Education Act 1989*];
- 5.4 ensure that the school complies with legislation related to free enrolment and education,  
[*Education Act 1989 s3*]; and

- 5.6 develop plans and targets for improving the achievement of Māori students, in consultation with the school's Māori community, and report to the community about the achievement of this group of students,  
*[National Administration Guidelines 1999 1(v) – National Education Guidelines]*.

## 6 Recommendations

ERO recommends that the Secretary for Education consider continuing intervention under Part 7A of the Education Act 1989 in order to address the financial and personnel issues that are affecting governance and management in the school.

## 7 Future Action

ERO is not confident that the board of trustees can bring about the improvements listed above without significant external support. ERO intends to return to the school within 12 months to evaluate the progress the school has made in response to the recommendations in this report.

*Signed*

Elizabeth Ellis  
 Area Manager  
**for Chief Review Officer**

17 June 2009

17 June 2009

## **To the Parents and Community of Wairakei School**

These are the findings of the Education Review Office's latest report on **Wairakei School**.

Wairakei School, near Taupo, is a contributing primary school catering for Year 1 to 6 students. The school is central to the Wairakei village and surrounding rural community. The 2005 ERO report commented on the positive school culture, in which individual differences were recognised and valued. This culture was supported by a unified approach to managing student behaviour.

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Nonetheless, relationships between the board of trustees and the principal have deteriorated. This situation is having a significant negative impact on trustees, the principal, senior managers, and on some staff, and is affecting their ability to carry out their duties effectively, and the willingness of some

to act on the advice of the LSM. Within some parts of the community there is also an increasing lack of confidence in the school. This situation, if not addressed effectively, has the potential to impact negatively on students' learning and emotional wellbeing.

ERO recommends that the Secretary for Education consider continuing intervention under Part 7A of the Education Act 1989 in order to address the financial and personnel issues that are affecting governance and management in the school.

### **Future Action**

ERO is not confident that the board of trustees can bring about the improvements listed above without significant external support. Therefore ERO has made recommendations to the Secretary for Education for continuing intervention. ERO intends to carry out another review within 12 months to evaluate the progress made over this time.

### **Review Coverage**

ERO reviews do not cover every aspect of school performance and each ERO report may cover different issues. The aim is to provide information on aspects that are central to student achievement and useful to this school.

If you would like a copy of the full report, please contact the school or see the ERO website, <http://www.ero.govt.nz>.

Elizabeth Ellis  
Area Manager  
**for Chief Review Officer**

## **GENERAL INFORMATION ABOUT REVIEWS**

### **About ERO**

ERO is an independent, external evaluation agency that undertakes reviews of schools and early childhood services throughout New Zealand.

### **About ERO Reviews**

ERO follows a set of standard procedures to conduct reviews. The purpose of each review is to:

- improve educational achievement in schools; and
- provide information to parents, communities and the Government.

Reviews are intended to focus on student achievement and build on each school's self review.

### **Review Focus**

ERO's framework for reviewing and reporting is based on three review strands.

- **School Specific Priorities** – the quality of education and the impact of school policies and practices on student achievement.
- **Areas of National Interest** – information about how Government policies are working in schools.
- **Compliance with Legal Requirements** – assurance that this school has taken all reasonable steps to meet legal requirements.

### **Review Coverage**

ERO reviews do not cover every aspect of school performance and each ERO report may cover different issues. The aim is to provide information on aspects that are central to student achievement and useful to this school.

### **Review Recommendations**

Most ERO reports include recommendations for improvement. A recommendation on a particular issue does not necessarily mean that a school is performing poorly in relation to that issue. There is no direct link between the number of recommendations in this report and the overall performance of this school.

## Wairakei School - 12/12/2012

- On this page:
- [1. Context](#)
- [2. Learning](#)
- [3. Curriculum](#)
- [4. Sustainable Performance](#)
- [About the School](#)

### 1. Context

What are the important features of this school that have an impact on student learning?

Wairakei is a rural school catering for students in Years 1 to 6. It is located in the Wairakei Village, north of Taupo. There are 216 students enrolled, 19 percent of whom are identified as being of Māori descent.

Since ERO's last review in May 2010 there has been significant positive developments to school operations and teaching practice. There have also been some changes to the teaching team and several classrooms have been refurbished. The school property is attractive, well maintained and provides an engaging and interesting learning environment for students.

Key focus areas for school leaders and staff professional learning and development have included:

- National Standards
- *The New Zealand Curriculum* principles, key competencies and teaching as inquiry
- charter development
- leadership
- mathematics
- Ariki, enabling teacher reflection, critique and participation in quality professional learning groups.

### 2. Learning

How well does this school use achievement information to make positive changes to learners' engagement, progress and achievement?

School leaders and teachers use achievement information well to make positive changes to all learners' engagement, progress and achievement. They also use this information to evaluate the impact of planning and programmes designed to improve student outcomes.

## Appendix G

### Wairakei School Education Review 2012

Charter targets are informed by school-wide data which identifies important priorities for raising student achievement. In classrooms, teachers identify target groups of students and

use assessment information in an ongoing way to plan challenging programmes, inform teacher judgements and track the progress of individual students.

Students with special learning needs are well supported to be included, build confidence as learners and achieve success. Experienced teacher aides and specialist personnel support teachers to provide additional opportunities for these priority learners.

Parents who spoke with ERO expressed appreciation of the usefulness of written reports and face-to-face interviews. This enables them to understand and contribute to their children's learning, progress, achievement and next steps.

### 3. Curriculum

How effectively does this school's curriculum promote and support student learning?

Wairakei School's curriculum effectively promotes and supports students' learning.

Central to curriculum design and implementation are the values of P.O.W.E.R., Pride, Opportunity, Whānau, Excellence and Respect. There is close alignment to *The New Zealand Curriculum*, its principles and key competencies. Emphasis is placed on authentic learning opportunities closely related to the local environment and Tuwharetoa cultural heritage. In addition, priority is given to literacy, mathematics and inquiry learning.

Students benefit from an extensive range of learning experiences that builds on their interests, strengths and skills. Some examples include the Tongariro Crossing, Enviro-Schools, discovery and enrichment afternoons, pet days, inter-school competitions and productions.

Additional features of the curriculum are opportunities for students to have a voice in decision making and develop leadership skills. The outdoor environment, including the adjacent gully, offers many opportunities for cooperative team work, problem solving and encourages constructive use of leisure time.

Dedicated teachers have a focus on making a difference for all students. They establish respectful and inclusive relationships, and a genuine rapport with students. They have high expectations for learning and behaviour, creating positive and motivating classroom environments. ERO observed many examples of effective teaching strategies designed to encourage students to understand and take increasing



## Appendix G

### Wairakei School Education Review 2012

ownership of their learning. Such strategies have been developed through teacher engagement in focused professional learning. ERO and school leaders agree that it is now timely to consolidate these good practices for strengthening the consistency of teaching practice across the school.

How effectively does the school promote educational success for Māori, as Māori?

The school has developed specific plans and goals to raise the achievement of Māori students. These plans and goals have strong potential to raise the profile and promote educational success for Māori as Māori.

There are meaningful opportunities for Māori students to be leaders, contribute and participate as tangata whenua in school practices. Year 6 trophies include recognition of students who demonstrate manaakitanga and leadership of Māori within the school. This year there is an intention to include an academic excellence prize for Māori.

The principal and senior leadership team are committed to strengthening te reo and aspects of tikanga Māori in the school and are affirming their links with Tuwharetoa iwi. School staff have also been involved in the Tuwharetoa Cultural Knowledge Project. The need to build teachers' knowledge, confidence and capability is an area for ongoing development as reflected in the school's culturally responsive implementation and the Student Achievement Change Project action plans.

## 4. Sustainable Performance

How well placed is the school to sustain and improve its performance?

Wairakei School is well placed to sustain and improve its performance. The following contribute to the school's ability to sustain and improve its performance:

- the well-led board of trustees who keep the wellbeing and learning of students central to decision making. Trustees have implemented a considered approach to succession planning
- insightful, well-informed leadership by the principal. She uses a collaborative approach that empowers others to contribute skill and knowledge to benefit students and the school
- purposeful self review is undertaken by school leaders and teachers with the intent of improving teaching practice and learning outcomes for all
- the inclusive, positive school culture
- active support and engagement from parents and the community.

ERO and trustees agree that an important next step for the board is to strengthen trustees understanding of self review to enable them to make better use of achievement and other self-review information in decision making.

Board assurance on legal requirements

## Appendix G

### Wairakei School Education Review 2012

Before the review, the board of trustees and principal of the school completed the ERO Board Assurance Statement and Self-Audit Checklists. In these documents they attested that they had taken all reasonable steps to meet their legislative obligations related to:

- board administration
- curriculum
- management of health, safety and welfare
- personnel management
- financial management
- asset management.

During the review, ERO checked the following items because they have a potentially high impact on student achievement:

- emotional safety of students (including prevention of bullying and sexual harassment)
- physical safety of students
- teacher registration
- processes for appointing staff
- stand-downs, suspensions, expulsions and exclusions
- attendance.

When is ERO likely to review the school again?

ERO is likely to carry out the next review in three years.

Makere Smith

National Manager Review Services

Northern Region (Acting)

## About the School

Location	Wairakei, near Taupo	
Ministry of Education profile number	2066	
School type	Contributing (Years 1 to 6)	
School roll	216	
Gender composition	Boys 51%	
	Girls 49%	
Ethnic composition	NZ Pākehā/European	78%
	NZ Māori	19%
	Other European	2%

## Appendix G

### Wairakei School Education Review 2012

Review team on site	Other Ethnicity	1%
Date of this report	October 2012	
Most recent ERO report(s)	12 December 2012	
	Education Review	May 2010
	Education Review	June 2009
	Education Review	December 2005

#### WAIRAKEI SCHOOL REPORTS

- [Wairakei School - 12/12/2012](#)
- [Wairakei School - 23/10/2015](#)
- New Zealand Government