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HE PĪ KA RERE
‘AN EARLY CHILDHOOD EDUCATION APPROACH TO A
CULTURAL MILIEU’

A thesis
submitted in fulfilment
of the requirements for the Degree
of
Master of Arts
at the University of Waikato

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Abstract

This study explores the issues surrounding the inculcation of te reo me ngā tikanga Māori, Māori language customs and values among early childhood teacher educators in a tertiary setting and how these academics go about preparing students with limited or sufficient knowledge of te reo Māori (Māori language) me ngā tikanga Māori (Māori cultural practices) to meet expectations. Te Whāriki, the early childhood curriculum is a curriculum commonly referred to as a bicultural curriculum that contains two expressions of the curriculum, one for general early childhood centres and another for kōhanga reo, neither of which are translations of one another and further asserts the importance of Te Tiriti o Waitangi/ the Treaty of Waitangi and the responsibility of teachers for bicultural development in the education of all children. Equally important, Te Whāriki acknowledges the dual heritage existent within Aotearoa/ New Zealand and further encourages teachers in early childhood settings to have knowledge of te reo and tikanga Māori. Policy imperatives reflected within the New Zealand Graduating Teaching Standards (New Zealand Teachers Council, 2010) and the Ministry of Education's document Tātaiako/ Cultural Competencies (2011) place further emphasis on the need for those in initial teacher education to demonstrate their conversancy with te reo me ngā tikanga Māori.

The purpose of this study is to provide a narrative of the ways in which the early childhood initial teacher education programme prepares students to use te reo and tikanga Māori. It offers a premise to engage in further discussion of the continued effectiveness of early childhood teacher educators in the maintenance and delivery of te reo me ngā tikanga Māori and sets in motion a cyclical platform for further

research from a traditional worldview which reflects and embodies the Māori language, culture and identity through a Kaupapa Māori philosophy and praxis.

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CHAPTER 1

“I te tīmatanga te kupu...”

Before the world was created, the Word already existed

Te Kawenata a te Haahi Ringatū (1983)

1.1 Introduction

The late 1980's saw mainstream tertiary educational institutions scuttle to implement programmes, which delivered Māori language and culture in a reactionary response to Māori who found a way of “getting out from under the reproductive forces of dominant society” (Smith, 2003). In his keynote address to the Alaskan Federation of Natives (AFN) Convention in Alaska, US 2003, Professor Graham Smith states ‘The ‘real’ revolution of the 1980’s was a shift in mind-set of large numbers of Māori people – a shift away from waiting for things to be done to them, to doing things for themselves...’ Kōhanga reo, Kura Kaupapa, Wharekura and Whare Wānanga are the physical manifestations’ of those shifts described by Graham as “conscientization or consciousness- raising... a reawakening of the Māori imagination that had been stifled and diminished by colonisation processes”. The government under intense pressure responded by pouring money into mainstream tertiary educational institutions to contain the ‘Māori cognisance for self-determination’. The Ministry of Education’s 1996 Revised Statement of Desirable Objectives and Practices (Ministry of Education, 1996) and the early childhood curriculum, Te Whāriki (Ministry of Education, 1996) a curriculum written in two languages English and Māori reflected those shifts in attitude towards the positioning of te reo Māori as a language within the early childhood education programme. Biculturalism was the new word, bicultural development the imperative.

Since the inclusion of bicultural development within mainstream tertiary institutional settings, initial teacher education programmes continue to pride themselves on being ‘responsive to Māori demands for changes that focus on the revitalisation of te reo me ngā tikanga’ (Ritchie, 2002). However this said, these changes were not immediate. Pākehā initiatives in Māori development had almost always been developed by Pākehā that ensured the continuance of Māori marginalisation within education and schooling (O’Sullivan, 2007). Smith 1998 concludes the ‘social and cultural reproduction bias has contributed significantly to the continued failure of the mainstream system to develop any meaningful change of ongoing Māori educational crisis’. Māori still continued to be represented by a hegemony which constructed and held in place the notion of the benevolent oppressor. Recent government Tertiary Education Strategy 2010-2015 identifies as a priority Māori students enjoying success at higher levels, emphasising the need for tertiary providers and ITO’s to adopt teaching practices that are culturally responsive to Māori students. The strategy also recognises as an imperative to enabling such success, the need to strengthen the delivery of high quality te reo Māori provision adding improving the quality of te reo Māori in initial teacher education programmes will be more important in helping Māori to achieve success throughout the education system. Changes within the recent policy imperatives such as Graduating Teaching Standards and Tataiako (cultural competencies) place further emphasis on the need for those in initial teacher education to demonstrate their conversancy with te reo me ngā tikanga Māori.

These recent changes in government policy perhaps reflect another shift in Government towards initial teacher education programmes within a mainstream tertiary setting. Bicultural development has been written about extensively in the context of education in Aotearoa New Zealand with initial teacher educator

programmes having contributed to a huge volume of the body of research. Since its instigation in 1989, the early childhood education programme has had a commitment to biculturalism. The questions being raised is how has this translated into practice? After 17 years ‘post biculturalism’, just how effective are early childhood teacher educators really in the maintenance and delivery of te reo me ngā tikanga Māori, and do they continue to be effective? Have early childhood teacher educators absorbed (inculcated) the Māori language, culture and identity into the early childhood programme that it has now become the norm? This study explores the effectiveness of early childhood teacher educators in the delivery and maintenance of te reo me ngā tikanga Māori and whether the early childhood programme continues to meet their commitment to bicultural development in the repositioning of a Māori perspective as central, creating a ‘normalising’ effect for the Māori language.

In 2010, the New Zealand Teachers Council’s standards for the teaching profession code of ethics for registered teachers’ set a new benchmark not seen in the previous standards. Changes within policy in the Graduating Teaching Standards: Aotearoa New Zealand (2010) requires graduates to have knowledge of te reo and tikanga Māori, to use te reo Māori me ngā tikanga ā iwi and to demonstrate respect for te reo Māori and tikanga ā iwi in their practice.

In October 2010, the Minister of Education established an independent advisory taskforce on early childhood education to review the effectiveness of early childhood education [ECE] spending and to make recommendations on proposed improvements (Ministry of Education [MOE], 2011).

In June 2011, the ECE Taskforce released a report titled ‘An Agenda for Amazing Children’, that would have damning consequences for Kaupapa Māori early

childhood initiatives specifically Kōhanga Reo. The Taskforce recommendations demanded adherence of Kōhanga Reo to operate in a manner as early childhood centres. Such an authoritative ideology dominates the landscape within educational practice that demands accountability in accordance with the State's interests' only. Labour Party MP Shane Jones (2011) recognised the importance of Kōhanga Reo stating "Early childhood education has been a train wreck over the last two-and-a-half years and the reality is that any suggestion that Kōhanga Reo is going to be assimilated by Anne Tolley, no Māori is going to agree with that"¹.

In response the Kōhanga Reo National Trust (Trust board) lodged an 'application for urgency of their Waitangi Tribunal Claim' with the Waitangi Tribunal (Tribunal). The Trustboard's claim set out breaches by the Crown including discrimination if Kōhanga Reo did not 'operate the same as early childhood centres'. One of the three claimants on behalf of Kōhanga Reo National Trustboard, Dame Iritana Tawhiwhirangi stated in clause nine (9) of the claim 'although Kōhanga Reo involved children, they were not early childhood education centres.' They did not 'teach' te reo, but rather used it in the context of a home environment: the principle was that te reo should be 'caught' rather than 'taught' (Waitangi Tribunal Memorandum, 2011).

Following in quick succession the inquiry into the Waitangi Tribunal 262 Claim (Wai 262), which although presented numerous injustices from indigenous flora to fauna to Mātauranga Māori and taonga to name but a few, the case was "based firmly upon the rights of te iwi Māori as Tangata whenua- the indigenous peoples of these islands" (Wai 262 Report, 2011: 5). Furthermore, the claim drew upon existing literature and research as evidence to 'support the exercise of tribal

¹ Interview with MP Shane Jones, Report: Hiko marches against kōhanga reo discrimination, 3 News, 25 July 2011.

customary rights'. A salient point as Metge (1978) recognised as problems in communication will always be present "when the communication is between the language and thought processes of an indigenous people and a western influenced culture of a colonizing people" (Wai 262 Report, 2011: 13). A point further supported by Dr Margaret Mutu.

So what relevance if any does any the above fore mentioned have to do with the topic at hand? Each report identifies the cultural, spiritual, intellectual, political and economic loss and aspirations of the Māori people as Tangata whenua. On a political scene the reports give rise to a changing climate and attitudes towards Mātauranga Māori, Te Reo and Tikanga Māori. A climate Māori are only too familiar with.

1.2 Research aims, questions and hypotheses

The fundamental purpose of this study was to understand the issues surrounding the use of te reo me ngā tikanga Māori/ Māori language and customs in the classroom with a specific focus on Māori and non-Māori academics in teacher education; to explore the experiences of those academics and how they inculcate te reo me ngā tikanga Māori in their practice and in so doing how they encourage teacher education students to use te reo me ngā tikanga Māori.

There were three main objectives:

- 1) To examine how academics more specifically Early Childhood Education teacher educators in tertiary education inculcate te reo me ngā tikanga Māori/ Māori language, customs and values into their practice.
- 2) To identify how initial teacher educator providers prepare students to use te reo me ngā tikanga Māori as outlined in standard four of the Graduating Teaching Standards (2010).

3) To explore the way that a small group of academics go about encouraging teacher education students to use Te reo Māori me ngā tikanga ā iwi.

Numerous studies over the past decades have focused on Māori underachievement in education. Literature and research on Māori education is captivated with such failure of Māori students across all levels of education. (Bishop & Glynn, 1999; Greenwood & Te Aika, 2008). In 1960, the Report on the Department of Māori Affairs, or Hunn report (Hunn, 1960), and in the Report of the Commission on Education in New Zealand, or Currie commission report (Currie, 1962), commented to such failures. But, what of non-Māori underachievement, if the Māori child was obliged to become familiar with two cultural codes Māori and Pākehā, then why not the others? Better still why not shift the focus and discuss whether non-Māori academics are able to deliver to a holistic tenet. If we are able to identify the barriers to the delivery of te reo and tikanga Māori through the experiences of Māori and non-Māori academics we may be able to help initiate change in current educational practices and policies. Of particular note is the work of Durie (2003:17) on curriculum framing as what she describes as a “generic curriculum written in Māori – or any other language- is not the same as a Māori curriculum or a curriculum drawn from Māori values” and further adds “before teachers can include Māori values, they need to examine the taken for granted values that underlie their own everyday practice.” Without such “critical reflection” the potential for negative schooling experiences will continue to exist.

Findings within the ECE taskforce report on the proposed policy directions for early childhood education teaching qualifications sought to reassure early childhood education service providers that “students should be confident in the fact that upon graduation, they will be equipped with a basic set of competencies” including ‘cultural competence’ (MOE, 2011:156). Furthermore, the report

proposed to “encourage cultural diversity through the sector’s firm bicultural foundation in the national curriculum, Te Whāriki, and because linking home with early childhood education experiences will acknowledge and promote culture and language” (MOE, 2011:120).

Academics have posed the question of what does it really mean to consider all activities that Te Whāriki invites teachers to weave with their communities. Bishop & Glynn (2000:4) argue that such assertions to ascertain ways to “acknowledge and celebrate cultural diversity only perpetuates the existing pattern of dominance and subordination, and its constituent classroom interaction patterns”. What is required is the reassertion of Māori pedagogical practices. Te Kōhanga reo National Trust (Trustboard) support Bishop and Glynn’s findings citing the Crown’s breach of Article 2 of the Treaty of Waitangi in particular forcing ‘Kōhanga Reo to fit within the regulatory framework for early childhood education’.

This study concentrates on the experiences of Māori and non-Māori academics in the early childhood education program, offering the opportunity for teacher educators in tertiary education to express their views. This initial study provides platform for a larger project that looks at this topic. Furthermore, this research offers insights into the lives and experiences of those academics working in a tertiary setting building onto the existing body of knowledge about Kaupapa Māori theory and practice in education and leads to further conversations in terms of the findings and its implications to future planning for the Faculty of Education teaching programs, Government policy, students, kaiako², whānau³ and tamariki⁴, mokopuna⁵. Berryman and Bishop’s (2006) hypothesis suggests through better

² Teacher

³ Family

⁴ Children

⁵ Grandchildren

communication and understanding of the use of Māori language in the classroom, teachers and students relationships would improve.

1.3 Background

The initial idea for this research stems back to conversations' with my previous director about my experiences working within a tertiary teacher educator setting having come from an environment where Kaupapa Māori, Rangahau Māori and Mātauranga Māori pedagogical practice and praxis were inherent within institutions I have worked in such as Te Tīmatanga Hou, Te Wānanga o Aotearoa and Kōhanga Reo. Furthermore I have always been interested in what parallels if any are there having coordinated governments' nationwide campaign and vision to increase Māori participation in quality early childhood education.

Listening to my experiences posed the question for debate as to why promote a campaign that would encourage Māori parents to enrol their tamariki (children) into a monocultural early childhood educational system embedded in western theoretical practice if findings from the research found that system to be so unappealing for those parents. Working within the Faculty of Education [FOE] of which the core business of the faculty is teacher education bought to light a number of queries. If policy required teacher graduates to have knowledge of te reo and tikanga Māori, to use te reo Māori me ngā tikanga ā iwi and to demonstrate respect for te reo Māori and tikanga ā iwi in their practice, then how effective were we? Would it not be unreasonable to assume the faculty if not the lecturers had a responsibility to ensure the delivery of such requirements, or would it? So, why is it difficult for lecturers and students of the Faculty of Education to integrate into their practice te reo me ngā tikanga Māori an imperative to meeting the;

1. graduating teaching standards and

2. University's wider commitment to the Treaty of Waitangi.

Why were there so many in opposition to learning and teaching te reo me ngā tikanga Māori. It was this personal interest and curiosity arising from those experiences that led to this study.

Aotearoa/ New Zealand has its own founding document Te Tiriti o Waitangi/ the Treaty of Waitangi that ordains' the relationship between Māori and Pākehā in an "equally shared pattern of balance and co-existence" (Jackson 1988:167). A partnership such as this entails respect and respect in turn entails a willingness to understand the partner- a willingness to understand the partners point of view, the partners world view the partners values. Jackson (1988:167) elaborates that the sort of understanding that is required is more than "purely intellectual understanding, partnership real partnership entails sympathy, empathy, identification trying to see things from another point of view".

Dr Kāretu (2011:5) one of the foremost authorities in te reo Māori education elaborates on the success of Kōhanga Reo in enabling the transmission of te reo Māori/ the Māori language is because "... it drew upon values Māori understood so as to create a contemporary domain for inculcating children with te reo me ngā tikanga". This study seeks to reposition attitudes in Aotearoa/ New Zealand's' mainstream tertiary institutions early childhood teacher education programmes towards te reo and tikanga Māori.

1.4 Organisation of the thesis

Chapter One provides contextual background to the study, outlining the rationale, context and theoretical domains.

Chapter Two outlines the methodological processes employed. This includes an outline of principles and practices of qualitative research and Kaupapa Māori research. This chapter also details the interview process and introduces the participants in the research.

Chapter Three introduces Te Whāriki the early childhood education curriculum providing a historical background to its inception and then focuses on the bicultural nature of the curriculum. It begins; however, with a discussion on the development of the Kōhanga Reo movement for it is this movement that sets in motion the governments reaction.

Chapter Four introduces the participant's. It examines how and why they became teacher educators in a tertiary setting. This chapter employs the participants' voices to concentrate on two of the three key focus areas of this study.

Chapter Five focuses on the third key focus area of this study and continues to explore the participants' views on whether the early childhood programme continues to meet a commitment to bicultural development in the repositioning of a Māori perspective as central, creating a 'normalising' effect for the Māori language. The participant's experiences' provides a summary of the key findings and discusses the two broad areas of the findings:

- how academics more specifically Early Childhood Education teacher educators in tertiary education infuse te reo me ngā tikanga Māori/ Māori language customs and values into their practice; and

- what strategies in initial teacher education programmes are implemented to prepare and encourage teacher education students to use te reo me ngā tikanga Māori

Chapter Six: The Conclusion- reflects on the implications that are raised within the findings exploring the effectiveness of early childhood teacher educators in the delivery and maintenance of te reo me ngā tikanga Māori, and whether the early childhood programme continues to meet their commitment to bicultural development in the repositioning of a Māori perspective as central, creating a ‘normalising’ effect for the Māori language.

CHAPTER 2

Methodology and Research Method

“Ko te kai rapu, ko ia te kite”

He who seeks will find.

2.1 Introduction

This chapter provides a synopsis of the research methodology and the main research methods used to shape this study. The first section recaptures the research focus highlighting the main research questions, briefly summarising my own position in choice of methodological approaches. The second section describes the methodological approaches engaged with a concentration on Qualitative Research and Kaupapa Māori Research. This chapter also details the interview process, introduces the participants in the research and discusses any ethical considerations. In the aforementioned pages, this study emerged from conversations with my program director and my personal and professional experiences as a Māori teacher educator within the Early Childhood Studies degree programme at the University of Waikato. The main intent of this study is to investigate the experiences of Māori and non-Māori early childhood teacher educators in a mainstream tertiary setting and how they go about preparing students within the framework of a full-time qualification to meet te reo and tikanga expectations as outlined in standard four of the Graduating Teaching Standards and cultural competencies evident within Tataiako. In addition the study attempts to explore the effectiveness of the teacher educators and how can the participants’ voice their experiences in this study inform us about what can be done to make the Faculty environment more supportive of te reo and tikanga Māori?

The study was guided by three principal questions;

- How do Māori and non-Māori academics specifically early childhood teacher educators within tertiary education inculcate te reo and tikanga Māori/ Māori language customs and values into their practice?
- How does initial teacher educator providers' prepare students to use te reo me ngā tikanga Māori as outlined in standard four of the Graduating Teaching Standards (2010)?
- In what ways do a small group of academics go about encouraging teacher education students to use te reo Māori me ngā tikanga ā iwi?

2.2 'Positioning' of the insider - living with the consequences

... university did not give me my theories. Nor has it given me my practice, my history, my identity or space. Those things I have lived and struggled for, claimed and reclaimed (L. Smith 1994:19).

In my culture it does not sit well with us to boast of ourselves our achievements our accolades or to write in such a self-focussed or self-absorbed way. This is captured in the expression 'Kāore te kūmara e kōrero mō tōna ake reka- the kumara does not speak of its own sweetness, but rather leaves it to others to determine' (Reed, 1963). Such an approach can be very uncomfortable. Yet, it is important that I position myself as 'the insider researcher' and make myself, my intentions visible. Linda Smith (1999:139) supports such practices noting 'insider, outsider research' maintains the insider researcher needs to be "ethical and respectful, reflexive and critical, and also needs to be humble." Simply put, the research should be guided by a set of moral and ethical codes of behaviours 'of being' rather than 'doing,' the researcher 'humble by virtue' because they too "belong to a [the] community as a

member with different sets of roles and relationships, status and position” (Smith 1999:139).

The nature of te Ao Māori, Kaupapa Māori understands this ideology unlike western ethical theories that are built on the idea of rules and conduct and make morality a matter of how we ought to act. In particular it fails to do justice to what is going on. It is not my intention to discuss at length my background and experiences but to share with you a recent conversation I had with my youngest son therefore providing a context that gives the reader somewhat of an insight into my attitude and biases. I live adjacent to a primary school in a rural district. I call it rural because it is a far cry from metropolitan. There are four primary schools situated in the township however this school has the highest proportion of Māori children on the roll most of whom are local to the region affiliating to one or more of the surrounding marae. The Education Review Report 2011, characterises the school as a decile one (1) school, 93 of the 101 students on the school’s roll identify as being Māori, 6 identify as NZ European/ Pākehā and 2 identify as being Tongan. The gender composition of the school is 51% boys, 49% girls (Education Review, 2011). The school roll has since decreased however the proportion of Māori participation in the school still remains at an all-time high.

This particular day the children were swimming and we (my son and I) could hear the teacher reciting the nursery rhyme ‘Humpty Dumpty’ in turn the tamariki would repeat before entering the water. The teacher continued on with a repertoire of English nursery rhymes throughout the duration of the swimming lesson. My son commented during his infant and primary schooling years, he had not learnt those nursery rhymes and found them interesting as a young adult, to which I responded

that is understandable as he attended kōhanga reo, everything was immersed in te reo me ngā āhuatanga Māori⁶ and then a kura Kaupapa unit in a mainstream school with an inclusive curriculum of Te Ao Māori such as culturally relevant content within their programmes. I elaborated further by adding that I attended this school when I was a child, that the school had not adjusted its thinking in line with the 21st century. It was apparent to me the school continued to maintain a very traditional English school culture, the very culture I was subjected too when I attended this school as a child in the 1970's. I was quite shocked that despite the very visible ethnic presence of Māori tamariki (remembering that of the 101 tamariki on the roll 93 identify as being Māori) the teacher made no concessions to their ethnicity or appear to attempt to connect with the tamariki in their language or pronounce their names correctly. One child proceeded to sing a waiata⁷ and was quickly silenced by a harsh voice. As an insider of the local Māori community, I also experienced this as a child at this very school. We were often slapped across the head if we uttered words in Māori. I found myself feeling quite irritated and uncomfortable with the comments, poor pronunciation of Māori names and actions of the teacher. Hekia Parata current Minister of Education (2012) understood fully the concerns of those Māori and Pasifika children commenting in a speech delivered to teachers at the Post Primary Teachers' Association conference that "they could help engage children better by pronouncing their names correctly" (Oct 3, 2012). I observed this particular teacher as a conservative mono-cultural middle class Pākehā teacher who in my opinion was outdated. Upon further enquiry I became disappointed and critical as 'an insider researcher' at the discovery of the teacher being a graduate of the University of Waikato primary teaching programme and had worked in the

⁶ Refers to all aspects pertaining to a Māori world view.

⁷ song

school prior as a teacher aide. I soon realised that I was on the ‘outer’ among my very own people. I was part of the very institution that was at times being critiqued. Dr Linda Smith (1999: 137) asserts the “critical issue with the insider research is the constant need for reflexivity [elaborating further] ...insiders have to live with the consequences of their processes on a day to day basis for ever more”. During the course of the study, I have been met with challenges along the way that have confronted my own beliefs, my language, my culture and my identity. At times these challenges were debilitating that would see me set the research aside. In the context of this study I hope the findings from those participants’ voice their experiences will inform us what can be done as reflective practitioners in teacher education and the wider faculty environment to be more supportive of te reo me ngā tikanga Māori and how does this translate into practice.

2.3 Research Methods

In a discussion paper prepared by Evelyn Stokes (1985:2) she notes “research is the work undertaken to increase the knowledge available for utilisation by society.” Māori at the forefront of most researched understood this positioning. The misrepresentation of Māori knowledge and culture in research has over the years served to reinforce existing negative stereotypes that undermine and marginalise Māori within dominant discourses. Further examination of her own experiences as a researcher Evelyn Stokes elaborates on the complexities of Māori attitudes to research and knowledge adding “there has been an increasing awareness in the Māori world that Māoris have been guinea pigs for academic research; that some academics have made successful careers out of being Pākehā experts on Māori” (Stokes 1985:2). Traditional social science whilst based on systems of

understanding and research procedures which are culturally based it failed in its means to translate to other cultural settings. (Davidson; Tolich, 1999)

Having been part of a nationwide campaign to ‘promote participation in quality early childhood education’, Māori families became the focus of the research. I was able to gain valuable insights through that experience about research and about being a Māori researcher, most importantly was that I was still a beginner researcher.

Quantitative surveys were engaged to meet Ministry of Educations’ goals to increase Māori and Pasifika participation in quality early childhood education in response to concerns within the wider education sector. Such an approach would highlight those areas of concern and furthermore had the potential to persuade policy makers and stakeholders that action is needed, however, the findings from a quantitative research approach barely touched upon the lives and attitudes of the participants. Teariki, Spoonley and Tomoana (1992) identified four issues inherent within research, suggesting four strategies for consideration on codes of ethics on appropriateness of cross-cultural research. These are the idea that research is a partnership; the salient point here is the participants, such as minority ethnic groups and in the case of this study Māori have control over the research process. The issue of accountability, to whom are the researchers accountable and how is accountability measured and monitored. The requirement for researchers to take responsibility for their own actions; reflexivity in social science requirements and the sensitivities of cross- cultural research are the essential prerequisites which need constant self-monitoring. Finally, the question of what is going to come from the research. (Davidson; Tolich, 1999).

Working for the iwi alongside a community of Māori families their voices were important. An emergent approach that a qualitative methodology offered provided a wealth of richer, personalised, emotional data ascertaining values and assumptions of the participant's that would prove invaluable to the participants and iwi as a whole. For this reason a qualitative research approach was engaged in this study because it was consistent to the aims of the study unlike its counterpart 'quantitative research'. A qualitative methodology creates a space to explore more complex questions that may arise through in depth qualitative data and to understand and make visible those lived experiences. "It assumes that the social world is always a human creation not a discovery" (Smith, 1992:101).

Sarantakos (1998:47) states "qualitative research is diverse not only in form but also in its theoretical framework". It includes fieldwork, field research, case studies, ethnography, grounded theory, document and content analysis and observational and interview analysis to name a few (Creswell, 2009). Qualitative researchers are concerned with meaning and the way people make sense of their world (Sarantakos, 1998; Creswell, 2009; Denzin & Lincoln, 2005; Tolich & Davidson 1998). The emphasis is on discovery and exploration rather than theory analysis. Consequently, qualitative research focuses on people's experiences, feelings and their understandings of behaviour. Denzin & Lincoln (2005: 3) point out "Qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them". An advantage to using a qualitative research approach in this study is that by gaining an 'insiders' point of view, the researcher is able to see things through their lens that may not be visible through the lens of an outsider (Rubin, 2005). Simply put, "It aims to study reality from the inside not from the outside" (Sarantakos, 1998:46). Furthermore,

ingrained within qualitative research is a process of communication between the researcher and the respondent. (Sarantakos, 1998).

In this communicative process researcher and respondents work together for a common goal. The respondent defines, explains, interprets and constructs reality as such this makes them more important than the researcher. In the case of this study the term respondents referred to by Sarantakos (1998) is described the research participants. This close trusting relationship between the researcher and the research participant is essential within the qualitative research approach as the aim is to understand people not measure them. In other words it is the idea that it is the participants, the communities who are the experts at determining their own solution. Māori researchers favour a qualitative research methodology as a research methodology that is compatible to issues of culture. Dr Linda Smith (2005) observes qualitative research as a crucial method when it pertains to issues of representation in indigenous communities.

Qualitative research is an important tool for indigenous communities because it is the tool that seems most able to wage the battle of representation; to weave and unravel competing storylines; to situate place, and contextualise; to create spaces for decolonising; to provide frameworks for hearing silence and listening to the voices of the silenced; to create spaces for dialogue across difference; to analyse and make sense of complex and shifting experiences, identities and realities; and to understand little and big changes that affect our lives (Smith, 2005:103).

2.4 Māori Research

As previously stated, much has been done in the area of Māori initiated research within western discourse. Māori will argue inevitably that they have been over researched and the research itself has been of little benefit to them. Most would

agree with Linda Smith who in her opening introduction wrote "...the term research is inextricably linked to European imperialism and colonialism. The word itself 'research', is most probably one of the dirtiest words in the indigenous world's vocabulary" (Smith (1991:1).

Stirrings within the Māori academic community engaged in research have seen the resurgence in the reclamation of Māori knowledge as it pertains to the Māori worldview. Pathways to 'intellectual spaces for Māori writers, students and researchers' were being explored (Hohaia, n.d). This part of the chapter discusses Kaupapa Māori as the over-arching theoretical framework employed within this study and the reasons why.

Understanding fully the need to satisfy the integrity of the academic world this section takes into consideration the rights and interests of the Māori people first and foremost privileging Māori knowledge over Pākehā knowledge and further contributing to an existing body of knowledge that asserts a Māori worldview as legitimate. Kaupapa Māori has become, "an influential, coherent philosophy and practice for Māori conscientisation, resistance and transformative praxis". (Pihama, Cram & Walker 2002:33). Mahuika's (2008:1) observation on Kaupapa Māori approach to research notes "Kaupapa Māori theory and practice contributes to a unique indigenous perspective...". Therefore expressions of Kaupapa Māori within this academic treatise are conducted with an awareness of the complexities inherent towards locating and assigning a definitive meaning. Smith and Reid (2000:14) state:

Kaupapa Māori is not owned by any grouping nor can it be defined in such ways that deny Māori people access to its articulation. What this means is that Kaupapa Māori must of necessity be diverse and recognise

the diversity within our people; women, men, tamariki (children), kuia (grandmothers), koroua (grandfathers), rangatahi (youth), whānau (family or extended family), hapū (subtribes), iwi (tribe), urban Māori. These are some examples of the diversity within our people and therefore Kaupapa Māori needs be accessible and available to all. It must also ensure analysis that is able to take into account, both in principles and practice, the diversity of Māori communities.

Firstly let me convey to you ‘my positioning’ within this context as to why I chose a theoretical framework that is complex and is not widely accepted within academia, that is definitively Māori. I locate myself from a position of being Māori. I am Māori, I am comfortable here I know this world, this space is familiar to me, and my senses are attuned. When I waver I have only to think of my tūpuna,⁸ recite a karakia⁹ or go visit our urupā¹⁰ of my people and my vision is restored with much more clarity. These rituals form part of those cultural imperatives from which I exist, the essential prerequisites’ within my own cultural framework. A Kaupapa Māori theoretical framework used to inform my research provides for me a ‘sanctuary’ shrouded beneath the korowai¹¹, a tūrangawaewae¹² where I am located as an ‘insider’, where Māori cultural imperatives are the norm and the cultural integrity of the study is upheld as this study is centred on te reo me ngā tikanga Māori. (Māori language, customs and values). Pihama (2001) describes Kaupapa

⁸ ancestors

⁹ incantations

¹⁰ burial grounds

¹¹ feathered cloak

¹² place to stand

Māori theory as a theory that allows for the provision of a ‘culturally defined theoretical space’ where Māori cultural ways of ‘operating’ affirms Māori beliefs. This validates the second most important reason for employing a Kaupapa Māori theoretical framework. Kaupapa Māori theory authenticates te reo and tikanga Māori guiding the entire research process and is consistent to the study. A Kaupapa Māori approach recognises that researchers have an obligatory responsibility to ensure they act in culturally appropriate and safe ways when working in a Māori context.

Finally, whilst Kaupapa Māori may be seen by those who do not understand it, who cannot access it, as privileging Māori as tangata whenua and positing Pākehā as the ‘Other’, it does what western theory has always failed to do! (Hohaia, nd). Kaupapa Māori makes available the capacity to blend Māori and western ways of knowing. Linda Smith (1999:190) suggests that Kaupapa Māori is “... a social project that weaves in and out of Māori cultural beliefs and values, Western ways of knowing, Māori histories, and experiences under colonialism, western forms of education, Māori aspirations and socio-economic needs, and western economics and global politics”.

Nonetheless, in its simplest form Graham Smith (1997), identifies Kaupapa Māori as a set of Māori philosophy and principles whose origins derive from a theoretical positioning of being Māori. This positioning takes for granted Kaupapa Māori does not attempt to argue the rights for Māori but assumes their existence. The revitalisation and survival of the Māori language and Māori culture is imperative. Furthermore, Kaupapa Māori guards’ against the continued exploitation of Māori knowledge and materials.

2.5 Māori Research Methodologies

Mahuika (2008) recognised the growing interest among Māori academics to employ a Kaupapa Māori theoretical framework for conducting research. Conversely, she had difficulty in locating a ‘concise and definitive explanation’ of Kaupapa Māori theory and offers the premise for this phenomenon that it might limit the ways in which people use Kaupapa Māori theory that serves only to make common a Māori experience rather than embrace the heterogeneous nature of the Māori people rendering the theory as a set of procedures. Pihama (2001:93) points out that Kaupapa Māori theory is not set in concrete it is an evolving theoretical framework. What is clear is that there are multiple expressions of interpretations and understandings. Tuakana Nepe (1991:15) focuses on the spiritual and metaphysical realm. He concludes:

Kaupapa Māori is esoteric and tūturu Māori.¹³ It is knowledge that validates a Māori world view and is not only Māori owned but is Māori controlled. This is done successfully through te reo Māori, the only language that can access, conceptualise and internalise in spiritual terms this body of knowledge.

Royal (1998:81) understood the positioning of Nepe adding ‘Whakapapa’¹⁴ as a Research Methodology. He brings in scientific and biological concepts such as; the nature of phenomena; the origin of phenomena; the connections and relationships to other phenomena; describing trends in phenomena; locating phenomena; extrapolating and predicting future phenomena.

¹³ authentic Māori

¹⁴ Geneology

Royal (1998) explains whakapapa organises phenomenon into groups and provides explanations for trends and features within these groups. Research taps into a phenomenon, and the analysis of research findings is the process of organising meaningful trends and features to explain the phenomenon. Royal (1998) relies strongly on the scientific aspects of research to explain Māori Research. He uses Kuhn (a classic European scientific theorist) to emphasise his points. For example, Kuhn in the Structure of Scientific Revolution argues that ‘...scientists work within and against the background of an unquestioned theory or set of beliefs, something he characterizes as a paradigm...’ (Royal 1998:83). Royal uses this to emphasise the importance of set of values and beliefs in Māori Research Paradigms. Royal (1998:86) also pivots his discussion of Māori Research on the Partnership - 2 culture Development Model based upon the Treaty of Waitangi and its relevance to the agenda of Mātauranga Māori research. Using this model, he makes reference to the ‘politics’ that may be involved in all research paradigms be it Māori, scientific, feminist, quantitative, qualitative and so forth. ‘Politics’ within research can be positive or negative. It can strengthen an issue of discussion, empower knowledge, foster narrow mindedness, and impede progress. Different political viewpoints may depend on the researcher’s worldview of the issue.

Whakapapa is an important concept in terms of a Kaupapa Māori theory because it can make distinctions. Whakapapa connects people together such as a group of people all identifying as Māori and it can highlight individual differences such as tribal differences. As a tool for critical analysis, whakapapa conveys the importance of relationships between people.

Metge (1995), states that the concept of whānau has developed more contemporary meanings. It is for this reason whakapapa and whānau appear as a principle feature

in latter discussions. What is important in both qualitative and Kaupapa Māori research is the researcher's relationship with their participant is paramount.

2.6 Interview Process

In consultation with my lecturer, I constructed a preliminary interview schedule for review to test the effectiveness of the schedule. A useful process as I got to reconsider some of the questions being asked and their effectiveness such as did the questions make sense to the participant and were the questions flexible to allow the participant a voice? Denscombe (1998:98) sees this as an important factor in constructing the questions, "the wording of the questions is one of the most difficult features of the questionnaire design. It is also one of the most important to get right".

The preliminary interview schedule presented no major concerns, minor tweaking here and there with a final sign off from my lecturer, the application for Ethical Approval was submitted to the Human Research Committee, Te Manu Taikoto School of Māori and Pacific Development & Te Kotahi Research Institute. Approval was given to proceed with the research, the interviews took place. Once this process was completed the task was to analyse and present the qualitative data. Qualitative research can generate copious amounts of data, some may be seen as useful some not (Creswell, 2009; Denzin, 1994; Tolich & Davidson, 1998). A major challenge that confronts the researcher is how to condense the data into manageable parts and still maintain its integrity. Qualitative data analysis involves reading, re-reading and coding qualitative information (Creswell, 2009; Cohen, Manion & Morrison, 2000; Denzin & Lincoln, 2005; Tolich & Davidson 1998). Data gathered in this study came from audiotaped one on one interview's with colleagues

in the early childhood initial teacher education programme. All of the interviews were facilitated by me.

2.7 Interview Questionnaire

The interview questions were intended to provide some consistency and structure to guide the participants. The questionnaire was set out under three key areas. Prompts were also employed to encourage participant's responses. (See Appendix 1 for the full questionnaire).

Interview Questionnaire sections

1. How did you come to be an academic?
2. What is your role as an Academic?
3. Inculcating te reo and tikanga Māori (Māori language and values).

2.8 Data Collection

The first stage of the data collection involved interviews with four different participants. Participants included two Māori colleagues and two non-Māori colleagues from the Department of Early Childhood Education programme. The location to one of the interviews had to be shifted to another room during the interviewing due to a double booking of the room on the timetable. The change of location caused minimal disruption in terms of distance from one location to the other and the times of the interview pausing and restarting were recorded. However, some prompting was still required with a quick recap of the interviewee's previous answer to provoke the memory. The questionnaire was designed in consultation with my supervisor. It asked for open ended response to these questions. Each phase of data collection was conducted only after ethical approval was obtained through the relevant official process.

2.9 Individual Interviews

At the conclusion of my paper on the conduct of social science research: qualitative research, a paper designed to give practical experience in-depth interviewing, I felt reasonably confident about my interviewing skills and the process. However, a procedural challenge that confronted me was preparing the planned interviews. Scheduling each interviewee in a time that best suited them provided some obstacles to my original intent of having the interviews completed within a specified timeframe of one month. What is essential is the participants determining a time and place that best suits them. This process contributes to the participants comfort levels by allowing some sense of control and security. The other was the ethical and conscientious maintenance of my role as the interviewer and the exploration of an open-ended flexible research approach that would deliver useful material. The notion within the research process is any topic can be studied but there are ways of phrasing things. The caution being one cannot assume in 'qualitative research' the advantage is openness to explore further (Rubin & Rubin 2005). I considered my role as initiating a process to enable the participants to talk in-depth. The focal point is to create a conversational partnership between the interviewer and interviewee to locate 'meaning' from their conversation.

2.10 Ethical Issues

From indigenous perspectives ethical codes of conduct serve partly the same purpose as the protocols which govern our relationships with each other and with

the environment. The term respect is consistently used by indigenous peoples to underscore the significance of our relationships and humanity. Smith (1999:120).

The crucial point Smith (1991) makes here is respect is an essential value to whole of the research process. There must be respect for the information we receive and what we produce. Respect is reciprocal, shared, constantly interchanging principle which is expressed through all aspects of social conduct

What may seem relatively easy to accomplish and sounds innocent enough, when put into practice proves to be quite controversial. Within the indigenous ethical codes of conduct 'respect' is a way of knowing a way of doing which is inherent within their cultural beliefs and practices. On the other hand the "denial by the West of humanity to indigenous peoples, the denial of citizenship and human rights, the denial of human right to self-determination ... demonstrates a lack of respect which has marked the relations of indigenous and non-indigenous peoples" Smith (1991:120).

As researchers in a western framework we should not reject the concept of respect as a practice but should take it seriously within the fabric of research in an ethically orientated world. An ethical objective of the research was to gather the information with sensitivity so as to explore further how language, culture and identity are viewed from the lens of the participant. Another ethical objective was to protect the anonymity of the participant. When I first approached this topic in the pilot study there was an overwhelming interest from teacher educators to participate in this study that the field was narrowed down to small a cohort of a particular discipline in this instance 'early childhood education'.

2.11 Ethical Considerations within a Māori context

Institutionally defined codes of conduct and ethical practice differ from Māori approaches to research ethics. In a Māori context, obtaining consent is not about signing an official consent it is more to do with safe practices. Smith, (1999:136) maintains:

Consent is not so much given for a project or a specific set of questions, but a person, for their credibility. Consent indicates trust and the assumption is that the trust will not only be reciprocated but constantly negotiated- a dynamic relationship rather than a static image.

The qualities of a researcher are often under scrutiny from the moment the researcher begins recruiting Māori participants. Signing a consent form does not guarantee participation in a meaningful way. The researcher's ability to foster 'trust' will often decide whether or not the Māori participants remain involved in the project.

... for indigenous and other marginalized communities, research ethics is at a very basic level about establishing, maintaining and nurturing reciprocal and meaningful relationships, not just among people as individuals, but also people as individuals as collectivities and as members of communities, and with humans who live with other entities in the environment (Smith 2005:97).

Ethical behaviour within a Māori context requires the researcher to act in culturally distinctive ways. These ways can be challenging for non-Māori researchers who are guided by a different set of rules and principles. Linda Smith (1999) identifies seven

cultural values that she regards as culturally preferred tools to guiding Kaupapa Māori research practices.

1. Aroha ki te Tangata (a respect for people)
2. Kanohi kitea (the seen face, that is present yourself to people face to face).
3. Titiro, whakarongo... kōrero (look, listen... speak).
4. Manaaki ki te Tangata (share and host people, be generous).
5. Kia tupato (be cautious).
6. Kaua e takahia te mana o te Tangata (do not trample over the mana of people).
7. Kaua e mahaki (don't flaunt your knowledge).

Smith (1999:119)

Within the scope of this research project the Māori protocols, behaviours and values that were more prominent as culturally preferred tools to drive the research were:

1. Kanohi ki te kanohi (face to face)
2. Āta titiro¹⁵, āta whakarongo¹⁶, āta kōrero¹⁷
3. Ngākau māhaki, humārire (humility)
4. Kaua e waiho mā whakamā e patu (sensitivity)
5. Aroha ki te tangata ahakoa ko wai (compassion)
6. Te taha wairua, whakaritea tona nui ki ngā whetu o te rangi¹⁸

This is not to say the other cultural values weren't in force neither does it disqualify those cultural values as holistic cultural tools but simply to say these values

¹⁵ to look with reflective deliberation,

¹⁶ to listen with reflective deliberation

¹⁷ to communicate and speak with clarity

¹⁸ in its' simplistic form ' respect those around you'

employed were embedded within the expressions from my elders of culturally distinctive ways of ‘behaving’, it was natural.

2.12 Participant Recruitment and Selection

The selection criteria for this study were quite specific. Participants were selected because they had; identified as integrating te reo and tikanga Māori into their practice; and worked as teacher educators in a tertiary setting in a particular discipline in this instance ‘early childhood education’. Pseudonyms were used as a protective mechanism in place of real names to guard the participant’s anonymity from being compromised and reduce any risk in the event that the identity of other people mentioned during the interviews would be revealed. Ten participants fulfilled the criteria for inclusion, with all ten agreeing to participate in the research, however only four participants were included in the study, all were female participants. Initially I wanted to have representation from across the sector particularly the male perspective however concerned with the issue of confidentiality and the real risk of being identified because only one male satisfied the criteria I made the decision not to include him in this study. On reflection this meant the study was not capable of covering a cross sector of voices that may bring depth and richness of a project that sought the validation of those whom worked in the field. Although the absence of the ‘male voice’ initially presented a real concern I was satisfied with the final decision to exclude their voice because of the inability to protect their anonymity which was considered paramount.

Three participants were affiliated to a number of iwi (tribes) throughout Aotearoa New Zealand, these included Waikato, Ngāpuhi, Ngāti Porou and Tūranga nui ā Kiwa. Two of the three participants were in their early thirties and had worked at the University of Waikato. One participant had international links.

Mid way through the data collation phase, one participant sought employment overseas. I lost brief contact with this participant until the lines of communication could be re-established. A major difficulty when working with such a select group is maintaining the identity and integrity of the participants. The possibility of compromising the anonymity is real; therefore all attempts were made so avoid the disclosure of the identity of the individual participants.

Lara

Lara trained as a primary teacher in the Teachers training college run through the University of Waikato. She graduated with a Diploma of Teaching Primary and taught in primary education prior to taking up a position with the Ministry of Education in Group special Education severe behaviour team for the school sector working with children with disabilities and special needs. She was 'shoulder tapped' and asked if she was interested in lecturing in the School of Education which would later be renamed as the Faculty of Education. She was offered a contract to do one day a week.

Liz

Liz did not complete high school, leaving in her 6th form year. She worked full time in a pizza place and became the weekend manager before training and working as a nanny. She completed a level three certificate and was asked to trial out the level 5 course with the private training establishment (PTE). Following this she enrolled at the University of Waikato in the School of Education, graduated with a Diploma of Teaching and the Postgraduate Diploma with Honours. Recognising Liz's skills,

qualifications and attributes, Liz was also shoulder tapped for a position within the School of Education.

Gemima

Gemima was a primary school teacher in a year one Māori enrichment class. Prior to her contract coming to an end she started looking for employment. A contractual position became available within the Faculty of Education and having worked in the Faculty in prior years on a contractual basis Gemima was approached to take up the one year tenure offering. Gemima describes her success as ‘sometimes it’s not what you know but who you know’.

Tallulah

Tallulah worked for a few years in early childhood centres before entering into a degree in early childhood focussing on the theoretical constructs behind the actual teaching. Tallulah’s desire to understand the way in which children learn, their interactions led her to completing her teacher’s degree and being invited to undertake her PHD:

Part of that I think was because teaches and parents approach you and ask you questions about things and sort of not knowing the answers to them and thinking yeah just going away and wondering about why it is that happens and just wanting answers to things .

2.13 Summary of Research Method Employed

This research project employed an emergent qualitative, Kaupapa Māori approach drawing on individual interviews. The semi structured interviews were an open

ended exploration of questions in which the participants were able to share their stories, their experiences and their beliefs that would result in a rich body of data. An 'insider' positioning ensured a collaborative sharing approach to the outcome of the research. It is important to note for Māori researchers these culturally preferred tools are not centred on explicit rules for action but what is a way of 'being' and not a way of 'doing': The next chapter considers Te Whāriki the Early Childhood Education Curriculum.

CHAPTER 3

Te Whāriki - weaving the theoretical strands

3.1 Introduction

Published in 1996, Te Whāriki the Early childhood Education curriculum would be recognised as the first national curriculum statement for the early childhood sector (Ministry of Education, 1996). The curriculum was developed resounding Government neo liberal education reforms (Ministry of Education, 2009). In a broader context Māori were becoming more politically active. This consciousness brought about changes for Māori in a realisation that only Māori could meet the needs of Māori for Māori. Smith (1996) describes this period as revolutionary a ‘reawakening of the Māori imagination that had been stifled and diminished by colonisation processes’. There was a shift away from waiting for things to be done to them to doing it themselves. The Kōhanga Reo movement, a whānau development initiative was one such response in answer to the decline in Te Reo Māori that was founded on such beliefs (Waitangi Tribunal, 2012).

This chapter introduces Te Whāriki providing a brief historical overview to its inception and then focuses on the bicultural nature of the curriculum more significantly the cultural components within. It begins; however, with a brief look at the development of the Kōhanga Reo movement for it is this movement that sets in motion a government’s reaction. (UNESCO, 2010).

3.2 Te Kōhanga Reo - The Language nest

Written within academic discourse there are those critics who may give claim to the success of the revitalisation of te reo and tikanga Māori to the reports written by scholarly working parties and the pressure these reports placed on government to address within their policy the Māori language and culture in particular educational inequities for Māori. For example, the 1960 Report on the Department of Māori Affairs or Hunn report (Hunn, 1960), the Report of the Commission on Education in New Zealand or Currie commission report (Currie, 1962) and more specifically the Education to Be More report also known as the Meade report 1988, resulting in the government early childhood policy statement, Before Five (Ministry of Education, 1988).

The Hunn Report (1960) illustrated the extent to Māori disadvantage on a number of indices across the spectrum from Housing to Employment, Health, Crime, Welfare, Land issues and Education. (Bishop & Glynn, 1992). The report highlighted education as an area of importance towards Māori advancement, the notion of Māori intellectual inferiority was replaced with Māori were "... quite capable of absorbing education at all levels. The distribution of intelligence is the same among Māori as among Europeans" (Hunn, 1960:23).

The recommendation was that New Zealand move from a policy of 'assimilation' to a new policy of 'integration'. The Curry report propagated many of the same findings and recommendations made by the earlier Hunn report. Ironically, neither of the aforementioned reports actually took into consideration the cumulative effects of a practical curriculum and massive language loss. (Jones, Marshall,

Mathews, Smith & Smith, 1995). Richard Benton's (1979) empirical study however did remarking the 'Māori language was facing imminent death'.

What is not widely acclaimed is that the Māori development momentum was already in progress when the neo liberal reform process began (Mulholland...et al, 2006). Behind the scene in the deep recesses of the state neo liberal educational reforms Māori had already set the stage.

By the early 1970's, there was a sombre awareness among the Māori elders that the language was endanger of extinction (Benton, 1979). There were fewer native speakers of the Māori language remaining. The fear was once those native speakers perish, so would the language vanquish with them (Walker, 1990). The urge to arrest the decline of the Māori language was strong. The Māori cognisance and self-determination of the need to address the decline of their language, their customs their cultural capital, initiated in a series of hui being held from 1978 to 1981. There was no active support from within the State during those initial stages or a supportive infrastructure to assist them (Smith 2006:250). The Māori Affairs Act 1974 provides that:

In the exercise of its functions the Department shall always, to the extent possible, have regard to... the preservation, encouragement, and transmission of the Māori language, Maori customs and traditions, Maori arts and handcrafts, and other aspects of Maori culture essential to the identity of the Maori race...the qualifications of Maoris for and their entry into all trades, professions and occupations... the promotion of health, education, and general social well-being of all members of the Maori race (Metge, 1976:44).

Coordinated by the Department of Māori Affairs under the Government's policy titled 'Tū Tangata' 'Stand Tall', the Kōhanga Reo National Trust (the trustboard) was established and the first kōhanga reo was to open at Kōkiri Pukeatua, Wainuiomata on the 13 April 1982. Both would gain international recognition. Incorporated under the Charitable Trusts Act 1957 on the 4 January 1984, the trustboard had evolved into an independent body establishing its national and regional organisational capacity and developing its training and support programmes (Waitangi Tribunal, 2012). The four main cornerstones to the kaupapa of Kōhanga Reo are:

- (a) Total immersion in te reo Māori and tikanga Māori;
- (b) Management and decision making by whānau;
- (c) Accountability to the Creator, the mokopuna, Kōhanga Reo movement, whānau, hapū and iwi; and
- (d) Commitment to the health and wellbeing of the mokopuna and whānau.

(Palmer, 2012:9)

The common shared belief among the elders, a belief conceived from their own upbringing, was the best way for the revitalisation of the Māori language was to immerse the children in the language from birth. The parents could also learn the language alongside their tamariki¹⁹. The whānau would be responsible for the organisation, management and everyday operations of the individual kōhanga furthermore; Kōhanga would validate Māori knowledge, pedagogy, language and cultural capital (Mulholland, 2006). Dr Tīmoti Kāretu in his submission to the crown stated "As a concept it [Te Kōhanga Reo] drew upon values Māori

¹⁹ children

understood so as to create a contemporary domain for inculcating children with te reo me ngā tikanga” (Wai 2336: 106).

In clause 6.1.15 of the 1986 Report of the Waitangi Tribunal on the Te Reo Māori Claim Wai 11, substantial evidence was presented as to the success of the revitalisation of Te Reo Māori contributing much of the success to Kōhanga Reo whānau initiative, citing Mr P W Boag, Deputy Chairman of the State Services Commission:

The extraordinary success of Te Kōhanga reo is clear evidence that the Māori community sees that Māori language and culture are a necessary element for the self-esteem, dignity and mana of Māori people. The outcome is bilingual, bicultural children and a strengthened whānau (Wai 11 1993:32).

In addition to the Kōhanga Reo movement growing at a soaring rate what was to follow could not have been predicted. Under a Labour led government from 1984 to 1989 there was major social and economic reforms shifting from a regulated and state owned system to an open free market, the private sector albeit retaining fiscal control (Kelsey, 1995).

The Meade Report (1988) arose out of political lobbying for equity in early childhood education. The objective was to ensure the early childhood sector was not sidelined from the reform process. The report also focussed its attention towards making available the ability to access a ‘good quality service’ where young children could learn the Māori language and customs and other cultural elements in the interest of cultural survival (May, 2008).

Historically the education system has affirmed Pākehā knowledge and practices, rejecting Māori language and culture deeming these to be obstacles. The Meade report's sudden interest and advocacy of the Māori plight did little to attain Māori suspicions because "when one looks at the history of struggles by indigenous people against racial discrimination, it is ironic that the discourse of equality should now be used to lend moral force to the claims of non-indigenous people..." (William & Donaldson, 2001:16). The Meade report served the government's agenda of the political arrest of a growing Māori political assertiveness. Following in from the Meade report the formal policy document 'Before Five' assisted in the wholesale restructuring of the education system from early childhood to tertiary level. The unique characteristics of Kōhanga Reo were being redefined through policy, legislation and practices. Biculturalism became the new word a 'metaphor' as a tool for coercion to assist the state to retain colonial authority.

In May 1989, the then government dissolved their leading agency the Department of Māori Affairs who were the principal financial and logistic support for Kōhanga reo and by February 1990, Kōhanga Reo were transferred to the Ministry of Education (MOE). The state sector reforms and radical restructuring would eventually see attempts to assimilate Kōhanga Reo into the mainstream early childhood education (Waitangi Tribunal, Wai 2336).

Māori communities had already embarked on their own educational revolution. (Smith, 2006). Te Kōhanga reo, the Māori immersions language nests, continued to flourish albeit the governments low expectation survival rate. On the 15 September

1990, MOE signalled its intent to ‘develop bicultural curriculum guidelines for early childhood education’ and interested parties were invited to tender their submissions of interest to undertake the contract (Nuttal, 2003).

Recognising efforts to find workable solutions alongside MOE was needed, the Trustboard responded by sending two representatives. It is worth drawing attention to the point that the Trustboard recognised the reform process was by no means embracing of Māori participation on the contrary, Māori had to “make serious demands to be included or to be heard” (Smith 2006:205). The Trust board understood fully in order to influence what happens and how it happens they needed to have a presence at the table. “I talked to the trustees, I said we better be at that table, no use moaning about it afterwards. I would like to suggest we engage Dr Reedy and his wife...” (Waitangi Tribunal Wai 2336: 33).

Two groups spearheaded this curriculum development – the Kōhanga Reo National Trustboard (‘the Trustboard) led by Dr Tamati Reedy and Tilly Reedy, and the University of Waikato led by Dr Helen May and Margaret Carr. (Waitangi Tribunal, 2012). Both Carr and May (1990) recognised ‘ngā kōhanga reo had consolidated a lot of previous work towards the establishment of a Māori curriculum’. The significance of this transformation in thinking was the participation of the Trustboard was essential to ensuring a curriculum which would “reflect growth towards a bicultural society” (Waitangi Tribunal, 2336: 57).

Linda Smith states:

Māori engagement in education as an indigenous minority group, has been important to the reform process and has provided New Zealand with a unique set of solutions to educational diversity and issues of social inclusion that

would not have come about without participation by Māori in the process (Mulholland, 2006: 258).

An example of one such document came to be known as Te Whāriki (Ministry of Education, 2006). The Acting Secretary for Education Lyall Perris (Ministry of Education 1996:7) states “It is especially significant that this curriculum has been developed in response to initiatives from the early childhood sector”. The only known initiative of the time was the Kōhanga Reo.

3.3 The marginalisation of Kōhanga Reo

Primary objective of revitalisation of the language requires whānau commitment to rediscover and retain language and cultural knowledge (Wai 2336, 2011). A catalyst for Māori and non-Māori educational initiatives both here in New Zealand and internationally, the kōhanga ā whānau initiative has prompted the development of language revitalisation initiatives such as Pūnana Leo the preschool Hawaiian language immersion initiative. Furthermore, the kōhanga received international acclaim for providing “...a social, political and cultural focal point for empowerment of Māori people and contributed to the expansion of educational opportunities for Māori children and development of a more multicultural education system” (UNESCO, 2010:30).

As previously stated although Kōhanga Reo were established outside the state schooling system, they have since become part of the New Zealand education system much to their demise. In her submission to the Waitangi Tribunal on the 25 July 2011 (Wai 2336) seeking redress against the Crown, Dame Iritana Te Rangi

Tawhiwhirangi accredited the success of the revitalisation of te reo Māori to a Kōhanga Reo ā whānau development initiative testifying in the hearing:

Kōhanga reo were originally established in response by Māori to the decline in Te Reo Māori... There was no template for Kōhanga Reo. It was driven by the recognition something needed to be done about the state of Te Reo Māori and that this could form the basis for wider whānau development. The initiative came from Māori communities themselves, using the resources they already had in order to place emphasis on the significant importance of a cultural approach to learning, rather than from the Crown. Kōhanga Reo therefore developed using the resources already available to those communities...

The claimants sighted since September 1992, Crown regulations, statutory instruments, policies, practices, acts and omissions prejudicially affected the Trust Board and Kōhanga Reo breaching Articles 1, 2 and 3 of Te Tiriti o Waitangi. (Wai 2336, 2011).

In the context of this thesis the most significant points outlined in the ‘Wai 2336-Submissions of Counsel for the Claimants 2011’ and the ‘Report on the Kōhanga Reo Claim Wai 2336’ was the Crown’s failure to recognise Kōhanga Reo as being distinct from Early Childhood Education (ECE) instead initiating policies that would continue to “assimilate Kōhanga Reo by mainstreaming them into ECE” (Waitangi Tribunal Wai 2336, 2011: 7);

The kaupapa involved learning in an environment which was natural for young children and their whānau, rather than a formal education environment.

Kōhanga Reo were never intended to have a narrow focus on education for school, as is the focus of an early childhood education service. Rather the focus was learning for life. (Palmer, 2012:9)

The general feeling was the language would once again be compromised for education within the mainstream. Colonizing practices within the New Zealand education system has for many decades positioned western/ European knowledge over indigenous knowledge. Smith contends “Neo- liberalism views competition as an important strategy for gaining efficiency and quality” (Smith 2006:257). However, this ideology can also be destructive for marginalised communities or groups wanting to pursue one type of education against the status quo, “...the Māori struggle for social inclusion also meant a struggle to be Māori as defined by Māori” (Smith, 2006:248). The Treaty of Waitangi became the focal point within the education reforms to pursue, promote and provide Māori children with equitable opportunities (Smith, 1999).

3.4 Te Whāriki an emergent document

Contained within the New Zealand Government’s Ministry of Education documents are statements about the need for early childhood services to demonstrate within the centre’s a commitment to the Treaty of Waitangi. The Revised Statement of Desirable Objectives and Practices for chartered early childhood services required early childhood centres to deliver programmes consistent with the early childhood curriculum Te Whāriki (Ministry of Education, 1996b). The curriculum framework would “form the basis for consistent curriculum and programmes in chartered early childhood education services” (MOE 1996:10). Furthermore the directive from the

Ministry of Education meant an endorsement and recognition of Te Whāriki as a quality curriculum (Nuttal, 2003).

In the draft Early Childhood Curriculum Guidelines, was a section on domains of ‘appropriateness’ an extension of the concept ‘developmentally appropriate practice’ (Ministry of Education, 1993:13). The curriculum needed to consider more than just developmentally appropriate experiences’, it needed to consider experiences such as “Humanly appropriate experiences, nationally appropriate experiences, culturally appropriate experiences, individually appropriate experiences, educationally appropriate experiences” (Nuttal, 2006:252).

The expectation within the domain ‘Nationally Appropriate Experiences’ of the curriculum was to make available for children to be enriched in their understanding and knowledge of the cultural heritage of both Treaty partners. This approach would ‘contribute towards the sustenance of te reo and ngā tīkanga Māori, making them visible and affirming their value for children from all cultural backgrounds’ (MOE 1993:13:14). However, the literature consulted of which the Ministry’s key competencies and Te Whāriki were constructed on came from western/European sociocultural theories on human development and learning. Bishop and Glynn (1999: 14) asserted:

Māori and Pākehā relations since the signing of the Treaty have not been a partnership of two peoples developing a nation but political, social and economic domination by the Pākehā majority and marginalisation of the Māori people through armed struggle, biased legislation and educational initiatives and policies that promoted Pākehā knowledge codes at the expense of Māori ...

Their claim is further supported by Barnhardt and Kawagley (2005:10) who states “... Western science and education tend to emphasis compartmentalized knowledge which is often decontextualised and taught in a detached setting of a classroom or laboratory”.

As previously stated, whilst theoretical perspectives are generally broad it is these perspectives which usually influence the research; the questions being posed by researchers; the methods they use and even so far as the way data is interpreted. Much of the theory and research undertaken on human development falls within the constructs of five western theoretical perspectives. These are Psychoanalytical, Learning, Cognitive, Contextual and Evolutionary/Sociobiological.

Berk (2000:4), describes cognitive development as the “development of a wide variety of thought processes and intellectual abilities, including attention, memory, academic and everyday knowledge, problem solving, imagination, creativity, and uniquely human capacity to represent the world through language”.

In the following sections I outline the theoretical frameworks of human development and learning of which Te Whāriki was constructed on, exploring some of the key principals that are relevant to this study. In general, the document makes use of “psychological terms; both the principles and the strands have psychological characters” (Boström , 2003:221).

3.5 Socio-cultural theory

The basic premise of Russian psychologist Lev Vygotsky’s (1896-1934), Sociocultural theory is social interaction is central to cognitive development.

Within his observations people were seen as “being crucial for supporting and enhancing the child’s development” a process referred to as co-construction (Drewery & Bird, 2004: 21). Piaget on the other hand suggested that the child has an innate ability to adapt to their environment in the child’s efforts to understand and act on their world. (Papalia, Olds & Fieldman, 2009).

The development of Te Whāriki recognised a shift in early childhood pedagogy from Piaget’s individualistic cognitive developmentalist theory in which the child is an active initiator in development to an emphasis on socio- cultural contexts as theorised by Vygotsky (Smith, 1993). Socio cultural theory is accredited to the works of Lev Vygotsky who acknowledged adults play an important part in fostering children’s learning and development. He also recognised cognitive development is best understood by looking at the social and cultural milieu in which development took place (Claibourne & Drewery, 2012; Rogoff, 2003). Nature would have a significant role in the ways in which a child’s social and cultural environments foster cognitive growth:

The environment is the source of development of those specifically human traits and attributes [i.e., speech], most importantly because these historically evolved traits of human personality, which are latent in every human being due to the organic makeup of heredity, exist in the environment, but the only way they can be found in each individual human being is on the strength of his being a member of a certain social group, and that he represents a certain historical unit living in certain historical circumstances (Vygotsky, in Van der Veer & Valsiner, 1994:353).

Furthermore, Vygotsky argued the importance of language as a principal symbolic tool in development (Berk, 2000):

From birth, as narrative and discourse theorists note, children are part of ongoing cultural narratives and discourse practices that provide the norms by which they learn to conduct themselves in various social contexts. Thus, when children come to school they come as storied beings, living out their lives and interpreting their experiences through the narratives and discourses that have been part of their upbringing as members of families and communities. Rather than possessing a single identity or voice, students are constructing multiple perspectives on their emergent identities as a result of their social and cultural experiences as members of racial, ethnic, gender, social class, economic, and sundry other communities, each of which provides its own system of cultural apprenticeship into ways of being in the world... (O'Loughlin, 1995a:8).

Internalisation and the zone of proximal development are constructs within Vygotsky's theory. It is worth noting at this point that the term internalisation is now more commonly referred to as appropriation. Internalisation is the process by which the child takes in new information and skills such as actions and language from external influences the family and culture and then develops the ability to store the information as their own personal reference for use. The zone of proximal development (ZPD) is the "difference between the child's actual development level as determined by independent problem solving and the potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (Vygotsky, 1971:86). This concept could be viewed as the

child under 'construction'. Vygotsky's concept of construction was extended by contemporary theorists Wood, Bruner and Ross (1976) with the introduction of a new notion of scaffolding. Scaffolding or 'guided participation' refers to a support structure around a learner to enable and assist their learning until such time the learner is able to perform a task independently (Wood & Middleton, 1975).

As previously stated, sociocultural theories became influential in early childhood pedagogy because they reinforced the importance of the social and cultural contexts for learning. "In the process of development the child not only masters the items of cultural experience but the habits and forms of cultural behaviour, the cultural methods of reasoning interactions" (Smith, 1993:57). Sociocultural theories were also important to this study because they reinforced the idea that learning occurs through cooperation, collaboration and interactive dialogue.

3.6 Kaupapa Māori theory - promoting a Māori world view as legitimate

"The question of particular interest to Māori will not be whether self-determination is consistent with the Treaty of Waitangi, but how Māori self-governance can be advanced within the confines of a unitary state" (Durie, 1993).

Kaupapa Māori as a theoretical framework for Māori pedagogy was central to the maintenance of Māori conceptual design of Māori philosophy derived from an ancient world. Bishop and Glynn (1999) describe Kaupapa Māori as a means of promoting a Māori world view as legitimate.

Kaupapa Māori theory recognises the importance of te reo me ngā tikanga Māori. It legitimates Māori basic rights to access, to reclaim and to protect their language

and customs. In doing so Kaupapa Māori challenges the predominance of western ideas and values (Pihama, 2001). This section looks briefly at Kaupapa Māori theory by drawing out examples of philosophical Māori concepts from within Te Whāriki. It is important to recognise that some examples may not be explicitly noticeable but are never the less ‘distinctive Māori concepts’ for example tapu.

In the wake of Kōhanga Reo and Kura Kaupapa Māori, Te Whāriki was philosophically and pedagogically linked to the beliefs, values, language and preferred practices within an ancient Māori cultural worldview (Te Ao Māori). Western/ European metaphors of human development and learning such as ‘the plant metaphor’ or ‘the building construction metaphor’ were distinctively different from Māori. For example the whāriki (woven matt) symbolic of the Māori metaphor of weaving together different strands (knowledge bases, values, beliefs, relationships and practices) (Macfarlane et al, 2008).

Te Whāriki was comprised of five strands and four principles intended to “project four dimensions for holistic development of the child at all times such as the physical (tinana), the mental (hinengaro), the spiritual (wairua), and the emotional (whatumanawa)” (Reedy in Nuttal, 2003: 66:67).

The strands are:

1. Well- being – Mana Atua: the health and well- being of the child are protected and nurtured.
2. Belonging – Mana Whenua: Children and their families feel a sense of belonging.
3. Contribution- Mana Tangata: Opportunities for learning are equitable, and each child’s contribution is valued.

4. Communication – Mana Reo: the languages and symbols of their own and other cultures are promoted and protected.
5. Exploration- Mana Aotūroa: the child learns through active exploration of the environment.

(MOE 1996:15-16).

Drewery & Bird (2004:23), identified some ‘Māori researchers (e.g. Tangaere 1997) have recognised Vygotsky as more relevant for a Māori approach to learning’. Royal Tangaere (1997), like Vykotsky, used the building construction metaphor ‘scaffolding’ as a concept similar to the tuakana²⁰/ teina²¹ concept relating to the importance of people, particularly within the whānau, hapū and iwi who act as a support to facilitate learning. The concept of tuakana/ teina is derived from two principles: whanaungatanga²² and ako²³ (learn, teach) (Royal Tangaere, 1997).

Ako

The word ako means ‘learn’, akona is ‘teach, instruct’ when the causative prefix ‘whaka’ is added to ako such as ‘whakaako’ the meaning is teach, kaiwhakaako becomes teacher and ākongā is learner. The root word being ‘ako’. It is standard practice within Te Āo Māori for knowledge to be appropriated through the inherent process of ‘ako’. Ako is seen as an active agent that is essential in the “creation, conceptualisation, transmission and articulation of Māori knowledge” (Pihama, Smith, Taki, Lee, 2004:13). Within the western/European theoretical framework

²⁰ Older sibling

²¹ Younger sibling

²² Kinship

²³ To learn, to teach

ako is viewed as a concept whereby the learner becomes the teacher and the teacher becomes the learner. This process is referred to as the constructivist approach because it involves collaboration between student and teacher (Macfarlane, 2003).

This practice is not uncommon among whānau however the concept referred to as tuakana/ teina where the older sibling 'tuakana' is responsible for watching over their younger siblings 'teina'. The construct of tuakana/teina is a holistic approach based on the shared responsibility and ownership of working in tandem with each other for example the interchanging of the role of learner to teacher is the active state of ako and the practice is still visible within Kōhanga reo (Arapera Royal Tangaere, 1997). In this case the tuakana the skilled experienced children (four years to school entry age group) are responsible for guiding the inexperienced or younger children the teina in their learning and development. The tuakana become active facilitators in the process of learning. Tangaere (1997) describes this process as 'operating through the dual nature of ako'. All new entrants teina are placed with an older child tuakana to help them settle into their new environment. This act of support, protection and care by the tuakana facilitates the process of acceptance and belonging for the teina. It reinforces the principle of whanaungatanga. The correct undertaking of this process is considered important in the maintenance of the mana of Kōhanga Reo whānau.

Whānau

In her opening address of Te Aka Matua, Arohia Durie (1997:142), writes: "In the period of shifting cultural landscapes, precise definitions of identity become increasingly difficult to construct. For Māori in Aotearoa- New Zealand, collective

and identity formation has historically been shaped by a multiplicity of factors arising from genealogical foundations”.

It is fair to say over time the constructs of ‘whānau’ has developed many multiple meanings, some with reference to whakapapa- based whānau but most with reference to kaupapa- based whānau such as MacFarlane’s (2009) modern day western theory of mainstreaming of ‘whānau’ within the conceptual framework of the ‘whānau concept of knowledge, whānau concept of pedagogy, whānau concept of discipline and the whānau concept of curriculum. This form of conceptualisation of Māori cultural constructs is the most favoured by those who serve the field of human development in education.

Metge (1976) describes the whānau as the basic social unit of Māori society. Walker (1990) elaborates on Metge providing a more detailed description of the constructs of the whānau. Whānau is an important cultural and social construct within Te Āo Māori ensuring the maintenance and survival of the offspring, the language and culture.

Whanaungatanga

Whanaungatanga is the Māori concept of kinship seen ultimately as a source of collective responsibilities. It is based loosely on the principle of generations supporting and working alongside each other for the wellbeing of the collective. Whiti Ihimaera describes whanaungatanga as “kinship and family responsibility” (Ihimaera 1982:50-51). The basic responsibility being, “one must be prepared to sacrifice one’s individual interests and gratifications to those of the whānau” (Jackson 1988:85). Rangimarie Rose Pere provides the following definition:

Whanaungatanga deals with the practices that bond and strengthen the kinship ties of a whānau. The commitment of 'aroha' is vital to whānaungatanga and the survival of what the group sees as important. Loyalty, obligation, commitment, and inbuilt support systems made the whānau a strong stable unit (Pere 1982:23).

The relationship between whānau, whanaungatanga and whakawhanaungatanga is whānau is accepted as the basic primary social unit of kinship (family). Whanaungatanga is the principle of collective responsibility and commitment to strengthen the kinship unit. Whakawhanaungatanga derives from the word whanaungatanga, each recognising the centrality of whānau. The prefix 'whaka' is to cause to do, in the direction of, towards. If we consider the prefix 'whaka' requires an action to advance (build) the principle of the kinship unit we can be drawn to a number of conclusions but the most meaningful in this context is to form relationships. Hence, whakawhanaungatanga is the active process required to establish and strengthen relationships.

For example woven within Te Whāriki are two expressions of the curriculum, one for Kōhanga Reo expressed in te reo Māori the Māori concepts, beliefs, values and language locating the child within the context of the whānau the collective alongside the western doctrines for early childhood centres whom locate children as individuals (MOE, 1996). Neither of the two expressions' are direct translations of the other. The document recognises the place of 'Tangata whenua' and the diverse 'services' within early childhood education in New Zealand. The construct whakawhanaungatanga illustrates by nurturing the child through active engagement

and participation in learning and teaching the child develops a sense of belonging. This is also a critical feature of Māori theorizing about human development. (Royal Tangaere, 1997).

The title 'Te Whāriki' is implicitly Māori it draws on a distinctive Māori metaphor of weaving together different strands. The importance of establishing and maintaining relationships 'whakawhanaungatanga' irrespective of background, educators working within the doctrines of Te Whāriki have a collective responsibility to ensure they uphold the 'mana' of the Tangata whenua as educators of te reo me ngā tikanga Māori, "New Zealand is the home of Māori language and culture: curriculum in early childhood settings should promote te reo and ngā tikanga Māori making them visible and affirming their value for children from all cultural backgrounds" (Ministry of Education 1996:42).

3.7 Chapter Summary

This chapter began by outlining the development of Kōhanga Reo and Te Whāriki the early childhood education curriculum exploring key principles. It then outlined some western theories of human development.

The chapter traced the emergence of Kaupapa Māori theory identifying some key principles, beliefs and values inherent in Kaupapa Māori. It illustrated examples of philosophical Māori concepts from within Te Whāriki, providing an explanation of important concepts that are relevant to this study, such as whānau, whanaungatanga and whakawhanangatanga.

Kaupapa Māori theory recognised the importance of te reo me ngā tikanga Māori. It validated the legitimacy of Māori basic rights to access, to reclaim and to protect their language and customs.

The next two chapters four and five introduce the findings around the three key focuses of this study. Chapter five outlines the findings pertaining to early childhood teacher educators in the delivery and maintenance of te reo me ngā tikanga Māori. It explores the participants' views on whether the early childhood programme continues to meet their commitment to bicultural development in the repositioning of a Māori perspective as central, creating a 'normalising' effect for the Māori language and experiences. These chapters are an expression of the participants' voices.

CHAPTER 4

Mā wai rā e whatu he kāwai tikanga

4.1 Introduction

Te Whāriki a theoretical framework which is appropriate for all “... a whāriki woven by loving hands that can cross cultures with respect that can weave people and nations together. Te Whāriki is about providing a base that teaches one to respect oneself and ultimately others” (Reedy, 1995:17).

This chapter outlines the findings around the three key focuses of this study. It explores in three stages the views of the interviewed participants on the subject of early childhood teacher educators in the delivery and maintenance of te reo me ngā tikanga Māori. It begins with the participants voices and why they chose to be teacher educators in early childhood education in a tertiary setting. This chapter examines their reasons.

4.2 Te Ao Māori: a Cultural Milieu

In traditional Māori society all manner of things have mauri,²⁴ not just the living things such as plants, animals and the human being but also material things such as ancestral waka²⁵, meetings houses, whāriki and so forth. Mana and tapu are spiritual forces delegated by the deity ‘te ira atua’ to their human agent ‘te ira tangata’ “to act on their behalf in accordance with their revealed will” (Marsden 1992:119). Thus the continuous creation employed in two allegorical figures that of the plant growth and that of gestation in the womb, the cultural milieu rooted in both the temporal world and the transcendent worlds (Marsden 1992).

²⁴ Life force

²⁵ Canoe

The distinctive Māori metaphor of weaving together different strands conveys within the hidden messages of the importance of ensuring the mauri is respected, its mana revered and all things tapu protected. In Te Ao Māori using good materials to create an inferior product is frowned upon. Walker (1978:29) states “Before natural resources are appropriated for man’s use proprietary rites to the appropriate deity must be observed. Their observance ensures that nature is not treated wantonly but with care and respect”.

Reedy (1995), sets forth the premise of the constructs of Te Whāriki the early childhood education curriculum were founded on Te Ao Māori concepts of weaving a whāriki. Te Whāriki woven from the contributions and efforts of two cultural divides Māori and Pākehā/Western. A woven whāriki formed from imperfect and perfect strands an imagery of beauty a foundation to be respected. In interpreting those stories shared by the participant’s three stages were evoked:

- Stage One: Participation the unconscious state- Listening to the voices of personal journeys.
- Stage two: Partnership the conscious state- Becoming a teacher educator in the field of early childhood education.
- Stage three: Protection the active state - Inculcating te reo and tikanga Māori.

4.3 Stage 1: Participation the unconscious state- Listening to the voices of a personal journey

In order to understand how the participant's came to be teacher educator's in a tertiary setting, participants were invited to discuss their backgrounds. They were asked to share their stories on how they came to be an academic. Their personal experiences and interests were identified as an important topic in terms of this research since three of the four participants came from different fields within the education sector. All the participants identified as having a passion or interest for teaching. Two of the participants 'invested' in the field of behavior.' Tallulah found that a small cohort of students preconceived notions of social behaviour could in fact be debilitating within the discourse of enquiry, of getting to know what's actually going on. The discussion prompted Tallulah to pursue her PHD in the field of children's behaviour:

...what sparked that off was because you know, when you have these class discussions with students and we were talking about a case that happened in the news of two boys murdering another little boy. They (the boys) were all quite young and some of the students opinions only a small minority about two or three of them were saying those boys should be sent away and nobody should bother about them. They should be imprisoned and just you know they're not worth it and all this sort of thing and I remember thinking that's not really how we really go about early childhood. We want to help as much as we can and we want to find out what's actually going on rather than just writing children off like they're ruined and you can't go back and you know it's irredeemable. So, it sort of sparked me too look at anti-social behaviour in early childhood and that's what I did for my PHD, so from that sort of quite

heated discussion in class I wanted to look at children's behaviours from an early childhood perspective basically. (Tallulah)

Lara connects her professional field to her new role as a lecturer:

I was at the Ministry of Education working in GSE... I was asked if I was interested in lecturing... if I was interested in exploring that and just to see whether that was something that I would like to do. GSE is Group special Education that deals with children with disabilities predominately I worked in the severe behaviour team for the school sector. GSE works with special needs. (Lara)

Former experience and familiarity was seen by the next two participants to be an aspect for their choice of wanting to become an academic. Liz recollects signing herself out of school before the end of her 6th form year because she did not enjoy school. As a result she hardly attended. This practice is referred to as voluntary withdrawal of a student from school. While she was working Liz recalls re-evaluating her future plans making a decision to return to study.

Well it's quite funny really that I am now a teacher and working in a tertiary institution as I did not even finish high school. In fact I didn't even make it to the end of 6th form because I hated it! I hardly went to school anyway so thought that I would be better off making money so went and signed myself out of school about 2 months before the end of 6th form. Even though I was making money I knew that I didn't want to do this for the rest of my life so looked around for something else to do. I

started my degree in 2003 as part of the programme. Through my studies I was able to witness what it meant to be an academic and once I had my degree, I would be out there teaching. However, things did not quite happen that way. (Liz)

Gemima recollects on her experiences:

I worked here before previously in 2006 for B semester and really enjoyed the experience so I've been back teaching since then in a primary school but when I realised there would be no work for me this year I put my feelers out there so to speak and was given an interview and got the position I currently have which was very great for me. (Gemima)

All four participants shared their recollections on why they decided to pursue a career in a tertiary institution. Two participants expressed their commitment to bicultural development personally as well as professionally. The opportunity to work with Te Whāriki alongside one of the co-authors of the early childhood bicultural curriculum highlighted a reason for one participant to relocate to the Waikato region:

Well, years ago we, my husband and I backpacked around here and absolutely fell in love with the place then and yeah we went home to our family but always wondered whether we should have stayed here or not and then when I finished my PHD, I was aware of all the really great early childhood stuff that was going on in New Zealand so we thought perhaps it was an opportunity to have a look and see what was going on here.

Looked on the website and of course a position was available here with Margaret Carr and Te Whāriki being born here it was a really good opportunity to apply to come here. (Tallulah)

The importance of becoming a mentor for Māori students scaffolding students' learning was equally satisfying for Liz. Liz also highlighted the encouragement, guidance and support she received from a senior Māori lecturer and the opportunity to teach adults was a rewarding career choice:

I was appointed my first position here in the last year (2005) of my degree as a mentor for Māori students enrolled in the School of Education. I thought this would be a great opportunity to help others and encourage them through their studies. As well as guiding students' through their mahi I was also given the opportunity to work alongside some of the lecturers and management staff. Being a Māori mentor also encouraged me to pursue higher study so when I was invited back to do my honours I thought this would be a great way to stay in the system and hopefully gain more experience working in a tertiary institute. My first tutoring position was given to me by the same Māori lecturer who had been there in year one encouraging me to embark on an academic career path. So I guess because of her encouragement and guidance I knew I could do it even though I was nervous about my first tutorial. Although after my first tutorial I knew that this is what I wanted to do. I loved teaching anyway but teaching adults was something that made me more passionate about what I was teaching. I think because I had already done the paper as a

student and it was one of my favourites this made things a lot easier as well. So yea I guess this was my foot in the door on my way to becoming an academic in a tertiary institute. (Liz)

All participants taught in a number of papers in early childhood education. Three of the participants had over one year's experience teaching in early childhood education. One participant had a little less than one year's experience teaching in the field of early childhood education. When asked what their major teaching responsibilities were, the following comments identified a typical workload for these teacher educators:

“Coordinating papers and working with teams of lecturers in undergraduate and post graduate papers and supervising master's students and PhD students as a second supervisor” (Tallulah).

Predominately in the papers that I started I continued on in the same paper which was the cultural studies 2 paper. When I started I went in straight into the cultural studies one paper and it just seemed to be a strength of mine to be able to do the Māori education side and to talk about stuff pertaining to the Treaty of Waitangi and to be able to deliver Te Reo Māori Tikanga Māori, and then they also knew that I had my special education background, so that I was also quite useful for them because those are sort of areas that they have lacking in expertise at the university. In both Māori education and special education they do not have a lot of people who are able to deliver. (Lara)

“I’m teaching in four papers working in early childhood. I did one primary paper last semester I did three early childhood and one primary. This semester I’m doing four early childhood papers”. (Gemima)

“I was offered many positions with a range of departments within the [name of institution]. So this would be my 6th year working here, wow that’s actually a long time didn’t even realise”.(Liz)

The narratives provide an insight into the backgrounds of the participants’ professional career choice and what prompted the change. All of the participants came from various sectors within education from early childhood education, to mentoring to ministry of education. Whilst all participants pursued a career as a teacher educator in early childhood education in a tertiary setting not all transitions into the institution were smooth. However, their reasons for wanting to be teacher educators was the strong desire to want to work with adults and/ or work in the discipline of early childhood education in a tertiary setting. This section reveals a body of rich data that is ‘value-laden’ demonstrating the participants’ genuine commitment, passion and desire to make accessible to themselves and their students the opportunity to “develop knowledge and understanding of the New Zealand curriculum document for early childhood education” (Ministry of Education, 1996).

4.4 Stage 2: Partnership the Conscious State- Becoming a teacher educator in the field of early childhood education

The participants were asked to share their experiences working within a tertiary environment. The participants describe what it is like be a teacher educator working in the field of early childhood education. They discuss the benefits and challenges in their role as a teacher educator. This section illustrates those experiences. Lara describes experiencing some discomfort with being in an unfamiliar environment when she first arrived:

I settled in really well to be as best I could, it was all very confusing there were a lot of new things to learn, new work place, lots of people, didn't know people, had to get to know people, didn't always feel comfortable because it's just you know a big place working at the university. They did an induction for me but there's so many things going on and I was given lots of useful advice by experienced staff members on how to work around and do my thing around here so that was quite good yeah. (Lara)

Gemima's experiences were different to that of Lara's. She felt valued in her new role and spoke of the support she received from her colleagues and the independence and autonomy she was given to allow her to do her job.

It's excellent, it's exciting, it's powerful, it's teaching teacher's to be teachers what can be better than that, It's a great program of study. There's a lot of support amongst my colleagues and the people I work with I couldn't have done it without two certain people. There's a great

collegiality. It's fantastic, you are respected your treated well, your given independence and autonomy and allowed to do the job to the best of your ability. (Gemima)

Liz's familiarity with the institution meant there were no barriers or challenges to her settling into her new role. Like Gemima, Liz also recalls the receiving support and guidance from the Māori lecturers and other staff within the faculty.

Well as I said before I was lucky enough to be a student here and then work here so I already knew a lot of the people. The transition to working here was made a lot easier for me due to the support and guidance I received by the Māori staff here as well as other people within the faculty. So settling in was fine as I sort of already knew what to expect and my first tutoring job was great as I had a really good team to work with. I was able to see how things work when papers are run smoothly and have good leadership. The processes took a bit of getting used to but a gain I had heaps of support so settled in well to my new role.

Tallulah expressed excitement and appreciation in her new role. The statement reflects Tallulah's passion for research in early childhood education more specifically her genuine interest in children's interaction through their language and how they use language to communicate social positions:

Well its exciting, I'm really thankful to be in the position because my passions are in early childhood research and I just see the position as I'm

so interested in children's interactions through their language that's why I want to do my researches it spurs me on to find out more about what's going on when they interact; how they use their language to communicate social positions and all that sort of thing and then I can teach the students about my findings when I go into class.

Another strong motivator for Tallulah was how she viewed research as a means to inform teaching practice. She describes this as 'research led teaching':

"So it's really research led teaching and I think when you work out that that's the way it goes then that's a really exciting and wonderful opportunity to teach really to be in this role".

This statement Tallulah describes how research could be used to inform her own practice and improve the lives of others:

Because then you kind of miss the so what. You do the research and oh great that's all well and good right on to the next one but what does it actually mean? What did you bother spending the last three years looking at that stuff for? And its I think, I think research is about making life better for people that's the key thing in research and the key thing of being an academic you've got a huge responsibility, when you're looking at these kind of things that you need to pass that information on so that people are informed about their decisions when they're doing things when they're doing their everyday things you know if it's teaching then being informed about what goes on behind, you know is really important.

4.5 Some of the benefits in the role of teacher educator

Student achievement was a consideration of the benefits to working as a teacher educator. Enabling student teachers to gain an in-depth insight into a different set of cultural values can aide in the process of becoming culturally competent:

I am really excited about student achievement about enabling children to be able to be successful and by doing that what I mean my input would be as to be able to have teachers who understand children well who are able to understand children's needs' and to be able to have good expectations or high expectations of all their children and I suppose another thing that I'm you know fascinated about this role is that to be able to have teachers who are hopefully being able to be more culturally competent in being able to help Maori children in particular. (Lara)

Diversity of skills among teacher educators was considered a highlight.

What do I really like? Well I really like the diversity within the staff and working with a range of people as this gives me the opportunity to gain new knowledge and skills. Although if I had to say the thing I enjoyed the most it would have to be the students. It's actually really inspiring working with students at all levels of their studies. (Liz)

The extra hours of work commitment put into the planning, delivery and commentary in essays as a way to feed-forward to students preparing for their next assignment was considered rewarding when student teachers participation and achievement levels increased.

Knowing that you have an impact on our future teachers makes all the mahi worth it. The late night marking and extra organisation that goes with teaching is nothing compared to the satisfaction you get when your students are doing well in their degree (Liz).

Gemima offers a strategy of supplying information packs to new staff for a smooth entry into the work place. The act of sharing information is viewed as being an important process to providing richer experiences of equity where contributions' are valued.

And so, there is one thing that I felt there needs to be a pack or something that's given to people whether they are short term here or not so they understand all the procedures.

Apart from the diverse skills sets that each individual has attained the value of 'awhi'²⁶ and 'tautoko'²⁷ is considered as an important process to establishing relationships to settling into the role. Tallulah exclaimed:

Yeah oh gosh yeah! You couldn't do it without the awhi you couldn't do it without that unconditional love and support that are given to you by people. And in this case yes they are Māori but I'm sure there could be Pākehā.

There's Pākehā in our office with us. In our office we have five people and it's wonderful the skills we have and that awhi and that love and that

²⁶ help

²⁷ support

tautoko that goes through everything we do. A lot of fun a lot of laughter, last time I was in an office by myself on a floor by myself and it was quite scary and I met people because you do but this time I've built really great relationships and I am very pleased with the way this year has gone.

Reflective practice was considered an essential tool to becoming a really good teacher.

Being able to have input into the way that papers are run also makes the role enjoyable. Doing this ensures that our papers are kept up to date and run smoothly. Although I guess this does come with its own challenges as well especially if there are a range of people working in the paper who may not see that change is the way to go.

Well I see many benefits to working here. I guess being at the coal face of education and being able to keep up to date with ideas, knowledge and research is of huge benefit to my own career.

As a second language learner Liz recognises the value of working alongside Māori staff who have a strong sense of language, culture and identity, of knowing who they are; where they come from; their 'tūrangawaewae'²⁸.

As I said previously there are so many colleagues here who have expertise in many different areas so having the opportunity to work and talk with them has been of huge benefit especially in regards to te reo me ōna

²⁸ place to stand

tikanga Māori. As a second language learner and growing up disconnected from my own tūrangawaewae has at times made it difficult. However, working here I have had so much tautoko²⁹ with my own learning and being able to work with the people here has been very influential. (Liz)

The struggle to inspire student teachers whom have had either negative experiences using te reo and tikanga Māori or see no relevance in learning about the Treaty of Waitangi can be rewarding when attitudinal changes occur and learning becomes meaningful.

Being able to inspire future students to use te reo me ōna tikanga Māori in their practice is a highlight of this job. You can see from the first day that some of them come in that they are either nervous or do not see the relevance in learning about Te Tiriti o Waitangi. This usually comes from their prior negative experiences of learning things Māori, which I find out by having a kōrero with them at the beginning of our paper. The only way you can get them to overcome these fears and attitudes is to tackle it from the start. I find by doing this we are able to work through these ideas in the paper. By the end of the papers these students have not only changed their attitudes but enjoy learning about ways they can incorporate te reo me ōna tikanga Māori into their teaching practice and philosophy. This can be a difficult part of the job but in the end it's very rewarding. (Liz).

²⁹ support

4.6 Some of the challenges experienced as a teacher educator

Even though the participants were employed in a faculty to deliver to a document where biculturalism was the imperative, the participants were not divorced from the mainstream context, behaviour and attitudes. The following statements reflect some of the barriers that teacher educators encounter. Three out of four participants experiences of working in an environment with diversity much more challenging. Limited access to papers became incapacitating and the lack of recognition of the skills and contributions were a debilitating factor for the three of the four participants:

Barriers, barriers peoples' mind sets people's attitudes. Sometimes it doesn't necessarily have to come from students itself some students are fantastic a lot of students are fantastic. Sometimes it's institutional barriers when you've got people within the university who are staff members themselves who need to probably learn and grow themselves. That's, that's probably the biggest challenge is just battling against barriers in place that shouldn't be there (Yeap), but they are still which is quite surprising. (Lara)

I touched on this a bit before about working with a range of colleagues because as well as the benefits this also comes with challenges especially when change is needed in certain papers. Sometimes it can be difficult for some people to see this, which can cause conflict within teams. I guess because I am always on contracts rather than have a permanent position this can sometimes lead to others not seeing my point of view as relevant

as theirs although this has not happened often sometimes it is hard not to feel like this. (Liz)

This following statement reflects the insensitivity of non-Māori staff. The belief of some non-Māori staff was that they considered themselves the experts of the Māori language and customs albeit they were neither experts in the customs or fluent speakers of te reo Māori. These encounters often left the participants feeling uncomfortable and upset as they continued to observe western monocultural practices of marginalisation:

Sadly, the most resistance comes when trying to make change in our Māori papers and instead of listening to people who have ample experience in this area decisions are made irrespective of these people. Change is sometimes imperative especially if the paper is not running smoothly and making changes is something we should be doing all the time especially if we are practising being reflective practitioners. Sometimes it feels like people find change threatening but if it is for the benefit of our taurira then we should be doing it. (Liz)

Another difficulty can sometimes be working with people, colleagues who do not know much about te reo me ōna tikanga Māori. Although they try sometimes this can be detrimental to what we are trying to do in our work. Unfortunately it can be difficult to get these people to see from different perspectives as they are very set in their ways. I know everyone has their own ideas and experiences but wouldn't you ask for advice from

the people that have the most experience in areas? Well that's what I do especially in terms of things Māori as I am in no way an expert and am happy to seek advice from those who have more experience. So yes this has probably been one of the more difficult aspects of this job. (Liz)

Fractions within the teaching teams and inappropriate behaviour of some staff were considered a contributor to being unable to be effective in their role:

There's certain emails that I don't get because a certain person that person doesn't have me on a list and they're quite important emails and there's just those little things where you sort of feel you're behind a little bit but in saying that it is still a great place to work. (Gemima)

“The teaching seems like a breeze compared to the factions that can occur in the teaching teams”. (Liz)

Gemima reflects drawing on parallels between her contractual position and her permanent position. She recounts as permanent staff member information was readily accessible and there was more assistance from the support staff and/or staff in general. She recalls feeling inadequate at not knowing her way around the systems. Gemima philosophises reflecting on the importance of [awhi] the Māori value of 'awhi' to encompassing building a sense of community:

Being on a contract you're not often given the things that permanent staff members are you're not always given the information again if it hadn't have

been for these two people who have supported and [awhi] me through this year, I don't know whether I could have got here. I remember when I was here last time it was a lot of not doing it or asking and feeling stupid.

Similarly Liz had the same experiences as Gemima working in a contractual position where stability of employment became a problem in the preparation of what was being taught and how it was to be taught.

I guess the most difficult part of this role for me personally is the fact that I am only on yearly contracts. This means that I get laid off in November and then don't come back until February the following year. This means that I have a 3 month period with no employment. Although until this year I have been quite fortunate that since 2008 I also had a job as a research assistant in the [name of institution] Institute. Unfortunately the contract ended for that halfway through this year so now I have no job until next year February. The other thing that is difficult about this is that I do not know if I will teach in the same papers next year or be thrown into new papers. This can have an effect on the continuity of my teaching as well as the continuity of papers. (Liz)

The following statements are powerful statements that unveil existing attitudes towards partnership as a bicultural practice. Lara commented on being warned about institutional racism that was inherently prevalent albeit not openly acknowledged:

Someone said to me when I started my role watch out you might be dealing with red necks (laughs) and I took that you know, I thought oh, I took that on-board that I might be dealing with attitudes and you know I was curious to see what sort of attitudes I would get particularly from non-Māori students. You know whatever else that I found the biggest thing for me is just that people's attitudes have to change (Yeah) and it makes a big difference. (Lara)

She elaborates further on the attitudes of the department and how the Māori language and customs are actually valued. Any efforts to instill the Maori language and customs are being nullified by the very people in the education system:

I'm just thinking about the fact that there's recognition in our team especially that Te Reo Māori has its place but the thing is that to them it's only got this particular place and there's a percentage on it and it shouldn't be like that at all. My sort of way is that, it is inclusive in everything we do but for them it's sort of like it has a part to play, but, it's only just put it on the shelf and pull it down when you need it and then put it back on the shelf when you don't need it anymore, and that's sort of a little bit different ... just that if you do it I say to the students ... doing Te Reo Maori phrases everyday it's just a natural thing rather than a put on thing. (Lara)

Liz conveyed similar sentiments to that of Lara:

Wow this sounds really negative doesn't it? But I really do think it is difficult because it's like having to be in two worlds at the same time. How can you be Māori in an institution that does not always recognise the importance of being Māori? Sometimes I feel like I cannot even be Māori and sadly see things Māori being compromised or undermined on a daily basis. (Liz)

Tallulah considered the lack of notification and time management a challenge in so much as even with effective planning months ahead of the program the unforeseeable was uncontrollable:

Time, time to do it all! That's really the key thing I think if you can work out your time management you can do everything alright but you know and plan things months in advance but you don't know what's going to happen in the next hour really someone can knock on your door and the whole things sorta blown out of proportion but um yeah so time is the tricky part of it all I think, trying to balance that. (Tallulah)

4.7 Links between Te Tiriti o Waitangi, Te Whāriki and the Early Childhood Teacher Education Programme.

The 1986 Waitangi Tribunal Report on Te Reo Māori Claim, castigated the Department of Education for its 'dismal failure' to foster the Māori language and the education of Māori children. In an educational context the Tribunal stated;

The education system in New Zealand is operating unsuccessfully because too many Māori children are not reaching an acceptable standard of

education. For some reason they do not or cannot take full advantage of it. Their language is not adequately protected and their scholastic achievements fall far short of what they should be. The promises of the Treaty of Waitangi of equality in education as in all other human rights are undeniable. Judged by the system's own standards Māori children are not being successfully taught, and for this reason alone quite apart from the duty to protect the Māori language the education system is being operated in breach of the Treaty (Wai 11 1986:6.3.8)

By contrast the principle of partnership requires both Treaty partners to act reasonably towards each other and with the utmost good faith. In a social policy context the Tribunal stated in the Te Whānau o Waipareira Report (Wai 414 232):

... it is glaringly apparent that in a society based on a partnership of two peoples, the achievement of social goals requires the active support and participation of both. Inevitably, then the tighter the control that one party exerts over social policy, the less the other is able to contribute, and the less likely the goals are to be reached. It appears to us the Crown agencies cannot exclude the values and aspirations of communities unless they are totally incompatible with Crown goals. ”

Since the neo liberal education reforms western educational institutions have taken advantage of neo liberalism as it has become “one of the most pervasive and dangerous ideologies of the 21st century. Its pervasiveness is evident not only by its unparalleled influence on the global economy but also by its power to redefine the very nature of politics and sociality” (Giroux and Giroux, 2008:182).

The Government's social and more significantly successive educational policies has systematically worked to use te Tiriti o Waitangi to assimilate te reo and tikanga Māori into mainstream as in the case of Te Kōhanga reo the Government has incentivised a departure from the rights and privileges of the Māori people and the retention of Māori control 'tino rangatiratanga' over all their possessions taonga , as part of its 10 year strategic plan for early childhood education in 2002- 2012 titled Pathways to the Future: Ngā Huarahi Arataki. The Governments intent was to (1) to increase participation in quality early childhood education with a particular focus on Māori, Pasifika low socio-economic and rural communities where participation is low; (2) improve the quality of early childhood education services legislating Te Whāriki as a mandatory curriculum framework for all licensed early childhood education services; (3) promote collaborative relationships to improve the development and educational achievement of children from birth to age eight.

Since its inception in 1999, the institution professed a commitment to Te Tiriti o Waitangi advocating its responsibility to the principles of 'partnership and equity' for right of access to bicultural development. The institution would benefit from asserting the relevance of Te Whāriki as a bicultural framework and the responsibility of teacher educators for bicultural development in the education of all student teachers in the field of early childhood education. Smith (1989) writes the education system was designed to be a vehicle for the assimilation of Māori people into processes of colonial thought and practice.

Most significant is the Pākehā dominance, manipulation and exploitation of Article Two of the Treaty of Waitangi to include in their interpretation as educational

professionals “all those things to do with pedagogy and epistemology- what counts as knowledge, and how that knowledge is to be preserved, transmitted, used and evaluated. Hence article (2) addresses issues of curriculum development, teaching methods (including assessment and evaluation practices) and the control and conduct of educational research” (Glynn 1998:4). Article Three of Te Tiriti o Waitangi reinforced the agents of the crown’s right of access to act accordingly in the interest of the crown (Sharp, 2001).

4.8 A Māori- Pākehā Partnership Model- Just how real is it?

The Waitangi Tribunal provides a clear descriptive of the meaning of the principle of partnership and the principle of equity drawing from the findings within previous claims such as the Motunui-Waitara claim, the Ngawha Geothermal Resources Report and more significantly the Wai 262 claim (Wai 2336, 2011). In summing up their findings of the Wai 262 claim the Tribunal recognised for Māori the principle of partnership meant being properly supported to contribute to ensuring the survival of the Māori language. This requires both parties to act in good faith. In the matter of the principle of equity contained within Article three of the Treaty of Waitangi the Crown confers the citizenship of Māori, to Māori as individual citizens exercising rangatiratanga rather than members of groups (Wai 2336, 2011).

Liz points out the difficulties with Partnerships models between Māori and Pākehā lecturers that advocate a Māori presence and perspective is integrated throughout all courses:

Being a Māori academic well actually I still don’t think of myself as a Māori academic and am definitely not treated like one all of the time. So

I would say hard is probably the first thing that comes to mind in terms of being a Māori academic. I have not only experienced the difficulties of this but have seen it many times with my colleagues and what they have to put up with when trying to ensure Māori is visible within our faculty. At times it feels like things Māori are only valued on a tokenistic level although it is not everyone in the faculty just a few that do not see it as being of great importance. (Liz)

This statement makes real the workload Māori lecturers face on a daily basis as Māori. Over and above strenuous workloads there is the expectation attached to being Māori that Māori academics participate in all cultural events such as pōhiri, Kingitanga day and Te Wiki o Te Reo Māori determined by the institution in a show of equitable practice and commitment towards biculturalism. However, there is no recognition by non-Māori academics of the increased workloads imposed on Māori academics or a need for themselves to participate alongside their Māori colleagues.

I also use the words hard and difficult because of all the extra work that is expected of Māori academics. Not only is it the teaching loads and research expectations but all the other aspects that come with being Māori. You know things like Pōwhiri and other events at the marae in which everyone expects to see you there but this is on top of all the work of a lecturer or teaching fellow. Some of our colleagues go way above and beyond with their mahi at work and although we love to be at the marae and other Māori events to tautoko sometimes this is too difficult. The other thing that annoys me is that this mahi is not recognised when it comes to workload. So, yes as you can see this is what I mean by being

difficult. To be honest this semester I have had such a huge workload that I have not even been to the marae, how sad is that? Not being able to tautoko things Māori because the other aspects of mahi keep you rushed off your feet. How are you expected to be in two places at once? On top of all this we are also expected to run things such as Kīngitanga day and te wiki o te reo Māori. Don't get me wrong I love being involved in these events but sometimes it would be good to see other colleagues both Pākehā and Māori contributing to these events. (Liz)

4.9 Chapter Summary

The narratives presented in this chapter sought to gain an understanding as to whether two of the Treaty principles 'participation and partnership' were inherent within the programme as prescribed within the institution and more specifically the early childhood education programme and Te Whāriki the curriculum document. Despite a commitment from the institution towards a bicultural practice the realities for most of the participants was debilitating as they struggled to be effective. The remnants of legislative, racial and institutional bias continues to linger in the (21st) century "in the New Zealand context, it would seem that participation in mainstream education has come for Māori at a cost of their own language, culture and identity" (Glynn, 1998:4).

Highlighted throughout the narratives were barriers in an expression of inequality, hegemony and disempowerment. In a bicultural practice an essential quality towards an equally shared pattern of balance and co-existence relies upon a partnership of power sharing of all parties. Glynn (1998:4).describes the greatest

challenge for educational professionals “lies in learning to understand this principle of tino rangatiratanga and how to create opportunities for Māori to exercise it within our professional domain”.

In the course of the analysis of the data I became acutely conscious the approach by each participant to the research was in effect unstructured as each one spoke to their lived experiences, sharing their stories. An unstructured methodology is just as equally capable of delivering a rich body of data making the study meaningful if not more effective when hearing the messages conveyed within the participants voices as is a methodology that is structured, well thought out, ethical and transparent. Pre-existing relationships with the participants exposed me to an emergent and eclectic, qualitative response to the situation of being ‘familiar’ an insider.

The discussion in this chapter demonstrates the interpretations and collation of the data is not as visible as once thought however “its very messiness can be a positive feature in that this reflects the complexities and realities of the participants’ views of themselves, of the researcher, and the research topic”. (Bhavnani, 1990: 143:144).

CHAPTER 5

Normalising Te Reo and Tikanga Maori

5.1 Stage three: Protection of the active state - Situating Teacher

Education as a place for ‘normalising’ te reo and tikanga Māori.

“The development of New Zealand since the signing of the Treaty of Waitangi in 1840, despite continual armed and passive resistance by Māori people, has been one where Pākehā majority has benefited enormously and where Māori have been politically marginalised, cultural and racially attacked, and economically impoverished within their own country. These claims hold true in education as they do in all areas of economic and social policy.” (Bishop and Glynn, 1999:14-15)

5.2 Introduction

The previous chapter introduced the participants giving the reader an insight into their lives as educational professionals in the field of early childhood education. In the Graduating Teaching Standards, graduates are expected to have knowledge of te reo and tikanga Māori me ngā tikanga ā iwi and to demonstrate respect for te reo Māori me ngā tikanga ā iwi in their practice. This chapter addresses the final stage of the three key focus areas of this study. It examines the participants’ efforts in a bicultural milieu to repositioning a Māori perspective as central, creating a ‘normalising’ effect for the Māori language, customs and culture.

The participants were asked to consider how they and their students felt about the expectations within the Graduating Teaching Standards. They were invited to share examples from their own practice in preparing students to meet the expectations and how they encourage other teacher educators to inculcate Te reo and tikanga Māori into their practice.

5.3 The principle of active ‘Protection’.

The principle of active protection was of fundamental importance to the Wai 262 claim regarding te reo Māori. In the opinion of the Claimants the Crown was obliged to actively protect Māori Tiriti rights. The Claimants of the Wai 2336

Kōhanga reo Claim submission (Wai 2336, 2011: 24) stated, the Crown’s duty of active protection required from the Crown to take “both vigorous steps to support kōhanga reo, but also get out of the way of the whānau and the Trust board” further sighting the Tribunal in the Wai 262 regarding Te Reo Māori.

The revival of the Māori language can only happen if the challenge is owned by Māori themselves and that sense of ownership can only come from the participation of Māori communities-be they represented by kaupapa-based organisations or kin groups. . In essence the crown must transfer enough control to enable a Māori sense of ownership of the vision, while at the same time ensuring that its own expertise and resources remain central to the effort.

In the matter of the state of the Māori language, the Privy Council affirmed the obligatory responsibility and actions of the Crown in consideration of past breaches through expediting legislative action cannot devoid itself of the vulnerable state the Māori language is in or the protective steps the Crown is obliged to take (Wai 2336, 2011).

5.4 Situating the teacher educator- a criteria for quality teaching.

The code of ethics for registered teachers’ criteria (2003) describes four overarching statements alongside a set of indicators that are both ‘interdependent and overlapping’ specifying what beginning teachers need to work towards to gain full registration and what the experienced teacher needs to demonstrate to maintain their practising certification. More importantly is the codes of ethics is centred on professional values and commitments to the teaching profession (New Zealand

Teachers Council, 2010:3). The Graduating Teaching Standards 2010, describes the essential professional knowledge, skills and values. Both standards make explicit in the overarching statement the “Treaty of Waitangi extends equal status and rights to Māori and Pākehā [placing a] particular responsibility on all teachers in Aotearoa New Zealand to promote equitable learning outcomes” (New Zealand Teachers Council, 2010).

A prerequisite to becoming an early childhood teacher is the ability to deliver a bicultural curriculum. The accord is to understand the underlying principle of a bicultural partnership in Aotearoa New Zealand. “Recognising the language and cultural practices of indigenous Māori people is just as crucial” (Glynn 1998:4) to the maintenance, revival and protection of an indigenous culture in a bicultural paradigm. As previously stated the early childhood teacher education programme has a commitment to the Treaty of Waitangi in the delivery of a bicultural framework inclusive of Māori and non-Māori pedagogical principles and practice. The early childhood initial teacher education programme makes available in the preparation of students a systemic range of key knowledge bases from competencies, skills and pedagogical knowledge in the provision of quality teaching and learning. Most significant to the programme is enhancing Te Whāriki along with developing understanding of the political, historical and socio-cultural context for early childhood education within Aotearoa New Zealand, founded on the history of colonisation and the Treaty of Waitangi (University of Waikato Calendar, 2012).

The overall goal of the early childhood initial teacher education programme is to produce quality early childhood educators who are committed, competent and confident in facilitating bicultural development in early childhood services.

5.5 Commitment, Competence and Confidence

In this section the participants discuss their feelings towards the Graduating Teaching Standards and how they go about preparing initial student teacher educators to effectively meet those expectations. It also highlights some of the personal challenges faced by the participants in an attempt to balance their professional responsibility against commitment, competence and confidence levels. This section of the study focuses specifically on Professional Practice Standard 4.e; students are expected to have knowledge of te reo and tikanga Māori, to use te reo Māori me ngā tikanga a iwi and to demonstrate respect for te reo Māori me ngā tikanga ā iwi in their practice. All the participants embraced the Graduating Teaching Standards, some reflecting briefly on changing attitudes over the past twenty years towards Māori, education and of more recent the standards. Pihama, Smith, Taki & Lee state (2004: 31) “what is clearly documented in the research is that the early education policies were constructed in order to attain social ‘stability’ and provide legislative frameworks through which to ensure the desired goal of assimilation was achieved”. Despite the changes two of the four participants’ felt experienced teachers still needed to be committed to using te reo Māori in their classrooms. Pihama... et al (2004: 31) contend “ad-hoc attempts to include Māori elements within the curriculum tend only to serve the primary interest of Pākehā”.

I think it's awesome to have those in teachers' dimensions and to be part of what teachers need to have and I think that even experienced teachers need to be reminded of that. I think a lot of attitudes have changed in New Zealand in the last few years from what they were say 20 years ago, but it's still evolving. I think that it's really really important that teachers are aware that they need to be using Te Reo Māori and I think in my capacity to be able to encourage them and to develop a respect for it and to show them that it's not as hard as they think it could be, make it maybe at a level where they can understand and grasp it (yep) do little steps. (Lara)

Liz considers the expectations to be fair, recognising te reo Māori as a taonga³⁰ an official language of Aotearoa New Zealand that makes explicit the need for student teachers to equip themselves with the knowledge of te reo me ōna tikanga Māori to be able to effectively deliver to tamariki Māori in mainstream institutions. Liz's view was consistent with King's observation on the importance of knowing te reo Māori as an essential communicative tool if one is to have credibility working with Māori people. (King, 1999:11),

These expectations are fair because students should be able to confidently go into their teaching practice with sufficient knowledge of te reo me ōna tikanga Māori. As we know te reo Māori is a tāonga recognised under the treaty and an official language of Aotearoa so students need to have knowledge in these areas. Especially going into mainstream institutions because over 80% of our tamariki Māori are in

³⁰ Treasured gift

mainstream schools, which is another reason why teachers should be using Māori in their classrooms. (Liz)

Gemima expressed excitement working with Te Whāriki the curriculum. Modelling within her own teaching practice the expectations evident within the Graduating Teaching Standards was seen as an essential process to providing students with the knowledge base in practice:

Absolutely fantastic, Te Whāriki the curriculum that I'm working with in my particular field is full of all these expectations so what I want to do is model them to my students give them practical ways of putting all this stuff into practice and putting it into your sole, your heart and soul embedding it in your practice and in yourself. (Gemima)

Tallulah examines her own personal values orientation that underlies her own everyday practice. She describes being anxious about her ability to deliver to a bicultural paradigm and her inexperience working within a cultural framework that is foreign to her.

Anxious because I'm quite new to the country but also because I'm quite new to academia as well so there's a lot of different things I am trying to grasp that I'm trying to grapple with and there's so much to learn still. so, I am quite anxious about the aspect about having to pass on knowledge to people who probably have a lot more knowledge than me, you know what I mean. (Tallulah)

To overcome her anxieties Tallulah found comfort as a lecturer in working within the Māori notion of 'ako'. The nature of the role of student and lecturer working with a document that advocates biculturalism does not obligate the need for the individual to demonstrate personal bicultural and bilingual capability but does require a commitment and advocacy (Walker, 1996). In this respect Tallulah found other ways to demonstrate a respect for and commitment to the Māori language and culture employing Māori cultural values, notions and principles within her practice to make Māori ways of knowing and making sense of the world more meaningful within the classroom. (Ministry of Education, 1996b). Tallulah considered having an initial understanding of Māori culture was a more effective practice as a communicative tool in contrast to passing on language.

Sometimes when you're a lecturer they see you as the all-knowing and you have all the answers to absolutely everything. But, then I think that that goes against some of the Māori principles anyway, I think the idea of 'ako' and when you're in class trying to explain that to students and say I don't know everything I am going to be learning from you too and we all need to learn from each other in that environment. Too me that is passing on those kind of principles! Sometimes more or first of all perhaps as an initial thing rather than passing on language 'kia ora', 'morena' those sort of things sometimes you have to get the real underpinning understanding of things maybe. (Tallulah)

In these statements Tallulah and Gemima acknowledge how students can be a valuable resource adding depth to the learning process. She was aware that she needed to create a safe environment for student lecturer relationships to be

reciprocated. MacFarlane embraces “teaching strategies that are more inclusive, collaborative, and allow for reciprocal teaching and learning” adding such a positioning “provides strong opportunities for power sharing” (2004:17).

I mean I don't know I think probably providing the way that I do that then is probably providing a safe environment if you get it wrong it doesn't matter. You know we are all learning together some of us are going to be more knowledgeable than others and just trying to work together basically within that semester that we have together. (Tallulah)

Often it's an experience I've had but the conversation will go to something they've seen or something they are worried about and so we can talk through them and I'm not the only expert in that room by no means and I often say to them, we've all got expertise. (Gemima)

Gemima describes her personal inner struggles working in a partnership that reflects a commitment to bicultural development as she grappled with a personal issue of not having a strong command of te reo Māori. She relies on her knowledge and application of tikanga Māori within her practice to ensuring the Māori defined aspirations are the accepted as the norm:

I'm sad with myself that I'm not really able to speak te reo Māori and that really upsets me and it's something that is deep in my heart and it's something I will work on. I try to understand I try to follow tikanga Māori. I try to be respectful as I possibly can and that's what I teach my students. To me all these expectations you've just talked about they just expect they

are there they must be there. I would expect nothing less in my practice and having them visible and I am really, really honoured that the graduating teaching standards now have them out there in black and white. When I was here I felt that it was like the hidden curriculum. The hidden curriculum of Waikato University was tikanga Māori and I felt that all the way through and so I really went that way but it's not something that is overtly sort of put out there but you do feel it and to me this place gave me a great basis to go on yeah and I'll always remember that. (Gemima)

In addition Tallulah also knew the Māori language would be a challenge for her. She discusses her view of how she sees language as a tool of communication within the framework of biculturalism. She considers whilst language offers membership an affiliation to a group who speak the same language it is the social interaction that occurs through a community of people that is central in the process of cognitive development. Tallulah's positioning of the language is consistent with the Vygotskarian theory which places emphasis on the child's language and learning develop through social interaction through collective behaviour and cooperation with others. (Vygotsky, in Van der Veer & Valsiner, 1994:353)

I knew that the language would be a challenge because it is for me in (my language of origin) too. I have limited (language of origin) I'm embracing Te Reo Māori as much as I possibly can because I feel not only personally but from an academic position when I look because my research area is language and social interaction, I think about the membership that that brings. Language is about being a member if I can say something like 'kia

ora' or 'morena' to you and then you know we are talking the same language, we are members of the same group we are more affiliated. So, that's the key for me that biculturalism is about being key members of a group but appreciates and respects that kind of communication. (Tallulah)

5.6 How students felt about the 'Expectations'.

Two of the four participants describe how many of their students faced the same dilemmas as themselves.

"I know that some find it new and difficult but I love those I can identify that you see the light go on in their eyes you see the light go on in their heart". (Gemima)

"I think often they are quite anxious about it the same as I am. That they are so worried about getting something wrong it slows down their development". (Tallulah)

Liz also felt some resistance from her students and hostility towards Māori however both Liz and Lara recognised many of the students negative attitudes stemmed from being unprepared from the outset for teaching to a bicultural framework. They both acknowledged the students limited experience with the Māori language and culture as relevant to learning and a divide in the bridge from one culture to another. To overcome this cultural divide Liz and Lara employed a range of strategies to deal with student's behaviour to make both the Māori language and culture accessible to their students in a non-threatening, non-evasive way providing to the students a safe space to be able to examine their own background and identity. Bartolome, (1994); Freire, (1972), McLaren, (1991), O'Loughlin (1997) and Sleeter (1992),

noted in their findings that critical pedagogical approaches recognised the need for connecting with the learner's background and previous understandings.

I think that making students aware of these standards right from their first semester is imperative so then they are aware of the expectations and know what they will need to do to ensure they are committed to these standards. It's like I said before you have students that come in apprehensive and have negative attitudes towards Māori but if you work with them and show them ways in which they can easily incorporate Māori into their practice then it makes them feel more at ease and more accepting. (Liz)

I think most the time they actually get the message and it might be coming across several times in my teaching but the importance of working with whānau having relationships and to do that they need to be able to be culturally sensitive... maybe they need to think about how they greet, how they talk with whānau and with the children they're are working with, how they can make those links with children that they're teaching. (Lara)

5.7 Creating a 'safe space'

Tallulah and Gemima also embraced within their practice, strategies' to providing a 'safe space' for their students to learn in.

I think a really good way of approaching that is by having that safe environment in your class. When we go in and I teach children's language and communication and I have taught it in the past and going in and saying

this is a safe environment to me. If they feel safe they feel happier it flows you know. (Tallulah)

I had to do a two day my Pākehā face had to do a two day Treaty of Waitangi workshop at the beginning of this year, absolutely terrified didn't want to let anyone down kept thinking what are they going to do when they see the white girl up there by the end of those two days. I think they saw my heart not the colour of my skin and I was honest with them and said you know I'm a white girl but it's in me and by my practice and by what I say people see that it's true and they see that I'm genuine I'm not trying to pretend that I have anything that I don't I'm not trying to pretend that I've got more or have this great knowledge. I don't want to be like that I just want to be the best that I can for the students I teach whether they are adults or children. (Gemima)

5.8 Recognising Resistance a way to Respond

As reflective practitioners' all the participants reviewed their teaching methods to identify ways of improving their practice. The principle of relationships and assessment within Te Whāriki states "the expectations of adults are powerful influences on children's lives. If adults are to make informed observations of children, they should recognise their own beliefs, assumptions and attitudes and the influences these will have on the child" (1996:30). Increasing cultural diversity within Te Whāriki involves teachers actively working towards "countering racism and other forms of prejudice" (MOE 1996:18) including recognising their responsibility to deliver to a bicultural document. Pohatu, contends "negotiating domains of negativity is an ongoing domain for practitioners and the significance

of revalidating personal practice” (1995:2). The participants describes the strategies they implemented to overcome students resistance.

Some of them find it very difficult and that upsets me on occasion some of them can be very resistant and quite rude and that really, really upsets me but I've had to learn to leave that alone a bit and just keep going on my path and give them what I can and hope that one day it will go into their heart or one day something will snap for them and they'll think oh that's what she was trying to do. I'm just trying to show them that a Pākehā can do it and we don't have to be out there yelling about it or anything it's just the way you are and the way that you believe and what you do in your practice is really important. So, I want everyone to have it I know everyone's not going to but if I can just give a seed if I can just plant the seed and when I do I can see it and I'm happy as and go on from that. You know one or two is enough in the forest I'll get there eventually. (Gemima)

I tell the students that this is my passion this is what I believe is the underlying thing of the whole of the curriculum because as far as I'm concerned from my opinion and I do tell them that other lecturers are obviously going to have other opinions if you are going to do any part of the curriculum at all it's through communication you are going to communicate with people so what we need to do is we need to have a nice safe environment we can all communicate together and it's a trusting environment so if you slip up it doesn't matter it's ok we can discuss this but it's through those discussions those class discussions that peoples anxieties come out and we can reassure each other and we can address those

problems and there's no silly question or anything you know just sort of by having this mutual respect we can really sort of investigate peoples anxieties. (Tallulah)

It's like I said before you have students that come in apprehensive and have negative attitudes towards Māori but if you work with them and show them ways in which they can easily incorporate Māori into their practice then it makes them feel more at ease and more accepting. (Liz)

In the papers that I teach or I'm involved in ... I know for a fact that you are always being encouraged to start with a karakia and a waiata and then throughout our content of the papers that mostly I teach there's always a component or parts on Te Reo Māori, tikanga Māori ... in particularly the Treaty papers or the cultural studies papers there's always been every week, every session we've always had ... ourselves covered in that way and we've probably in our degree that we lecture, we're probably the strongest papers that do that. The others may not do and everyone's supposed too. (Lara)

5.9 Preparing students to meet the expectations.

Te Whāriki suggests as members of an early childhood facility early childhood educators belong to a community of weavers (Ministry of Education, 1996). Puketapu- Hetet explains “the weaver sees herself as a repository, linking the knowledge of the past to that of the future. It strengthens the fabric of our extended family. It adds creative energy and colour to our community and keeps the link with the past and future strong” (Puketapu- Hetet, in Ngā Arohaehae Whai Hua,

1996:49). The participants describe how they go about preparing their students to meet the Graduating Teaching Standards:

During the interview I was intrigued by how one participant considered the importance of language and the pedagogical implications of this. This view that language is a communicative tool is also supported by Vygotsky's social constructivism approach whereby "emphasis is on interaction in social- cultural settings" (Boström, in Nuttall 2003: 225. Children learn through collaboration with adults and peers. The pedagogical implications in working with a curriculum such as Te Whāriki are the document as Boström describes is too broad and neither the five strands nor the principles make explicit this perspective sufficiently exposing the document to different interpretations (Boström, in Nuttall 2003). Consequently for children "to grow up as competent and confident learners and communicators, healthy in mind, body and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society" is reliant on the confidence, commitment, skills, knowledge and cultural competencies of the teacher (Ministry of Education, 1996:9). Durie (1998) notes the Māori language for the Māori child is "integral to a strong cultural identity and enhanced well-being". If the child is denied access to their language then they are effectively denied access "to such cultural institutions as marae³¹", culture and their identity (297). Respect became a major component in the development of reciprocal relationship(s) between the participants and the students but more importantly getting the students to think about what their role is in the revitalisation of the language enabling them to be able to facilitate a bicultural practice was conveyed.

³¹ Meeting place

I think that it's more about your actions and having a mutual respect also you know being a learner and a teacher and telling the students that and that's fine and students obviously appreciate that honesty as well. They can ask questions maybe if I don't know the answers somebody else in class will have the answer but also you know we are all learning together and it really is about that I think having online discussions. (Tallulah)

The kind of formative assessment in class where I think that's really you know about people's expectations, what people want to know, what the students want to know about Te Reo about concepts about unpacking things altogether in the class discussions a kind of a formative assessment about that. But then the summative obviously we have an assignment in te reo we sort of unpack ideas about our feelings about it but also and really importantly I think getting the students to think about what their role is in revitalisation of the language because that's really where we are getting at it's their responsibility you know somebody working in New Zealand if you're into a bicultural curriculum you have to have that ability to be able to facilitate biculturally, I think and that is about respecting people and having those relationships and all that kind of thing. But those assignments where they talk about how they would revitalise language those are quite important really for them to get to think about you know how they would practically do something. (Tallulah)

My stories I love telling stories and I find stories in context and examples like that just make their heart go things that have happened to me things that have been said to me by children. Like power-point slides I talk to those

usually but it's always pertaining to practice pertaining to things that they can do. I like to break it down for them. Currently in one of my Te Reo Māori papers I felt that things were not going to well and so I tried really really hard to break it down take small steps get connections from the Māori colleagues in my office they help me a lot on what I need to do. (Gemima)

Language initiates entry points to deeper meanings within a Māori cultural capital it is therefore inevitable that the language is immersed and intertwined in the culture (Pohatu, 1995). The two are inseparable, learning occurs through taking in the culture. Lara and Liz describe from an insider positioning and understanding of the Māori culture a deeper level connecting the Māori language to Māori cultural values, practices and customs and how they make this inclusive within their daily teaching practice.

Oh well, we definitely have an assessment within our papers that we deliver for Te Tiriti Partnerships and Pedagogies we actually have to do a te reo Māori test and that's where they're assessed on their ability on te reo Māori, but you know te reo Maori is beyond that we are actually asking them if they understand tikanga³² as well, so we go through an assessment and see whether they understand what a mihimihi is and what karakia is and even go as far as what waiata would be the appropriate use for these within our paper, so that they are sort of like given the basics, but we are quite clear we are not a te reo Māori paper but do part of a component of it within our paper. If they are seeking 100% te reo Māori paper there's always

³² Māori protocol

recommendations of where they could go for the next step and a lot of students are actually are looking for that and always ask where can they go to next and if it's not across the way to the other school its normally somewhere else maybe another. Institution because that's a need that they want to have sorted out for themselves that they're wanting to get their reo going. (Lara)

Titoki Black in her third brief of evidence to Counsel for the claimants in the Wai 2336 (2011: 116), stated “Mana atua is one of the most powerful strands in developing children, and in ensuring child safety. This is about teaching and instilling respect and discipline in children through karakia, so they then learn to respect and care for each other and their environment”. Liz reaffirms those same sentiments in her expressions of Te Āo Māori illustrates her personal positioning within her teachings a philosophy that is embedded within her practice.

These standards are engrained in my teaching practice and philosophy so it's about everything I do in terms of my teaching. I'm not always teaching Māori specific papers but still ensure te reo me ōna tikanga Māori are a part of my teaching practice. For me it's not only about what I teach but how I teach and the way in which I try to create learning environment so students feel safe and of course this all reflects practices within te Āo Māori. First of all I ensure that each class starts and ends with karakia and waiata, which is one way I ensure that our classes reflect te reo me ōna tikanga Māori. While teaching new karakia and waiata it is important that you explain the significance of each and go through the meaning and pronunciation this way students are learning about tikanga Māori and how to correctly pronounce

te reo Māori. By doing this students are also learning a range of karakia and waiata they can use in their own practice, which can contribute towards their graduating teaching standards. (Liz)

5.10 Connecting Te Reo and Tikanga Maori.

Further discussion revealed culturally appropriate approaches Liz employed within her teaching to creating a ‘normalising’ effect for the Māori language and experiences. Pronunciation of te reo Māori accurately and fluently was important in the broader sense to ensuring the revitalisation and continued survival of the Māori language. Liz inculcates language strategies commencing with the basic vowel sounds then gradually moving to more complex sentences. Immersion of te reo and tikanga Māori within a safe class environment also enhanced student’s awareness, acceptance and comfortability to use te reo Māori within their everyday language and classroom teaching.

In terms of pronouncing te reo Māori accurately and fluently I make sure that I start with the basics like vowel sounds as I find these sounds especially are pronounced incorrectly. Once we have the basics then we gradually move onto more complex reo Māori without overwhelming the students. You know this could include simple sentence structures like kei te pēhea koe? Throughout the course we also learn and use te reo Māori regularly in class. The more students use and feel comfortable with te reo Māori the more they will use it in their everyday language and classroom teaching.

Liz conveys deeper understandings of the importance of mihimihi and how in the wider framework the constructs of whakapapa is used to scaffold kinship

relationships ‘whakawhānaungatanga’ governed by the notions of ‘ako’ reciprocity. Liz describes the benefits to introducing students to the concept of ‘mihimihi’ and how mihimihi gives her access to learn more about her students while she is teaching them te reo and tikanga Māori.

I also think that at the beginning of your paper it is a great time to introduce tauira to mihimihi. Not only does this help them to make connections with their own whakapapa but also others in the class. This is also very beneficial in that I am able to learn more about my students while teaching them about te reo me ōna tikanga Māori. Another example of whakawhānaungatanga. I make sure that we talk through the importance of using mihimihi and the order we acknowledge parts of our whakapapa. I make it explicit that there are differences between being Māori and non-Māori when using mihimihi. This is shown in the different aspects that each student includes in their mihimihi. I have found this an invaluable teaching tool in the classroom and students have commented on the fact that they can use this in their teaching practice and feel more confident about saying their own mihimihi. (Liz)

Dr Tīmoti Kāretu (1994:84), acknowledges “there should be ruthless condemnation of incorrect use of language” adding “language must be restored to its position of importance”. The significance of such a statement is without the language one cannot access customary behaviour and cultural knowledge and without cultural knowledge one does not have the reference points appropriated the word because it cannot be located culturally. In simpler terms, if one does not know te reo and tikanga Māori, one does not know what they are doing.

5.11 Chapter Summary

This chapter explored the participants' views on whether the early childhood programme continued to meet their commitment to bicultural development in the repositioning of a Māori perspective as central, creating a 'normalising' effect for the Māori language, culture and experiences.

The findings in this chapter showed the biggest adjustment for the participants working in the context of biculturalism has been to make available a 'safe space', for students to be able to access cultural knowledge foreign to them whilst ensuring the mana of the Māori culture, customs and language was protected. Most significant for two of the four participants; was being faced with having to examine their own personal values orientation whilst overcoming their anxieties about their ability to deliver to a bicultural paradigm. Inclusive teaching strategies were embraced as teacher – learner relationships were built on the constructs of 'respect' whilst the transmission of cultural knowledge among the non-Māori participants was reciprocated through the concept of 'ako'.

One participant in particular spoke of the support she received from the Māori colleagues in her office when she experiences difficulties teaching te reo Māori. Māori lectures and students were identified as important role models in this study. Te Whāriki tries to take a constructivist approach by building a belief among Māori and non-Māori that it is a bicultural curriculum that makes accessible te reo and tikanga Māori empowering all initial teachers educators who choose to weave a career in early childhood education. There were varying levels of the depth of

understanding of the language. The findings showed there was differing opinions on what was important to understanding the Māori language and culture.

The suggestion that Pākehā teachers could create a climate that invites the involvement of the Māori colleagues and students as evident in Te Whāriki demonstrates a lack of genuine willingness to being committed to a so called 'bicultural practice'.

CHAPTER 6

Conclusion

Tungia te ururua kia tupu whakaritorito te tupu o te harakeke

Set the overgrown bush alight, and the new flax shoot will spring up.

(Brougham and Reed (1963:74)

This study explored the effectiveness of early childhood teacher educators in the delivery and maintenance of te reo me ngā tikanga Māori and whether the early childhood programme continues to meet their commitment to bicultural development in the repositioning of a Māori perspective as central, creating a ‘normalising’ effect for the Māori language culture and experiences.

This study focused specifically on understanding how academics in early childhood initial teacher education programmes prepare mainstream students with limited or sufficient knowledge to deliver te reo Māori me ngā tikanga Māori to meet policy imperatives. This chapter presents the final conclusion and discusses the implications of the study.

6.1 Overview of key findings.

This study investigated the experiences of four teacher educators in early childhood education in a tertiary setting. The study revealed the challenges they experienced as they endeavored to inculcate Te reo me ngā tikanga Māori, Māori language customs and values in their teaching practice. It exposed an organic partnership between Māori and non-Māori academics and their unconscious commitment, confidence and competency to protect and deliver to a Te Ao Māori cultural milieu

within a bicultural framework. Even though Te Whāriki was not a particular focus in this study, the pedagogical implications required ongoing reflection and dialogue. Equally important, Te Whāriki acknowledges the dual heritage existent within Aotearoa/ New Zealand and further encourages teachers in early childhood settings to have knowledge of te reo and tikanga Māori. Policy imperatives reflected within the New Zealand Graduating Teaching Standards (New Zealand Teachers Council, 2010) and the Ministry of Education's document Tātaiako/ Cultural Competencies (2011) placed further emphasis on the need for those in initial teacher education to demonstrate their conversancy with te reo me ngā tikanga Māori. All the participants embraced the Graduating Teaching Standards, some reflecting briefly on changing attitudes over the past twenty years towards Māori, education and of more recent the standards.

One of the key challenges working within a bicultural framework is having shared ownership in the way things are done. The study found people are to some degree culturally hard-wired. Resistance and hostility towards Māori emerged as an undercurrent in this study however the participants were able to negotiate through those domains of negativity. Early detection recognising resistance and providing a safe space for students to navigate through as they came to terms with their own personal values orientation was a key factor to overcoming those challenges.

The participants formed strong bonds with their colleagues and established kaupapa based whānau within their classes. These kaupapa based whānau allowed the participants to navigate safely through intellectual and emotional spatial needs within the university context.

6.2 Areas for further exploration

The findings from this study contribute to a body of knowledge offering insights to research on the status of the Māori cultural milieu and a renegotiation of their holistic tenet. The holistic tenet of Te Whāriki the early childhood curriculum was equally important because Te Whāriki invites teachers and communities to the weaving process contributing to the distinctive patterns of the Whāriki. From a kaupapa Māori worldview the whāriki (a woven matt) is significant, an appropriate metaphor to conveying the principles of tapu³³ and noa³⁴ that guide the weaver in her work. The significance is the more distinguished the weaver the more distinctive and intricate the pattern. Furthermore, tapu and noa are accessible only to Māori.

As noted in Chapter Five, there were varying levels of the depth of understanding of the language and differing opinions on what is important to understanding the Māori language, customs and culture. Although Te Whāriki the early childhood curriculum tries to take a constructivist approach by building a belief among Māori and non-Māori that it is a bicultural curriculum that makes accessible te reo and tikanga Māori empowering all initial teachers educators who choose to weave a career in early childhood education. The findings showed not all non-Māori participants were able to locate Māori concepts such as ‘ako, whakawhānaungatanga,’ and more importantly ‘mana’, ‘mana atua, mana whenua, mana tangata, mana reo and mana aotūroa in their true sense of meaning because they did not have the reference points appropriated the word, simply put, they were unable to locate it culturally.

³³ Restrictions of things sacred, forbidden.

³⁴ free from tapu

Bicultural development was seen as a political act in the face of social change to halt the mobilisation of Māori sovereignty and their increasing militancy. Jane Kelsy writes, the concept of 'biculturalism' was "supposed to become more "culturally sensitive" and "appropriate (in C. Archie, Māori Sovereignty the Pākehā perspective, 1995:105).

Post biculturalism this study has highlighted the mainstream early childhood education teacher education programme as kaitiaki³⁵ of bicultural development has failed to meet their commitment to bicultural development in the repositioning of a Māori perspective as central, creating a 'normalising' effect for the Māori language culture and experiences. At the most what is produced is merely a token gesture of commitment, superficial to the Māori language, culture and custom. A more in-depth focus specific research needs to be done by Māori researchers external to the programme tracking larger cohorts of students and teacher educators in this area. I think the results will be informative and comparatively different to those results suggested by non-Māori researchers.

6.3 A final note

When I first began this study I opened this study with a karakia³⁶ evoking guidance along the way by extracting key messages to keep me focussed. It is therefore only befitting that I do not close with a karakia so that others may seek to follow through but instead end this with final thought, strive to make a difference, "*Tungia te ururua kia tupu whakaritorito te tupu o te harakeke*".

³⁵ caretakers

³⁶ incantation

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APPENDIX 1: Questionnaire Guide

Personal History

Tell me how you came to be an academic?

Probe 1 What were you doing before working here?

Probe 2 What was your pathway into this role?

What made you apply for a position in a Tertiary Institution?

What are your major teaching responsibilities here at the University?

How long have you been working in this role?

Your role as an Academic

*Tell me what it is like to be a teacher educator working in the field of early childhood education?

Probe 3 What do you like about this role/benefits? What do you find difficult/challenges?

*Tell me what it is like being a Māori academic working in a mainstream Tertiary Institution?

Probe 4 What do you like most/least about being a Māori academic?

Inculcating Te reo and tikanga Māori (Māori language and values)

In the *Graduating Teaching Standards*, graduates are expected to have knowledge of Te Reo and Tikanga Māori, to use Te Reo Māori me ngā tikanga a iwi and to demonstrate respect for Te Reo Māori me ngā tikanga a iwi in their practice.

How do you feel about these expectations?

How do you think the students you teach feel about these expectations?

How have you gone about preparing students to meet these expectations?

Probe 5 Can you give me specific examples from your practice?

Probe 6 In what ways (if any) do you assess students in relation to these expectations?

In what ways do you inculcate Te reo and tikanga Māori into your practice?

Have you witnessed other colleagues inculcating Te reo and tikanga Māori into their practice?

Probe 7 In what ways do they do this? Can you provide examples?

Probe 8 What do you think are some of the benefits/challenges that they have experienced doing this?

In what ways could we encourage other teacher educators to inculcate Te reo and tikanga Māori into their practice?

Probe 9 Is it something that should be encouraged?

Probe 10 What would need to happen?

Is there anything else you'd like to add that wasn't covered in these questions?