Decolonising Midwifery Education in Aotearoa:

A Case Study Approach

A thesis

submitted in partial fulfilment

of the requirements for the degree

of

Master of Arts in Māori and Indigenous Studies

at

The University of Waikato

by

Deanne Lesley Cleaver

THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

2023

Abstract

The bicultural nature of Aotearoa (New Zealand) creates a strong foundation for the unique environment that supports the weaving of indigenous knowledge throughout midwifery education, and in turn creating a platform for decolonisation. Te Tiriti o Waitangi/ The Treaty of Waitangi serves to inform the direction that midwifery education and midwifery practice must take by underpinning these frameworks.

The revised midwifery curriculum and reaccreditation that supported the immersion of Indigenous knowledge throughout the midwifery degree at Wintec is currently in its fifth year. It was identified that there needed to be a more explicit focus of cultural safety and responsiveness, therefore in support of this Mātauranga Māori (Māori knowledge) was carefully embedded and linked to learning outcomes. This is in direct support of Te Tiriti o Waitangi and a move towards a Te Tiriti honouring programme. Topics that relate to tikanga Māori (customs), Te Ao Māori (Māori worldview) and Te Reo Māori (language) are respectfully taught, providing opportunities for understanding and growing competencies for midwifery tauira.

Understanding colonisation in its global context alongside its role in the history of Aotearoa supported by Te Tiriti o Waitangi knowledge, is vital in the process of decolonisation. Tauira are encouraged to explore and reflect on these factors throughout their degree, supporting their growing cultural safety and awareness of relationships. An anti-racism workshop in the final year of the degree adds another layer to the work of decolonisation and equips tauira with tools to be active in their allyship.

This personal and curricula journey empowers tauira to become culturally safe and responsive midwives, positively impacting the health of whānau Māori.

Through a case study approach the effectiveness of the interweaving of indigenous knowledge, Te Tiriti o Waitangi and Anti-Racism praxis will be explored, with the purpose of unpacking the learnings as a tool for social transformation within the process of decolonisation.

These changes promote the professional development of educators and the empowerment of tauira to uphold Indigenous rights, while providing care in partnership that is respectful. Decolonising Midwifery Education in Aotearoa: A Case Study approach' will be explored and unpacked.

Ngā Mihi: Acknowledgments

Tuia i runga, tuia i raro, tui te muka tangata. Ka pō, ka ao, ka awatea.

He Pākehā tēnei e mihi ana ki te mana o te whenua

He ringa awhi ōku. He manawa popore tōku ki te oranga tonutanga o te tangata

He uri tēnei nō te whānau Stuart I whakawhiti mai i Kōtirana kia noho mai ki tō te mana whenua o Kirikiriroa taha

Ko De Cleaver tōku ingoa

Nō reira, tēna koutou, tēnā koutou, tēnā tātou katoa

Ehara taku toa I te toa takitahi engari, he toa takitini

Success is not the work of one, but the work of many

As I stand here at the end of this journey, I feel a myriad of emotions. The strongest is that of gratitude. I have much to be grateful for and so many that I am grateful to. This work rests on the love and support of those who had faith and belief in me.

I acknowledge the tauira whom I have met and shared in their midwifery journey. You have all left me a little better for being part of your story. Thank you for giving me feedback on your learning experiences – this has formed the basis of this thesis.

I acknowledge my academic inspirations whose writings have guided and challenged me. In particular I want to mihi to the following wāhine toa: Linda Tuhiwai Smith, Ngāti Awa and Ngāti Porou for sharing your suggestions regarding being smart and using mahi that is already being engaged in for my thesis, Ngahui Murphy, Ngāti Manawa, Ngāti Ruapani ki Waikaremoana, Tūhoe, Ngāti Kahungunu, your work on ikura and reclaiming what is rightfully wāhine Māori is transformational; Naomi Simmonds, Ngāti Raukawa, Ngāti Huri, for you work in Māori maternities is influential in the Midwifery space, Kirsten Gabel, Ngāti Kahu and Te Paatu for your work that is grounded in mana wāhine methodology, Māori motherhood, and the reclamation of atua wahine in daily life.

To my supervisor Dr Donna Campbell, thank you for your guidance and Kōrero in the space of decolonisation, asking me probing questions, focusing my thinking and encourg me to question.

To Dr Rachel Lamdin, you have been a steady supporter and grounder. Thank you for reminding me when I wanted to cry, vomit, and give up, that I was in transition, and that birth was imminent.

To the whānau I have cared for - thank you for inviting me to hold space in the most sacred of times.

To my midwifery colleagues, thank you for the interest in my mahi and to my work partner Sarah Mcleod, thank you for picking up what I had to put down to get this work done. It's your turn now!

To my friends and whānau, thank you for your loving understanding as my writing sometimes took over. To my amazing parents who had unwavering faith in me and interest in my work. You are so appreciated. Dad & Clare, thank you for having me to stay while I wrote, and thanks for the phone calls of encouragement and love. Mum, thank you for having me to stay and for being my proof-reader and gentle, loving boundary encourager.

To my three tamariki, thank you for choosing me to be your mama. You are my inspiration. To my wonderful son in law, thank you for your loving support and beautiful artwork. To my five precious mokopuna, you bring me joy every day. This work is for you, I wish the world to be better for you.

To my love, Kevin. You never doubted me, you carried the extra load, provided loving encouragement when it was needed. Always through our life together you have stood beside me in all that I do, never doubting, always supporting. I am grateful.

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Chapter One

Setting the Context

1.1 Introduction

Education and Health are two significant areas that highlight the impacts of colonisation and of racism. It is 'staring you in the face' obvious that the disparities faced by Māori[1] in Aotearoa are the direct result of genocide dressed up in colonisers clothes.

If we are to move forward into a space and time of equity we must engage in practices that deconstruct and decolonise the structures and systems that perpetuate colonisation. To do this we must seek different ways of doing and being. Audre Lourde, in 1984, coined the phrase "the master's tools will never dismantle the master's house" (Lourde, 2003, p. 27). This was in relation to feminist consciousness and social justice. Bowleg (2021) uses this metaphor suggesting that leaving dominant ideologies unchallenged, the centering of whiteness, the discomfort and/or denial when talking about concerns of racism is a perpetuation of the use of the master's tools. To dismantle the master's house, we must look outside of spaces and places of comfort, we must seek to uplift marginalised voices, we must acknowledge social injustices and move towards justice and decolonisation.

The work of colonisation is the work of us all and in return will benefit us all. Kimmerer (2013) speaks to this so beautifully when discussing the fruiting of trees. Trees do not fruit individually, rather they do so together, acting collectively, thus showing us the power of unity. "What happens to one happens to us all. We can starve together or feast together. All flourishing is mutual" (Kimmerer, 2013, p. 15).

This chapter serves to set the context for this thesis. I will introduce the research topic, examine my personal context-locating myself both personally and professionally and introduce the upcoming chapters.

This research project is really a beginning exploration of *"Decolonising Midwifery Education in Aotearoa: A Case Study Approach".*

[1] Māori – indigenous people of Aotearoa/New Zealand

Like many good ideas, it found its way into reality through kōrero[2] about topics concerned with Te Tiriti o Waitangi[3], colonisation, racism, oppression, and decolonisation.

1.2 Locating Myself to the Research

I come to this space from the many facets of my life that have brought me to the here and now. I share this space with Tangata Whenua[4], and acknowledge them as the first peoples of Aotearoa.

I acknowledge my positionality as a non-Māori Pākehā[5] whose ancestors arrived in 1840, as a midwife, and as an educator. These are my lenses. It is through these that I speak to you. It is hoped that the lenses through which I speak is done so gently, carefully, and considerately from the space of Tangata Tiriti[6]. Tangata Tiriti I acknowledge both the privileges and the responsibilities that come with this name. For me the responsibilities of being a good tiriti partner requires reflexivity and a willingness to engage in the processes required in honouring Te Tiriti and in actively seeking ways to engage with anti-racism and decolonisation.

I was a Waikato University Student when I first became fully aware of midwifery, I fought hard to have my choices respected and had a beautiful normal birth squatting on the bed in Waikato Women's Hospital. I became passionate about natural birth, breastfeeding, attachment parenting, and informed choice and consent.

The year I birthed my firstborn daughter I was taking a women's studies paper. In this paper I met a woman who happened to be a midwife, we did a presentation together about birth and midwifery. I loved to talk about these things and the impact they had on me as a developing woman and adult. This woman was influential, alongside the pivotal moment of becoming a mother, at the beginning of my journey to becoming a midwife. She shared that direct entry midwifery training (meaning I did not have to be a nurse but could enter the Bachelor of Midwifery) was in the planning. I completed my Bachelor of Social Sciences and waited. While waiting I read and read and birthed my second child on the floor of my lounge, with my partner, my mother, my sister-in-law, and my daughter present. I felt truly powerful. When my son was two, I started part-time in the Bachelor of Midwifery. I gained my midwifery registration in 1999.

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[2] Kōrero – to talk, speak
[3] Te Tiriti o Waitangi – The treaty of Waitangi. A treaty between the Crown and tangata whenua
[4] Tangata whenua - people of the land/indigenous people. Local people, hosts
[5] Pākehā – foreign, New Zealander of European descent
[6] Tangata tiriti – people of the treaty/not indigenous that live in Aotearoa

Who I am as a midwife is very much part of who I am and my identity as a woman. To walk alongside whānau[7] during the childbearing journey is, for me, one of life's greatest privileges. To make such deep connections and bear witness to life-changing transformation that is birth and becoming (becoming a parent, becoming a newly formed whānau that moves over and makes space for the new life) is a privilege. Sometimes this is touched with sadness and grief, to hold space for this is an honour. To be a midwife is very much a place of holding space – liminal space. This space between places of physicality and spirituality, a space of becoming, the space of transition that we are so very privileged to sit in. (Reed, 2016)

During my time working as a Lead Maternity Carer (LMC) midwife I have cared for many whānau Māori. There are not the numbers of Māori midwives in Aotearoa to care for the number of Māori whānau birthing (Tupara & Tahere, 2020), which means that non-Māori midwives will also be providing care. Therefore, the work we do and the care we provide must be culturally safe and responsive. This is vital for the well-being and outcomes of whānau Māori. Culturally safe care informs outcomes, and accessibility of health care and ensures whakamana[8] for whānau. We will explore these concepts further in the literature review and case studies. When caring for whanau Māori there is a generosity and reciprocity of knowledge, an equal partnership of ways of knowing. G. Smith (2017) speaks to the importance of relationships and the richness of Māori ways of being that are full of possibility. Kimmerer (2013) acknowledges the relationships of knowing as a marriage of science and traditions, that are beautiful together, saying "We see the world more fully when we use both" (p. 46).

My positionality is also one of a midwifery lecturer. From this lens I have experience with curriculum development and teaching. There are many parallels for me in my two professional roles. Both are based in relationships that involve reciprocity of teaching and learning or ako[9]. Teaching and learning require a partnership that is founded on cultural safety and responsiveness and requires of me a reflexivity and willingness to engage, grow and transform. At times both require me to be a conduit for knowing. When I started teaching in the Bachelor of Midwifery in November 2016, I quickly found myself in the role of teaching Te Tirti o Waitangi content, this grew and encompassed content related to privilege, bias, beliefs, feminism, and anti-racism work.

[7] Whānau – Family, extended gfamily, Family goup, to be born, give birth

[8] Whakamana – empower, validating

[9] Ako – to learn, teach, instruct, study, advise

This is work that has stretched me, transformed me, and set me on a path. I am grateful for all the tuakana[10] I have had in this journey. Many of these are from within the institution as I made connections and relationships through whakawhanaungatanga[11], alongside tuakana from my personal and midwifery life.

2018 saw an opportunity to revise and refresh the Bachelor of midwifery curriculum. The revised curriculum was to be taught from 2019 onwards. It was identified that there was a lack of Te Ao Māori[12] and cultural frameworks embedded throughout the degree. The cultural frameworks thread was developed, in partnership, with the Pukenga Reo[13] for the Centre of Health and Social Practice. Our shared collective knowledges developed learning outcomes and content that reflected Te Ao Māori, Tikanga Māori[14], Te reo Māori[15] linked to midwifery where appropriate.

It is vital that when working or engaging with Māori or Te Ao Māori that consultation occurs. This ensures that space is given for Māori voices, aspirations, and representation to be visible. (L.T. Smith, 2012) It honours the commitment to Te Tiriti o Waitangi (The Treaty of Waitangi) which is the founding document of Aotearoa/New Zealand. Honouring Te Tiriti supports the process of decolonisation in Aotearoa/New Zealand. As is appropriate, and following Tikanga Māori we had a consultation hui with stakeholders from the regions that are serviced by the Wintec midwifery programme. We were able to present the vision for the revised curriculum. "*There was much robust kōrero, wero[16], tears and laughter".* (Reflective journal)

"In critically re-examining what is included in the curriculum – the voices, narratives and different sources of knowledge – education could be transformative of both the individual (staff and/or student)" (Charles, 2019, p. 5).

This thesis intends to begin the examination of the transformative impact of the revised curriculum, regarding Te Ao Māori, Tikanga Māori, Te reo Māori, Te Tiriti and anti-racism praxis.

Pākehā research is a 'dirty word' in the context of indigeneity and contemporary research. L.T. Smith (2012) reminds us that there is a strong suspicion of Pākehā researchers in the space of the Māori context, and rightly so.

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[10] Tuakana – Older or more expert that helps and guides. Can be reciprocal within ako spaces
[11] Whakawhanaungatanga – the process of getting to know each other, establishing relationships. Also acknowledges that we all have roles and responsibilities within the relationship structure.
[12] Te Ao Māori – Māori world/world view
[13] Pukenga Reo – Pukenga-Expert/skilled in Reo -Language
[14] Tikanga Māori – correct procedure/customs/protocol for Māori
[15] Te reo Māori – Māori language
[16] Wero - challenge

Research has historically been conducted 'on' Indigenous peoples. There was a lack of cultural competence, in that, key people were often overlooked, mana[17] was not upheld and protocols and tikanga were ignored. The interpretation of research findings through the western gaze has resulted in an 'othering' of indigenous peoples. This implies there has been a comparison made, this comparison is made to the dominant western ways of being. Rightly so, this has left Indigenous peoples feeling suspicious of research. (L.T. Smith, 2012).

In any Indigenous research, there needs to be acknowledgment of the historical trauma that was imposed by the processes of colonisation. This trauma is wounding both emotionally and psychologically and has intergenerational impacts. (Pihama et al., 2014)

For Pākehā engaging in or around the perimeters of Māori spaces, care, self-reflection, and willingness to be humble must be evident. (Jones, 2017; L.T. Smith, 2012) Therefore it is vital to have a clear understanding of positionality and what this means in the research context.

Positionality requires me to identify who I am, where I come from and the lens with which I use as my viewpoint. These realities create the view and the place from which I sit. Therefore, the lens with which I read, engage, and understand comes from the positionality of Pākehā woman living in Aotearoa. As such, the lens I look through is a Pākehā worldview, it is the lens of the dominant culture. I must have my eyes wide open to avoid 'othering'. I must be critical of self and have awareness of how I walk within a research journey in relation to the people I am engaging with. I must always engage with transparency, self-reflection, humility, and an open heart.

As a Pākehā woman working in health and education, I acknowledge the negation of Indigenous ways of knowing through colonisation. To do so and privilege this is a step in healing and dismantling colonisation. Restoration needs to be holistic and encompass emotional, spiritual, and physical aspects. Seeking to help to make life 'better' can and does lead to the imposition of one's own beliefs about what is valuable and what a good life looks like. This is usually done through a cultural lens and what is deemed the 'right way', the way of the dominant culture. Therefore through, 'good intentions' there can be an imposition of dominant cultural values and beliefs onto others. A situation of someone else knowing what is best. Let me teach you, show you, change you.

Authentically showing up as a researcher, speaking from your heart, and showing who you are, shows humility and respect. To be reflexive is to examine my positionality, it is a strategy for situating knowledges and seeks to avoid neutrality and universality. This is difficult. (Rose, 1997)

[17] Mana – prestige, authority, power, spiritual power, dignity

My intention is to come into the research space with an open heart and always interact with self-awareness, integrity, kindness, and respect. Let me show you who I am, rather than what I know, is an important place to come from – humility is vital.

My personal goals are to understand the sacredness of the research space and the people involved, understand, and respect the interconnectedness of all things and uphold the mana of all involved in the research.

1.3 Allyship Morphing into Solidarity

As a non-Māori, Pākehā woman, I whakapapa[18] to Scotland, France, and England. I acknowledge my positionality. I am looking through the lens of Pākehā worldview and am aware of what this brings to my understanding and place within this thesis. I wish to acknowledge the scholars whose names are mentioned in this work. They among others have shared their thoughts, insights and wisdom which have supported this writing and my intellectual development.

The following story of my development in allyship morphing into solidarity has been written in sections, simply for ease in the placing of my thoughts. These ideas all have a relationship with each other, they sit below on top, and beside each other in an interwoven understanding of my coming to where I stand now. The place where I stand now is at the beginning of another journey.

In the Beginning…

I was raised unaware of my privilege. In fact, I am unsure what my parent's views on anything were as I grew. When I think now, I can assume my parents were fairly liberal in their thinking. Although they were not political, well not to my child eyes anyway. I did most of my growing up in Matamata, a 'quiet and respectable' rural town. AKA 'bigoted and racist' rural town. As a teenager in the 1980's, I became political in my thinking and my action. I was a feminist, a peace group member, anti-racist, protesting activist. What did this mean in the '80s in Matamata? I was a badge-wearing, soapbox-carrying, unshaven, braless, and depressed teenager. As a teenager, I became aware of the broken promises of Te Tiriti o Waitangi, although I knew of it as the Treaty of Waitangi back then, and the injustice of colonisation. I was privileged to be immersed in diversity in its many forms. My learning came from a conversation with teachers at my school, adults in my life, spending time at Te Omeka marae, and further introduction to diversity through women's dances in Hamilton, feminist groups,

[18] Whakapapa – genealogy

the creatives, and openly gay people that frequented Hamilton Operatic Society. I am very grateful to have had these experiences that have helped to form me and my ideas.

Oneness-Sameness-Assimilation

When I was much, much, younger I was swept away with the romantic notion of oneness (sameness). What we need is a great big melting pot, type of (romantic) notion.

I did not understand this to be assimilation. For School Certificate Art I did a series of paintings and a sculpture that I naively entitled 'kotahitanga'[19]. Did I consider the appropriateness of my use of Te Reo Māori or the koru[20] in my art? No. Did I seek to kōrero with Māori about this? No. Did I feel good about my art? Yes. Did I feel good about the message it conveyed? Absolutely. Did I do harm? Probably not. But the fact that I didn't even consider the importance of discussing my ideas shows my naivety. The premise behind my art was 'unity'. As if it was a simple and achievable place of being. Such innocent and misguided idealism.

I knew about colonisation, but only in a simplistic way of basic understanding of the events that occurred in the few decades after the signing of Te Tiriti o Waitangi. That is, I knew about the stolen land and language, which resulted in the defragmentation of culture. What I didn't know about was the ongoing and current impacts of colonisation. I understood that racism existed, but I didn't know about systemic and institutionalised racism. I didn't know about the history of Aotearoa. I didn't know about the very permeating nature of colonisation. As Ramsden (2002) writes "the omission of the colonial history of New Zealand in the basic state education system has led to a serious deficit in the knowledge of citizens as to the cause-and-effect outcomes of colonization" (p.2).

I understood about oppression, but through my eyes as a pākehā who had some, albeit limited, awareness and a sense of justice.

What I now understand and know to be true, is that this belief in sameness is minimising. This belief in sameness is a denying of the experiences of difference, of intergenerational trauma and oppression. Sameness = Assimilation. I came to this knowing through multiple conversations, reading, and listening. By the time I was in my late twenties this had shifted. In the late eighties when I was a student at Waikato University, I was able to take part in Treaty workshops, and I was introduced to the concept of cultural safety as a student midwife in the mid-nineties. This learning supported me to understand the fundamental incorrectness and damage of 'sameness'.

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[19] Kotahitanga – unity and solidarity
[20] Koru – folded, looped, coiled, spiral motif

Feminism as a human right

As a young woman I identified as a feminist, I used to read Broadsheet[21] magazine in its paper form and felt a deep connection to the ideals of the movement. I had many mentors as a young woman, that directed and encouraged me. I read fiction and women's studies books from the 1970's and early 1980's. These publications and mentors were pivotal in the forming of me.

During the 1980's I was taken by my English teacher to hear Marilyn Waring speak on pay equity for women. When I reflect on this experience, the predominant kōrero was in regard to white women and their experiences. The voice of wāhine[22] Māori, for me, was missing. My Aunt would take me to women's only dances in Hamilton, I was fortunate to be submerged in the political feminist movement. These were the women I identified with, as they looked like me. I could connect to their experiences and see myself and the women in my whānau reflected in their stories. What I didn't understand until much later is that 'mainstream feminism' was largely articulated by and for white women. At that time in my life, I didn't understand the full impact of colonisation, in that it permeated all systems. I didn't understand the lens of white perspective.

What I understand now, is that the 'way of being' as an indigenous woman has been stripped through settler colonialism. Colonisation has created a new way of being for Māori women through the patriarchal viewpoint, and Christian doctrine, which has formed the basis of all systems, institutions, laws, and 'norms' of our society. Indigenous women were left with rewritten understandings of what it was to be a Māori woman. This was done through the lens of white patriarchy which both romanticised, and demonised women. (L.T. Smith, 2012) The colonial (and masculine) hegemonic viewpoints corrupted and distorted and redefined Māori women's knowledges. (Simmonds, 2011; N. Murphy, 2017)

The very language of the coloniser changed the gendered norms of society. (Anderson, 2016) Within Māori language there was no hierarchy of the sexes, both personal pronouns and progressive personal pronouns were gender neutral, this demonstrated that there was equality between peoples. (Mikaere,1994) The importance and leadership of women for Māori is clear through historical accounts, as shown though waiata[23], whakatauki[24], and through language. (August, 2005; Mikaere, 1994)

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[21] Broadsheet – New Zealand's feminist magazine 1972-1997
[22] Wahine – woman, wāhine - women
[23] Waiata - song
[24] Whakatauki - proverb

Historically Māori women have been caught in the crossfire of protest regarding traditions, which show a lack of knowledge of tikanga Māori and the roles within this. (Te Awekotuku, 2019). The histories and voices of Māori women have been silenced, through the process of colonisation and patriarchy. We must privilege the voices of Māori women through our research, by engaging with kaupapa Māori[25] and mana wāhine[26] theory and methodologies. (N. Murphy, 2017)

There needs to be acceptance of mainstream white feminists of their own racism and their place in a colonial society. This does not take away the reality of white women's oppression by men, but acknowledges the privileges afforded them by the whiteness of their skin. It is important for white fragility to be a concept that is discussed by non-indigenous white women in this work. (Adu-Gyamfi et al, 2022; Allen, 2020; Bell, 2022; DiAngelo, 2016)

Allen (2020) encourages us to explore the everydayness of settler colonisation. It is critical for white feminists to examine the role and responsibility in the challenge to white supremacy. In any unsettling or decolonising work, we must explore how colonial relationships are continued and serve to maintain power imbalances and inequalities. In their research Allen (2020) explored the concept that good white girls are socialised to identify with imagined methods of living in a raceless, tolerant and diverse society. This viewpoint supports that lack of awareness of the impact of ethnicity, race and culture have on people's lives.

I was always comfortable with the term ally. However, allyship could be considered a term that re-centres whiteness and speaks of good intentions. The ally identity can be one of having 'achieved' or 'arrived' in the space of doing the right thing. (Land, 2015; McGuire-Adams, 2021) In saying that it is not a term thrown by the wayside and left out in the cold. But rather it has morphed and become a bigger and better word. Solidarity.

Solidarity is expansive and evolving. It requires of us work that is transformative and uncomfortable. "Solidarity is messy it is not fixed or settled or easy, but requires continuous rethinking, acknowledgment and self-reflection on positionality, power, privilege, guilt and legacies of oppression" (Kluttz, et.al., 2020, p. 52). These concepts will be unpacked further in the literature review.

[25] Kaupapa Māori – Māori initiative, policy, plan, purpose, theme, subject
[26] Mana wahine – Woman of strength

1.4 Moving forward/Chapters Ahead

Chapter One Setting the Context

This introductory chapter shares the intention and hopes for this work, placing it and my positionality the context of the lenses through which I peer, thus giving an understanding of my place in time and in Aotearoa. The context from which this thesis sits is also explored. This is from a social, political, and educational perspective, and explains the background to the curriculum framework in which the case studies are situated. The focus of each chapter is outlined.

Chapter Two Methodology and Method

This chapter gives an overview of the methodologies used, including the intertwined influences on these approaches. It specifically examines the following four themes: relationality, responsibility, reverence, and reflexivity as relevant to this research and research journey. The methodological influences discussed are Kaupapa Māori, Critical theory and Critical race theory, Mana Wahine and Feminist thought, and Transformativity as a paradigm. The key methodologies used in this work are Critical Race Theory and Feminist Theory. These are used as they have a foundation in social justice and activism. The method utilised is a literature review and case study. Ethical considerations are discussed and addressed.

Chapter Three – Standing on the Shoulders of Giants – Understanding the Literature

This chapter explores the understandings, questions and challenges raised by other researchers within the context of colonisation and decolonisation.

In this chapter particular focus is placed on the following: Colonisation and Decolonisation, Defining Decolonisation, Decolonisation frameworks in Education, and Transformative Frameworks.

Chapter Four –The Case Studies.

Case study one: Weaving Indigenous Knowledge into midwifery curricula. Growing culturally safe and responsive midwives. This case study explores the weaving of Indigenous knowledge into the midwifery curricula through one course only, Constructions of Knowledge. This content sits alongside exploration of values, biases and beliefs. The experience of this paper will be discussed through anonymous feedback that was received alongside teaching reflection. This will be explored through the impact of this course and its potential to support decolonisation.

Case study two: *Working with Te Tiriti o Waitangi in midwifery education* explores Te Tiriti teaching within the Bachelor of Midwifery. Te Tiriti o Waitangi is taught content throughout the entire

Bachelor of Midwifery. However, it is in the context of the paper Te Whare Kōhanga: Bicultural Frameworks for Midwifery that this case study sits. Te Whare Kōhanga is dedicated to this learning, and takes a dive into looking at colonisaiton and its impacts on Māori, for many of the tauira this is their first journey with this learning.

Case study: Three Anti-Racism is a Verb – engaging and moving through the process, explores anti-racism teaching within the Bachelor of Midwifery, in particular a Anti-Racism workshop that sits within a paper named *Complexity and Diversity with Midwifery Practice*. This workshop invites the participants to explore racism and the impacts, alongside solution-based and action work. These solutions and actions have a focus on health and specifically, maternity, therefore bringing theory and clinical learning into a place of potential transformative action. This brings to life the verb that is being anti-racist.

Finally themes will be pulled together, from tauira feedback and reflective journal entries, across all three case studies, similarities highlighted and explored in relation to the literature review.

Chapter Five – Conclusion: A road less travelled…. where to from here?

To conclude this thesis, it is important to explore what next. I will revisit key points discussed in this work, drawing conclusions from the findings, and reflecting on the limitations. Questions will be voiced and linked to future thinking and future projects.

1.5 Use of Te Reo Māori

I want to acknowledge Te Reo Māori as the first language of Aotearoa/New Zealand. I have used Te Reo Māori throughout this thesis and have placed the definitions as footnotes. It is important here to acknowledge the layers and nuance of meaning in Te Reo Māori that cannot be always defined through English translation. Such is the complexity and richness of Te Ao Māori, of which Te Reo is part. I am currently on a journey learning Te Reo Māori through Te Wānanga o Aotearoa[27]

I have used macrons to signify double vowels as recommended by Te Taura I Te Reo Māori (Māori Language Commission, n.d). Double vowels or macrons also signify multiple or plural. Two examples to show these are whanau = one family, whānau/whaanau = many families and wahine = one woman and wāhine/waahine many/all women. To support the reader Māori kupu[28] are explained as footnotes. Definitions come from Te Aka Māori dictionery (online). I want to acknowledge that I am

[27] Te Wānanga o Aotearoa – A tertiary education provider that has uniquely Māori learning environment
[28] Kupu - word

providing simple and contextual definitions only, which does not give the full nuance of Te Reo Māori.

1.6 Conclusion

Through sharing some of my story from a historical and positional context, the lens through which this thesis sits have been identified. I have located myself to this work through storytelling and placed my positionality as an ally standing in solidarity in the space of disrupting and decolonising.

I have given a brief overview of what to expect in each chapter as the reader moves forward, and by doing so it is hoped that I have laid a picture of what this thesis hopes to achieve.

The final chapter holds final thoughts and ponderings, which lead into further questions and research ideas.

Chapter Two

Methodology and Method

2.1 Introduction

This chapter explores the research concerns of methodology and method. Decolonising research will be first explored through four themes. The themes are relationality, reflexivity, responsibility, and reverence. Methodological influences will be explored through a transformative lens that speaks to paradigms and philosophical viewpoints. The nature of decolonising methodologies as a tool for transformation will be explored and the choices for this research identified. L.T. Smith, et al. (2016) clarifies further and states.

> Methodologies can be understood simply as the systematic or purposeful ways that we seek knowledge or as the paradigms and knowledge constructs that inform our world views and behaviours and help us design methods and tools that best unlock social discourse, social relations and social institutions, and that capture 'reality'. (p. 147)

The limitation of the research design will be noted and potential mitigations for this made. Ethical considerations involved in research, with particular note of these when working with vulnerable and previously 'othered' populations will be made clear.

When undertaking decolonising research certain themes are considered important to support the frames of reference. Chilisa (2020) talks of the following four themes as being valuable.

Relationality

Connection and relationship are fundamental to being human. Being open hearted, open minded and allowing of self to be 'seen' supports the establishment of a relationship. Trust can be established through openness, humility and stating your positionality. Archibald (2008) supports this when writing, "The principle of respect includes trust and being culturally worthy" (p. 41). There is reciprocity that occurs when trust exists. Relationality is placing oneself within the context of something or someone. It is about community and inclusiveness. It is about connection to and of, it is about not making a judgement of another, as we do not know all of the relationships that their ideas have come from. (Wilson, 2008)

Whakawhanaungatanga,[29] and whakapapa are vital and must be central to any research that is engaging in decolonising practices. Building relationships with all stakeholders or participants ensures co-creation, upholding of mana, and privileges voice and ways of knowing. (Chilisa,2020, Health Research Council, n.d.) L.T. Smith (2012) agrees, writing "Respectful, reciprocal genuine relationships lie at the heart of community life and community development" (p. 125).

The western research paradigm is individualistic, the researcher has control and ownership, sharing of knowledge is academic and linear. In contrast, indigenous research paradigms belong to all as co-creators and is not linear. As Wilson (2008), says "relationships are the essential feature" (p.127), and "All ideas are developed through relationships" (p. 134).

As an Ally relationship is key. Learning from everyone that you meet and every experience that is shared is a gift and therefore important, as is humility, respect, and inclusiveness. Relationships are pivotal, they are inclusive and vital for research that is being done. Relationships support the sharing of wisdom and knowledge, they are circular in nature, as is the research process. Relationships are humbling, support the informal gathering of knowledge, and always deepen learning. We can say that relationships are key to decolonising research. (Wilson, 2008)

Allyship involves a restructuring of whiteness moving toward transformation and requires 'excursions' out of white worlds and ways of thinking into engagement with non-white spaces. (Land, 2015) As an ally, I seek to embrace opportunities for discomfort and continually check myself in my interactions, my thoughts and emotional space. I keep my baggage to myself and debrief only when and with whom it is appropriate. My journey is not the emotional work of Māori. Although I will lean into colleagues, friends and whānau from time to time, to check in and ensure I am treading lightly.

Responsibility

Research that is decolonising may follow a social justice lens. This is done through privileging indigenous voice and world views and as such resists the infiltration of dominant ideologies. (Chilisa, 2020, L.T. Smith, 2012) The Te Ara Tika[30] guidelines refer to mana as encompassing justice and equity, reflected through power and authority. (HRC, n.d.) Upholding mana, requires ethics and morals that guide research and the research process. Researchers have a responsibility to ask, "What

[29] Whakawhanaungatanga - process of establishing relationships, relating well to others.
[30] Te Ara Tika – Framework for research ethics

is it ethical to do in order to gain this knowledge, and what will this knowledge be used for?" (Wilson, 2008, p. 34).

Researchers are the receivers of information. This information will be interpreted and understood through a theoretical framework that is openly shared but can also be received and interpreted through an ideological framework, which may be more hidden. L.T. Smith (2012) says of researchers and cautions, "They have the power to distort, to make invisible, to overlook, to exaggerate and to draw conclusions, based not on factual data, but on assumptions, hidden value judgments, and often downright misunderstandings" (p. 178). This confirms the importance of ethical considerations, which includes awareness of positionality and self as a researcher. Researchers must proceed with caution with research involving Māori. (Jones, 2017; L.T. Smith, 2012)

Reverence

Recognising and making space for wairuatanga[31] or spirituality, honours the importance of the intangible that contributes to ways of knowing and understanding. This reverence extends to the respect for the whenua[32], and all that live upon it. Everything in the universe is kept in harmony and balance. (Chilisa, 2020; L.T. Smith, 2012; Wilson, 2008)

When approaching research, it is important to understand the interconnectedness of all things. Knowing that everything has a whakapapa requires respect to be shown to all. The breath of life signifies hope and new beginnings, imbued with optimism. This is a stance from which many things can begin. Through whakapapa Māori cosmologies are understood, the world is known and understood and whanaungatanga maintains these connections to every aspect of the world. (Adcock et al., 2019) Montes (2022) suggests that reverence is a way of life, stating that to be reverent is to understand the inherent value of all things and that this is essentially the moral and ethical code of life. This links well with the viewpoint that everything has a mauri[33] and all have mana. Reverence also encompasses the understanding that "we are intimately interconnected with each other's mauri (life force). We are constantly shaping and being shaped by this shared mauri" (Tudor, et al., 2021, p. 108). The opportunity that exists in this space is transformational.

[31] Wairuatanga - spirituality
[32] Whenua – land/placenta
[33] Mauri – knowledge and energy, life force

Reflexivity

To be reflective, researchers must be aware of their positionality in relation to the research. This is ongoing and fluid throughout the research process. Such reflections and evaluation enable the process to be adjusted to situate the researcher in an appropriate place in relation to the participants and the processes. (Chilisa, 2020) Being self-aware and critical of research requires focusing our reflexivity through the lens of difference. Reflexivity calls for the researcher to gaze back at their work and acknowledge the relevance of placing the research as a project that sits in a socially and historically informed context. (Deliosvsky, 2017; Talbert, 2018)

The need for robust reflexivity is important in both outsider research, where the researcher is outside the research and observes without being implicated, and insider research where the insider is part of the experience of the research. (L.T. Smith, 2012) Feminist research, alongside other critical research approaches, have to a degree, normalised insider researcher within the field of qualitative research. Our political bias also plays a role, as researchers with a social justice and equity lens is more likely to use methodology and theory that supports their views. Being critically reflexive is an important tool for researchers to use when exploring and critiquing their epistemological assumptions and existing power imbalances. Reflexivity demands of the researcher honesty and integrity. (Thambinathan & Kinsella, 2021)

2.2 Methodological Influences

It is important when discussing methodology that influences are unpacked in relation to research paradigms or philosophical stance. (Chilisa, 2020). Held (2019) supports the idea of radical decolonisation of research through the co-creation of research paradigms that come for the intersection of Indigenous and non-Indigenous ways of knowing, being, and understanding. Thus, working in a research space that is emancipatory, culturally capable, and supports radical change enabling decolonisation. As Guba & Lincoln (1994 cited in DeCuir-Gunby & Walker-DeVose, 2021) writes “methodology refers to the process the knower uses to discover whatever is to be known” (p. 268-269).

Paradigms are constructed through a view of reality, what counts as knowledge, and ways of knowing are defined by the researcher and participants. They are labels that help us to identify underlying beliefs and assumptions. This can then guide the actions of the researcher. (Wilson, 2008)

Colonial paradigms evolve as society changes and continue to marginalise indigenous peoples. Therefore, non-indigenous researchers must have an awareness of their worldview, this viewpoint is

the lens with which they look through. It is this lens that has historically created the 'other'. As Wilson explains, the 'dominant' is to be part of the powerful majority which has been socially constructed and does not "include those that fall outside" (2008, p. 35).

To mitigate this, reflection and critique of one's own culture, values, beliefs, and assumptions must be the mahi[34] that occurs. Non-Indigenous researchers must 'spell out' in detail the likely benefits of any research being done for the participants. (L.T. Smith, 2012) Researchers are gifted with privileged information, which they must hold respectfully and lovingly. My wonderings are` how can I improve my practice, and is it even appropriate for me as a Pākehā to be involved? Through this thesis I intend to add to the already existing work that explores the space and place of decolonisation from midwifery and educational frameworks. The findings will inform midwifery education, with a particular focus on whānau Māori.

Although Indigenous and Western research paradigms can both be transformative and participatory, they do present differently. The Indigenous paradigms based on Indigenous axioms have generally been put forward by Indigenous scholars for Indigenous scholars. (Held, 2019). This is supported by Kaupapa Māori research, which will be discussed shortly.

L.T. Smith et al. (2016) questions the use of methodology as potentially recolonising indigenous ways of knowing, and ask "are methodologies simply new technologies of cultural assimilation, of governance and the disciplining of knowledge, or are they expanding the known worlds of IK [Indigenous Knowledge] for the well-being of indigenous Māori people?" (p. 133). Navigating this and ensuring that any research does not re-colonise requires the reflexivity spoken of earlier and an ongoing awareness of positionality and intent.

The process of decolonizing research and methodologies has brought Western and Indigenous methodologies closer together, but this is not always an easy partnership. There are many historical influences that have created a sense of distrust from Indigenous scholars and peoples toward westernized research. This is due to the well-documented 'othering' of Indigenous peoples by research. Such research furthered colonisation and can still be the cause of perpetuating the colonisation of people, knowledge, and culture. (Held, 2019; Mertens & Cram, 2016; L.T. Smith, 2012)

Nakagawa (2021) suggests, that when Indigenous knowledge is interpreted through non-Indigenous ontologies the knowledge and its relationship to people changes. L.T. Smith (2012) furthers this

[34] Mahi – work, occupation

argument when saying that Kaupapa Māori research or Māori-centered research should not be swallowed up in Western speak by being named or referred to or de-centered by the Westernised label 'collaborative research'. Land (2015) warns us to be wary of 'ontological expansiveness", meaning the tendency to take over by non-Indigenous researchers.

As a non-Māori researcher, it is imperative to understand that the situatedness of dominant ideology tends to take over. To mitigate this, it is vital to keep a perspective that is inclusive, and understanding of the risk that research has, and continues to, oppress, and colonise. (Held, 2020; L.T. Smith, 2012).

"Currently, the worldview of a research paradigm is most commonly defined by the philosophical assumptions regarding ontology (the nature of reality), epistemology (what is knowledge and nature of it), axiology (values), and methodology (purpose and process of research)" (Held, 2019, p. 1). Research paradigms stem from beliefs and worldviews which inform philosophical systems. (Denzin & Lincoln, 2008) suggest that research "should resist efforts to confine inquiry to a single paradigm…It must be unruly, disruptive, critical and dedicated to the goals of justice and equity" (p. 2). Mertens & A.T. Wilson (2012 as cited in Mertens & Cram, 2016) says transformative research paradigms prioritise "issues of power inequities, the impact of privilege and the consequences of these for achieving social justice" (p. 188).

Decolonisation will take some time as it involves the bureaucratic and/or cultural, the linguistic and psychological divesting of colonial power. We must undo the privileging of the dominant Euro-centered cultural values and the beliefs, which frame our understanding and production of knowledge. There are no spaces that remain untouched by colonisation, therefore the need for decolonisation is all-encompassing. It must be a collaborative effort that sits with us all. (Kiddle, 2020)

Any decolonising approach does not just sit with the describing and critiquing of power imbalances. Rather, they strive to undo them, dismantle them, and deconstruct them, thereby, giving space for rebuilding and recreating. Decolonisation is a mutual process, seeking dialogue between non-Indigenous and Indigenous discourses. This honours the ethical space which is formed when societies, different worldviews, or different research paradigms are poised to engage with each other. This engagement supports the advancements of decolonisation. (Held, 2019)

A significant difference between Western and Indigenous research is the absence of relationality in Western paradigms. Indigenous paradigms are universally characterized by axioms that are all relational. (Held, 2019). It is important to note that decolonising research strategies are not just

about the method, but rather about the spaces that make decolonisation and decolonising research possible. (Held, 2019) Such ontological spaces that are transformative in nature recognise the multilayers of nature and relationship. (Mertens & Cram, 2016).

Kaupapa Māori Research

Kaupapa Māori research is by Māori, for Māori and supports Tino Rangatiratanga[35] and Mana Motuhake[36], thereby maintaining control over what and how knowledge is generated. (Pihama, 2010; Mikahere-Hall, 2017) The kaupapa Māori education revolution evolved from language revitalization. Such movements were the outwardly visible signs of a deeper transformation, which consequently moved into political consciousness of Tino Rangatiratanga. (G. Smith, 2017)

Kaupapa Māori research challenges the power imbalances and legitimises Māori ways of knowing. This can be seen as a political statement, and therefore a stand against mainstream, western epistemology, and research. Kaupapa Māori research is emancipatory and empowering and as such, is social justice theory also. (Pihama, 2010; G. Smith, 2017

As G. Smith, (2017) states Kaupapa Māori theory is "a critical challenge to the gatekeeping of the academy in respect of the control of knowledge" (p. 74). Decolonising methodologies disrupt the power imbalance and move to reframe knowledge in the context of these frameworks, as opposed to the dominant Western paradigms. Therefore, in doing so, explores and challenges held assumptions, values, and priorities in research. (G. Smith, 2017; L.T Smith, 2015; 2016)

Privileging Māori knowledge is vital to decolonisation, as through colonisation there has been "a stripping away of mana…and an undermining of rangatiratanga" (L.T. Smith, 2012, p. 175). Kaupapa Māori research is culturally safe, it legitimises the struggle for autonomy and self-determination, is connected to Te Ao Māori and assumes its validity.

The question can non-Māori researchers undertake Kaupapa Māori research has been long debated. Kaupapa Māori research or Māori-centered research should not be swallowed up in Western speak by being named or referred to or de-centered by the Westernised label 'collaborative research'. (L.T. Smith, 2012)

To carry out research suggests a seeking of knowledge and depth of understanding. With this is the assumption that there is a certain level of knowledge that is integral to the researcher. This knowledge supports the navigations of research in a cultural space, following tikanga and cultural

[35] Tino Rangatiratanga –sovereignty, independence, autonomy
[36] Mana Motuhake - self-determination

processes as they relate to research. (G. Smith, 2015) Jones (2017) agrees with this and points out that Pākehā researchers do not have whakapapa authority, they do not know what it is to be Māori, and therefore cannot personally engage with Māori self-determination. These viewpoints are not exclusionary of Pākehā, but rather are privileging of Māori. As Pākehā, to feel differently is to make it personal and centering oneself. This is a common position for Pākehā, when faced with the emotional response to statements such as for Māori, by Māori and the realities of colonisation. Feeling angry, defensive, guilty, and confused are forms of white fragility and serve to re-establish and re-centre Pākehā identity within the experience, enabling a move toward equilibrium. (Adu-Gyamfi et al, 2022; Di-Angelo, 2016)

However, Chilisa (2020), challenges this and suggests that the co-creation of new paradigms between indigenous and non-indigenous researchers when exploring how transformative paradigms can co-exist. Whilst this may not always be an 'easy' relationship, it can be mutually enhancing and beneficial. Mertens & Cram (2016) state, "The intermingling of the transformative and Indigenous frameworks illustrates the richness of thought and action that become possible" (p.188). Knudson (2015) supports this view by acknowledging that we cannot be a fusion of both Indigenous and Western methodological approaches, rather it is important to seek the intersections between Western methods and Indigenous ways of knowing. G. Smith (2017) unpacks this further when discussing that a non-Māori person may undertake Kaupapa Māori research within certain parameters. It would be assumed that their role in this process would be in partnership with other Māori researchers and in the context of Te Tiriti honouring relationship.

The intersections or relationships between Māori and Pākehā collaboration in research has been coined "working the hyphen, which draws attention to the complex space at the self-other border" Fine (1994 as cited in Jones, 2017, p. 149). This is an intense space that must be recognised in research and involves awareness of power relationships and complexity borne from shared histories and contemporary inequity. The "Maaori-Pakeha hyphen not only holds ethnic and historical difference and interchange; it also marks a relationship of power and inequality that continues to shape differential patterns of cultural dominance and social privilege" Jones & Jenkins (2014, p. 473). The hyphen represents the connection between Māori and Pākehā, a connection that embodies our shared and messy history. It is important to resist the urge to dissolve and morph into one when seeking comfort and ease of collaboration. The risk of this is the disappearance of the colonised into the coloniser framework. The celebration of difference, that requires navigation of discomfort is imperative to decolonisation. "This is not only a relationship between collaborating people but also their respective relationship to *difference"* (Jones & Jenkins, 2014, p. 475). Kaupapa Māori theory

and research call to de-center Western or Pākehā perspectives. Kaupapa Māori addresses Māori not Pākehā, this is inclusive and de-centering simultaneously. (Jones, 2017)

As a non-Māori researcher, I will not be using Kaupapa Māori theory to inform my methodology and research. However, I will keep Māori interests as a focus within the study.

Within the framework of Te Tiriti o Waitangi, I wonder if there is a place for Tangata Tiriti to work in collaborative partnership. When invited.

The Transformative Paradigm

The transformative paradigm relies on the standpoint that social reality is historically based and ever-changing. This is influenced by social, political, cultural, and power-based factors that are prevalent at a given moment. Certain viewpoints or different versions of reality are privileged over others. Historically this has been the Western, or colonisers, viewpoint and understanding of reality. (Held, 2019) G. Smith challenges research and researchers by asking "ow is your theorizing work linked to tangible outcomes that are transformative?" (2017, p. 17).

G. Smith (2017) asserts that transformative praxis must be clearly positioned in the fluid motion that exists between individual and social concepts of conscience. Suggesting that there must be discussion and acknowledgment of the debate that exists in this fluid space of transformation. Each reality is multi-layered. When researchers come from a place of transformation, they question what is true, acknowledging that a version of the truth is deemed so if it can be turned into a practice that is empowering and transformative for the lives of others. (Thambinathan & Kinsella, 2021) imply that there needs to be an "embodying of a transformative praxis" (p. 6). Knowledge that is built on, and constructed through, the participants frame of reference is creating theory at the same time. G. Smith (2017) states that to be grounded in action, theory must speak, rather than just be written about. Transformation requires action.

Within this paradigm whilst power imbalances are acknowledged, relationships are not based on power hierarchy. Rather they involve the transformation and emancipation of both the participants and the researcher. (Held, 2019; Thambinathan & Kinsella, 2021) This type of research is viewed by the researcher as both moral, and political in nature. This acknowledgment requires a commitment to social justice which focuses on human rights and the respect of cultural norms. As Wilson (2008) reminds us, researchers may come into the research with their own set of biases, and this can inform the research topic and methodology chosen.

I think this is very true, and relevant. I would not choose a research topic that did not feel of interest to me. Am I biased toward the importance of decolonising midwifery? Yes, I am. Therefore, it is

important to maintain objectivity. This is achieved by reflecting on the objectives and values in an ongoing manner, this requires open ears and eyes, and importantly an open heart and mind. (Thambinathan & Kinsella, 2021)

As a non-Indigenous researcher, the questions I ask myself are firstly; what my place is here and do I have the right to be involved and secondly; how can I improve my practice and conduct any research in a culturally competent way. We understand that colonial constructed paradigms continually evolve and marginalize Indigenous peoples. Consequently, as a non-Indigenous researcher I must have an awareness of own worldview. I must be able to cast a critical lens over my own cultural beliefs, values, and assumptions that come from this. Transparency, humility, and an open heart can begin the process of restoring the power back to the Indigenous peoples. Acknowledging the rightness of privileging the Indigenous voice within the research process is vital to establishing trust. As a non-Māori researcher, I am tasked with the rightness of expanding my thinking to include methodologies and theory that embrace other ways of knowing, therefore supporting the mitigation of the dominant gaze and discourse. (L.T. Smith, 2012; Thambinathan & Kinsella, 2021)

The transformative research paradigm supports the destruction of myths, beliefs, and structures that are false, set up to enable continued oppression, and do not serve. These offer tools to empower and recreate through social justice and emancipatory measures. The transformative paradigm may be seen as a metaphysical umbrella that encompasses many philosophical viewpoints that have social justice at the center. (Mertens & Cram, 2016)

Critical Theory and Critical Race Theory

When exploring research and research narratives from a social action perspective, there must be questioning and reflection regarding who benefits from the work, and how do they benefit. (Swadener & Mutua, 2008)

Research that undertakes to decolonise engages with understanding power dynamics. It is therefore, by its intent, focussed on privileging the concerns, and perspectives of indigenous peoples, whilst simultaneously aimed at decentring Western epistemologies. (Haynes et al., 2022)

Critical theory is concerned with power dynamics and seeks to explain and understand this and its impact. Critical theory holds space for marginalised people to step into and speak about their ways of understanding and knowing. (Haynes et al., 2022)

Critical Race Theory (hereafter known as CRT) is one such methodology. Rabaka (2021) assert that CRT has the following as central concerns, race, racism and the relationships to sexism, colonialism, and white normativity. This is supported by Chapman & Crawford (2021) who state that CRT is

interested in seeking racial and social justice. Social justice is inclusive of racial justice therefore it is imperative to focus on race and racism to achieve social justice. CRT discusses the truth of our histories including injustice based on race and society, thereby making connections to our past and current contexts. This highlights the relationships of ideology and power. (Hayes et al., 2022; Rabaka, 2021)

CRT challenges all manifestations of white privilege and places race at the center of study or research; thus, lifting transformative practices related to race, racism, and power sharing. (Chapman & Crawford, 2021) CRT allows for counter narratives or narratives of marginalised groups that challenge the dominant perspective. (DeCuir-Gunby & Walker-DeVose, 2021)

Tribal Critical Race Theory (hereafter known as TribalCrit) builds on the power dynamics that are a focus of CRT and speaks to the endemic nature of colonisation and its impact for Indigenous peoples. (Brayboy, 2005, 2021) TribalCrit can be useful for more deeply addressing the issues of indigenous peoples. Both CRT and TribalCrit work towards an unmasking and confronting of colonisation within education and other social structures, therefore, working to transform such contexts. These theories work to support social and racial justice. (Writer, 2008)

“Historical trauma is collective, cumulative wounding both on an emotional and psychological level that impacts across a lifetime and through generations, which derives from cataclysmic, massive collective traumatic events, and the unresolved grief impacts both personally and intergenerationally” (Pihama et al. as cited in Case, 2017, para 7).

In Indigenous research there needs to be an acknowledgment of the historical trauma that has been imposed by the processes of colonisation. Therefore, social justice and activism are processes of transformation. Through the action of decolonisation, a foundation for healing is built, supporting self-determination and sovereignty. (L.T. Smith; Thambinathan & Kinsella, 2021)

There needs to be a place for hope and love in the transformative research space. “Hope is an ontological need” Friere as cited in Denzin & Lincoln (2014, p.2). Although hope alone is not enough to achieve liberation and change, without it there is no purpose. Hope that sits alongside love are both powerful aspects of being human and can be strong motivators for political change. As Dardre & Miron, (cited in Denzin & Lincoln, 2014) write, “love is a political principle” (p. 4). Love is emancipatory, it is both freedom and equality. Such a love is not self-serving or authoritarian, but rather supports understanding of self and others. Hope and Love are vital for human existence. I always endeavour to be in, and come from, a place of love and hope (and gratitude). To find these

rich qualities spoken of within the context of political action, change and emancipation is extraordinarily powerful.

Thinking about decolonising midwifery education, and therefore midwifery, for wāhine hapū[37] this means sovereignty over one's choices and body; thus, giving space for tikanga and wairuatanga to find its rightful place in maternity care. Gabel states that "Māori maternities are a significant space of resistance and tino rangatiranga of Maori today" (2013, p. 200). Decolonisation of midwifery curricula and midwifery is an act of activism and of social justice.

Mana Wahine and Feminist Methodologies

Mana wahine is feminist discourse that is an extension of Kaupapa Māori theory. Mana wahine is focused on understanding and exploring the intersection of being Māori and being female. (Simmonds, 2011) "(C)olonial processes have also denied Māori women matrilineal knowledge legacies that contain our cultural identities" (N. Murphy, 2017, p. 40). Colonial interpretations of Māori are founded on the hierarchical and gendered binary of opposites inherent in western and Christian knowledge systems. Through this wāhine Māori have been subjugated to oppression of their bodies. Simmonds (2016) suggest that expressions of wāhine Māori, in particular birthing knowledges is an act of decolonsiation.

Feminist methodologies frame different understandings, drawing from ways of knowing that are diverse in history, story, and context. It is within this space that what it means to be a feminist and a feminist researcher can be explored or defined. Feminist methodologies are counter-narratives to dominant models of research and sharing of knowledge. Making them well-placed to inform decolonising research. (Dupuis et al., 2022)

Feminist methodologies embrace intersectionality. Intersectionality makes visible the many complex ways we identify, ie; female, gender, sexual-orientation, Indigenous – therefore the experiences had, will interlap with the various contexts they identify. Intersectionality can be a useful method that explores experiences based on identity. Feminist methodologies commit to centering previously silenced voices of marginalised groups. The very language of the coloniser changed the gendered norms of society. Within Māori language there was no hierarchy of the sexes, both personal pronouns and progressive personal pronouns were gender neutral. (Mikaere,1994) The importance of wāhine is clear through historical accounts, through waiata, whakatauki, though language and

[37] Wāhine hapū – pregnant women

concepts. The Mauri of life force of an entity is neither female or male, the gender binary does not exist, or rather co-exists as essence. (Mikaere, 1994; August, 2005)

Historically wāhine Māori have been caught in the crossfire of protest regarding traditions, which show a lack of knowledge of tikanga Māori and the roles within this. (Te Awekotuku, 2019) The histories and voices of wāhine Māori have been silenced, through the process of colonisation and patriarchy. We must privilege the voices of wāhine Māori through our research, by engaging with Kaupapa Māori and mana wāhine theory and methodologies. (N. Murphy, 2017)

Embodiment, embodied experiences, and emotions are central to feminism and feminist methodologies. The experiences of memories and stories show the importance of bodies and emotion in shaping research. Embodiment allows for some inserting of self into the research method, through reflection and memory. The sharing of space, learning and story may evoke embodied memories and experiences that will add another layer to the research. (Dupuis et al., 2022; Sinclair, 2019)

White feminist discourse has often been guilty of oppressing and neglecting the voices of indigenous feminists. (Dupuis et al, 2022; Staunaes, 2011) My positionality as a Pākehā feminist is significant. As a non-Indigenous researcher, to acknowledge the negation of Indigenous ways of knowing is a step in healing and dismantling colonisation, “colonial processes have also denied Māori women matrilineal knowledge legacies that contain our cultural identities” (N. Murphy, 2017, p. 40). Restoration is holistic and encompasses emotional, spiritual, and physical aspects. Authentic showing up as a researcher, speaking from your heart, showing who you are, shows humility and respect.

Methodology Used for this Thesis.

Critical race theory (CRT) and feminist theories (FT) embrace transformative ideologies and seek to establish race and social justice. They are forms of activism that speak to decolonising outcomes and disestablishment of white normativity and white supremacy. They are both concerned with the relationships of intersectionality and privileging voices of those once silenced. Therefore, CRT and FT will be utilised to understand and make known what is to be known through the idea ‘Decolonising Midwifery Education in Aotearoa: A Case Study Approach’.

2.3 Method

Literature Review

The literature review is a vital part of my research journey. It supports the relevance of my thesis and highlights "where to next". Literature view has the purpose of guiding thinking and supporting understanding of the value of the reach. Each piece of literature in the review has been carefully selected for its relevance and its quality. Analysis of the literature supports the development of new ideas and opportunities to inform the understanding of research context. (Denscombe, 2021)

A literature review enables the researcher to build a solid argument for why the research is necessary, presenting points identified from the literature. It relates to key works that inform the area focussed on, the literature is then compared and contrasted throughout the review process. From this, threads, or themes can easily be identified and highlighted to the reader. Common general themes include but are not limited to perspectives, areas of controversy, timing, historical influences, and research methodology. (Denscombe, 2021)

An overview or evaluation of the literature ties the threads together and gives clear focus of the main themes.

Case Study Research

Case study research (CSR) as an approach is often used when a deep understanding of a complex issue, as its sits in the real-life context, is desired.

It is for this reason sometimes referred to as a "naturalistic" design; this contrasts with an "experimental" design (such as a randomised controlled trial) in which the investigator seeks to exert control over and manipulate the variable(s) of interest. (Crowe et al., 2011, p1.)

CSR 'drills deep' rather than taking a wide focus. (Denscombe, 2021) Whilst a case study is not always representative of a whole population, it can be representative of a phenomenon that gives insight into the process, pattern, mechanism, and concept. The thought, narrative and ensuing analysis explore and draw together questions, discoveries, and intuition. This leads to the challenges of assumptions and beliefs. The "imperative of understanding may be more valuable than proof and may allow new research questions embedded in a conceptual framing to be derived" (Cheek et al., 2018, p. 482).

CSR is ideal when wanting to explore how, and why questions, and identify gaps in strategies. The approach by which the case study is undertaken depends on the epistemological standpoint of the

researcher. (Crowe et al., 2011; Yin, 2009, 2018) “Case studies pay attention to the detailed workings of the relationships and social processes within the social settings” (Denscombe, 2021, p. 95). In doing so the researcher can take a holistic view of not only what is happening, but why it is happening, revealing understanding of the complexities and interconnectedness inherent in social case studies. The case studies presented in this thesis will be explored from a holistic viewpoint with focus of relationships and similarities of theme across the three case studies. Such a holistic view will allow for developing an understanding of how and why we can see the themes we do.

When designing the case study, the research question must be clear and linked to a how or why question. From this point, propositions are formulated. These direct the researcher’s attention to a theme or idea that needs to be explored or asked in CSR. This supports relevant data being collected. (Yin, 2009, 2018)

To ensure that CSR is meaningful and adds value it is useful to understand the characteristics that make it so. According to Yin (2009) to be meaningful and add value, a case study should have significance, be complete, offer alternative viewpoints and perspectives, have sufficient evidence to draw conclusions from, and be engaging.

Within the field of CSR there are single or multiple case studies utilised. A single case study design is akin to a single experiment. A single case, when strictly meeting all criteria and testing a well-formulated theory can be a powerful method. A single case study can be chosen when the case is unique, is representative or typical, or longitudinal. A multiple case study design when a study has more than one case. The evidence from multiple cases can be seen as more compelling. (Yin, 2009, 2018)

Each case study must have a clearly defined boundary, time, and place, in other words, distinct boundaries. (Denscombe, 2021) In multiple case studies, the cases are carefully chosen, ensuring comparisons can be made across the cases. (Crowe et al., 2011) One of the challenges with case study research is defining the case to be studied. A not well-defined case can lead to exploring findings that are unrelated.

Case study research is primarily exploratory and explanatory. (Harrison et al., 2017)

Exploratory – this type of case study is often used prior to more in-depth research. This supports the gathering of information leading into the further study to support the development of research questions. (Mills et al., 2010; Yin, 2009, 2018)

Explanatory - often used to examine causal relationships and investigations. This supports the researcher to look deeply at factors that may have contributed to certain events or changes

occurring. They should have accurate descriptions of the elements of the case, consideration of alternative outcomes, and explanations. The conclusion should align with the facts or findings. (Mills et al., 2010; Yin, 2009, 2018)

CSR may be a logical choice when considering factors of convenience and constraints that exist within research. Cost, availability of data, and time are relevant considerations. For a case study to be a good choice it needs to be inherently interesting or thought-provoking. (Denscombe, 2021)

The limitations of doing a case study are worthy of a brief discussion here. Tight (2017) examines commonly held debates regarding the validity or limitations of case study research. It has been suggested that case studies are hard to make generalisations from, therefore, do not contribute to knowledge development. This has relevance when we look at the reasons a particular case was chosen. Cheek et al. (2017) suggests that case study research, whilst risk lacking purpose and integrity has value in "providing critical analyses of underlying issues, identifying, and challenging assumptions, and 'guiding intelligent action'" (p. 481). Ambiguity and lack of definition can contribute to misperceptions regarding lack of value, thereby bringing into question reliability and validity.

If the case is unusual or unique in its characteristics, then it could be argued that the need for generalisability is removed. (Tight, 2017) However, if the case is 'typical' then not being able to generalise or draw conclusions that have relevancy in a wider context is problematic. To mitigate this limitation, using a multiple case study approach, and making generalisations from these could provide both generalisability and validity. It can be argued that case study research is about particularisation and not generalisation. The researcher can treat the findings as generalisable by "contributing to the development of wider theories (analytic generalisations) or by showing how the findings are likely to be found elsewhere in other similar settings (transferable findings)" (Denscombe, 2021, p. 100).

Contribution to the development of ideas is supported through the reliability of the case study research. This is evidenced when another researcher, can use the same case study approach and design to discover the same or similar results. The goal of reliability is to minimise error and bias. Documenting the design alongside the results supports the reliability and replication of the study. (Yin, 2009) However, Cheek et al. (2017) recognises that the individual learning gained by the researcher will impact the ability to replicate findings. The researcher's viewpoint creates the reflection, interpretation, and integration of ideas, with the findings viewed from a personal perspective.

Case studies are best used as the first stage in a total research process, not for testing hypotheses. In relation to this thesis, this is true. As the data being used is historical and not received with the case study in mind, it will be that preliminary conclusions will be made. (Yin, 2009, 2018)

CSR has potential for researcher bias toward the verification of their preconceived ideas. In CSR the researcher may also be an 'insider', therefore there needs to be very careful attention paid to bias. Researcher reflexivity will support the identification of potential bias. The researcher cannot use the case study to substantiate a preconceived position. However, as the researcher must understand the case study beforehand, they are at greater risk of preconceived position bias. To mitigate this the researcher must be open to findings that are unexpected. (Yin, 2009). Researcher bias could be a limitation of all qualitative research, not only to case studies. As Tight (2017) suggests the reason for undertaking research is to prove or justify already-held beliefs, opinions, or instincts.

Whilst potential limitations must be acknowledged and considered, with mitigation in place, if necessary, it is the selection of the case study that is important to its value.

The reason for the case study being selected must be explained and justified. This will be done as part of each case study chapter. As was noted earlier, a poorly defined case can impact on the findings. (Tight, 2017)

2.4 Data Collection

Data used to inform this case study will take two forms:

1. Anonymous Tauira feedback.

There are two forms that will be utilised to support this thesis. Firstly, end of course evalkit, which is anonymous, online, and generated by the institution. Secondly, kaiako generated 'ticket out of class', which is anonymous and done in class in paper form. A ticket out of class is a kaiako designed form designed to elicit feedback about aspects of the course.

Generally, feedback is a powerful tool, it is most useful and effective the more information that is shared. (Wisniewski et al., 2020) Therefore, careful consideration of the questions used is important, the more open-ended the more information will be received. Thurlings et al. (2013) found that feedback was best if timely, specific, accurate, concrete, relevant, and meaningful. Further to that, Thurlings et al. (2013) stated, "immediate and corrective feedback leads to the desired implementation of desired teacher behaviour" (p 9). Karm et al. (2022) agree that formal institutional feedback can be too general in questioning, and that end of the course is often too late

when gathering feedback. Wintec's use of the 'evalkit' falls into this category, so has limits in its specificity and usefulness.

Academics who are wanting timelier, and specific feedback will look for opportunities to receive this during the course. This offers an opportunity for reflection and action that is timely and responsive. However, when the survey or questionnaire is tutor created, there is potential for very targeted questions. This may be of use but can also be a limitation, due to lack of broadness in questions. Feedback is considered a powerful tool. Lutovac et al. (2017) agree and take it a step further by suggesting that it is how the feedback is received and interpreted that directs the action taken. Lecturers can receive feedback and see it as an opportunity for transformation or as threatening. According to Karm et al. (2022) feedback can provide:

> opportunities for academics to reflect on their teaching experiences with other colleagues in pedagogical courses, communities of practice, long-term academic development programmes, and the scholarship of teaching and learning research programmes helps develop supportive systems for the enhancement of teaching and academic development. (p. 1172)

2. Reflections, excerpts taken from my reflective journal.

Reflective teaching practice is vital for professional growth and responsiveness to what occurs in the learning environment. Through such reflection, changes can be made to improve understanding for the tauira[38]. These changes may include delivery and content. (Song, 2020) Reflective journaling is one way to be reflective in teaching practice. To be reflective, the experience that is recorded needs to be used in later reflective practice that informs ongoing teaching practice. The reflective process can trigger insights into practice. Journaling then can connect the writer with feelings, emotions, and curiosities that are discovered within the reflective process. Through this, improvements can be made which can support transformative practices. (Ortlipp, 2008; Zulficar & Mujiburrahman, 2017)

Reflective journals can increase awareness of challenges in the classroom and teaching practice, and therefore can encourage the exploration of best practices. It must be noted that these journals were not written explicitly for the research process, but for my growth both personally and professionally, as an educator and midwife. Sudirman et al. (2021), support the idea that reflective journaling can positively impact transformative practices, and encourages self-inquiry, self-discovery, and critical thinking.

[38] Tauira – student, pupil, apprentice

2. Reflexive Thematic Analysis

Thematic analysis, now referred to as Reflexive Thematic Analysis (hereafter referred to as RTA) involves mapping or coding themes that emerge from the data. It is an an easily accessible and flexible approach to data interpretation in order to explore patterns and themes. (Byrne, 2021) Analysis occurs at the many intersections of the data; this includes the researcher and their relationship or locatedness to the data, the skill and experience of the researcher, and data contexts. (Braun & Clark, 2021) It must be acknowledged that the mapping is informed by the researcher's worldview or perspectives. To acknowledge this is to situate the mapping in this context. Braun & Clark (2021) support the idea of researcher bias has a resource for analysis. This bias or insider knowledge supports the emergence of themes as the researcher engages with the data. To be reflexive in thematic analysis requires the researcher to understand the worldview and perspectives through which they engage with the data. (Braun & Clark, 2019, 2021; Byrne, 2021)

Understanding the politics of research and knowledge production is relevant to RTA, as feminist and indigenous discourse regarding reflexivity considers the power relationship in knowledge creation. (Braun & Clark, 2021; N. Murphy, 2017; L.T. Smith, 2012) Again this links back to the importance of researcher reflexivity and positionality to locate self and perspectives to place decolonising frameworks at the center. I will be using verbatim quotes from the anonymous feedback. The use verbatim quotes in thematic analysis supports understanding validity and veracity when identifying themes.

2.5 Ethical Considerations

When engaging in research we are required to consider the ethical implications of the work. Research that involves members of minority groups, needs close attention to cultural and ethical considerations. By doing so we contribute to the mitigation of harm previously done through research that has othered and marginalised such groups. Knowing this potential impact, dictates that the researcher pay attention to their objectivity. The researcher must be reflexive and aware of their own positionality within the context of the research. This includes awareness and an understanding of one's own personal experience, the context of self as a researcher, and potential biases. (Talbert, 2018)

Objectivity and Potential Bias

This research involves two minority groups, that is indigenous and women. Critical self-reflection and examination, including systematic evaluation of any potential impacts must be undertaken to ethically engage with research participants and lessen risk of harm. Researchers come with biases

and personal experiences that inform their beliefs and understandings of the world in their context. Therefore, left unexamined may influence the research and researcher, creating a potential risk for the research participants. When working with vulnerable and minority groups ethics require an understanding of the historical impacts of research. This includes the impact of being in a marginalised group where voice and experience have been silenced or misrepresented. Buetow & Zawaly (2021) invite researchers to bring any held bias into consciousness, and in so doing understand "whose interests their bias serves given their positionality and role" (p. 843)

When a researcher is cognisant of the consequences of their research, then they are aware of their moral obligations and engage in a way that shows that they are responsible for their actions. To ensure a mindful, reflexive, and responsive approach, checking in with oneself is prudent (Buetow & Zawaly, 2021)

To support ethical considerations and objectivity the researcher could ask themselves questions that when asked and reflected on will either reassure or highlight areas for further consideration. Buetow & Zawaly (2021) suggest that "Researcher bias may be unhelpful, normatively neutral, or good" (p. 844). Questions asked must encourage this awareness of positionality and reflexivity to help alienate or identify any potential biases placing in the context of unhelpful, neutral, or helpful.

Our political bias also plays a role, as researchers with a social justice and equity lens is more likely to use methodology and theory that supports their views. (Buetow & Zawaly, 2021) Researcher political bias can limit approaches considered, to remove any disparities due to either external or internal focus. (Talbert, 2018) Buetow & Zawaly (2021) say that "bias may even be a virtue depending on the research context and the aims and values of the researcher" (p. 844).

Other Ethical Considerations

Given that the data used is historical and anonymous, many of the usual considerations are unable to be utilised. However, it is important that they are briefly mentioned so as to show researcher understanding of their importance.

Veracity-The concise oxford dictionary states that veracity is the ability to conform to facts, to be accurate, and a state of habitual truthfulness. This includes the transmission of information that is objective and accurate. (Amer, 2019)

Informed Consent-Informed consent is important when engaging research participants, it offers an opportunity for clarity regarding the research purpose, method, and action. It gives the participant an opportunity to participate or decline and is based on the principles of autonomy and self-determination and is the 'cornerstone' of research ethics. (Xu et al., 2020)

For informed consent to be considered in this project the feedback received would have been within the context of the research. However, as the feedback was received historically and anonymously there is no opportunity for consent to be given. Even if the cohort of tauira involved were asked for consent, if it was not given and the feedback not to be used in the case studies, that would require a removal of anonymity to identify the feedback and remove it from data collection.

Consultation-Equitable and culturally safe research requires that consultation occurs with those who may be impacted by the research. A partnership approach is vital and shows heart and authentic self. Co-design processes can inform a pedagogically sound process that is mana-enhancing for all involved, which ensures that any potential impact on Māori is clear. Consultation supports relationships between researcher, participants and those who will benefit from the research. (HRC, n.d.)

Koha-Koha is offered to participants in acknowledgement of their time and valuable input into the research process. This is a reciprocal exchange of gift for gift. The gift given to the researcher is the participation in the research, the gift given to the participant is often in the form of a voucher.

Research Member-Checking Research member checking has become an accepted component of qualitative research. This gives participants opportunity to review data and findings, therefore contributing to the study's validity and manages issues of power imbalance. This complex process can give voice to the participants, however, must be undertaken with care as revisiting sensitive data can cause participant upset.

Data Sovereignty-Walter & Suina define data sovereignty as “the rights of indigenous peoples to determine the means of collection, access analysis, interpretation, management, and dissemination of and reuse” (p. 2237) that which is collected. This is linked with Indigenous self-determination and governance as defined by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP, 2007.). Across many colonised countries data sovereignty as a growing occurrence as decolonisation work grows. Data sovereignty is a rich and multi-layered concept that typically implies meaningful control or ownership of data. This has relevance to indigenous peoples. (Sporle et al., 2021)

Anonymity-Protecting the anonymity of the participant is the usual process in research. This supports the participant’s freedom to share fully, to not have any identification of self in the research outcomes, and therefore has positive impacts for the process. Removing identification also supports the control of researcher bias.

2.6 Ethics Approval

The data used for the case studies is historical and anonymously given, through regular and expected means for tauira enrolled in the Bachelor of Midwifery at Wintec, therefore no ethics approval was needed from Waikato University.

Ethics approval was sought from Wintec. This process was straight forward. Using a flow chart, that is readily available on the Wintec sharepoint (digital workplace files) I was able to ascertain that a low-risk research application would be appropriate. The application form was completed in discussion with the research leader for the Centre for Health and Social Practice. (Appendix A) As the research involved Wintec tauira, Institutional Consent was also required. (Appendix B) This was given by the Centre for Health and Social Practice Centre Director. All forms alongside copies of the 'ticket out of class' feedback were submitted both electronically and via internal mail in hardcopy to the research office. Feedback forms are in Appendix C, D & E.

2.7 Conclusion

This chapter has explored the methodologies that have influenced the researcher in her thinking and ways of approaching the research question. Transformative practice is underpinning all methodologies chosen as a pathway to social justice, activism, and decolonisation. The positionality and locatedness of the research have been discussed with particular attention to the context of this work. The methodologies that will inform this thesis have been identified as CRT and FT, with Case Study and Literature Review as method. The data that will be used to inform have been explored and limitations noted. Ethical considerations that are relevant to this work were noted, including ethics that are important in research in a more general sense.

Chapter Three Standing on the Shoulders of Giants - Understanding the Literature

3.1 Introduction

When engaging with scholarly discourse we must begin by exploring what has gone before. Springing forward from the work of academics that have researched, investigated, and spoken to the context that is currently being explored is vital to future work. I have focussed on the writing of academics in Aotearoa, however as the work of decolonisation and particularly in the context of education, is a global focus, I have included the work of international academics also.

It is an expectation of the public and a requirement of honouring Te Tiriti that health practitioners can negotiate and build healthy, respectful, and culturally safe relationships. These relationships extend to the whānau where care is being provided, and to colleagues and other agencies where there is a connection. To do this requires self-reflection, an understanding of Te Tiriti led relationships and anti-racism work. Education must take responsibility for its role in growing work ready health practitioners that have the knowledge to engage in decolonising strategies to improve health outcomes for Māori.

This thesis seeks to explore decolonisation within education and specifically within midwifery curricula. It is important here to acknowledge historical and ongoing colonisation and show that decolonisation needs to occur in a more widespread and far-reaching way. The literature that is explored here follows a circular, yet at times linear, progression of history and circumstance. Colonisation and settler colonisation will be unpacked, and as this sits within the context of Aotearoa, we need to highlight the importance of He Whakaputanga o Rangatiratanga o Nu Tirene, Te Tiriti o Waitangi and The Treaty of Waitangi**.** These documents and the intention behind them form a basis for any conversation regarding colonisation and decolonisation in Aotearoa.

3.2 Colonisation and Decolonisation

To give context that is unique to Aotearoa, the historical place within which this work begins will be explored. Any discourse on colonisation and decolonisation must include both historical and contemporary understanding. We must know from where we have come to make change in the now. The impacts of colonisation are evident in institutions and the very fabric of society. When discussing the marginalisation of a people it must be done from a place of causation as a settler

colonial state, rather than deficit thinking. Wark (2021) states that to do other than this is a move towards innocence on behalf of the coloniser through white washing or a rewriting of history.

Colonisation and Settler Colonialisation

Settler colonisation has a long and insidious history, both globally and within Aotearoa. Colonisation has left Indigenous populations displaced and stripped of the right to live in accordance with their world view. Settler society seeks to acquire and settle on the land, maintaining this settlement through eradication and assimilation of indigenous people. Wolfe suggests that "Land is life-or, at least, land is necessary for life "(2006, p.387). This belief dominated colonial society.

For a settler colonial state to function it requires the total appropriation or assimilation of indigeneity. To settle in a land that 'belongs' to another, the settlers require sovereignty, which is facilitated through continuous occupation and exploitation. This refers to the exploitation of resources, lands, and culture. (Tuck & Yang, 2012; Cox, 2017). Greed for land and control over land has led to statutory and judicial thievery. This was achieved through the many acts and regulations, that served to position the settler state into dominance (Mutu, 2019). Dwyer & Ryan (2016) assert that such a system of power and control represses indigeneity and is an act of genocide.

"Settler colonialism destroys to replace" (Wolfe, 2006, p. 388). Through the processes of elimination, assimilation, and maintenance, the mechanisms of colonisation create a settler nation. Settler colonisation is not an isolated event. It is a system that over time erodes and destroys culture, reforming and claiming its own. (Wolfe, 2006, Cox, 2017) In this sense settler colonialism is a structure, that is strengthened through ongoing dominant ideology. This requires contemporary context of colonisation, whilst there are historical processes, it is not something that can be relegated to the past. (Kauanui, 2016) The reality of contemporary colonisation must be voiced if we are to engage with decolonisation.

Exploitation and colonisation of lands and peoples were done so under the mandate of an International Law called The Doctrine of Discovery[39]. Under this legal doctrine, the discovering European country gained exclusive property rights that were respected by other European countries. The discovering country gained property rights to native lands and sovereignty over Indigenous inhabitants simply by 'discovering' lands previously unknown by other European countries and by planting their flag in the soil. The loss of rights and sovereignty by Indigenous peoples was seen to be justified, due to the lack of Christian religion of inhabitants, the perceived superiority of European

[39] The Doctrine of Discovery – 1493 Papal Bull was one of many Papal Bulls issued by Pope's that supported the claiming of so called uninhabited lands through belief of racial superiority and Christian faith.

civilisation, appearance and belief of compensation that is Western civilization and Christianity. (Charles & Rah, 2019; Miller et al, 2010) This superiority deemed non-Christians as sub-human or soulless and rendered the land as uninhabited, thereby giving 'rights' to colonise. This coupled with myths of western superiority, Christian salvation, and a drive to control and possess, gave settler colonisers a sense of righteousness and entitlement. Thereby supplanting their Western ideals, values, and systems, gained power. (Mutu, 2019, Saini, 2019)

In Aotearoa, land alienation undermined Māori society through the displacement of land-based whānau, hapū,[40] and iwi[41]. This destabilisation of societal structures has resulted in a disconnect of te ao Māori, which displaces the very essence of a people, leading to erosion of cultural identity (Moewaka Barnes & McCreanor, 2019; Paradies, 2016)

Through the process of colonisation traditional tribal structures, such as, te reo Māori and tikanga Māori have been negatively impacted and almost destroyed. Simmonds (2016) asserts that the destruction of te ao Māori, the theft and desecration of land, has disconnected tangata whenua from ways of knowing and being that affirm and sustains the "future well-being of communities" (p. 74).

Te Tiriti o Waitangi and The Treaty of Waitangi (hereafter named Te Tiriti and The Treaty) are foundation documents for Aotearoa, and therefore vital for contextualising discussion involving tangata whenua and tangata tiriti. Preceding Te Tiriti was He Whakaputanga o Rangatiratanga o Nu Tirene, the original partnership document between tangata whenua and the crown.

He Whakaputanga o Rangatiratanga o Nu Tirene

He Whakaputanga o te Rangatiratanga o Nu Tirene [42] (hereafter known as He Whakaputanga) is a significant document in the history of Aotearoa and must be spoken of when discussing Indigenous rights and partnerships. Before discussing any agreements between Māori and the crown, it is important to highlight that, Tino Rangatiratanga (sovereign authority) for Māori is inherent, without mandate given by treaties. Through tikanga Māori, balance between peoples is supported, and whakapapa connecting all living things maintains a balance between the physical and spiritual realms. (Matike Mai Aotearoa, 2016; Mikaere, 2013)

[40] Hapū – Kinship group, clan, tribe, subtribe, pregnant
[41] Iwi – extended kinship group, tribe nation
[42] He Whakaputanga o te Rangatiratanga o Nu Tirene – the Declaration of Independence of the United Tribes of New Zealand

He Whakaputanga demonstrated that Māori recognised the changing context of Aotearoa and understood the need for this document to secure ease of trade, control of the settlers and traders by the crown, and Māori concerns by Māori. This required an inventive articulation of concepts that needed to sit within the document to manage the incoming settlers and global trade. He Whakaputanga ensured that Aotearoa remained under the independent sovereignty of tangata whenua yet was engaging in constitutional transformation which ensured interdependent authority, this document was recognised by the British government. (Matike Mai Aotearoa, 2016; Mikaere, 2013; Miller et.al., 2010)

Te Tiriti o Waitangi and The Treaty of Waitangi

Te Tiriti of 1840 is a treaty between heads and representation of two separate nations. This was signed by Hobson (on behalf of the crown) and forty-six Rangatira (twenty-six of these had signed He Whakaputanga. Te Tiriti acknowledges the sovereignty of Māori as declared in He Whakaputanga and lays foundation and conditions for British immigration. (Mutu, 2018) For six months following the signing at Waitangi more than 500 Māori leaders signed Te Tiriti. This agreement guaranteed the authority of Māori by preserving tino rangatiratanga (which included sovereignty) and formalised kāwanatanga[43] for Queen Victoria, enabling the Crown to regulate and manage the British subjects, both here and to those still come. (Mikaere, 2013; Mutu, 2018)

Te Tiriti and the Treaty and the difference between them have been the source of debate for decades. They come from two very different perspectives and intentions, which is evident in the different understandings that arise out of two contexts and two world views. The treaty has been the document most understood and as the crown version "represents a radical departure from everything that our ancestors had known and experienced" (Mikaere, 2013, p. 88). The two documents are forever and inextricably intertwined through our history; however, we must privilege and honour Te Tiriti in order to carry out the obligations of the crown for tangata whenua. (Matike Mai, 2016).

Colonisation of Māori has resulted in intergenerational trauma, this has negative consequences on every aspect of well-being. The practices of colonisation and assimilation have served to disconnect Māori from te reo Māori, tikanga Māori, and hauora.[44] Colonisation has created and maintained disparities and inequities for Māori. (Borell, et al., 2018) Historical and intergenerational trauma are

[43] Kāwanatanga - governance
[44] Hauora – health and wellbeing

the result of impact from complex and collective events that occured through generations with shared identity and circumstance. (Borell et al., 2018; Mohatt et al., 2014)

Intergenerational trauma can be referred to as 'soul wound', which describes the deeply embedded hurt that sits at its core. (Borell et al., 2018, Pihama et al., 2014) It is can also be known as the trauma of disconnect, frayed relationships, and vulnerability. (Kaiwai et al., 2020)

Pihama et al. (2014) furthers this and suggests that the denial and/or emotional controversy that can occur when discussing historical trauma and the practice of colonisation furthers those impacts and acts as a barrier to resolution. When denying an experience of harm, grief that is unresolved can continue and through generations.

Moewaka Barnes & McCreanor (2019) conclude that the experience of historical and intergenerational trauma changes from generation to generation as the political and social landscapes shift. The constancy is that all trauma of this nature is a consequence of land alienation, displacement, marginalisation, and racism.

Mercier (2020) states that the impact of colonisation is profound and can be experienced either directly or indirectly. "When inequity exists in a society, all suffer, not just the oppressed" (p. 40) and furthers this "decolonisation involves rethinking and then action". (p. 42)

Over the past few decades there has been a shift to create space and understanding for He Whakaputanga and Te Tiriti, this is inclusive of tikanga Māori and te ao Māori. Doing this within a Western space and place risks tokenism rather that inclusion. As Mutu (2018) advises to avoid this risk, how and what this looks and feels like must be defined by Māori.

To achieve a state of justice and equity for Māori, there needs to be constitutional transformation that takes us all to a place of right relationship, where both Māori and the Crown have the ability to exercise their power within spheres of influence. (Matike Mai Aotearoa, 2016; Mutu, 2018)

3.3 Defining Decolonisation

Defining decolonisation is complex and requires consideration of its many contexts. To define decolonisation propels forward and anchors this work to that which is tangible and intangible, discovered and yet to be discovered. Matimolane et al. (2018) asserts that definitions that are too narrow potentially trivialises the depth, complexity, and personal relevance of decolonising work.

According to T. Murphy (2016) and G. Smith (2017) decolonisation is emancipatory, it is freedom, liberation and is transformative. In order to dismantle colonisation, there must first be recognition and acceptance of its existence, which involves critical reflection and an outward looking focus.

L.T. Smith (2012) reminds us that when focussing on decolonisation, we must examine historical and colonial processes that inform ideological and institutional practices. The integration of power relationships and power imbalances that exist between Māori and Pākehā, can reveal opportunities for social and political transformation. Engaging in this work implies an understanding of the need for the undoing of hierarchical structures, which include, but are not limited to, race, gender, and heteropatriarchy. These structures inform and influence all aspects of colonial thinking. (Bell et al., 2022)

The term decolonisation is associated with the 'undoing' of colonisation. Decolonisation is powerful work that seeks to dismantle a system of colonialism and oppression, which questions the colonial situation. Decolonisation is both dismantling of colonial ideologies and reconstruction of the colonial discourse through an indigenous lens. (Fanon, 1965; Fellner, 2018; Moeke-Pickering, 2010) The process is highly emotive and controversial. This is supported by Fanon (2004, as cited in Matimolane et al., 2018) when they remind us that colonialism is a form of physical, psychological, and structural violence against marginalised populations causing tensions to build and emotions to heighten.

Engaging in decolonisation requires the destruction and dismantling of the imposed structures formed by the colonising society. This then will open capacity for a reconstructing, which will include a revitalisation of Indigenous knowledge systems. L.T. Smith, (2012) speaks to decolonisation as "a process which engages with imperialism and colonisation at multiple levels" (p. 21). The pervasive nature of this political structure frames the experiences of those that sit within its systems. Therefore, the impact on Indigenous peoples must be explored and addressed in decolonisation work, providing an opportunity for this to be questioned.

As this thesis explores decolonisation within the context of midwifery education, it is important to acknowledge the space within which wāhine Māori knowledges sit, and the space that they were shifted from as an impact of colonisation. N. Murphy, (2013, 2016) specifies that for wāhine Māori colonisation has served to control and distort their knowledges, and status. This is supported by Pihama (1994, as cited in N. Murphy 2016) when she writes,

> Māori women's knowledge has been made secondary to Māori men's knowledge and Māori women's roles redefined in line with colonial notions of gender

> relations. Information related to Māori women has been ignored or rewritten to become more conducive to colonial belief systems. (p. 183)

Pihama (2001) goes on to say that through patriarchal and Christian domination we see the marginalisation of wāhine that is inextricably linked to "social control and power" (p. 261). Gabel (2019) shows agreement with this idea in that Māori mothering roles were colonised and de-valued through colonisation and the introduction of Christian values.

The ease and frequency with which the term decolonisation is used suggests that there may be a lack of understanding of the invisible dynamics of colonialism, and a minimising of how it risks privileging the voices of the colonisers. It has potential to take over as the dominant discourse rather than adding to the human rights and social justice movements. Tuck & Yang (2012) speak of experiences at conference where decolonising or decolonisation being used in the context of curricula, thinking, methods and education, but with no mention of indigenous experiences or struggles for sovereignty or acknowledgement of indigenous academics for their work within the framework of decolonisation. To give context to decolonization and revitalisation it is vital to place this in the context of indigenous experiences and struggles.

Has 'decolonisation' become, or has it the risk of becoming, simply white privilege seeking to restore feelings of 'balance' and order? Tuck & Yang (2012) speak of the metaphorisation of decolonisation killing the possibility of decolonisation and instead recentering whiteness. Has decolonisation been appropriated or become a cliché? Abu Moghli & Kadiwal (2021) warn of the increased risk of 'decolonsiation' becoming another 'buzz' term that is tied to a trend, quickly becoming empty and watered down. Thus, moving into tokenistic and superficial attempts at the political work of decolonisation. Awareness of this is vital to any decolonisation work to identify processes that are perpetuating colonisation and harmful to Indigenous people.

How we understand and see decolonisation will direct what is put into action. This will also be influenced by the context in which it is occurring and the relationship between the coloniser and the colonized. L.T. Smith, (2012) suggests that decolonisation is supported by actions of self-determination and social justice. We must guard against the risk of decolonisation becoming another tool to colonise and center the colonial.

Durie (2006) suggests that decolonisation through revitalisation supports overall wellbeing for Māori. The definition of wellbeing can look different through a cultural lens. Having a secure cultural identity is an indication of wellbeing. Kaupapa Māori is about transformation and has emerged from a context of Māori rejuvenation. The focus is to improve outcomes for Māori in a broad sense, to do

this Māori worldview must be privileged. Kaupapa Māori has many meanings dependent upon the context. In the context of health, it is clinical practices that recognise Māori perspectives. In education it is about pedagogy - how we teach and learn. (Durie, 2012, 2017) Division within society occurs through inequality and inequity, not through policy and strategy that seeks to reverse inequity as Durie (2017) writes, "The main point is not simply creating a world that excludes others but creating a world where people can have a greater sense of fairness without sacrificing identity" (p. 15).

Decolonisation assists the deconstruction of the impacts of colonisation and the imposed dominant structures, thus opening the capacity for reconstruction and revitalisation of Indigenous knowledge systems. L.T. Smith (2012) speaks to decolonisation as "a process which engages with imperialism and colonisation at multiple levels" (p.21). The pervasive nature of this political structure frames the experiences of those that sit within its systems. The impact on Indigenous peoples must be explored and addressed in decolonisation work as it provides an opportunity for this to be questioned. Decolonisation is simultaneously dismantling of colonial ideologies and a reconstruction of the colonial discourse through an Indigenous lens. (Fellner, 2018)

To fully engage with decolonisation, it must be an embodied process. This implies a living of the experience of decolonisation. Seeing decolonisation work as an action, a doing, a verb, places it as a meaningful form of active resistance that is both political and spiritual in nature (Fellner, 2018). This is work of deconstruction and then re-construction, which must take place through consultation and collaboration with Indigenous peoples. (Fellner, 2018; L.T. Smith, 2012) To not do this risks the perpetuation of further colonisation. Decolonisation seeks to bring Māori and non- Māori together. (Bell et.al., 2022) Te Tiriti supports the work of decolonisation as a collaboration between tangata whenua and tangata tiriti, which will require shifts in thinking and power balance. (Mercier, 2020)

Tuck & Yang (2012) believe that the term decolonisation should be used solely when talking about the repatriation of indigenous land and life. The challenge to settler colonists to not use the term decolonsiation as it runs the risk of resettlement and reoccupation, furthering colonisation. This is intriguing to me. I am encouraged and challenged to look deeper into this. I believe that decolonisation is the work of all. Regarding Aotearoa it is the work of the settler colonists and those born to and benefiting by to do this mahi. It is our mess to undo.

The ease which decolonisation is used suggests that there may be a lack of understanding of the invisible dynamics of colonialism, and how it risks privileging the voices of the colonizers. It can risk taking over as the dominant discourse rather than adding to the human rights and social justice movements.

How we understand and see decolonisation will direct what is put into action, this is also influenced by the context in which it is occurring and the relationship between the colonizer and the colonized. L.T. Smith (2012) suggests that decolonisation is supported by actions of self-determination and social justice. We must guard against the risk of decolonisation becoming another tool to colonise and center the colonial.

Recolonisation can occur through decolonisation efforts in the form of 'epistemic justice' by privileged academics who 'exploit, appropriate and repackage indigenous knowledge to advance their own careers" (Abu Moghli & Kadiwal, 2021, p. 4). Those working with decolonisation must understand and have awareness of the potential for there to be a recolonisation of intellectual thought and territories. Recognition and acknowledgment must be afforded to Indigenous scholars and holders of the knowledge. (Abu Moghli & Kadiwal, 2021)

To engage with the work of decolonisation is to engage in what makes one feel unsettled. There is growth in the place/space of discomfort. Is the work of decolonisation and invitation to sit in the discomfort? To feel it, see it, hear it? Tuck & Yang (2012) speak of the need for the coloniser to resist all movement towards creating an equilibrium, and to maintaining or seeking to reinstate the status quo. I believe even those with a genuine desire to be an ally, to engage in this important work can unconsciously make sense of things through eyes that seek justification or absolution. This must be conscious work. This is reflected in the term 'moves to innocence' whereby those of settler heritage work hard to remove themselves from the discomfort of history and the reality of how it privileges them. Wark (2021) furthers this when reminding us that settler moves to innocence, position to only benefit the settler and gain kudos "for being so sensitive and aware" (p. 196).

Settler nativism is a term referring to settler claims of connection to indigenous peoples as a form of re-centering and avoiding discomfort. "Settler nativism is about imagining an Indian past and a setter future; in contrast, tribal sovereignty has provided for an Indigenous present and various Indigenous intellectuals theorize decolonization as Native futures without a settler state" (Tuck & Yang, 2012, p. 13).

Settler Adoption Fantasies refers to the thought *'*to become without becoming. This refers to the adoption of Indigenous practices and knowledge, where Indigenousness is entrusted for safe keeping. is a call to re-center self and absolve oneself form any wrongdoing or harm. (Tuck & Yang, 2012) When using the term colonised there must be an understanding of the relationship to settler colonialism. If this is not clear then it is an equivocation which creates an ambiguity and an alliance of, we are all colonised, thus again moving the settler colonists into a place of innocence, and decolonisation becoming a metaphor. (Tuck & Yang, 2012)

Decolonisation is transformative and comes from a desire for social justice and emancipation. (Matimolane et al., 2018) It is a meaningful form of active resistance that is political, and spiritual in nature. Decolonisation is a process of embodiment, a living experience that is an action, a doing. (Fellner, 2018) G. Smith (2017) writes that transformative praxis must be clearly positioned in the fluid space that exists between individual and social conscience. This implies that there must be discussion and acknowledgment of the debate that exists in this fluid space.

Decolonisation is a process that requires a multidisciplinary and interdisciplinary approach that is also multi-generational. (Abu Moghli & Kadiwal, 2021). It is work that is internalised, in that we walk the talk in all areas of our life. It is vital to have self-awareness and critical reflection, so that the work of decolonisation does not re-center the coloniser and the history of colonisation. If this becomes the focal point, then harm is continued, and negative impacts are perpetuated. Placing Indigenous issues and perspectives at the center of any decolonisation analysis ensures that they are not lost within the colonisation rhetoric. Not doing this risks the perpetuation of colonisation. (Fellner, 2018; Moeke-Pickering, 2010)

Jackson (2020) furthers this and asks if decolonisation is a term that continues the focus on what is wrong, and what has been imposed by – rather than a solution-based focus from an Indigenous centered approach.

To minimise or remove the risk of decolonisation re-centering the coloniser within the conversation, we must frame the discourse from the viewpoint of 'conscientisation', which places Māori interest at the forefront. (G. Smith, 2017) Hegemonic thinking is complicit with ongoing colonisation. It contributes to communities perpetuating colonisation by taking on dominant ideas and ways of thinking. In contrast kaupapa Māori conscientisation is a counter-hegemonic movement. Conscientisatin is the idea of a developing or changing consciousness. In the space of decolonisation it is vital that this does not take precedence over the discomfort of what many say is true decolonisation work, which is giving back what was stolen. It can be easy for decolonisation to stay only in the realm of academic thinking, remaining nothing but a well-researched and debated ideal. Tuck & Wang (2012) caution that this work can be so powerful and emotionally charged that it can feel as if transformation is occurring, when it is not. It can be argued that an idea or shift in consciousness must occur before action and transformational change can happen. Therefore, both steps are necessary and not mutually exclusive. As L.T. Smith (2012, p. 204) writes, "Decolonization must offer a language of possibility, a way out of colonialism".

3.4 Decolonisation frameworks in Education

Where does decolonisation sit within education and in particular institutions of higher learning? Decolonisation is a framework for countering dominant epistemologies and ideologies within education. Such a framework explores the embedded oppression and Western privileges that are entrenched within our educational systems. Simply put, decolonising curriculum and education confronts what is traditionally known and understood. (Harvey & Russel-Mundine, 2019; Matimolane et al.6, 2018). Education is an important place for revitalisation that sits alongside kaupapa Māori and can elevate Māori interests. (Mercier, 2020)

To reach a place of conscientisation there must be a freeing of the mind and a reclamation of indigenous imagination. This requires a specific focus on the educational concerns related to Māori. For the purpose of this thesis, the following themes are acknowledged. (G. Smith, 2017)

The significance of revitalisation, validity and support for te ao Māori in a holistic sense, the need to develop a deep critical understanding of colonisation and its impacts and the importance of intentionality regarding transformation socially and culturally.

Education is political, it can do one of two things. It can maintain the status quo or what is understood as the 'mainstream', or it can serve to transform and be transformative. Freire (1970, 2002 as cited in Harvey & Russell-Mundine, 2019). Indigenous liberation creates spaces for ways of knowing and Indigenous learning practices that can inform and transform education. This challenges everyday norms of Pākehā culture, which is inherent within so many of our educational frameworks and institutions. (Hutchings & Lee-Morgan, 2016)

Walker (2016) reminds us of the deliberate acts of colonisation through education that occurred from 1840 through institutional arrangements and educational systems. Education is also a tool that is utilised in colonisation through assimilation and elimination which served to create and maintain the "unjust social order between Māori and Pākehā" (p. 20)

Decolonising positionality

Walter (2017) writes that involvement in social justice work is a process of becoming and an awakening to the realities of injustice. This includes a growing awareness of unearned privileges that give an advantage to those that hold them, over others that do not. It is imperative that as health professionals or educationalists, we engage in transformative processes through critical reflexivity.

Reflexivity is initially one of introspection, which moves outward and far-reaching, to be impactful in a larger social context and supports our ability to identify and challenge oppressive systems leading

to transformation. (Freire, 1970; Walter, 2017) Retrospective reflection gives an opportunity for an examination and deconstruction of beliefs, assumptions, and behaviours that inform our interaction with others. Dialogue with others that is reflexive and focused on aspects of social justice can be a platform for co-creation or collaborative reconstruction of attitudes assumptions, and behaviours, "these collaborative deconstruction- reconstruction, reflexive processes create a powerful sense of individual and professional agency" Walter (2017, p. 357).

Walter (2017) speaks of four stages of decolonising allyship. These are explored below:

Becoming: this reflects early memories and or perceptions of social injustice although this can be largely unconscious. There is an initial exploration of perceptions in ways of being, and an awareness of something is not right and needs to change. There can be a moral obligation influenced by family role modelling, faith, direct or indirect experiences, sensitising social and educational experiences. This tends to be intrapersonal and retrospective as is largely descriptive, and not always aware of social causes or own place within the structures.

Awakening: of identity and recognising personal role in larger social structures and how that may impact others and make change. There are changes in awareness of self in relation to others and formerly held beliefs, attitudes, and assumptions. This helps to position self contextually in a larger social system and understand the intersecting sources of privilege and oppression. There can be a beginning of dismantling and ultimately discarding that what limits self-awareness with a heightened awareness of bias.

Engaging: involves actions and directions that are involved allyship within social justice work. It is a dynamic and evolving process of exploration, with the expressed intent of transformative goals. Fundamental to this is the analysis of the sources of power, that support the identification of who benefits and who does not benefit from oppression. This leads to collaborative actions that seek to dismantle the systems of oppression.

Transforming: This reflects motivation for learning in this space. It involves the "expansion of consciousness that fundamentally reconditions our thoughts, feelings and actions" (Walter, 2017, p. 386). There are three goals that are directing the process: human flourishment, achieving equity and transforming social relationships.

Global influences

Globally we know that colonial education systems support the control of dominant ideology which in turn support westernised knowledge systems, which exclude, marginalise, and disregard Indigenous ways of knowing, being, and doing. (Mbembe, 2016). Such hegemonic viewpoints or frames of

interpretation make it challenging for anything to be seen or understood that is outside of this view. Mbembe (2016) argues that it is this very hegemonic viewpoint that consciously and actively seeks to repress that which is thought, imagined, or articulated outside of the frame of understanding. Thus, maintaining the status quo and power that is entrenched in colonial education systems. Stein & Andreotti (2017) take it further when challenging and calling for a dismantling of colonial framework and suggest that it will require:

> not only learning about colonial histories, but also unlearning and cracking the colonial architecture through which we currently imagine the world and ourselves in it. In this sense, our greatest challenge is that we cannot simply talk, think, or write our way out of this. (p. 136)

We must "develop the stamina, generosity, humility, and compassion to walk together differently into an unknown future, welcoming indeterminacy, without the option of turning our backs to one another" (Stein & Andreotti, 2017, p. 144).

Decolonising the curriculum

Hlatshwayo & Alexander. (2021) writes that to move forward into the space of decolonising curricula and transformative practices we must privilege voices other than the colonising group. Without such transformation, education risks asserting new forms of marginality through the intersection of institutionalised racism, sexism and neoliberal logic entrenched within education. Moves toward transformation and decolonisation of education is occurring across the globe, with many nations responding to and engaging with, the increasing calls to transform and decolonise. (McGowan et al., 2020; Abu Moghli & Kadiwal, 2021) It is imperative that any decolonising workplaces Indigenous peoples at its center, therefore it must take place with consultation and collaboration. (Fellner, 2018)

Charles (2019) states that:

> Decolonizing learning helps us to recognize, understand, and challenge the ways in which our world is shaped by colonialism. It also prompts us to examine our professional practices. It is an approach that includes indigenous knowledge and ways of learning, enabling students to explore themselves and their values and to define success on their own terms. (p. 3)

We cannot speak to colonisation as if it only sits in our history, but rather acknowledge it in our modern context. It is vital for students to see and understand the ongoing processes of colonisation

within our country, systems, and institutions. This is often pervasive and creates a narrative that is almost a self-fulfilling prophecy of sorts. (Fellner, 2018)

There is movement towards decolonisation within tertiary education in Aotearoa New Zealand. There are examples of decolonising curriculum and pedagogy efforts in the fields of health, social work, and criminology, however shifts are slow to happen, despite initiatives to facilitate change. (McLennon et al., 2021) Curriculum discussion that involves the ways that colonisation has impacted on education and wellbeing for indigenous people from a historic and modern context, is important as it addresses barriers. It privileges the voice of the oppressed and challenges others. Students who do not share these lived experiences gain insights into how oppression seeks to marginalise.

As a pākeha woman it is not my place to explore the experience of Māori in this work. However, I can share feedback in relation to the experiences within the case studies. To really explore barriers to decolonisation work within this context, their must be an honest look at the what they are and where they exist, and whom/what supports them.

"Decolonizing curriculum necessitates a critical look at all the ways our disciplines have harmed and continue to harm Indigenous people, and how the intergenerational and collective impacts of this harm are felt by Indigenous people engaging with these disciplines" (Fellner, 2018, p. 287).

When decolonising a curriculum there must be an opportunity for students to critically reflect on racism, stereotypes, and prejudice. Exploring how this manifests, and what it means for the well-being of a people, a community, and a country is important in making change. Rather than the patriarchal and paternalistic Eurocentric view of education, an indigenised curriculum encourages collaborative exploration with those involved. Indigenous liberation creates spaces for ways of knowing and Indigenous learning practices that can transform education. In doing so we are challenging the everyday norms that exist in our education institutions. (Hutchings & Lee-Morgan, 2016)

Using Indigenous counter-narratives such as conscientisation works toward achieving this and is restorative and culturally affirming. Important to know the stories of place – therefore it is important to consult and engage with mana whenua. Conscientising requires a raising of awareness which in turn decolonises minds and encourages action. (Tawhai, 2020) Freire defines concientisation as consciousness of critical awareness, which leads to transformation "reflection and action upon the world in order to transform it" (1970.p. 33). Through processes of teaching and learning concientisation can be encouraged and achieved. (Freire, 1970; G. Smith, 2017; Tawhai, 2020) Therefore decolonising education offers us "meaningful engagements with cultural differences

for transformative purposes" (Tawhai, 2020, p. 123)

When decolonising the curricula, we must engage with reflection regarding the knowledge we use. When teaching, without being consciously aware we demonstrate the knowledge we value and our world views. Severinsen et al. (2021) remind us that:

> We must work with integrity in creating space for students to deepen their critical consciousness and become champions of Indigenous solutions and Te Tiriti o Waitangi-based practice. As educators, we must commit to our ongoing critical reflection and ask ourselves: How do our graduate profiles reflect Indigenous aspirations? How do our learning outcomes uphold Indigenous ways of knowing? (p. 6)

When working within the space of decolonisation it is important that there is a facilitating of understanding from self and others (students) of motivation and intentions. Checking in with self and asking of others why. For non-Indigenous people there needs to be a wariness of 'saviour' or 'missionary' motivations that imply and perpetuate colonial power imbalance and underlying beliefs. (Wark, 2021)

A requirement of decolonising work in the space of education and curriculum is the awareness of positionality. As an educator and a midwife, I must know and understand from a reflective viewpoint that there are ways of knowing other that the Western lens through which I look. As a member of the dominant group, my understanding and frames of reference are readily available to me. It is vital to reflect on my place within the colonial context. Andreotti (2016 as cited in Abu Moghli & Kadiwal, 2021) agrees and challenges "A decolonial positionality also invites reflection on one's complicity, preconceived notions, and countering norms, behaviour, values, ideologies, language and policies that dehumanise marginalised populations" (p. 4).

When engaging with a decolonising positionality we stand clear in our purpose and authentic in our engagement with others. "Practising such positionality has positive implications for students and universities, as it makes diverse students feel included, affirmed and healed. The positionality of the students itself 'becomes a tool for enriching the learning experience of all' (Bhambra et al., 2018, p. 120). This moves allyship into solidarity and engages in decolonial praxis.

Weaving Indigenous Knowledge into the Curricula

Inclusion of Indigenous knowledges is essential for the decolonisation of higher education. Kurtz et al. (2018) agrees when saying "there is significant evidence that curricula teaching specific cultures and worldviews rather than general concepts, may improve care provider knowledge, attitudes, and skills, and patients' experiences of healthcare delivery" (p. 272.) Embedding Indigenous knowledge

perspectives can add to 'stored knowledge" that being a store of knowledge that is shared and discussed in education. But is this meaningful or appropriate? Does this concept need to be revisited? To protect the integrity of Indigenous knowledges we must engage with the opportunity to revisit the current structures and cultures that give context to education. (Harvey & Russell-Mundine, 2019) When doing this we need to ensure that this is from a place that ensures that these knowledges are not made to 'fit' into Western institutions, but rather these Pākehā spaces 'move over' and uphold the mana and integrity of indigenous knowledges. As L.T. Smith et al. (2016) suggest, Indigenous peoples are sceptical and wary of academic attempts to incorporate mātauranga in curricula.

If using a decolonising framework for the countering of dominant epistemologies and pedagogy in higher education that may help to address the continuing existence of oppression and Western privilege. Thereby removing barriers that silence Indigenous voices, which in turn begins to heal the 'colonial wound'. (Hurst, 2016) Decolonising the curricula seeks to unravel epistemic injustices that have been entrenched in the higher education system. (Harvey & Russell-Mundine, 2019) As Severinsen et al. (2021) suggests the call to make space and privilege the voice and knowledges of Indigenous peoples is a global need.

Alongside curriculum changes attention must be paid to the environment and teaching methods that support decolonisation. We must consider how we can re-centre Indigenous knowledge in our curricula. This is vital to build our own, and the knowledges of students, supporting equity in all areas. To be authentically connected to te ao Māori in teaching, then the curricula must be "consistently designed around principles embedded in Te Tiriti o Waitangi" (Feast & Vogels, 2021, p. 66). Severinsen et al. (2021) further this and suggests the call to make space for and privilege the voice and knowledges of Indigenous peoples is a global need.

Honouring Te Tiriti o Waitangi

In Aotearoa, health promotion must honour Te Tiriti o Waitangi, this requires acknowledgement of the spirit and aspirations of Te Tiriti relationships. Using the Ministry of Health (MOH, n.d.) Whakamaua: Māori Health action Plan 2020-2025 (hereafter known as Whakamaua) and The Ministry of Health (MOH, n.d.) Te Tiriti o Waitangi Framework (hereafter known as Te Tiriti framweork) provides us with direction and pathway forward to honour the Crown's obligations under Te Tiriti and get us to the goal of Pae Ora -healthy futures for Māori. Te Tiriti Framework expression of te tiriti text is in terms of Mana.

1. Mana whakahaere relates to stewardship or kaitiakitanga over health and disability system

2. Mana motuhake speaks to self determination, the right to be Māori and exercise own authority
3. Mana tangata is equity in health for Māori
4. Mana Māori is the enabling of ritual and customs (Ritenga Māori declaration), embodied through tikenga Māori and mātauranga Māori (MOH, n.d., para. 5)

There are four main outcomes outlined in Whakamaua and these support the achievement of Te Tiriti framework goals.

Outcome One: "Iwi, hapū, whānau and Māori communities can exercise their authority to improve their health and wellbeing" (MOH, 2020, p. 23.) Outcome one links to partnership and tino rangatiratanga (articles one and two of Te tiriti) and requires systems shifts that provide options and enables Māori health and wellbeing.

Outcome Two: "The health and disability system is fair and sustainable and delivers more equitable outcomes for Māori" (MOH, 2020, p. 23.) Outcome two places equity at the centre and heart of health and speaks to tino rangatiratanga, equity and active protection (articles two and three) This requires acknowledgment of inequity of health outcomes for Māori as unjust, and avoidable. This will require an understanding that inequities are not to be explained through socioeconomic factors but are a result of the complex and multifactorial picture of colonisation. (Adcock et al., 2019)

Outcome Three: "The health and disability system addresses racism and discrimination in all its forms" (MOH, 2020, p. 23.) Outcome three seeks to eliminate racism and discrimination through active protection, equity, and options (article 3) and the Ritenga Māori declaration[45]. This requires attention to all forms that racism comes in and an embedding of cultural safety in education of health professionals. Important to this is the opportunity to address own bias, beliefs and assumptions. Cultural safety insists that health practitioners examine the history of colonisation and the impacts this has had on Māori. This will require the willingness to step into a place of discomfort for some as they critically reflect, however doing so will support examination of power and privilege and step forward in the space of decolonisation. (Roberts, 2019)

Outcome Four: "The inclusion and protection of mātauranga Māori throughout the health and disability system" (MOH, 2020, p. 23.) Outcome four seeks to acknowledge and value Māori knowledge systems as relevant to wellbeing. This is giving effect to tino rangatiratanga, active

[45] The Ritenga Māori declaration – Enabling Māori customary rituals, enacted through tikanga Māori

protection and options (article 2 and the Ritenga Māori declaration). The outcome supports Māori aspirations.

Te Tiriti framework and the Whakamaua document are relevant to this thesis, as to support these outcomes we need to be educating midwifery tauira to work in ways that strive to achieve these values and goals.

Anti-Racism Discourse

To tackle racism, we must talk about it, thus we acknowledge its existence. (Harvey & Russell-Mundine, 2018) How we speak up, may depend on the situation or environment we are in. When acting with respect, we are reminded of our humility and our own journey. History tells us that racism is rarely called out or discussed.

When exploring racism and anti-racism discourse, we need to pay attention to the influences of colonisation and how they contribute to disparities in health. It can be said that systems of racism uphold colonial structures of discrimination and privilege. The spectrum of racism includes societal, interpersonal, and internalised forms. (Came & McCreanor, 2015; Paradies, 2016). All of which lead to disparities in health and education, employment and justice between Māori and non-Māori.

The fact that Aotearoa has persistent issues with institutional or systemic racism is contradictory to what many people believe to be true. There is an egalitarian myth in our society that is incorrect but is firmly entrenched. (Came & McCreanor, 2015) There have been many attempts and anti-racism efforts, that have not yet been successful. There has not been a shift in society to equitable outcomes. However, the Ministry of Health has anti-racism Kaupapa with the goal of supporting better understanding, which will result in knowing how to react and respond to racism in health. (MOH, n.d.)

Cultural Safety, Cultural Responsiveness and Solidarity

Despite the changes to education over the past years, and the awareness of cultural safety there is minimal change to inequities faced by Māori. This is partly due to the “addressing cultural needs was most often prioritized behind clinical care in health settings” (Kaphle et al., 2021, p. 699). It is clear that the ongoing health inequities we see as a result of the impacts of colonisation that have yet to be addressed at a systemic and institutional level.

Cultural Safety requires the health practitioner to provide care that sits in the context of being regardful of difference. It requires understanding and acknowledgement of the power imbalances between giver and receiver of care. Cultural safety does not require the health practitioner to have

in-depth understanding and knowing of all cultural and ethnic groups, rather the focus is on knowing of self. This knowing requires that the health practitioner reflect on themselves and any potential impact their own culture may have on another. This reflective practice expects that the practitioner will question their deeply held values, beliefs and biases so must understand any potential impact this may have on the receiver of care. (Curtis et al., 2019; Kaphle et al, 2021; Ramsden, 1990)

Cultural Safety is about supporting the practitioners understanding of their own social conditioning and how this affects them, and therefore their practice, or interactions with others. Kurtz et al. (2018) supports this viewpoint saying,

> the cultural safety model shifts training away from teaching about culture (ethnicity and/or anthropological) exclusively and examines personal and professional relational power imbalances and identity, offering the potential for improved changes in healthcare practitioner knowledge, attitude, skill, and provision of quality health service. (p. 272)

Part of this learning is becoming aware of the impacts of colonisation, institutional and systemic racism and how this impacts indigenous peoples through health disparities and inequities.

Cultural Safety has parallels with Critical Social Theory in that it is interested in awareness of socio-political and economic realities and their impact and makes links between why people feel the way they do and the lack of education and knowledge in relation to our history. (Ramsden, 2002) Health practitioners are also required to interrogate oppression, social and dominant ideologies that repress and conversely understand social justice and equity. (Curtis et al., 2019)

T. Murphy (2016) agrees that to be culturally safe, a health practitioner needs to understand what has shaped Māori and the context in which Māori live in contemporary times. This requires the teaching of our shared history and the role that colonisation has had in causing inequities in health and other areas of life.

One of the significant differences bewtween cultural safety and cultural competence is the notion of power. (Curtis et al., 2019) Understanding the impact of power relationships and imbalances is key to being culturaly safe, competent and responsive. Kurtz et al. (2018) says of cultural competence that is is the “mastery of a set of measurable skills, knowledge, attitudes and behaviours in which practitioners begin to become self-aware of their own culture in providing quality care to diverse populations” (p. 272)

The Cultural Responsiveness framework is underpinned by the bicultural intention of Te Tiriti o Waitangi. It provides tools and processes to support the student in their journey towards cultural responsiveness. By its nature cultural responsiveness is underpinned by social justice and equity concerns and is inclusive of cultural safety and cultural competence. (Tipa, 2021)

Cultural Safety is the outcome of care received by the receiver of that care. What is culturally safe can only be determined by the receiver. Cultural competence are the qualities and skills that the health practitioner brings to the experience when working and caring for the receiver of health care. (Tipa, 2021; Ramsden, 1990) Curtis et al. (2019) would argue that to achieve equitable outcomes there must be focus on cultural safety rather than competence, as cultural competence is narrow and does not focus on power relationships. Cultural competence risks becoming a tick box acquiring of knowledge, rather than the ongoing and critically self-reflective process that is cultural safety.

This can be a fluid journey and can see the tauira and midwives moving backwards and forwards across the continuum as their experiences impact on their learning and growth.

Tipa talks to three layers that are important within the field of cultural safety and responsiveness: “I am the one who is different from you – Cultural safety. Acknowledging and responding to institutional power – cultural responsiveness, how I work with people I am different from – cultural competence” (Mahi Ngātahi, n.d.)

Cultural responsiveness is a result of well developed, culturally safe relationships between practitioner and the receiver of care. Care must cater to the needs as specified by the receiver. Werkmeister-Rozas & Klein (2009, as cited in Tipa et al., 2015) state that “Cultural responsiveness is grounded in worldviews, relationships, cultural contexts, and connecting in ‘culturally-normed’ ways of functioning” (p. 36).

Te Tatai o te Whare Kahu Midwifery Council (hereafter known as MCNZ) talks to the importance of cultural safety in its Competencies for entry to the register. In particular: “1.3 - applies the principles of cultural safety to the midwifery partnership and integrates Turanga Kaupapa within the midwifery partnership and midwifery practice,” and “4.11 - participates in cultural safety education and development” (MCNZ, n.d.).

MCNZ used Ramsden’s Cultural safety framework, written in 1993, until 2007, after which time they adopted the Turanga Kaupapa guidelines. These guidelines were developed by Nga Maia Midwives Aotearoa to support competence with the Tangata Whenua values which supported cultural guidelines for midwives to ensure basic cultural needs were met for Māori women and whanau. (MCNZ, n.d.).

The statistics, the outcomes, the racist comments, and experiences had by tauira Māori and experienced by whānau Māori would suggest that as a profession we are falling short of providing culturally safe and responsive care. This must be challenged, we must work towards a positively impactful cultural safety praxis, rather than something that is perhaps tokenistic and not reflective. Engaging with growth in cultural safety praxis requires the practitioner to work in the space of critical consciousness which demands an exploration and understanding of power structures and systems that support the dominant ideology. (Curtis et al., 2019)

3.5 Transformative Frameworks

The transformative nature of decolonising work in education requires that this is woven through all aspects of the higher education space, architecture, Eurocentric academic models, and authoritative systems of control and management. This links to the injustices experienced from curricula created through epistemic violence that privileges the needs of the Western academic world through the dominance of the Western ideology of teaching, learning, and assessing. These processes require a decolonisation of power relationships within academia. This will support and pave the way for meaningful decolonising discourse. (Mbembe, 2018; Abu Moghli & Kadiwal, 2021; Matimolane et al., 2018). Transforming social relationships involves unfolding realities of learning and living authentically and engaging in critical reflective dialogue that serves to dismantle systems of oppression. (Walter, 2017)

When searching for a tool to use to measure, or a framework to define decolonisation within education, I discovered creative social cartographies. (Gesturing Towards Decolonial Futures, n.d.) This framework speaks to the characteristics of the spectrum of decolonisation. (Andreotti et al., 2015) It is a framework for countering the dominant hegemonic practices by providing clear guidelines as to what fits in each space of the spectrum, and what needs to change to move through to the decolonised space. (Gesturing Towards Decolonial Futures, n.d.) Andreotti (2016) recognises the “difficulties of starting critical conversations about social historical processes that systemically reproduce material, discursive and political inequalities” (p. 102). Using a tool such as this framework will enable the challenging of epistemologies and pedagogies that exits in higher education. Through this framework, the embedded oppressions and Western privilege can be addressed. This examination, if taken to action, can remove barriers that have silenced Indigenous voice. It seeks to reveal and unravel epistemic injustices that have dominated within higher education. (Harvey & Russell-Mundine, 2019)

First space – 'Everything is fine'

There is no recognition of a need for decolonisation. There is only linear movement or progress and if people fall behind, they simply need to 'catch up'. The success of the individual is very much up to them, however what is success is defined by the values of the existing system. From this space education serves as a tool for the social engineering of society. (Andreotti et al., 2015, 2018)

Second space – 'Soft reform'

In this space the values of existing systems are taken for granted. Differences between people and cultural groups are recognised. However, such differences need to be 'tamed or reigned in' by those that are doing this including- the dominant group. There is no challenge to the existing power structure, hierarchies, or relating disparities and negative belief systems. If there is challenge or attempt to disrupt the system, it is dismissed as violent, unethical of antagonistic. The focus is on increasing access, and providing additional resources to indigenous, racialised, low-income and first-generation students to equip them with the knowledge and skills that will ensure their success in the existing educational structures. (Andreotti et al., 2015, 2018)

Third space – 'Radical reform'

There is a recognition of epistemological dominance or unequal valuing of knowledge and production, therefore leading to the importance of re-centering and empowerment of marginalised groups. To do this there must be redistribution and reappropriation of material resources. There is a solution focus based on privileging, revitalising, reconciliation, and representation. This paves the way for the transformation of dominant systems. (Andreotti et al., 2015, 2018) This notion is supported by Ono-George (2019), through acknowledgment of radical transformation requiring an altering of the very structures of the institution. Anti-racist pedagogical approaches must go beyond curriculum content.

Fourth space – 'Beyond reform'

Working in this space acknowledges that the modern system is 'inherently violent', exploitative and unstainable. It contends that the framework of equity, access, voice, recognition, and redistribution does not address the inherent violence of modernity. Therefore, the role of education is to subvert the system entirely.

Working in this space implies an understanding of the linking of systems of oppression, where these are responsible for colonisation in a contemporary context. It is noted by Andreotti et al. (2015) that even the most radical of transformation may not/will not be enough to disrupt such systems. Ono-

George (2019) offers a challenge and suggest that we must not simply restructure the system to be less awful, as that will not bring equity. Rather, by "challenging the content of our curriculum, while also reconsidering how we teach and the very notion of knowledge itself, antiracist pedagogy takes us beyond mere reform, towards the radical change required to bring about racial equality in education" (Ono-George, 2019, p. 504).

I am interested to apply this lens when exploring the decolonisation through the case studies and to see what comes from this.

3.6 Conclusion

This chapter has explored the literature of academics from Aotearoa and globally. We began with a dive back into history, exploring colonisation and settler colonisation, before landing in Aotearoa where He Whakaputanga and Te Tiriti were highlighted as relevant to our story.

The literature has informed the discussion on decolonisation and the challenges when defining it. To define decolonisation gives parameters to guide our work yet risks its relegation as metaphor. When engaging in this work the positionality of the writer, researcher, educator, and health professional must be stated, unpacked, and examined. Bias must be stated and acknowledged. This is an ongoing process throughout the work to align with its fluidity, circular and transformative nature.

The process and relevance of decolonisation in education and curriculum was clearly identified, with particular mention of variables that relate to the case studies in this thesis. Transformative frameworks through which the case studies will be examined where identified and explained in the context of decolonising work.

Chapter Four: The Case Studies

4.1 Introduction

The three case studies that inform this thesis are exploratory and explanatory. They are situated in the context of the Bachelor of Midwifery programme at Wintec Te Pukenga. The data used is anonymous and historical, with feedback received on the content, the teaching and experience of the learning. The data was obtained between 2019-2021.

Each of the case studies are written up in the same format, starting with *Background Information* which situates the case study, then moves on to *Description of Challenge and Strategy* which contextualises the case study before moving on to *Findings and Discussion.* The final section of each case study focuses on the outcome or benefit of the learnings. Each case study is complete, yet when woven together form a bigger picture for potential transformation.

4.2 Case Study One-Weaving Indigenous knowledge into midwifery curricula. Growing culturally safe and responsive midwives.

Background Information

Case study one explores the weaving of indigenous knowledge into the midwifery curricula through one course only. This is the beginning of the scaffolding of learning that supports culturally safe and responsive midwives. Midwives are well placed as health care providers to address health inequities as their role takes them into the lives of people and a fundamental and pivotal time. To promote health, midwives need to be culturally safe in the care they provide. Culturally safe and responsive care is relevant for all people receiving midwifery care. Te Tatau o Te Whare Kahu Midwifery Council (MidCouncil. n.d.) have stated that cultural safety is a priority and expect that all registered midwives demonstrate this in their practice. To support culturally safe midwives there must be tangible measures that show that this is embedded in midwifery education programmes.

Constructions of Knowledge, is a first-year course in the Bachelor of Midwifery taught at Wintec, Te Pukenga. The aim of the course is "To introduce perspectives of knowledge and philosophical approaches that inform midwifery practice, maternity care and research, to explore predetermined beliefs and biases and the taken for granted assumptions of the social and practice world." (Bachelor of Midwifery Curriculum, n.d).

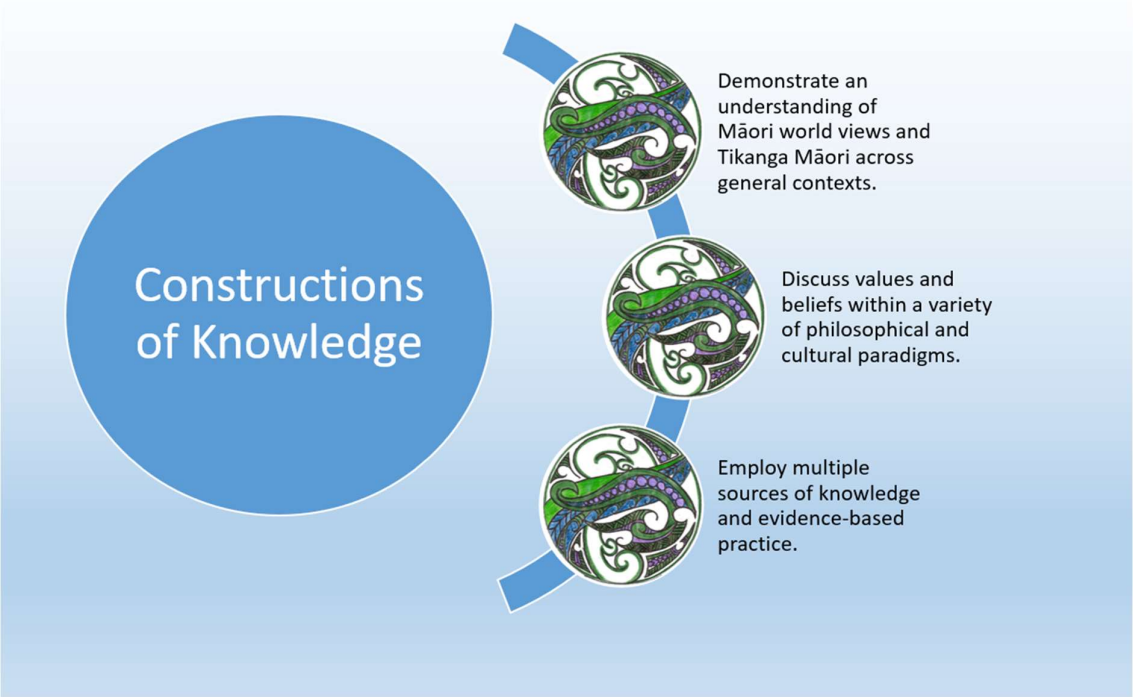
Constructions of knowledge sits alongside three other courses for semester one of year one. Of the three courses, two are midwifery specific and one is a science course that focuses on anatomy and physiology. The midwifery specific courses have Te Ao Maori-related learning outcomes. However, for the purpose of this case study, only Constructions of Knowledge will be used. The rationale for this is three-fold.

I have intimate knowledge of this course as course-coordinator.

There is access to feedback received.

The mātauranga Māori content was taught by the Pūkenga Reo, with support of other Kaiako[46] Māori.

Figure 1: Constructions of Knowledge with three of the four learning outcomes.



As can be seen in Figure 1, learning outcome one is explicit and asks the student to demonstrate an understanding of Māori world views and Tikanga Māori across general contexts.

The other two learning outcomes are related to the journey of self-discovery that is critically self-reflective, thereby supporting becoming culturally safe and responsive. This course encourages deep reflection and personal growth. For Indigenous tauira, tertiary education can be empowering when

[46] Kaiako-teacher

appropriate and affirming. Having Indigenous world views, in the case te ao Māori, centered and validated supports ākonga success. (McGowan et al., 2020; McLennan et al., 2021; Millner, 2021)

As Came et al. (2019) asserts "Educators must encourage learners, not necessarily to adopt or seek to understand Māori perspectives and world views in their entirety, but to humbly seek to understand their own culture and ways to navigate the spaces in-between world views" (p. 929). Milne et al. (2015) found that a culturally safe curriculum provides embedded Indigenous knowledges alongside course that speak to and give exposure to the impacts of colonisation and discourse on decolonising practice. This is supported by Abu Moghli & Kadiwal (2021) who state that knowledge is and must be seen as political. To have a decolonial position demands that there is self-reflection that engages critically with shared histories, preconceived thinking, and ways of understanding the world.

As one of the first courses in the Bachelor of Midwifery, it informs and frames the beginning of the midwifery journey. This is a journey that is often described as transformative by tauira when they reach the end of the degree. Tauira express that they are different to when they first entered the programme.

> *I caught up with a previous tauira and we were sharing the joys and challenges of her journey. She said that we were right the midwifery journey was transformative and she understsands why we learnt all the things values, biases, beliefs. It didn't make sense at the time, but really does now. She learnt so much about herself and history of colonisation in Aotearoa. (Reflective journal, 2021)*

I will use data in the form of feedback from one cohort only. My reflective journal entries will be based on the paper over the last four years. As discussed in the methodology and method section, the data used to inform this case study will take three forms:

1. End of course 'evalkit', which is anonymous and online and generated by the institution.

2. End of course 'ticket out of class' or survey, which is anonymous and done in class in paper form. A blank copy of this survey is in appendix 1.

3. My reflective journal.

I have defined the participants as the following group: all first-year tauira, still enrolled at the end of Constructions of Knowledge. There are sometimes withdrawals at the beginning of the Bachelor of Midwifery degree, therefore any tauira not present at the end of the paper were not asked for feedback.

The participants demographics were as follows:

69 tauira completing the course, 23 identified as Māori, 3 identified as Pasifika, and 43 as non-Māori, 35 tauira participated in the survey.

100% identify as female.

The participants were from the six hubs that feed the Wintec midwifery programme. These are Hamilton, Rotorua, Tauranga, Whakatāne, Gisborne and Hawkes Bay.

The course aim and learning outcomes were shared and unpacked with the tauira during the first class, along with the assessments that would enable them to show their understanding of the learning. The content related to te ao Māori, tikanga Māori, and te reo Māori was taught by Pūkenga reo and kaiako dedicated to Māori success. The assessments related to this content were written by and assessed by Māori. The assessment was a group presentation requiring each tauira to share their pepeha[47] and then as a group they would present a karakia and waiata. Each group had to research the history of and meaning (both metaphorical and literal) of the karakia and waiata. These were both then linked to midwifery practice. The tauria are marked on pronunciation, understanding, linking a group work. This work further exemplified te ao Māori by privileging collective endeavors. (McGowan et al., 2020)

At times tauira would struggle with presentations due to nerves, we could speak to that from the perspective of whānau, reassuring that their group would stand close and share strength and awhi[48]. (Reflective journal, 2021)

Any angst about group work that is felt by tauira can often be allayed through the personal and collective growth that can occur through the relationship building that is a result of group work. (McLennan et al., 2022)

The weaving of such knowledge begins in first year across the entire Bachelor of midwifery. The use of the word weaving is deliberate. It is often used in educational contexts that are concerned with indigenous knowledges. (McLennan et al., 2021). In this context weaving implies a coming together, a reciprocity that honours two separate strands that lie together as two legitimate ways of knowing – Māori and non- Māori. They are separate, but our shared histories have bound them together.

This course begins the process of midwifery care promoting and supporting health. To promote and improve Māori health it is important to support processes that prioritise tino rangatiratanga

[47] Pepeha – to say whakapapa
[48] Awhi – to embrace, cherish

therefore promoting Māori to improve determinants of health and strengthen identity. (Ratima, 2001)

Indigenous knowledge or mātauranga Māori is threaded throughout the curriculum. Durie (2017) defines mātauranga Māori as a body of knowledge that is ever evolving that can support and inform contemporary realities. Mātauranga Māori is dynamic. To further clarify, "kaupapa Māori is a way of doing things whereas mātauranga Māori is a way of understanding things" (Durie, 2017, p. 16).

Connections are made to midwifery care and practice, health models and outcomes. There is a building on and building with, that occurs as the tauira progresses through the degree. Like strands of harakeke woven together to form a kete, the tauira is offered an opportunity to weave together the strands of knowledge that supports and creates their midwifery kete that will support them to be culturally safe and culturally responsive practitioners.

Decolonisation is transforming ways of thinking, knowing, and of doing. Supporting the revitalisation and normalisation of language was evident throughout the paper. This was achieved through regular use of te reo Māori, in paper documents and in Kaiako korero, opening and closing each session with a karakia and/or waiata. This was a deliberate decision in honouring te tiriti, as is a treaty obligation endorsed in article 13 of United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP, n. d.)

My role in this teaching space was to bring forward opportunities for critical reflection and growth that can occur through discussion and learning about history, values, bias, beliefs, and privilege. It is my role to speak with words that tautoko[49] decolonising actions and de-center whiteness.

Description of Challenge and Strategy

As previously discussed in the Introduction the revised curriculum, with embedded te ao Māori, tikanga Māori and te reo Māori was implemented in 2019. This is linked to the desire and necessity of honouring te tiriti o Waitangi and actively engaging in decolonisation work.

The task is to not only do this, but to do this from a place that ensures that these knowledges are not made to 'fit' into Western institutions, but rather these Pākehā spaces 'move over' and uphold the mana and integrity of indigenous knowledge. As L.T. Smith et al. (2016) suggest, Indigenous peoples are sceptical and wary of academic attempts to incorporate mātauranga in curricula. There is risk of

[49] Tautoko - Support

Indigenous knowledges being tailored to fit into western curriculum and educational systems. Much care must be given to ensure this is not the case.

Through privileging Māori voice and knowledges, we are re-centering and offering opportunities for a shift in the balance of power. (McLennan, 2021) This, alongside deep critical self-reflection of values, beliefs, and biases, opens the door and invites us to step forward into decolonisation work. Haynes et al. (2022) speaks of research between Western and Indigenous as a collaborative journey. We could use this same understanding when exploring the relationship between two different worldviews co-existing in curricula. Deep conversational understanding can support connectedness and trust.

This work can be uncomfortable and brings with it a myriad of emotional experiences. The space for this transformational learning must be held carefully, thereby supporting the integrity of the experience for everyone on the journey. There must be a balance between the need for uncomfortable conversations that bring up feelings of challenge and discomfort as a part of a decolonizing process and creating a sense of safety in the learning space. Whilst Kaiako hold the space and avoid harm, there must be some acceptance of discomfort that leads to transformation and shifting of perspective. (Millner, 2021) T. Murphy (2016) speaks of the importance of decolonizing hearts and minds while creating a space that is safe and empowering while working through emotional and challenges issues that relate to power and identity. “The space of productive dialogue can and should be a place of creative tension and this requires doing ‘the necessary work of choosing to put oneself in what has been termed the ‘the discomfort zone of intercultural work” (Haynes et al, 2022, p. 2). Being immersed in the experience of te ao Māori is important. Throughout the programme there are opportunities shared by guests who are experts in their field.

Figure 2: Learning about traditional Māori birthing in the wharenui at Te Kōpu Mānia o Kirirkiriroa Marae[50]. Photo – De Cleaver, 2020

Image one shows books, taonga puoro[51], kakahu[52], and harakeke[53]. The tauria heard about traditional birth attendence and practices, which include taonga puoro and rōngoa[54] Māori. Learning how to make muka from harakeke to tie off the pito post birth provided an immersive experience, as did making ipu pito (Image 2 below), the vessel that the umbilical cord is placed into when it comes away from the pēpi[55], it will then be buried in the whenua[56], linking the pēpi to their whakapapa.

[50] Te Kōpu Mānia o Kirirkiriroa Marae - The smooth fertile lands of Hamilton Wintec marae
[51] Taonga Puoro -Traditional musical instruments
[52] Kakahu -cloak
[53] Harakeke - Flax
[54] Rōngoa – medicine, remedy
[55] Pēpi - baby
[56] Whenua -placenta, land

Figure 3: Ipu pito (vessel to put pito in) Photo De Cleaver, 2022

Findings and Discussion

This case study explores the experience of the tauira through feedback received and personal observations.

The feedback shared was overall very positive and spoke to the important learnings that had been experienced.

Three themes were identified, and feedback was grouped under these themes. These will be explored in the context of the case study and the methodology. The finding will be discussed in relation to the expectations of the case study.

Theme One: Affirming Cultural Identity

The survey did not ask the participants their ethnicity. To provide complete anonymity there were no identifying markers. This theme was identified through comments that connected the participant to their ethnicity.

Through colonisation, and policy, the education system has contributed to the 'invisibility' and assimilation of culture and te ao Māori. This has continued to marginalise and de-legitimise aspects of te ao Māori. This has been explored in Chapter 3, showing that the Westernized systems, curricula, and assessments commonly reflect a Pākehā worldview, which is not conducive to Māori tauira success and sense of belonging. The verbatim quotes from tauira clearly show that having te ao Māori explicit and centered has had many positive impacts. The importance of feeling seen and

comfortable is vital for positive success. (Mayeda et al. 2022; L.T. Smith, 2015) Jenkins and Pihama (2001) noted the importance in positioning Māori content first, as this enables a level of comfort for Māori tauira from the outset. Came et al. (2020) take this a step further, "We have a professional opportunity and responsibility to enhance the mana (prestige and status) of Māori students through tertiary education" (p. 929). Milne et al. (2016) agrees and states:

> Indigenous students want their culture visible to them, within the curricula and within the policies and guidelines of the institution. They want to be valued, feel culturally safe in the learning environment, and be able to navigate the 'two worlds' in a restorative manner. (p. 393)

Māori tauira need to see themselves reflected in their institution of study.

"I enjoyed being able to have my culture at the forefront of the class.".

"Felt very connected to these views".

This is te ao Māori made visible and felt and includes the availability of Māori kaiako. Having a secure Māori identity supports positive outcomes and success and is focused on the wellbeing of the individual and the collective. (Ratima, 2001) Ramsden (1990) agrees with this, noting that for Māori studying in Pākehā educational institutions there is a risk of loss of cultural identity.

"I enjoyed having a space where others were challenged to understand the Māori world view. I am always thrust into the Pākehā way. It was nice to feel comfortable".

"Motivated me to connect with my heritage".

Theme Two: Challenges in Learning

Out of the 35 students who gave feedback, 12 identified challenges in class regarding the content and experience of the learning. These challenges were predominantly around challenge with pronunciation and not wanting to cause offence.

When non-Māori are engaging with learning in the space of te ao Māori they are in a space where their language and cultural norms are not dominant. These situations are not common for non-Māori and can be challenging. Awanui (2020) found that when Pākehā chose to engage with te reo Māori, (which by nature is te ao Māori) they did so because of a desire to uphold bicultural relationships and understood this to be relating to national identity that is inclusive of Māori. "When Pākehā choose to occupy a bicultural identity, their relationship with Māori becomes a central component" (Awanui, 2020, p. 25).

Lee-Morgan (2016) takes the positioning of Māori content first a step further when highlighting the value in Marae-a-kura[57] as a decolonizing strategy. Marae-a-kura embodies a space that is inherently te ao Māori, supporting the comfort of tauira Māori and is reflective of culture and ways of knowing. "Marae-a-kura provide a culturally specific and qualitatively different experience for Māori (as Māori)" (Lee-Morgan, 2016, p. 72) Having experiences of karakia, noho, wānanga in the marae provide a pedagogical experience that is relevant to and supportive of decolonization. Whilst te reo, tikanga and te ao Māori live outside of the marae, learning in the marae-a-kura supports the location of Māori education from the spiritual space of the marae, through the interweaving of values, beliefs and knowledge. (Lee-Morgan, 2016)

Meaningful relationships are vital for motivations underpinned by biculturalism, understanding and reflection on colonisation and its impact on te ao Māori and te reo Māori. They may not be present for those engaging for reasons other than identity or politics. (Awanui, 2020)

Some tauira indicated that challenges for them came from a feeling of discomfort in getting it wrong.

The following quotes highlight this feeling of vulnerability:
"Causes me anxiety as I dont't feel comfortable with pronounciation".

" I had a fear of being wrong in front of Māori classmates".

Jenkins & Pihama (2001) spoke of the irritation caused to Pākehā tauira as there was a space of not knowing and feeling uncomfortable about that. This is supported by the next two comments:

"I was challenged by my limited knowledge".

"I was challenged by my limited knowledge and this has encouraged me to be more informed around Te Ao Māori".

It is unusual for Pākehā tauira to feel uncertain in an institution and learning environment that is Western. Even when the content is new, it is usually taught in a way that is familiar.

"These were incredibly important but challenged me because the lessons were not structured in a way that was conducive to my learning style".

Even though it was challenging, the importance of the knowledge was seen and valued, also acknowledging the kindness in the challenge. Indigenous knowledges are voiced in many forms, song, pūrākau[58] or storytelling, ritual and whakatauki. (Swadener & Mutua, 2008).

[57] Marae-a-kura – School on the marae
[58] Pūrākau – story, legend

I will keep up with the offering of whakatauki in every class, I see it as an opportunity to practice te reo Māori and to engage with te ao Māori. (Reflective journal, 2020)

To explain this – I have a beautiful bag that I bring to every class, and it is filled with whakatauki. There is a standing invitation for tauira to come and take a whakatauki and share with the class. When someone takes the opportunity there is an acknowledgement of courage and loving tautoko given by those that have te reo to those that do not. This offers opportunity to engage with courage and respect.

The following comments highlight the challenge in the learning, and show the tauira understanding of the value:

"Very confronting but VERY, VERY, VERY informative and I think it'll be extremely valuable in my midwifery journey".
"A space of challenge but in kindness'.

There were two comments from tauira, suggesting that this content be situated in one module only, rather than spread throughout most modules. The comment below is an example of this.

"Māori part of the course through this module and other modules should be combined and offered as one rather than being mixed…it gets very confusing".

To be authentic, decolonizing and avoid becoming tokenistic, it is important that we weave Indigenous knowledge throughout the Bachelor of midwifery. Patterson et al. (2017) and Milne et al. (2016) support this finding that it was important for the normalisation and visibility of Māori culture and values to be throughout the program rather than only in specific courses.

Theme Three: Deepening Understanding and Growth

Being culturally safe requires an understanding of "the complex interplay of cultural, social, historical and political determinants" that impact whānau Māori (West et al., 2016, p. 237).

Cultural safety suggests that the practitioner (midwife and/or educator) provides care that recognises and respects difference, shows sensitivity to other cultures and a knowing of self. (MCNZ, n.d.; Milne, 2015)

The following comments show an understanding and growth.

"was interesting to learn as I was ignorant".

"*Changed my perspectives…"* and *"Will make me more respectful".*

Mezirow (2000 as cited in McIver & Murphy, 2022) note:

> that transformative learning 'refers to the process by which we transform our taken-for-granted frames of reference (habits of mind and mindsets) to make them more inclusive, discriminating, open … and refective so that they may generate beliefs and opinions that will prove more true … to guide action'. (p. 2)

The tauira below experienced new learning in the Constructions of Knowledge course that enabled them to shift their thinking and go on to share this learning with others, this is the ripple effect of sharing knowledge in action.

"stirred much needed convo's with privileged family members".

Kurtz et al. (2018) suggest that "learning is not always comfortable, but if the cultural safety curriculum is offered through a lens of cultural safety, the environment can be transformed into one where people feel safe to teach and learn from each other" (p. 276).

The comments below show a humility and desire to connect with the learning that was being *offered.*

"Really important to sit in these spaces + learn + listen".

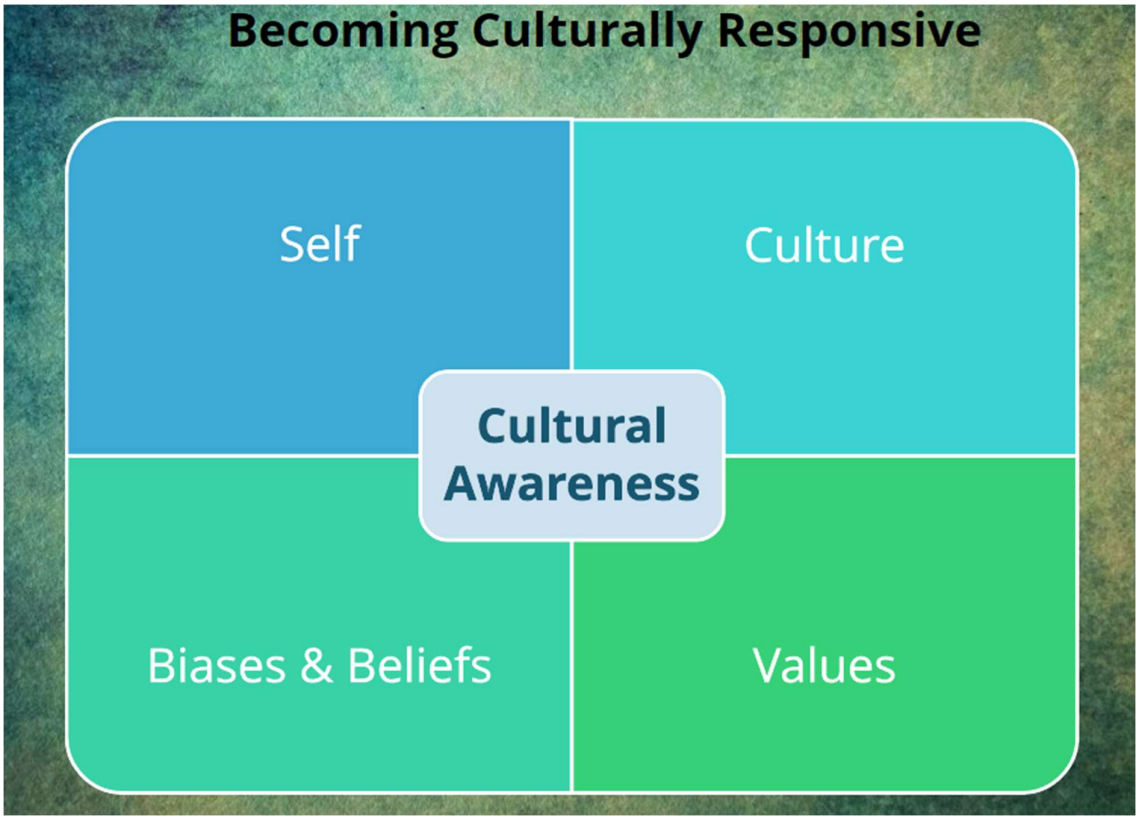
"Increased my drive to educate myself".

It is vital to being culturally responsive that there is an understanding of power imbalances and the structures of hierarchy between providers and receivers of care. To be culturally safe, competent, and responsive there must be an understanding of the impact that one's own culture has on others and the effect of power within relationships. (MCNZ, n.d.) We must also be clear that it is the receiver of care who decides if the care is culturally safe or not. (Milne et al, 2015)

Movement towards Culturally Safe and Responsive Practice

Cultural responsiveness extends beyond the cultural safety. It rests in the delivery of service. Which means situating the service within the context of te ao Māori. Fundamental to culturally responsive practice is making connections and building authentic relationships. Goerke & Kickett (2013) consider that there is significant value when considering cultural competence development of tauira that the attributes related to cultural competence are visible in the staff and that importantly there is an understanding this leaning is lifelong and is not necessarily a place that is 'arrived' at.

Figure 4: Becoming Culturally responsive model. De Cleaver



As discussed, in order to practice in a culturally safe and responsive manner, we need to critically reflect on all four points highlighted in figure 2, which shows the components of developing cultural awareness. Working with this framework allows for understanding of self and any held biases that may impact on our understanding of others. "Cultural Safety is ongoing critical reflection of attitude" (Brumptom et al., 2022, p. 5). This is a lifelong transformative journey, one does not simply arrive, rather it is a circular experience as new learnings are offered. "A midwife cannot acquire an understanding of culture through checklists, or a standardised approach based on assumptions about culture" (MCNZ, n.d., para 18). Cultural Safety has provided a framework that supports health practitioners to examine self within the context of biases, assumptions, and beliefs and how this influences care given to those different from the health practitioner. (Papps & Ramsden, 1996)

To deepen and widen support for Māori in health we must grow Māori workforce and ensure non- Māori are culturally safe and responsive. Health care providers must understand the role they play in creating, maintaining, or eliminating health disparities. (Curtis et al., 2019)

"Cultural safety is an outcome lived through self-reflection, truly listening to each other and sharing respect, meaning, knowledge and experience, experiencing empathy, and ensuring dignity in our

everyday relationships" (Kurtz et al., 2018, p. 276). Cultural safety is well aligned with critical theory as it invites examination of social justice, equity and respect through being aware of own biases, assumptions, beliefs and prejudices. To do this we must look outward at see the injustices around us. (Curtis et al., 2019)

4.3 Case Study Two-Working with Te Tiriti o Waitangi.

Background Information

Case study two explores te tiriti teaching within the Bachelor of Midwifery. Te Tiriti o Waitangi is identified clearly in learning outcomes and content throughout the Midwifery curriculum. However, it is in the context of the course Te Whare Kōhanga: Bicultural Frameworks for Midwifery (known as Te Whare Kōhanga hereafter), that case study two sits. Te Whare Kōhanga sits alongside three other courses for semester two of year one. Of those three courses, two are midwifery specific and one is a science course that focuses on anatomy and physiology.

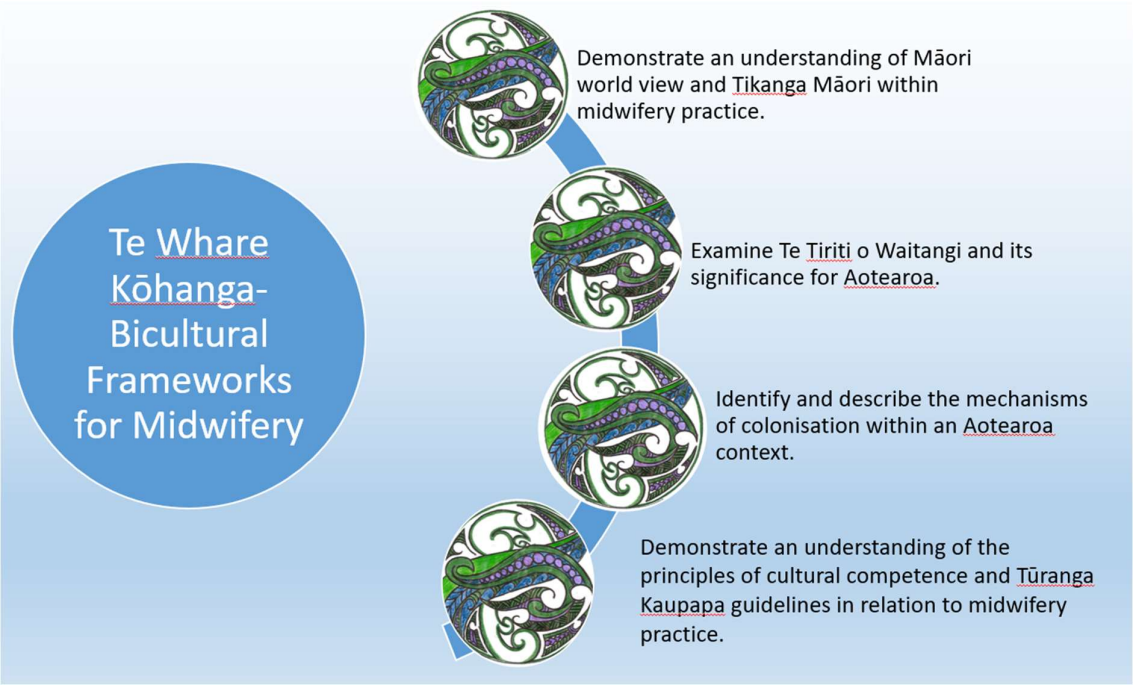
The rationale that Te Whare Kōhanga was chosen is threefold:

1. I have intimate knowledge of this course as course-coordinator.
2. There is access to feedback received.
3. There is a concentrated focus on Te Tiriti o Waitangi and its importance to midwifery.

Te Whānga/Aim of this module is

> To develop understanding of Māori world view and bicultural frameworks that inform Midwifery Practice in Aotearoa. Te Tiriti o Waitangi, cultural safety and Tūranga Kaupapa guidelines are explored to support midwifery relationships with whānau and to ensure cultural integrity during pregnancy and childbirth is maintained. (Bachelor of Midwifery Curriculum, n.d.)

Figure 5: Te Whare Kōhanga: Bicultural Frameworks for Midwifery and all learning outcomes.



All four learning outcomes are explicit in their intention for the tauira in this course. All learning outcomes relate clearly to te ao Māori, te tiriti o Waitangi, colonisation and cultural competence. This learning scaffolds well from first semester one courses and invite the tauira to dive deeper into the content, progressing further in their Midwifery journey.

I will use data in the form of feedback from two cohorts. Retrospective observer reflections will be based on the paper over the past three years. As discussed in the methodology and method section, the data used to inform this case study will take three forms:

1. End of course evalkit, which is anonymous and online.

2. End of course 'ticket out of class' or survey, which is anonymous and done in class in paper form. A blank copy of this survey is in the appendix 2.

3. Excerpts from my reflective journal related to this course.

Participants were all first-year tauira, still enrolled at the end of the paper. If there was a withdrawal through the paper therefore any tauira not present at the end of the paper were not asked for feedback.

The participant demographics were as follows:

69 tauira completing the course, 35 participated in the survey.

100% identify as female.

The participants were from the six hubs that feed the Wintec midwifery programme. These are Hamilton, Rotorua, Tauranga, Whakatāne, Gisborne and Hawkes Bay.

Te Whare Kōhanga begins with an overview of the course and what the tauira can expect. At this point the assessments are also discussed. There is an acknowledgment that they will be building on what has been learned in semester one courses, and that we will be taking a more in-depth look at our history.

To give understanding and context for the tauira engaging in Te Tiriti o Waitangi work, we explore the Doctrine of Discovery and settler colonisation. Alongside that is kōrero about life for Māori pre-European contact and pre-colonisation. This leads into learning about He Whakaputanga o te Rangatiratanga o Nu Tireni – the Declaration of Independence of the United tribes of New Zealand, the declaration of indigenous sovereign power and independence. Te Tiriti o Waitangi cannot be explored without first looking at He Whakaputanga, as the first constitutional document. (Came & Tudor, 2016; Came et al., 2019)

From there we move on to Te Tiriti and colonisation. The Te Tiriti wānanga takes place over a full day, after some good introduction to concepts in previous teaching. One of the most impactful activities we do is a timeline of events that sit before and after the signing of Te Tiriti. The timeline involves all acts and ordinances involved in settler colonisation, including visual representations showing land alienation and urbanization of Māori. Māori activism and resistance are shown in the timeline. This can be also understood in the context of Māori sovereignty as derived from the spiritual realm (mana atua), the land (mana whenua) and ancestors (mana tangata) and were in response to breaches of Te Tiriti and were sources of unification. (Hakiwai, 2014; McLennon, 2021; O'Brien, 2021) The Kingitanga movement was one such example of resistance and activism that served to unite the people under mana motuhake. (Walker, 1984) This learning linked back and built on teaching that occurred in Constructions of Knowledge (see case study 1).

These historical occurrences are placed around the wall in Te Kōpu Mānia o Kirikiriroa Mare, a beautiful teaching space on campus, with whiteboard walls that we can utilise for teaching. The tauira were put into small groups and given sections of the timeline. They were asked to put dates and corresponding events on the wall, writing next to it any additional information including how this perpetuated or resisted colonisation.

Once this is done, we take a journey together as a class unpacking further each event and feeling the enormity of it.

Again, the timeline activity was a deeply reflective, powerful, and transformative experience. Each cohort that does this activity brings something new to it and I learn more. Each time I am gifted with opportunities to deepen my own learning in holding this space. I feel exhausted at the end of this teaching and hope to find someone in the office still to reflect with, this is usually the case and is helpful in the immediacy of sharing. In the moments after I am acutely aware of the wairua of the session, the vulnerability, and the challenges that exist. It is helpful to reflect with others and here in my journal about how the charged space could have been managed differently, better, or come to a place of knowing that it was as it should be. (Reflective Journal, 2020)

Figure 6: Photo showing an area of the timeline of events pre and post Te Tiriti o Waitangi. De Cleaver 2021

Description of Challenge and Strategy

Honouring Te Tiriti is a social justice movement and can be seen as a co-intentional decolonisation strategy (Huygens, 2016) that can begin the process of clearing away dominant discourse and make pathways for new thinking (Came et al., 2019)

However, there are challenges that sit within any Te Tiriti discourse or wanānga/workshops. Firstly, there any many misconceptions within this rhetoric. There are long held misrepresentations that

Māori ceded sovereignty and that colonisation was largely benign. This is supported by lack of, or minimal education. To impact social change we must learn our history from the perspective of Māori, we must learn Te Tiriti. Gaining new knowledge and understanding transforms how we make sense of our history and informs the contemporary context, therefore Te Tiriti education is counter-hegemonic. In being so it is contrary to the dominant education discourse that has served to assimilate and legitmise the English treaty

Secondly, when the knowledge is new and confronting there can be an emotional experience that needs to be navigated alongside the learning. The knowledge that is transformative can be disruptive, potentially instilling feelings of uncertainty, fear, grief, and guilt. (Liebow & Glazer, 2019)

Sharing difficult moments in the classroom can be seen as gifts and opportunities for transformative interactions that unpack, explore, and extend the individual tauira, kaiako and group as a whole. (Hudson & Mountz, 2016) Learning about the impacts of Te Tiriti breaches and colonisation that was set up to serve the colonising groups and justify its actions can be challenging. Being given new information that requests tauira to re-evaluate commonly held beliefs can be difficult.

Each cohort engages with this learning from a place of curiosity and trepidation. The openness and willingness to learn bring the tauira to a place of growth. This is shown by the following quote taken from anonymous feedback.

Prior to beginning this degree, I knew next to nothing of Māori and NZ history. I had formed an opinion based on the limited knowledge I had that was just plain ignorant. I have found this so valuable to gain appropriate knowledge and perspective…I have found this experience to be transformative in terms of my own opinion, bias, and understanding of Māori and the history of NZ.

Mainstream education is inherently colonial in structure and systems. The dominant narrative of any settler colonial state is the superiority of the coloniser. (Walker, 2016, Wolfe, 2006) Te Tiriti education in Aotearoa is firmly sat in this context, and this impacts on the teaching and learning environment and experiences of all involved.

It is critical to any decolonizing work, to anyone in health and education, and I would go as far as to suggest to anyone that resides in Aotearoa, that there is an understanding of the Te Tiriti, the treaty, colonisation, and its impact. We can further this and speak to our role as global citizens, globalization, and what that means regarding our rights and responsibilities. (McLennan et al., 2021) However there is risk of approaching globalisation as another form of colonial rhetoric and opportunity for benevolence, thus reinforcing western ways of knowing and being. Andreotti et al. (2015) suggests that to avoid the perpetuation of colonising ideals that we go “up the river” and

scrutinise the origins and structures involved in colonization to therefore act and engage in the work of decolonisation.

For transformational learning there must be attention to the spiritual, emotional experience and growth of all involved. This requires working in ways that are mana enhancing and understanding of the experiences and previous knowledge that tauira bring to the learning environment. This is also reflected in the midwifery partnership model and the relationship between the midwife, the birthing person, and whānau. The midwifery partnership model is founded on the assumption that mutually beneficial relationships are based on trust, a shared understanding and acknowledgment of previous knowledge and experience that informs the place that we sit. (Guilliland & Pairman, 2010) Working with tauira as they navigate their way through this learning requires time and compassion. It is a privilege that benefits our development as Kaiako. (McLennan et al, 2021) This is supported by hooks, (1994) when suggesting that teaching is not just about sharing of information, it also a sharing 'in the intellectual and spiritual growth' of the tauira.

Findings and Discussion

Theme One: Challenges in Learning

When engaging with learning that sits in the context of health, education or social sciences there are opportunities for tauira to consider aspects of their identity, values, biases and beliefs. This can be emotional work that deals with sensitive issues. However, it is through the experiences of this emotion that we can understand the complexities of our experiences, which supports the understanding of our realities. Such experiences can encourage transformation and the examination of what we hold true. (Lowe, 2015)

These were identified as:

- Limited knowledge prior to the paper

"...people had very little knowledge prior to this class" .

"te tiriti learning has been key, I have been previously ignorant of it all" and

"Colonisation was something I didn't know anything about.".

- Emotional experience of the learnings

As noted above it is common for tauira to come to this paper with very little prior knowledge. Engaging with this learning can be an emotional experience. Non-Māori tauira will often experience a range of emotions. These can be from a place of white fragility and push back, from a place of

overwhelm and guilt (Burnett et al., 2020; Liebow & Glazer, 2019) or from a place of overwhelm and inaction due to fear of being tokenistic or offence - Pākehā paralysis. (Came et al., 2019) Lowe (2015) asserts that despite the emotional challenges and discomfort of such work, tauira understand the importance.

The language used by the tauira reflect the intellect and the heart space in their understanding and emotional connection to what was taught. Engagement in this learning can bring out feelings of "Shock, denial, anger, guilt, frustration and deep sorrow" (Tawhai, 2020, p. 13)

Some tauira expressed this as follows

"*This workshop enabled Māori students to get angry and upset far too much. It's in the past, but we can't change it"* .

"*Enabling Māori students to look down on Pākehā and make Pākehā feel bad" and "I was afraid I would offend".*

Sensoy & DiAngleo (2014) explain that tauira in dominant groups can and often do raise an objection to their held positions of power and privilege being challenged. This can come out in feelings of anger and pushback to what is being taught. It is unsettling to hear discourse that challenges the dominant ideology. Millner (2021) speaks of balancing the need for uncomfortable conversations that bring up feelings of challenge and discomfort and the importance of creating a sense of safety. It is important to highlight the place of a pedagogy of discomfort. There is a place for some discomfort in order to see transformational change.

- Caucusing

Caucusing has been used as social justice activity and occurs when a group is divided into groups to dicuss and engage in transformative processes. The purpose is to support safe space for groups of marginalised peoples to share and belong, separate to those who have privileged identities. At Wintec the social work and counseling team have used caucusing in their te Tiriti o Waitangi teaching.

In order to caucus, Tauira are put into two caucuses, Māori and non-Māori. Māori students may choose which group they feel a sense of belonging to, thereby acknowledging that due to colonisation and assimilation, some Māori tauira may feel more comfortable in one group over another. (Giles & Rivers, 2009) At times there may be tauira present who come from countries that have been colonised. To amplify the context unique to Aotearoa and settler colonisation here, tauira

are put into groups are also named tangata whenua and tangata tiriti. The tangata tiriti in the cohorts whose feedback is being examined were predominantly Pākehā.

Jenkins & Pihama (2001) speak of the importance of having group sessions or tutorials where Māori and non- Māori were separated to support freedom of expression. These have far reaching and significant benefits for Māori. The experience of causing was challenging and positive both.

Hudson & Mountz (2016) support this notion of freedom of expression, in particular critical conversations that focus on identity as related to power, privilege and oppression.

For the tauira in this case study caucusing gave safe space for each group to discuss challenging and emotional issues related to te tiriti and colonisation. These issues were specific to their whakapapa and their place in regard experiencing the impact of colonisation, either through cultural trauma or privilege. Caucusing can be empowering, healing, shifting and gives opportunity for those in the groups to support each other in the journey. (Hudson & Mountz, 2016)

Feedback received was both negative and positive regarding the experience of caucusing.

<u>Negative feedback</u>

Two students were unhappy to be split and felt that they were missing out of experience, learnign and understanding.

"all have the same learning experience – not separate us. If we are to understand and acknowledge culture we need to be immersed in it, good and bad".

"Feel like the Māori students had a deeper session...".

It is not the work of Māori to educate and provide emotional sustenance to Pākehā colleagues when dealing with such sensitive issues. Potapchuk & Gulati-Partee (2014, p. 36) agree, stating that doing this work in sharing learning spaces "puts an undue burden on people of color to be the teachers and obscures the responsibility of white people to do their own work". Jones (2017) explores the concept of tauira feeling excluded. This highlights the place of centre, as Pākehā we place ourselves. Reactionary behaviours are seen regularly and often vehemently in relation to Māori-centered politics and practices. The powerful emotional reaction felt by Pākehā often manifests in anger, outrage, defensiveness and feeling bereft. (Burnett et al., 2020; Jones, 2017; Liebow & Glazer, 2019; Potapchuk & Gulati-Partee, 2014)

Positive Feedback

" The caucusing was fantastic! Loved being around all the differing opinions and being challenged".

"Caucusing was constructive and helpful".

"Separate caucusing was a good idea".

Caucusing when embraced by tauira and facilitated well can give opportunity for intentional work that supports deep examination of feelings, structures, experiences and impacts and support action towards decolonisation and equity. (Potapchuk & Gulati-Partee, 2014)

> My thoughts - *There is always an outcry and questioning from some of the Pākehā tauira when caucusing comes up. There seems to be a feeling of missing out on something, a nervousness of not knowing what is going on or being said in the tangata whenua session. Even when explained and reassurance offerred there is a mistrust of the process. The challenge of a division being created by this teaching is stated loudly by tauira. The Māori tauira for the most part do not feel challenged by the idea. In fact, I see the excitement and relief at the prospect. I can only imagine the feelings of safety that come from the caucusing space – for a time some respite from the discomfort that tangata tiriti are feeling. There seems to be extra challenges to navigate for tauira who feel their feet reside in both places, there is sometimes a pause as they decide where they want to be* (Reflective Journal, 2021)

Theme Two: Deepening Understanding

The significance of honouring te Tiriti in achieving equity for Māori in education and in health is well documented. To support equity and change the disproportionate disparities and exclusions of Māori,Te Tiriti must be considered as fundamental. Therefore it is imperative that the training of health practitioners requires Te Tiriti education.

Overwhelmingly the tauira feedback spoke to the growth in knowledge around Te Tiriti o Waitangi and the Treaty of Waitangi. This reflects the lack of education, or 'whitewashed' history received in schools. Most tauira knew about The Treaty, but only a few knew about Te Tiriti and to varying depths. The Doctrine of Discovery and detailed discussion on colonisation, in particular settler colonisationn was new to most.

> My thoughts -*Today I facilitated a line of knowledge, the majority huddled down the 'I know little to nothing' end of the spectrum, there was one that placed herself on the 'I know a lot' end, the rest were staggered between the I know nothing to about midway.*

> *A few stragglers between midway toward the 'I know lots' end. Again I see that lack of importance we as a country have placed on our history. I think this was a useful exercise as it reassured tauira that most of them had much to learn* (Reflective Journal, 2020)

The following comments from tauria show the deepening understanding

"Te Tiriti o Waitangi and The Treaty of Waitangi, and the Doctrine of Discovery – ...important history needed in our schools".

"Colonisation seriously messed things up in Aotearoa for Māori, and those systems that were set up to disadvatage Māori, continue to be set up to this day".

"I didnt realise how done over Māori were, over & over & over".

"the impact of colonisation and how it is still affecting everyday life today".

For the tauira that had some knowledge they gained more knowledge.

"*Gaining a deepr understanding of te Tiriti and the events around it*".

Pākehā tauira often voice feelings of surprise at the learning. Unintentionally showing their pākeha privilege, as our history doesn't touch them in the same way it impacts Māori.

"I didn't realise how long and how hard Māori have been fighting".

" The pain and suffering that I didnt know happened".

The impact on tauira Māori as they hear others disbelief and shock about the realiteis of our history and for many the lived realities of their whānau is hard.

"hard to sit in that space as a Māori and learn about our history. Even harder to sit and feel the mamae and hear thoughts of Pākehā".

> *My thoughts - I see the sadness on some of the Māori tauira when they hear/see the shock and surprise from theri Pākehā colleagues. This highlights the privilege of not experiencing impacts or not even knowing the impacts of colonisation and not honuring Te Tiriti. I question the safety of the space for Māori and wonder again if this should be taught completely separately (Reflective Journal, 2020)*

However, at the end of the learning, there can be a shift in the feeling of responsibiltiy.

This is shown in the following comment.

"learned it's not my job to make Pākehā feel better, they come in with their own knowledge and learning"

> *My thoughts – It is challenging to hold the space for Māori and Pākehā as the experience is so different. It is a journey and for many in the class it is just beginning. Again, I am thinking about if this whole session should be taught separately. But, there is noone to do that alongside me at this point. Plus the feelings and viewpoints differ so much about that option...some feel really strongly that it will cause more division. That may be the case, but does it also provide a 'safer' experience to explore the challenges and hurt that manifiest. I keep circling around this every time I teach this content. Or is it simply the experience of learning our shared histories when we have so much work to do, and so much resistance to doing it.* (Reflective Journal, 2021)

Theme Three: Open heartedness and Action

Te Tiriti education has been termed "soul learning" by Rodgers (2006, as cited in Came et al., 2019, p. 936). This suggests that through this learning tauira will be able understand, care about and be motivated to act on the impacts of colonisation. As Came & Tudor (2016) assert we need to take urgent action against the impact of colonisation and demand for equitable outcomes. Te Tiriti education engages the head through intellectual understanding and the heart which supports the tauira to move beyond understanding concepts to being moved to a deeper level of understanding and a drive for action. (Came et al., 2019)

The quotes below from tauira feedback show an understanding and willingness to step into a space of action, through taking responsibility to do better.

"...as a Pākehā... its my responsibility to do something going forward".

"I am in a position to start steering it in a different direction".

"Better knowledge...confident in correcting or trying to help others to have a better understanding".
"Gratitude for learnings. Responsibility to being better"

"To be open and respectful".

"Respect, consideration, knowledge and an open mind".

"Cultural safety and an awareness of how I can honour te tiriti".

"Uplifting and encouraging all wāhine, but learning more about te ao Māori, te reo and birthing practices".

"Being an activist".

"Learning about my Tīpuna and what they endured – I found myself feeling very emotional".

"Awareness of differences and sharing values as to why I am here. I am here to love our people" .

"I will take pride in being Māori".

"Ka mau te wehi".

And for some the learning was uplifting

"Enlightenment".

"The impact it has on our mana".

"I have gained so much more confidence to stand as a wahine Māori".

Education has the opportunity to evoke emotional responses, particularly when dealing with issues such as Te Tiriti and colonisation. When tauira are asked to examine their position in humanity or society as part of social justice and decolonising work then an emotional response is anticipated. Education journeys can be seen as transitions between places of understanding and growth. (Lowe, 2015) Zinga & Styres (2019) name the space where there is potential for transformation, as an ethical space. The ethical space is created when two world views are positioned to engage with each other. Whilst power imbalances exist inside this 'ethical space' there is opportunities for a deconstruction, therefore this space must be held and facilitated carefully.

Becoming a TeTiriti Honouring practitioner

Understanding the significance of te Tiriti is vital to achieving equitable health outcomes for Māori. To do this requires a shift in consciousness that moves away from the dominant discourse that serves the standard colonial story. (Came et al., 2019) This requires space to be created for tauira to deepen their thinking and "become champions of Indigenous solutions and Te Tiriti O Waitangi-base practice" (Severinsen et al., 2021, p. 6).

Te Tiriti gives a framework for relationship between Māori and non-Māori and a place to step forward from. "When honoured, te Tiriti offers opportunitites for reciprocity, innovation, power sharing, equitable social, educational, and health outcomes and Pākehā supporting Māori achieve their aspirations" (Came et al., 2019, p. 936).

This work supports us to locate ourselves in the story of our history and identify opportunities for change.

When we can shift our knowing from simply understanding and interpreting to a place of action, possibility and responsibility we are acting in the space of Te Tiriti honouring. Te Tatau o Te Whare Kahu expect that when entering the register as a midwife that there is a commitment to working in a te Tiriti honouring way with ongoing education and reflective practice regarding cultural competence. (MCNZ, n.d.) This is also supported by Severinsen et al. (2021, p. 6) when stating that competency frameworks require of health practitioner to be "proficient in Te Tiriti o Waitangi application, understand the ongoing effects of our colonial history, be familiar with Māori models of health, and know how to engage with Māori communities". Clearing away dominant discourse allows for new thinking. With new thinking, we can activate change.

4.4 Case Study Three Anti-Racism is a Verb – engaging and moving through the process.

Background Information

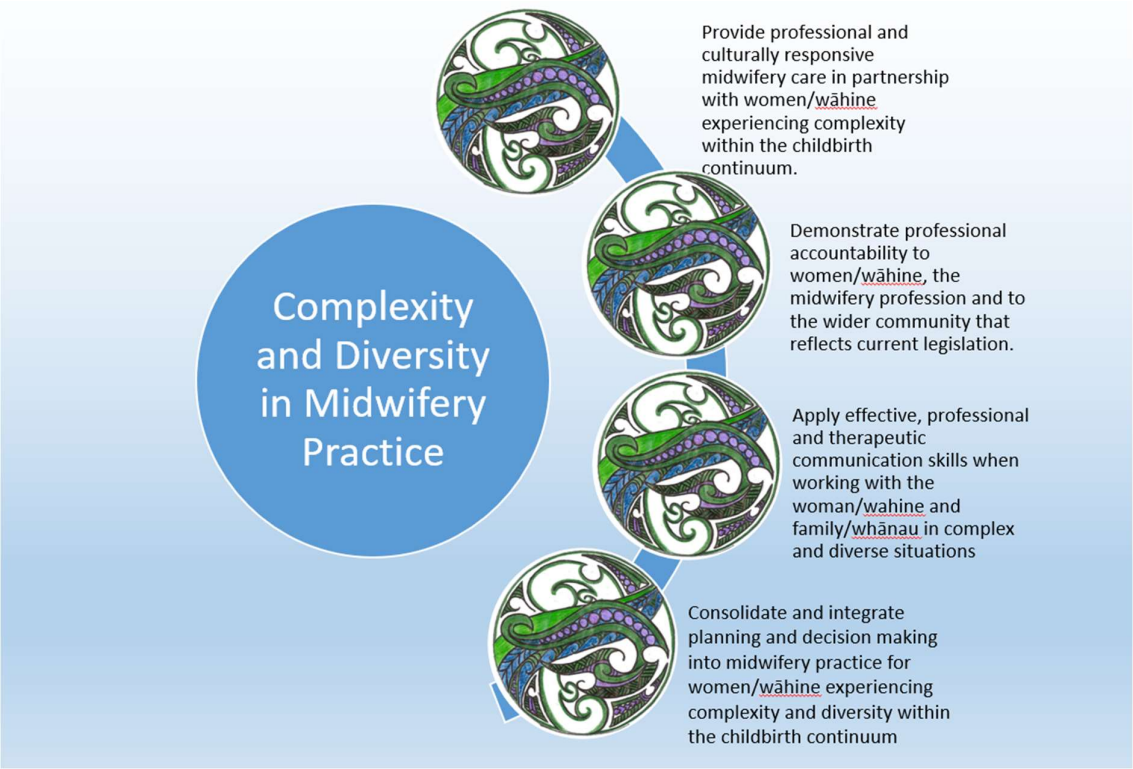
Case study three explores anti-racism teaching within the Bachelor of Midwifery, in particular the focus is on an anti-racism workshop that sits within a course named *Complexity and Diversity with Midwifery Practice*

Te Whānga/Aim of this module is

"To consolidate and integrate midwifery practice to provide professional midwifery care in partnership with women/wāhine experiencing complexity within the childbirth continuum.." Bachelor of Midwifery Curriculum, n.d.)

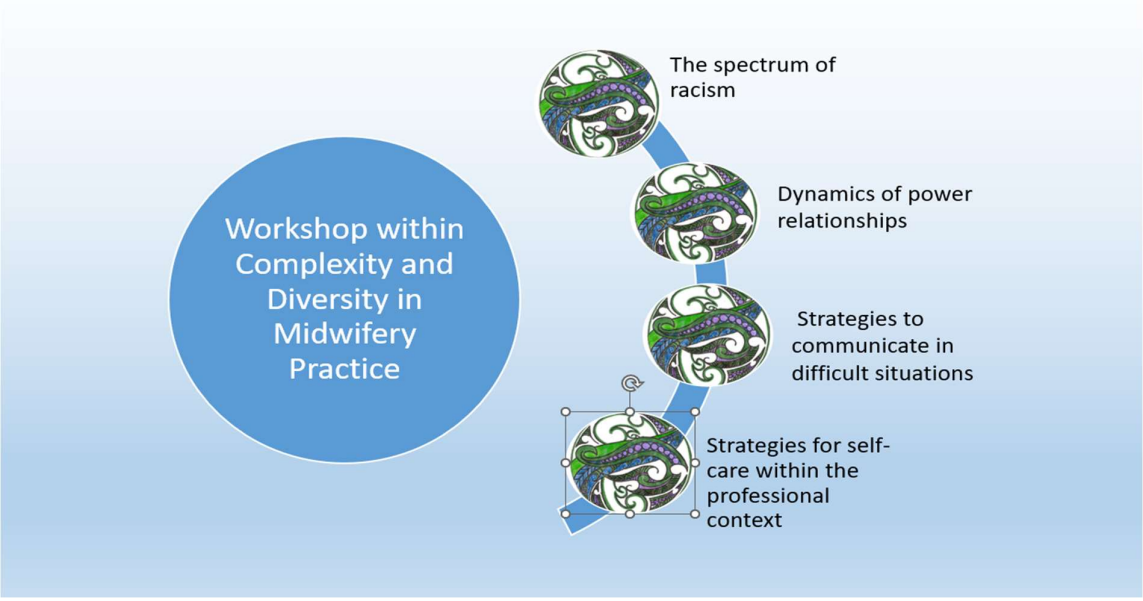
Figure 7 below shows the title of the course and the learning outcomes that support achieving the course aim. This is a clinical practice course and sits alongside 2 other third year midwifery course. All courses are midwifery focused.

Figure 7: Complexity and Diversity in Midwifery Practice and four of the five learning outcomes



Each course, list the content that is to be covered, therefore ensuring the meeting of learning outcomes. In this instance learning outcome one is specific and is the foundation of the workshop (see figure 7). Figure 8 shows the learning outcomes for the workshop that was designed to support anti-racism work.

Figure 8: Workshop within Complexity and Diversity in Midwifery Practice



The need for such a workshop was explored after teaching for a couple of years and listening to the lived realities of Māori tauira. They would share with me the racist experiences they were having personally on clinical and that they were witnessing in the care of whānau. The revitalised and revised curriculum was an ideal time to create this workshop and make the learning outcomes explicit, thus providing a framework for anyone teaching in the course.

The rationale that the Anti-Racism workshop was chosen is threefold:

1. I have intimate knowledge of this paper as course-coordinator and have co-facilitated this workshop since 2019.
2. There is access to feedback received, this is one cohort only.
3. It builds on the work that has been done on equity, racism, and privilege with a focus on action.

I will use data in the form of feedback from one cohort. Retrospective observer reflections will be based on the course over the past three years. As discussed in the methodology and method section, the data used to inform this case study will take the following forms:

1. End of course 'ticket out of class' or survey, which is anonymous and done in class in paper form. A blank copy of this survey is in the appendix 2

2. Excerpts from my reflective journal related to this course.

Participants were all third and final year tauira that took part in the anti-racism wānanga.

The participant demographics were as follows:

34 tauira participated in the wānanga, 30 participated in the survey.

100% identify as female.

The participants were from five hubs that feed the Wintec midwifery programme. These are Hamilton, Rotorua, Tauranga, Whakatāne, and Hawkes Bay.

The workshop is facilitated over a day and took place in the wharenui. It began with karakia, whakawhanaungatanga then setting the kawa for the day. The content explored over the day included:

The discomfort of talking about racism

What racism can look like and be eg overt, covert, symbolic, structural, blatant, internalised

Three forms of racism: Institutional, Personally Mediated, and Internalised

Health Inequality vs Inequity

Social Injustice as a killer

Action – group project proposal with the aim on reducing inequity.

Description of Challenge and Strategy

As part of the decolonising of midwifery education, there needs to be transformational processes that address the many areas in, and ways that oppression occurs. In doing this there is required exploration and understanding of racism. This includes attitudes that perpetuate bias, ignorance, and assumptions.

In broad sense, racism is behaviours, prejudices, and practices that give foundation to unjust inequities that are based on race and ethnicity. (Harrison, 2022) Our colonial history is deeply rooted in the racial superiority of settlers, whereby systemic racism is facilitated through education and reinforced through media and stereotypes, this supports the normalising of social racism. (Came, et al., 2019) As Jankowski (2022) asserts “Racism is an overriding force that shapes human experience” (p. 323).

Anti-racism as a stance, means interrogating the notion of whiteness and therefore racism. “It is a stance of activism that commits to creating change” (Patel, 2021, p. 96). To support this stance there is considerable work to be done within tertiary institutions. Pedagogical changes must move beyond course content and into institutional structure and policy (Ono-George, 2019), as institutional barriers disproportionately impact negatively on Indigenous peoples (Harrison, 2022)

By using the term anti-racism, we premise the truth and reality of racism. Any environment where anti-racism is not intentionally engaged with is allowing racism to thrive and be perpetuated. Beckford and Ledder (2021) state that “Anti-racism is anything that actually interrupts and dismantles racism” (p. 11).

“Teaching practice is engaged, anti-racist and decolonial if it forces students, especially those comfortably in the majority, out of their comfort zones” (Ono-George, 2019, p. 503). This places tauira in a position to critically examine their social positions and privilege, and actively participate in their learning experience.

Findings and Discussion

Theme One: Deepening Understanding

Racism is commonly understood as rude, nasty or derogatory remarks about a person, or discrimination based on race. It is a complex social system that survives because of unequal power

relationships and beliefs that continue to be prevalent due to attitudes, prejudice, and discrimination. These are further supported by institutional structures. (Ben et al., 2017) We all understand overt displays and can be quick to minimise by saying "It was just a joke" This workshop took a dive into the more insidious and hidden racism that is pervasive and unchallenged. Racism can involve both overt and covert acts and is often not noticed or is identified through a white lens. This anti-racism approach places the dominance of whiteness in a historical and institutional context, thereby showing the way that societal norms have served to strengthen oppression and institutional racism. (Patel, 2021)

Feedback asked for from participants in the anti-racism wānanga[59] was about their key learnings. The following quotes highlight that there is a need to educate people about racism and the many forms it can take, and how we need to be able to name and understand it. Racism made visible is easier to address.

"Racism comes in so many forms, spaces and types".

"Understanding the many ways racism can be presented".

"The different ways it can be seen- institutional, systemic, personal or internalised".

Theme Two: Awareness

Racism can involve both overt and covert acts and is often not noticed or is identified through a white lens. Those living with white privilege are not always aware as they have not experienced it themselves. (Kidd et al., 2022)

Jankowski (2022) supports this and sees the important place that anti-racism action has in tertiary education through diverse curricula and the implementation of workshops and training on anti-racism work. Tauira need support and opportunity to understand racism and colour blindness. Patel (2021) agrees suggesting that through offering opportunity to counter-story tell privileges the voices of those who have been/are marginalised, and that hearing from those with "lived experience of racism" is important to the change process. (p. 100)

> My thoughts - *The anti-racism wānanga built on the discussion we had in the first year and again in the second year regarding privilege, white privilege and racism. In small groups, tauria shared their experiences with each other. Examples like names not being pronounced correctly, with no attempt at trying. Being followed in shops, opportunities*

[59] Wānanga – to meet and discuss, sminar, conference, educational seminar

> *(housing, job interviews) not being given if Māori name used, but if Pākehā named used more likely to get job interview or house viewing. The examples just kept coming. I could see the shock and sadness on the non-Māori tauira faces when they listened. When I reflect on this, it highlights the ease with which white skin walks through the world, and how even the shock and sadness can be understood as white privilege. (Reflective Journal, 2019)*

Micro-aggressions are commonplace, insidious harms that are derogatory insults toward marginalised groups. Poor treatment and micro-aggressions significantly impact the health and well-being of marginalised groups, also reducing the likelihood of people engaging with healthcare. (Harrison, 2022)

The following feedback show that the tauira had some realisations about the commonplace of racism and who it can impact.

"Others in the class have experienced racism".

"Racism impacts midwifery and women".

Anti-racism as a praxis is multi layered and must have a critical awareness of the dominant ideology of whiteness and power imbalances. It requires a "systems wide disruption of Whiteness" (Patel, 2021, p. 97), that in turns supports awareness of attitudes and unconscious bias. This makes space for counter-hegemonic discourse.

The work done in the wānanga and the open honest sharing highlighted how pervasive and far-reaching racism is in Aotearoa, highlighted by the following:

"How prevalent racism is within our lives" "Racism is everywhere".

There was also reflection on how embedded racism is, which requires a long-term commitment to action. As Kidd et al. (2022) asserts, doing nothing perpetuates racism. Being part of a mono-cultural society, which is manifested through centering Pākehā institutional processes and structures is context which enables racism as it marginalises te ao Māori, tikanga Māori and mātauranga Māori.

The following feedback shows that developing reflection and understanding.

"Systemic change is needed; generational racism does not have a quick fix".

"To be consciously aware of my privilege".

That racism is breach of Te Tiriti and has far reaching impacts on all areas of wellbeing was understood as seen by feedback below.

"although many of us may not directly experience racism and its effects-it continues to affect others on a daily basis, in both social and systemic ways".

"the everyday impact of colonisation".

Theme Three: Anti-racism is a verb-Activism.

15 of the tauira fed back into this theme and really stepped up into action as seen by feedback below.

"Racism affects me. Call it out, be the difference".

"I can have a voice".

"Think big mindset about anti-racism projects, everything has to start somewhere".

"Let it be known when we are not Ok with a racist comment".

"Awareness, openness, bravery to stand up".

"Advocate against systemic racism in health".

It is understood that over time racism has a "biological effect on the person being targeted" (Harrison, 2022, p e4022). As health practitioners, we must be cognisant of the impacts of racism. Racism as a health determinant must be addressed to achieve equity. The links between the marginalisation of a people, because of historical events are well evidenced and discussed in the context of health inequity.

Reid et al. (2019) suggests that to address inequities at a deeper level, links to colonisation and racism, both historically and in a modern context, must be highlighted as ongoing determinants of health. Institutional barriers disproportionately impact on Indigenous peoples. (Harrison, 2022) "As long as oppressive systems that continue to re-inscribe racism and white privilege remain in communities, including our academic communities, coloniality continues its discrimination" (Reid et al., 2019, p. 119).

Taking action

Taking action requires a willingness to engage with challenging and emotive topics that recognise and work that must be done in order to remove inequities of health. It is understood that racism is life-threatening, and soul destroying and given this we can easily only look at the impacts it brings,

and not notice or explore the purpose. The purpose of racism is to maintain the unearned privileges afforded to those peoples it benefits. This is so insidious that providing opportunities to unpack this can result in privilege that manifests as white fragility as the beneficiaries seek to re-center themselves and change the focus. (Adu-Gyamfi et al., 2022; Reid et al., 2019) Such emotional manifestations can result in an unwillingness for critical reflection that can bring change and can place an unjust burden on indigenous peoples involved in the conversation. (Liebow & Glazer, 2019)

The tauira feedback quoted below shows their understanding that change must occur and that they could be change makers.

"Racism and health inequity can change with us. We can start planting seeds for improvement at a grassroots level".

"Aim to stand up to racism when I hear/see it. Reflect on my practice and language".

"We are the ones to make a change".

"I need to do more mahi…to create equity".

Will this anti-racism work support change and equip tauira that are soon-to-be midwives with the tools to engage in ongoing anti-racism work? The quotes seen above suggest that there is a willingness. Is this enough?

"The challenge for us as teachers is to disrupt the longstanding traditions of public health that focus on Eurocentric methodologies and that limit our ability to achieve equity. We must have courageous conversations with each other and our students about how racism and colonisation continue to shape both our past and present." (Severinsen, 2020, p. 7-8)

There is a balance between creating a safe space but not so safe that there is no change or growth. Beckford & Ledder (2021) speak to the risk of being nice, kind, and compassionate and loving. They assert that we risk minimising the impacts and destructive nature by doing so. An example of this is "loving is described as meeting people where they are" but ends up leaving racists where they are until they feel comfortable enough to change, if ever" (Beckford & Ledder, 2021, p. 12). Creating a space that is respectful and safe yet promotes enough discomfort for transformation is a challenge for facilitation and for participants.

> My thoughts - *When we acknowledge the existence and impacts of racism, we have opened our eyes to the darkness that resides in our society. Once seen the next step is to actively engage in anti-racism work. It is hoped that the learning in the Bachelor of*

Midwifery will have provided tauira with tools to step into the challenge and begin the work of engaging in anti-racism work in their everyday lives. (Reflective Journal, 2019)

4.5 Weaving the Themes together

When reflecting on the three case studies and the themes within each one, it is clear that there are some strong links between case studies. All three case studies showed themes related to challenges in the learning, deepening understandings and movement that occurs from the learnings.

Challenges in learning was a common theme between case study one and two. Both case studies are situated in the first year of the midwifery degree. All three case studies had themes that spoke to deepening of understanding. Case study two and three had themes that were related to action. Case study two is situated at the end of the first year and case study three at the end of the degree. It is interesting that both case studies had themes related to action. This suggests that transformation was occurring, as learning was being internalised encouraging social justice and calls to action or activism.

The scaffolding in the Bachelor of midwifery is intentional in relation to ako in the space of te ao Māori, cultural safety, Te Titiri and anti-racism is done so to engage tauira in a way that is meaningful and builds on previous knowledges gained. The opportunity to engage in this space of learning is important. Bell (2022) acknowledges that there are different areas of work that sit is the space of decolonisation, however they "all depend on an awareness of, and engagement with Indigenous worlds and communities" (p, 9). What this looks like, and how it re-centers Māori, must be determined by Māori. This is tino rangatiratanga and mana motuhake, and supports the outcomes of Whakamaua and Te Tiriti framework as described in chapter three.

Walter (2017) highlighted, as previously discussed in chapter three, the process and journey that must be taken in the work of social justice and allyship. We can see from the themes that have emerged from the case studies, that there has been an 'awakening' to the reality of injustice which in turn has shed a light of the unearned privleges that exist, alongside the inequities. Awareness of this is evident in the themes of action and activism that were present in case study two and three. This is the begining of transfomative praxis. We can see the tauira moving throught the four suggested stages of transformative praxis as defined by Walter (2017). These stages are becoming, awakening, engaging and transforming. We can certainly see evidence of the first two stages. When in the stage of becoming there is the begining of awareness, it is more of a sense that 'things are not right', but there is little awareness of the social causes or of one's own place in the processes.

From here we can see in the verbatim comments as tauira move through the learning journey there is an awakening, where there is understanding of the larger social structures that impact others. Tauira are beginning to question their understandings, beliefs and assumptions and places of privilege and oppression. From this place the next step is the drive to dismantle and discard that which does not serve. (Walter, 2017) Land (2015) agrees when saying that “Critical self reflection cannot be separated from public political action” (p. 165). The more we understand and know about our positon in colonisation the larger the drive to act politcally, and engage in transformative praxis.

4.6 Conclusion

This chapter has brought the three case studies together in one place. Although each case study can stand alone, together they begin to tell a story. The themes that have emerged have been validated through the use of verbatim quotes and reflective journal entries.

These themes have been woven together and links made with commonalities seen between the three case studies. This shows the beginning of the scaffolding of learning that will lead to transformative praxis towards decolonising midwifery education.

Chapter Five: Conclusion

A road less travelled…. where to from here?

5.1 Introduction

The transformative framework or social cartography, 'spectrum of decolonisation', as articulated by Andreotti et al. (2015) will be used to unpack and analyse the three case studies. Like any spectrum, there is fluidity and movement within. There are aspects of all three case studies that sit across multiple areas which will be discussed in this chapter.

I will explore the barriers to decolonising midwifery education within the context of decolonisation and pedagogy of discomfort within which transformative education occurs.

Finally, questions will be asked regarding where the road leads us next.

5.2 Social Cartographies and Transformative Frameworks

Everything is fine

When we think about the first space, where everything is fine, there is no recognition of the need fo decolonisation. From this space education is a tool for the continuation of the status quo, the dominant ideology and dominant power imbalances. (Andreotti et al., 2015) The three case studies do not sit in this space, as there is an understanding of the importance and need for decolonisation and recognition that all is not fine.

Soft Reform

In the second space or soft reform, the values of existing systems are taken for granted. Differences between people, and all cultural groups are certainly recognised, although there is no recognition of decolonisation as a needed, or desirable project. There is, however, an increased awareness of the need for the inclusion of diversity in the mainstream. What this looks like and manifests as, are resources given to improve recruitment, retention, and success of indigenous, low economic, and first-generation tauira. It is believed that this extra support and accessibility is all that is required to equip tauira with the knowledge and skills to succeed in the existing institution. (Andreotti et al., 2015) As Stein & Andreotti (2016) suggest the question asked of the soft reform space is "How can we help others to catch up quicker?" (p. 240).

The belief is that by equipping tauira with the knowledge and skills to succeed according to the structures and policy of the education institution's frameworks then the need to be inclusive and enabling has been met. Thus, premising the assumption, that previously excluded groups desire to be part of the mainstream and implying that previously there was a deficit of valuable knowledge and skills. (Andreotti et al., 2015) Stein et al. (2020) agrees that soft reform focuses on the inclusion of marginalised groups into existing institutions and suggests that the underlying belief is "The game is awesome! Everyone can win once we know the rules" (p. 9).

This wrongly held belief highlights that the knowledge, skills, and ways of being that indigenous tauira come with, is not often valued. In the soft reform space, there is risk that increasing the visibility of cultural identity and cultural diversity can become tokenistic. Tokenism can be nothing more than tools to make an institution seem more welcoming. Maldonado-Torres (2018) supports the viewpoint that decolonial thinking cannot `simply be about inclusion, as this can risk becoming condescending or regulated. Within the soft reform space, there is little recognition of epistemological dominance, thus no challenge to the existing power structures, hierarchies or relating disparities and negative beliefs. Rather, the systems are viewed as "structurally sound, but need continuous improvement in practice in order to ensure their efficiency and effectiveness" (Stein et al., 2020, p. 9)

Andreotti et al. (2015) remind us that reforms based on inclusion only, don't significantly disrupt structures of powers. The emphasis in soft reform space is on increased access rather than any deep exploration of what is being accessed, who's going to benefit, and what this means systemically. The focus is on the individual and self-responsibility for success or failure within the system. There is little to no reference of structural power relationships or ways of measuring success that may negatively impact tauira. (Andreotti et al., 2016; Stein & Andreotti, 2016) If any attempt to challenge or disrupt the system is evident, it is seen as antagonistic. (Andreotti et al., 2015; Stein & Andreotti, 2016, 2017).

Radical Reform

Within radical reform or the third space, there is a recognition of the epistemological dominance and unequal knowledge production which causes uneven distribution of power, symbolic value and resources. (Andreotti et al., 2015) Through this recognition, we understand the need for representation, redistribution, voice, and reconciliation of Indigenous peoples. When engaging with the radical reform space, systemic issues are acknowledged as needing addressing on multiple levels. Whilst work in this space identifies colonisation as a product of exclusion and redistribution of power and resource. Stein et al. (2020) encourages us to see the interconnectedness of the

dimensions of colonisation and make space for all "different knowledges, peoples, and experiences, and reallocating resources to support their presence" (p. 52). In doing so we can transform a system and institution rather than absorbing and conforming people into a system or institution.

This highlights the importance of re-centering, empowering, and amplifying the voices of marginalized groups, recognition, representation, and reconciliation as solutions (Andreotti et al., 2015; McLennan et al., 2021). Stein & Andreotti (2016) asks of the radical reform space "How have we excluded? How can we include?" (p. 240). We start to see coloniality from the space of "The game is rigged! If we want to win we need to change the rules." (Stein et al., 2020, p. 9). This suggests that recognition and awareness is fundamental to the radical reform space.

Beyond Reform

It is important when working in decolonising spaces that we examine the complexities that exist, and the tensions and paradoxes that we find emerging within this work. Beyond reform space recognises ontological hegemony and understands that representation of many ways of knowing and appropriate distribution of resources within education institutions will not necessarily be enough to make permanent change. (Stein et al., 2020) "Colonialism is understood not merely as a matter of unequal resources or exclusionary ways of knowing, but rather as the condition of possibility for modern existence and institutions" (Stein et al., 2020, p. 10). Colonialism perpetuates colonialism and is unsustainable. Whilst initiatives that exist in soft and radical reform spaces are important for initiating immediate change, we must look further to examine and imagine a beyond-reform space. Stein & Andreotti (2016) asks of the Beyond Reform space "How can we exist differently?' (p. 240)

The beyond reform requires a dismantling and rebuilding of systems and institutions, although as Stein et al. (2020) point out it is possible to "redirect resources from within the system toward nurturing something else" (p. 53). However, the risk is that this approach requires a combination of playing the game and bending the rules, therefore the lines may get blurred. This option is also not available to those oppressed by the system, thereby continuing to exclude and silence. Beyond reform gives us the understanding to see that "The game is harmful and makes us immature, but we're stuck playing" and finally moving to "Playing the game never made sense" (Stein et al., 2020, p. 51). Decolonisation of education is a commitment to center and empower marginalised groups. It is a commitment to address epistemological dominance and redistribute material resources.

5.3 Understanding the case studies through Social Cartography Transformative Frameworks

Scaffolding learning that causes discomfort can inform decolonising of curriculum. In this context decolonising the curriculum involves the re-centering of Indigenous knowledge, exploring the realities of colonisation and Te Tiriti, followed by anti-racism work. Within these case studies work has begun in examining the history, contemporary context, and impact of colonialism and colonial structures in the fields of education and in health.

It is suggested by Andreotti et al. (2015) that we can inhibit all spaces of reform at once. That can be frustrating, contradictory, and challenging. Freire (1970) describes praxis as the simultaneous "reflection and action upon the world in order to transform it" (p. 33). It can therefore be said that this work is not linear, but circular or wave-like in fashion, where it surges then rolls back onto itself, before surging again. It is context and reality in time and space that inform where we sit and where we may move within these spaces of reform at any given moment.

Case study one: *Weaving Indigenous knowledge into midwifery curricula. Growing culturally safe and responsive midwives* focuses on the embedding of te ao Māori, tikanga Māori and te reo Māori. It was acknowledged that Pākehā spaces need to open and expand, rather than making Māori knowledge fit. Placing intentionality around this supports the understanding that there is a risk of indigenous knowledge being constructed in ways to fit into to Western curriculum and education institutions, thereby continuing colonising practices. (McLennan et al., 2021; L.T. Smith et al., 2016)

Case study one sits in the space of soft reform. Key notions of this space are that difference is recognised and the focus is on inclusiveness and increasing diversity. In the wider context of the tertiary institution, there is intentionality in ensuring that barriers to access are acknowledged and removed. However, the work of privileging, revitalisation and reconciliation was firmly set in a Western ideological viewpoint and framework that is the tertiary education system. There were no structural or systemic changes made.

Case study two: *Working with Te Tiriti o Waitangi* focused on Te Tiriti teaching and the impact of colonisation. Whilst this case study is still sitting in the soft reform space, there is significant movement towards radical reform. The case study continued to focus on inclusivity, diversity, and amplifying voice, alongside interrogating some of the underlying themes of dominant ideology and colonisation. It is defining what colonisation is, with a particular focus on settler colonisation, with attention paid to the impacts that colonisation has had on Māori. This is given both historical and

contemporary context, with exploration of the created deficits in health, education, and all areas of wellbeing.

Case study three: *Anti-Racism is a Verb - engaging and moving through the process* focuses on anti-racism teaching in the Bachelor of Midwifery. This case study is moving into the radical reform space through the questioning of power relationships, institutional racism, and personal racism. There was scaffolding from the white privilege conversation that occurred during Te Tiriti work with a move to conversation about situating white supremacy, making links of those things to colonisation, and really starting to address actions that would need to be taken to move beyond that.

Engaging with radical and beyond reform spaces shows a deeper critical awareness of how these spaces are dependent on significant change at an institutional level. Exploring decolonisation from a space of higher education points to the fact that tertiary education has also had a really important role on perpetuating colonisation. (Andreotti et al., 2015, Stein et al., 2020)

Case studies two and three go beyond privileging and inclusivity and move into the space of challenge and change. They seek to pave the way for transformational education, and to challenge the dominant systems. Where they fall short in radical transformation is that structural change of the institution is required for truly decolonised education. What we see happening in the three case studies is work that is done in the curriculum and in the ako teaching space.

There is a fear of moving through reform spaces, toward beyond reform. This fear comes from a place of loss or the fear of loss. This may come in the form of the loss of privilege, meaning, or identity, and uncertainty of knowing what that is going to look like in this new space. Mills & Creedy (2021) asserts that any examination of power will include the understanding of social and cultural norms that underpin our emotional reactions.

When one has been part of the dominant group to be de-centered and make room for others that belong there causes emotional disturbances. This can manifest in white fragility where there is a denial of the violence of colonisation, and its negative impacts. (Anderson, 2019) To avoid a binary of us and them, we need to engage with the consequences or outcomes, the emotional attachment to learning and/or knowledge must be “engaged or interrupted” with sensitivity. (Mills & Creedy, 2021, p. 30). We must name discomfort. Engaging with discomfort involves critical reflective inquiry, particularly with areas that challenge deeply held values and beliefs. We need to pause and critique our emotional responses.

Scaffolding learning and the Pedagogy of Discomfort

When scaffolding with intentionality it is hoped that the experience of discomfort happens gradually, therefore supporting and facilitating ongoing engagement with this learning. The use of safe spaces within the discomfort supports this. (Millner, 2021) To scaffold in the teaching and learning setting acknowledges the "inherently emotive and emotional aspects of critical and post-colonial education" (Millner, 2021, p. 3).

Pedagogy of Discomfort explores and welcomes the place of emotion in learning as challenging content can often involve the ability to see and understand differently. Transformative learning occurs when tauira actively engage in critically assessing knowledge and the redefinition of the context of their lives. Such learnings assist autonomy of thinking where ongoing critical reflection is the norm. (Flem et al., 2021) The Pedagogy of discomfort is a framework that "premises that students and instructors must examine their personal assumptions, biases and behaviors to learn about social justice and diversity in ways that create opportunities for individual and collective transformation (p. 2).

Zembylas (2018) agrees, saying that the pedagogy of discomfort encourages critical inquiry of values and beliefs which support understanding how others are perceived. And in turn gives direction in transformative and emancipatory education, encouraging us to consider that those in power need to sit with the position they hold in being complicit with coloniality and the discomfort this brings. Otherwise, pedagogies of discomfort risk "becoming a sentimental education aimed merely at modifying the way individuals feel by cultivating moral feelings" (Zembylas, 2018, p. 97). Whereas the pedagogy of discomfort is a "teaching practice that can encourage students to move outside their comfort zones and question their cherished beliefs and assumptions" which leads to "individual and social transformation" (Zembylas, 2018, p. 163).

Stein et al. (2022) uses the term 'colonial circularities, as the potential for colonial patterns and habits to continue, even within decolonising efforts. A decolonising commitment to theory must be matched with decolonising practice for change to occur. Colonial circularities are informed by "the promises, securities, comforts, and enjoyments that the colonial system offers those it is designed to benefit" (Stein et al., 2022, p. 198). Regardless of where a person or context is situated within the soft-radical-beyond reform continuum in theoretical belief, there is no guarantee of immunity from perpetuating or reproducing coloniality. To support the intellectualising and understanding of the spaces of reform there must be an ongoing commitment to the investment in praxis that is transformative and decolonising. Critical reflexivity is vital to engage with authenticity and action. Decoloniality is an unfinished project and is still very relevant. (Maldonado-Torres, 2018)

The overlaps between the spaces of reform requiring of us to seek and engage in learning opportunities where there is differing "intellectual critiques of colonialism", therefore supporting the development of understanding that can support the knowledge of the enormity if the problems faced by, and enduring nature of, colonisation. (Stein et al., 2020, p. 14)

5.4 Barriers

Institutional Constraints

Decolonising work is done within the constraints of an institution and within the constraints of dominant ideology. To support a movement within soft-radical-beyond reform requires a commitment to resourcing. Resourcing in terms of classroom space, Kaiako development and time acknowledgement for Kaiako that hold the space of cultural capability. Kaiako Māori are often overloaded in this space, and the solution is twofold. Correct acknowledgement in time allocation and financial remuneration is necessary. Growing the capability of other Kaiako is also important, although caution that we do not see non- Māori speaking on behalf of, or for Māori.

Barriers linked to class size may hinder the Kaiako from engaging and responding to tauira in ways that facilitate transformation. Likewise, class size may hinder the sense of safety and ease that tauria have in speaking openly. Class size that is too large may cause some tauira to disengage when faced with emotional content. (Lopez-Humphreys et al., 2022)

Kaiako Capability

As Kaiako, we need to encourage and feel peaceful with the emotion that sits in these learning spaces. (Millner, 2021) The term pedagogy of discomfort has been used to frame the emotional space and resulting learning that occurs in decolonial work or other interrogations of oppressive structures. The pedagogy of discomfort encourages us to pause and sit with our felt responses. The next step is to notice and sit with the unsettled, this supports critical reflexivity. Sitting with critical inquiry that is reflective regarding areas that challenge our deeply held values and beliefs supports disruption that can lead to transformation. (Millner, 2021)

Mills & Creedy support this idea when suggesting that it is important for tauira to examine "ideological assumptions that influence their perceptions of others" (2019, p. 30). However, Millner cautions that pedagogy of discomfort is not a teaching style that serves or wants to make tauira uncomfortable. Although Kaiako must be comfortable with the discomfort, and come from a place of care, of creating space where discomfort, pause and reflection can cause change. When working in this space it is important to understand that everyone comes from their own place of positionality,

thereby engaging with respect for difference and working in a mana-enhancing way is vital. (Millner, 2021) Mills and Creedy (2019) agree that the educator must be able to create a learning environment that supports and addresses the emotional impact that is associated with decolonial work. Mills & Creedy (2019) remind educators when teaching challenging and therefore potentially transformative content, to be wary of holding a position of self-righteousness which "seeks to justify some emotions and pacify others, but in doing so, dismisses the relationship between trauma and power" (p. 30). The tendency to engage in therapeutic interactions with an over-emphasis on tauira wellbeing can interfere with the experience of discomfort and further perpetuate power inequities. (Mills & Creedy, 2019)

Lopez-Humphreys et al. (2022) assert that Kaiako "must be prepared to address the challenges that arise from pedagogical practices that stimulate discomfort in classrooms" (p. 3). This is furthered by Mills & Creedy when saying that it is important for tauira to examine "Ideological assumptions that influence their perceptions of others" (2019, p. 30), this critical reflexivity counter the rise of emotions that can act to protect our habitual ways of thinking and feeling.

Kaiako may be ill-prepared for such discomfort in the learning space and feel lacking in knowledge or support regarding how to prepare the tauira or learning environment, and how to hold the space of discomfort. (Lopez-Humphreys et al., 2022) There are often few explicit guidelines given to Kaiako who are teaching about social justice, diversity Te Tiriti, and decolonisation. The lack of guidelines, alongside potential discomfort when teaching content that is likely to bring emotional responses may be considered barriers in the delivery of this content. (Lopez-Humphreys et al., 2022)

There needs to be professional development allocated and created for Kaiako involved in this work. There must be opportunities for growth and development of the whole teaching team so that everybody is moving in the same direction. This shared commitment acknowledges the individual fluid spaces we inhabit in this work and shows a unified stance that is visible for other Kaiako, tauira, and our communities. Stein et al. (2020) invites us to dive into the messiness of decolonisation work, whilst knowing that it is complex and uncertain. We need to craft "curriculum to include reflective pauses, support and integration" and understand that we need to stay with our own discomfort, and through this is change. (Millner, 2021, p. 8)

Barriers for Tauira

For many tauira, coming into a learning environment where they are challenged in their assumptions and what they believe to be true, can be disorientating. This unpreparedness can slow the process and create personal dilemmas. (Bullen & Roberts, 2018) This can cause feelings of shock, denial, and

sadness, as was reflected in feedback shared within the case studies. As Kaiako we create safe spaces, although these are not spaces that are conflict free, but rather "learning environments where students can be supported through discomforting emotions in a manner that gives way to opportunities to engage in critical reflexivity" (Lopez-Humphreys et al., 2022, p. 6).

Transformative learning supports shifts in attitudes and preparedness to work on personal cultural capabilities. The curriculum has the potential to transform the assumptions and stereotypes held by tauira, as well as recognising the different stages of the journey that individual taruira are on. The relationship between tauira and Kaiako is important, and timing of learning is crucial. (Bullen & Roberts, 2018) "The conscious embodiment of emotion combined with deliberately constructed avenues of reflection and direction will do more to prepare students for the difficult work in the field than the suppression of these emotions that serve to sustain white social safety and ultimately perpetuate systems of oppression" (Lopez-Humphreys et al., 2022, p. 19)

It is hoped through this learning journey that we can invite tauira to engage in a daily practice of critical reflexivity that values other ways of knowing and challenges dominant ideologies that continue to oppress and marginalise. Kaiako intentionality towards the tauira transformation is important. Whilst warmth and empathy from the Kaiako and safe spaces are important (Bullen & Roberts, 2018), we must pay attention and examine the safe spaces to ensure they are not set up to protect those already in "dominant positions of power" (Zembylas, 2018, p. 94).

For tauira Māori we must be careful that through this work of transformative and decolonising frameworks we are not causing harm or re-colonising. To sit in the space of discomfort with non-Māori tauira and hear the resistance, can be triggering and silencing, the quotes in the case studies reflect this. Therefore, caucusing remains an option that provides a space free from the emotional work of other tauira. (Hudson & Mountz, 2016)

5.5 Limitations of this work

All research has limitations, and these case studies are certainly no different. The fact that the data used was historical is limiting in that there was no opportunity to take a deeper dive, and have more targeted questions or focus groups to really explore the learning and its impact, both in the now and the future. Historical data has also imposed restriction in regard to having consultation in the processes leading up to and during the case study write up. The case studies are a reflective piece of research looking back in time to discover what was, and how might this translate in the now. Researcher bias has been discussed, but I think it is wise to place it here as well, therefore drawing the readers attention to it. Clearly there is bias, both in choosing this research question, and the fact

the case studies are very much situated in my understanding of the tauira experience. However as discussed in the chapter two, researcher bias can have benefits when clearly understood and reflection on in a critical and aware way.

5.6 Concluding Thoughts

As has been explored throughout this thesis, the dominant ideological viewpoint is often the lens through which knowledge, understanding and education is passed through. This risks the further marginalisation and silencing of groups who sit outside this space. To move towards change it must first be acknowledged that denial of diversity maintains and contributes to colonisation. (Paraskeva, 2018) We must not underestimate the power of education, in particular the determination of what is knowledge and agency. As Giroux (2018) writes:

> The machinery of permanent education and the public pedagogical relationships these create have become the main framing mechanisms in determining what information gets included, who speaks, what stories are told, what representations translate into reality and what is considered normal or subversive. (p. 52)

Where does the road lead?

This is ongoing work that I believe is the work of us all. In Education and in Health we must be committed to this transformation and at times uncomfortable work. This is a time of being political and acting with agenda. Mills & Creedy (2019) speak to the opportunity for education to generate change when writing:

> A pedagogy of discomfort argues that education generates some form of political or social agenda. So, it follows that some form of action must manifest as part of this transformation. While transformative education effects a change in perspective and frame of reference the pedagogy of discomfort goes further, to envision, act and respond to social injustice through a 'call to action' that challenges systems of differential privilege. (p. 30)

Questions that need to be asked of this work that attempt to decolonise and engage with decolonising conversations are in the form of critical self-reflexivity. These questions must challenge and interrogate historical engagement and positioning. (Andreotti, 2016) This is ongoing and continuous. We are not in a space of post-colonisation, as this would imply that we are beyond reform. This would imply that we have dismantled systems that maintain the dominant ideology and rebuilt a shared space of ways of knowing that do not oppress or marginalise.

In the ongoing space of decolonising work and critical reflexivity, we need to examine institutions, systems, and structures with the following questions. (Andreotti et al., 2015, Stein et al., 2020)

Whose knowledge is perceived to have value? This allows us to question hegemony and what justifies or supports the dominant discourse.

What is perceived as good, moral, or desirable? Where do these assumptions come from? This allows us to identify ethnocentric views and the belief that the views of one group are the same for all.

What is the historical connection between the holders and receivers of knowledge? This question allows us to explore history and its ongoing impact both politically and socially.

Where are power relationships evident? Are they critiqued, and addressed? Do we see ourselves as culturally situated, ideologically motivated and sometimes resistant to grasping alternate views? Do we, how do we shut down engagement with the complexity of or our complicity in system harm? Asking ourselves these questions supports us to move into a critically self-aware space and see how we are complicit in the ongoing oppression that exists in a colonised society.

> An important role for Pākehā is to be an effective ally to Māori and te tiriti. This often means sweeping things aside ("clearing the deck") to allow tāngata whenua to progress their mahi. It also means speaking up to challenge racist conversations and embedding te tiriti in policy documents to create a window for equity. (Kozoil-McLain, 2017, p. 31)

To engage with transformative change in the space of cultural safety will support ongoing decolonisation and the improvement of equitable health outcomes for Māori in health and education. Cultural safety is more than learning about culture exclusively. It also requires an examination of power imbalances and identity. This supports practitioner knowledge, attitude, and skills, therefore providing equitable services. (Kurtz et al., 2018)

We must push for institutional change at structural and systemic level, and this must be done in partnership with tangata whenua.

> Although findings support the importance of cultural safety education for student attitude and behaviour change in health sciences, the importance of collaborative partnerships with Indigenous people is key for successful program delivery and sustainability. Institutional support at all levels of department leadership in providing time, resources, strategic planning and policy within the post-secondary setting is also imperative for successful curriculum delivery, ongoing community engagement, positive

> student experiences, and increased interest in advocacy, health equity and actions to improve health for Indigenous people and communities. (Kurtz et al, 2018, p. 276)

5.7 Summary

The critical examination of the impact of the research or project, by the researcher, must be engaged with in order to remain in the transformative space which is contributing to transformative change. (Mertens, 2021) In this sense the researcher may take on the role of activist, which may be considered controversial. Kara (2017) writes "Activists and researchers can be uneasy bedfellows, and trying to be both activist and researcher can lead to identity confusion and communication problems" (p. 289).

It is an exciting time to be in education. We must decolonise midwifery and we must decolonise midwifery education, to do so supports the education of culturally safe and responsive midwifery practitioners. The "pedagogy of discomfort can be considered a practical way to apply the theory in this regard, and 'begins by inviting educators and students to engage in critical inquiry regarding values and cherished beliefs, and to examine constructed self-images in relation to how one has learned to perceive others" (McIver & Murphy, 2018, p. 2)

Moving to a beyond reform space acknowledges that our systems are inherently violent, exploitative, and unsustainable. I believe that conceptually and intellectually there is a there is an understanding of what beyond reform means, however, it may be hard to imagine what it looks like. we need a complete dismantling and restructuring and then a rebuilding of something completely new and different to really truly move into the space of beyond reform. Of course, the theory, concept, and notion of dismantling is disruptive, is frightening, and unsettling. These things are things that we must do, however, to move into a space in place of true equity. That is a space and place of decolonisation.

So, where does the road lead?

From here there are many pathways to take that will lead into and contribute to the work of decolonisation. The pathways we choose to wander down will be influenced by the lens through which we look, the context of where we live and work, the history that has grown us and the community we are supported by.

This thesis has opened further questions and wonderings and places this road could take into future research.

The experience of tauira in the work of decolonising midwifery education is an important place to explore.

Te Tiriti honouring relationships in the teaching and learning space could inform decolonising work.

How does the Kaiako/tauira relationship impact the transformative journey?

I acknowledge that for many this journey has been ongoing for decades seemingly without much movement forward. It is my hope that this thesis contributes to the big work that is decolonisation.

I would like to place a few words here, taken directly from page 22 of this work. These words remind me that whilst this work is fierce, unapologetic and comfortable with discomfort there is always space for love.

Love is emancipatory, it is both freedom and equality. Such a love is not self-serving or authoritarian, but rather supports understanding of self and others. Hope and Love are vital for human existence. I always endeavour to be in, and come from, a place of love and hope (and gratitude).

We have a long way to go, and to support us to get there It is important to understand where we have come from to inform where are headed, so leave this work with a whakatauki to remind us of just that.

Kia whakatōmuri te haere whakamua

I walk backwards into the future with my eyes fixed on my past.

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Appendix A

Waikato Institute of Technology
Research Office
B Block, Tristram Street,
Hamilton 3240, New Zealand

Private Bag 3036, Waikato Mail Centre
Telephone +64 7 834 8800
Email research@wintec.ac.nz
www.wintec.ac.nz

Wintec | Te Pūkenga

26 October 2022

Centre for Health and Social Practice
De Cleaver

Kia ora De,

LOW-RISK HUMAN ETHICS RESEARCH APPLICATION
Approval reference: WTLR49171022

Title: Can Midwifery Education be a tool for decolonisation? A case study approach

Thank you for your Low-Risk Ethics application which was considered by the Chairperson of the Human Ethics in Research Group on 25 October 2022.

I am pleased to inform you that an approval has been granted for this application. This ethical approval is granted up to 15 December 2022, or until the project is completed, whichever comes first.

On behalf of the Chairperson and members of the Human Ethics in Research Group, we wish you every success with your research endeavours.

Ngā mihi,

A Pilkington

p.p. Elizabeth Bang

Chairperson – Wintec Human Ethics in Research Group

Appendix B

Wintec
WAIKATO INSTITUTE OF TECHNOLOGY
Te Kuratini o Waikato

Research Office

APPLICATION FOR WINTEC INSTITUTIONAL CONSENT TO CONDUCT RESEARCH INVOLVING WINTEC STAFF AND/OR STUDENTS

The personal information supplied in this Application form and the accompanying Research Proposal may be used in accordance with the principles of the Privacy Act 1993. **Please attach evidence of Ethics approval and return to the Research Office.** Please consult with your Research leader if you need advice or guidance concerning this application. If you are still unsure, you may contact the RPGO.

Researcher to complete this section

Project Title	Can Midwifery Education be a tool for decolonisation? A case study approach.

Abstract of Research Project (*a brief summary, should be non-technical and able to be understood by people from other fields or disciplines. This abstract may be used or published by Wintec for reporting purposes*):

Background

The bicultural nature of New Zealand (NZ)/Aotearoa creates a strong foundation for a unique environment that supports the weaving of indigenous knowledge throughout midwifery education, which in turn can create a platform for decolonisation. Te Tiriti o Waitangi/ The treaty of Waitangi serves to inform the direction that midwifery education and midwifery practice must take by underpinning these frameworks.

Purpose

The revised midwifery curriculum and reaccreditation that supported the immersion of indigenous knowledge throughout the midwifery degree at Wintec is currently in its third year. It had been identified that there needed to be a more explicit focus of cultural awareness and responsiveness, therefore Mātauranga Māori (Māori knowledge) was carefully embedded and linked to learning outcomes. This is in direct support of Te Tiriti o Waitangi and a move towards a Te Tiriti honouring programme.

Rationale

Topics that relate to Māori tikanga (customs), Te Ao Māori (Māori worldview) and Te Reo (language) partnership with wāhine (women) and whānau (family) are respectfully taught, providing opportunities for understanding and growing competencies.

This knowledge is strengthened through the understanding of health disparities and the effect of colonisation that impacts on the health of Māori in NZ. Understanding colonisation in its global context alongside its role in the history of Aoteaora is vital in the process of decolonisation. Students are encouraged to explore and reflect on these factors throughout their degree, supporting their growing cultural responsiveness and awareness of relationships. An anti-racism workshop in the final year of the degree adds another layer to the work of decolonisation and equips the students with tools to be active in their allyship.

This personal and curicula journey empowers students to become culturally safe and responsive midwives positively impacting the health of Māori women, whānau and babies.

Through a case study approach the effectiveness of interweaving of indigenous knowledge, Te Tiriti o Waitangi and Anti-Racism workshops will be explored. With the purpose of unpacking the learnings as a tool for social transformation within the process of decolonisation.

Implication for midwifery practice, education and regulation/policy

Inclusivity of Mātauranga Māori and Te Ao Māori will promote the professional development of educators and empowerment of students to uphold women's and whānau indigenous rights while providing care that is

respectful and women centered. Immersion and weaving of indigenous knowledge throughout a midwifery degree grows a student midwife's cultural safety and responsiveness while engaging in the work of decolonisation.

Who at Wintec do you want to participate in your research? (Students and/or staff, and from which school/unit)	**Midwifery ākonga in the bachelor of Midwifery. The information has been collected historically in the form of evalkit and ticket out of class feedback. It is anonymous, with no identifying features.**
Funding Agency	NA
Principal Investigator	De Cleaver
Position	Joint head of school/Kaiako
Organisation *(School if Wintec staff or student)*	CHASP
Address	
Telephone No	0272240094
E-mail	de.cleaver@wintec.ac.nz
Signature	
Date	09/09/2022

Researcher to complete this section (If you are not sure whose signature you need please contact the RPGO)

Approval of the Head of School/Centre from which participants will be drawn

I have read the researcher's request to conduct Research on Staff and/or Students of the School/Centre for and am satisfied that the School/Centre will not be disrupted as a result of the proposed research being undertaken.

Head/Manager of School/Centre	Jodi Fata
Signature	
Date	16 / 10 / 22

Once you have completed the two sections above (including obtaining the signature of the head of school/centre) please forward to the RPGO, Research@wintec.ac.nz Wintec staff and students need to submit a signed copy of this application with their ethics application. People external to Wintec need to attach evidence that they have ethics approval from their institution (e.g. a copy of the ethics approval letter).

The R.O will obtain the following signatures and then send you a copy of the completed document, after which you may begin to collect your data.

Wintec Research Approval

Wintec
WAIKATO INSTITUTE OF TECHNOLOGY
Te Kuratini o Waikato

Research Office

Research Director	Jonathon Ryan
Signature	
Date	26/10/22

Authorisation on behalf of Waikato Institute of Technology	
Title	
Signature	
Date	

Shelley Wilson, Executive Dean

27 October 2022

Appendix C

Ticket out of Class for HSMW513

Topic	What did you enjoy? What challenged you? How will this support your practice as a student midwife?	What would you like less of? Why?
Te Ao Māori –		
Tikanga Māori –		
Te Reo Māori –		
Values, Biases and Beliefs –		
Take a Stand Session –		
Privilege session		
Feminism session		
Gender identity session		

Medical vs Midwifery Model		
Childbearing Journey in Aotearoa		
Research session		

Appendix D

1. At what moment in class were you most engaged as a learner? Is there anything you would like more of?

2. At what moment in class were you least engaged as a learner? Is there anything you would like less of?

3. What were your key learnings?

4. Overall, what did you enjoy most about the workshop?

5. What will you take into your practice as a student midwife?

6. Was the space safe for you? (If yes, what supported this. If no, what would have supported this better?)

7. Any other feedback?

Thank you for your feedback

Appendix E

Anti-Racism Wānanga

What were your key learnings?

How will this reflect in your midwifery practice?

What would you have liked more of?

What would you have liked less of?

What one action will you do to counter racism?

Thank you for your feedback