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He Māori, He Turi, He Turi, He Māori
Advancing the aspirations of
Māori Deaf with their indigenous connections:

A case study

A thesis
submitted in partial fulfilment
of the requirements for the degree
of
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THE UNIVERSITY OF
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Abstract

Indigenous peoples consider their connection to whenua (land), whakapapa (genealogy), te reo (language) and tikanga (cultural values) to be an integral part of their worldview (Mead, 2003 & Barlow, 1991).

The identity struggle for indigenous minorities living within a colonised environment has been well documented (Bishop, 1995; Smith G, 1997; Smith L, 1999, & Walker, 2004). The controversies over land, customs, culture and language are major issues to understanding and maintaining one's own cultural identity and, when considering the Deaf indigenous minorities, the task seems colossal.

When a Māori individual belongs to the hearing majority, the ability to find a place to stand, a connection to one's turangawaewae (standing place), whakapapa, and marae (village) can be a personal struggle; however, this can often be overcome through a shared experience, through communication at a whānau (family), hapū (sub tribe) and iwi (tribe) level. However, when the individual is part of a double minority such as the Māori Deaf community, the ability to engage and establish a relationship to enhance their connection to their turangawaewae, can become difficult due to the need to communicate in three different languages: English, Māori and Sign Language. These language issues can create barriers for the Deaf, Māori and hearing communities at a whānau, hapū and iwi level.

This thesis examines a series of workshops created to advance the indigenous connections and understanding within the Māori Deaf community and Te Ao Māori (Māori worldview). It explores how the integration of the Deaf and hearing, indigenous Māori language and New Zealand Sign Language along with practical workshops can assist the aspirations of Māori Deaf within the advancement of Te Ao Māori and Te Reo Māori. Within this thesis I will undertake a series of interviews with participants who are at the forefront of the Māori Deaf community. A suggestion of moving forward to address the needs of the Māori

Deaf community within the desire to connect to their Māori language and customs is also offered within this thesis.

He mihi aroha

*Karanga Hokianga ki ō tamariki,
he uri rātou, he mōrehu,
kohikohia rā, kei ngā hau e whā.
Kōrerotia ko wai rātou.*¹

Hokianga call your children together,
They are descendants and remnants of their ancestors,
They are scattered to the four winds.
Tell them who they are.¹

This work is dedicated to my parents Christina and William Dunn, I am truly blessed to have your support and love throughout my life, you both are a pillar of support for me and my whānau something that will never be forgotten and will always cherish you both for your words of encouragement and love.

To my amazing and beautiful tamariki (children) Te Matakana, Waikura and Hine-ahu-wai you inspire me every day to achieve my desires and strive to be better, you warm my heart with your love and bring me joy and of course a few stressed out moments but you motivate me to be a better mother, daughter, partner, friend and co-worker. Your willingness to see people for their strengths and not their weakness, to create friendship without barriers is something that reminds of your innocence and inner beauty.

E te tau o taku ate, my darling Nicholas words can't express how blessed we are to have you in our lives. A constant support and sounding board, your strength and willingness to share your love and support is exceptional. You bring joy to my life and I look forward to spending the rest of it with you. You are a strong inspirational leader for your iwi, hapū and whānau and for me and I am so proud of all your achievements and the spirit you bring to my life, always and forever.

My journey would not be complete without the support of my remarkable supervisor, Carl Mika. You have provided me with the support I needed to ensure this piece of work is successful, your professional and personal support always

¹ Craven Tane refers to this call by kaumātua in 1906, which relates identity. (Kawharu,2008)

encouraging, uplifting and challenging. You understood my commitments to my whānau and my mahi (work) and allowed me the flexibility to ensure I could meet all my requirements and yet still kept me on track, showed your understanding of who I was and the importance these had on my life. Your consistent assistance through my learning journey has given me confidence and allowed me to grow and develop in my writing ability something that I am eternally grateful.

I am consistently asked why I chose this topic for my Masters research and the answer is simple, I was inspired by a small group of people who make some amazing contributions of consequence within a small community group, but whose impact of whānau transformation through education is nothing less than extraordinary. Karen Lawrence, Stephanie Awheto and Patrick Thompson are some of the most remarkable people I have the privilege to know and work with. You are all inspirational to the Māori Deaf community and your commitment and passion to the Māori Deaf community is outstanding and without my connections to you all this piece of work would not occur. Without your help I would not have been a part of and been accepted by the Māori Deaf community and experience such a passionate community with desire and love therefore my heartfelt thanks to you all.

A person can never underestimate the love and support of your friends, a special mention to Sehai and my wonderful and amazing Aunty Sue, I am amazed and blessed with all the support you have offered and so many more who continue to offer words of wisdom and support, who make time to answer my strange questions and make sense of my jumbled words and still provide me with positive feedback and encouragement. For this I am grateful beyond words.

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Chapter 1

Tēnei kaupapa Rangahau

The scope of this thesis

In 2011 I was fortunate to be able to undertake interviews with three prominent members of the Māori Deaf community. These interviews sought responses to the following questions based on the 'ki te whai ao' wānanga:

- What point of difference did the 'ki te whai ao' wānanga offer to previous programmes that had been established to support Māori Deaf?
- What aspects of the 'ki te whai ao' wānanga could be utilised in the development of framework to support Māori Deaf

The 'ki te whai ao' wānanga is a series of three wānanga that encompassed different aspects of Te Ao Māori culture. The wānanga were created with a focus on a teaching and learning environment that catered to the needs of the Māori Deaf community. In addition further questions arise from the ones posed above and they are:

- How can the integration of the indigenous Māori language and New Zealand Sign Language assist the aspirations of Māori Deaf within the advancement of Te Ao Māori and Te Reo Māori?
- Does the connection to Te Ao Māori impact on the identity of Māori Deaf?
- Is there a suggested framework to advance the aspirations of Māori Deaf within Te Ao Māori and Te Reo Māori

All themes are related, and have as their overarching theme, the concern of Māori Deaf as they assert both their voice and their identities.

It was important to use a research framework and methodology that not only supported the aspirations of the Māori Deaf community but also gave allowances for the uniqueness and sense of identity the Māori Deaf community embraces. Therefore Chapter two focuses on the Kaupapa Māori methodology used with my thesis, and looks at how Kaupapa Māori methods can provide a solid foundation to establish a strong framework within this research. It shows the fluidity of the Kaupapa Māori methods and outlines the fact that this form of methodology is for the people and by the people which is key when working within the Māori Deaf community.

Chapter three examines the literature surrounding the impact of the oralism reform and sign language from a worldview scope and then a more refined focus on New Zealand and the educational reforms produced from the oralism reforms. It explores our distinctiveness in terms of the connections between Te Reo Māori and New Zealand Sign Language (NZSL) and the obstacles that both have faced to enable a platform of recognition within New Zealand. The journey of both sign language and Te Reo Māori generally in New Zealand has been a fraught one.

Chapter four introduces the case study with reference to the establishment of the 'ki te whai ao' wānanga, the creation of the curriculum and an outline of the wānanga broken down into workshops on the individual days with an evaluation of each workshop. It further examines the aspects of mentoring models utilised within the wānanga creation and delivery and identifies successful aspects of the wānanga.

Chapter five analyses the interviews of the three participants who played key roles within the establishment of the 'ki te whai ao' wānanga. The interviews outline several key themes that each participant identified and the impact of key aspects to assist the Māori Deaf community in gaining confidence within Te Ao Māori. It also speaks to the success of and recommendations arising from the wānanga themselves.

Chapter six draws conclusions from the analyses of the interviews and the case study and makes recommendations towards an improved support structure to assist Māori Deaf with their continued aspirations to advance their knowledge into Te Ao Māori. It addresses the research questions and allows the creation of whānau transformation starting with the learner and advancing to the whānau and then the wider community. Suggestions are also made for future opportunities to meet the aspirations and desires of the Māori Deaf community enabling them to connect with Te Ao Māori and their Māori identity.

He tīmatanga kōrero

*Ka tū ana ahau i runga i taku maunga o Hunoke,
ka titiro ki taku awa o Waiwhatawhata e rere nei ki taku moana Hokianga,
te wāhi i ū ai taku waka o Mamari.
Ka huri ana au ki taku marae o Te Kaiwaha
e tū ana tēnei marae mō te hapū o Ngāti Wharara
mō te iwi o Ngāpuhi nui tonu.*

Introduction

The above pepeha describes my connection to my iwi and my turangawaewae, a connection that acknowledges my tūpuna (ancestors), a connection that I find fulfilling and that gives me a sense of belonging.

Chapter one is my opportunity to tell my story. It is about a never-ending beginning that has led me to the place I am at currently, a place where I look to advance the aspirations of Māori Deaf in relation to their Māori identity, with the hope that one day they too have greater access to that sense of belonging. Within this chapter I talk about my own upbringing and my discovery of my Māori identity, the learning and knowledge that arose from this discovery and the link that connects me to this research in relation to the Māori Deaf community.

My story

In short it is about my journey of learning which started, significantly, with me discovering my own identity, my own culture and my own understanding about who I am. With that understanding I had the ability to assist others in their learning journey and allow the opportunity to gain an understanding of my relationship to the Māori Deaf community, a relationship that led to my research and this thesis. When dealing with the Māori Deaf community it was also vitally important that the research was conducted in such a way that it could become part

of the community. The notion of community is so important for the Deaf as Padden (1980) explains:

A deaf community is a group of people who live in a particular location, share the common goals of its members, and in various ways, work towards achieving these goals. A deaf community may include persons who are not themselves Deaf, but who actively support the goals of the community and work with Deaf people to achieve them. (p. 41)

It is through my own personal learning journey that I am connected to the Māori Deaf community and this piece of research.

Growing up in New Zealand

My childhood was what I would call typical; I was the youngest of three children and brought up in West Auckland in the suburb of Massey. I remember when I was young we were one of the first families in our neighbourhood and as the years passed the street became a multicultural environment. We would go from house to house within the neighbourhood to play; there were no boundaries, with our parent's safe in the knowledge that we knew everyone in the street. With little effort our parents were able to track us down when required or else they would know that we would return once we were hungry.

When I think about it, as a child I was totally unaware of any different reaction to me as a Māori. It wasn't until much later, while I was at school, that I realised I was a little different to most of my friends. I had a Pākehā (European) first name but a Māori middle name, and once the kids at school found this out I was teased for this fact. This was my very first experience of being made smaller for a reason. At that time I did not understand, so like any other child I learnt to cope and by coping I tried to hide the fact I was Māori. This was something I did well up until a pivotal point in my life which changed my view of who I was and the journey I wanted to take.

In order to create a pathway moving forward I needed to have an understanding of where that pathway began and this pathway began with my father. My father was born and brought up in Thames with his six brothers and two sisters, as his mother passed away not long after the birth of her last child. My father and his siblings were raised by their father, my Koro (grandfather) Thomas Semon Dunn. My Koro was a hardworking man who cared for his children and instilled those hard working principles into each one of them.

My Koro did not talk of his childhood or where he was brought up, so his children all made the assumption they were from Thames. However that was incorrect as we found out later he was born and raised in the Hokianga, a place he ran away from when he was twelve years old. In his latter years he returned to Whangarei where he remained until his death. My father was brought up in a household where English was the only language and they were unfamiliar with their Māori culture. My Koro was a fluent speaker of Te Reo Māori but did not impart this knowledge to any of his children. Māori was never spoken in the home and it was a surprise to my dad and his siblings that their father could speak Māori at all.

My father spent a lot of time with him my Koro towards the end of his life and it was then on his death bed that he told my father that he wanted to “return home to my marae to be buried”, at which my father replied, “not a problem where in Thames is that?” My Koro’s reply left my father speechless. My Koro then explained that he was not from Thames but from the Hokianga. My father and his siblings were brought up in a Pākehā environment with no connection to their turangawaewae, their standing place. Our whole whānau were in shock that our Koro had passed away and more so at the fact that we were from the Hokianga.

As we returned my Koro to his turangawaewae, I was very frightened as this environment was unfamiliar to me and I didn’t know what to expect, I couldn’t speak Māori, I didn’t know what to do, how to act and I was only ten years old at the time; therefore I can only imagine what my dad and his siblings were thinking or feeling. As always on the marae there was strong debate about whether my Koro should even be buried there as he had left so many years before. After a

while as always on the marae it was tau (settled) that his last resting place was to be in the Hokianga as he had wished.

I remember during the pōhiri (welcoming ceremony), I couldn't understand anything of that was said, I was scared and confused. However this confusion then turned into curiosity, I was fascinated by this world and began asking questions. I was amazed that we came from such a beautiful place and I was puzzled as to why this was the first time we had been here, and why my father did not speak Māori or know anything about our Māori culture. I finally felt like I had made a connection with a place and space in time that I would never forget and would forever give me strength. The death of my grandfather was the turning point in my life; his death opened my eyes to a world I was unfamiliar with and a world I wanted to understand more.

The second major turning point for me was the start of high school. I felt this desire to have an understanding of who I was and where I came from, and this signalled the start of my journey to learn Te Reo Māori. To the surprise of my parents and my brother and sister I enrolled to be part of the bilingual unit at secondary school. I was not an A+ student, I found the journey to seek this mātauranga Māori (Māori knowledge) a very difficult journey, yet I was totally committed to rediscovering who I was and where I came.

My Koro had lit a fire within me; I had a desire to find out where I came from and essentially who I was. This journey of Te Reo Māori continued throughout my tertiary education and eventually became a natural part of my world view and the lives of my children, something we live, breathe and eat. I felt like I had fulfilled a blank space within my wairua (spirit), I felt a connection I had never felt before and it felt great. I was lucky enough to watch my children become grounded in their whakapapa, history and language; without a second thought I became witness to my own whānau transformation.

Joining the dots

So what connection does my journey to learning Te Reo Māori have to my connection to this thesis? In 2006 I was approached by Karen Lawrence from the Deaf Association of New Zealand (DANZ) and asked to create a series of wānanga (workshops) for Māori Deaf based in the Bay of Plenty (BOP) area. The objectives of the wānanga were as follows:

- to engage the Māori Deaf community who rarely participated with any courses established by DANZ
- to assist Māori Deaf in gaining a better understanding of their dual cultural identity
- to create a forum for Māori Deaf to connect and extend their knowledge of Te Ao Māori

I had an in-depth knowledge of creating curriculum and therefore jumped at the opportunity to work with this group of learners. I then began to consider different aspects of curriculum I could create to meet the needs of the learners. In order to do this I needed to establish a relationship with some key people, who are inspirational leaders who continue to inspire and lead not only our Māori Deaf community but the wider community as well. The key people I am talking about are Stephanie Awheto, who is a tri-lingual interpreter, Patrick Thompson and Richard Pere who are both leaders within the Deaf community and also teachers, and finally Karen Lawrence from DANZ who brought us all together in the same space.

So I created a base foundation for our curriculum, a series of three wānanga (house of learning / forum). In creating the curriculum I reflected on the time my Koro passed away and the feelings of confusion and not knowing during his tangi (funeral) and all the questions I wanted answered to enable me to understand the situation. I used these questions as the foundation for the curriculum. The curriculum was presented to our teaching team and with their knowledge we enhanced our curriculum ready for delivery. At this time I was then asked if I

wanted to team teach with Patrick, and Stephanie would be the trilingual interpreter so again I revelled in this thought and agreed. The excitement grew as the day of the wānanga came closer. I had no idea what to expect; I had never occupied a teaching space like this, but I couldn't wait for this journey to begin, with all the preparation, all the meetings hopefully setting the programme up for success

I was what was called an outsider; I did not sign and did not have any whānau members who were Deaf. As I didn't use NZSL I was anxious as to how the Māori Deaf community would receive me. In addition to my nervousness I was informed that there was minimal participation by the Deaf community in workshops run by DANZ and even less participation by Māori Deaf. This inspired me to ensure this wānanga was successful. The wānanga was designed to enable me, Stephanie Awheto the tri-lingual interpreter and Patrick Thompson who is a Deaf Māori male and role model for the Māori Deaf community, to team teach during the course of the wānanga. I would introduce each workshop and deliver the Māori content, Stephanie would sign and assist with the delivery of the Māori content and Patrick would give his experiences as a Māori Deaf male who was comfortably engaging in Te Ao Māori. Patrick's overview and support was essential to the success of the wānanga as he was able to ensure our students felt they were in a safe caring environment and as Patrick was Deaf they were able to relate to him with ease which allowed the learners to gain a clearer understanding of what was being taught.

The day of the wānanga arrived and I was totally overwhelmed with my experience and I felt like I was accepted in a world I was unfamiliar with. The Deaf community were very accepting of me, even though I classed myself as an outsider, the insider knowledge I brought to the wānanga in terms of my knowledge of mātauranga Māori helped the Māori Deaf community to accept me as part of the community. This acceptance totally overwhelmed me and I was humbled by the experience. This acceptance also helped create a safe learning environment for everyone.

The wānanga was a success; on our evaluation of the delivery we had several suggested improvements but were very happy with the outcomes. The success of this wānanga had a domino effect. The demand for this wānanga was high. Deaf communities from Auckland and Whangarei requested our presence to deliver the same wānanga which was a great indication that we were connecting to our Māori Deaf communities across the country.

My experience at my Koro's tangi highlighted for me what it is to be faced with a lack of access to a world that is unfamiliar; therefore, I was made aware very early on how difficult it is to understand what is going on around you, even though my own experience was not an everyday one like that of the Deaf community. The Deaf community face obstacles to immersing themselves in a world that is set up for people that hear and talk in an acceptable and 'normal' way. This realisation, although stemming from quite different circumstances, made me think about a group of people for whom the world is sometimes inaccessible and placed me on my next learning journey. It became apparent to me that sometimes either the choice to not vocalise, (as in my grandfather's situation) or the inability to do this (as in the case of the Deaf) has a profound, but not negative, effect on the world and the worldview one holds. During my journey I also became aware of this viewpoint. It is critical to the creation of whānau transformation that a form of understanding can emerge from situations that are unfamiliar, especially if tools are given to allow that understanding to emerge. These are the key factors that motivated me to undertake my thesis and to support the aspirations of the Māori Deaf community within the advancement of Te Ao Māori.

Chapter 2

Methodology

Te Anga Whakamuri

Introduction

Within the scope of this Masters thesis there are several key factors contributing to the overall method. This chapter looks at the qualitative study which is founded primarily on a Kaupapa Māori method but within this approach there are two additional methodologies that are intertwined to allow a broader scope for this research which enable the reader to see this thesis from a variety of view points.

With a Kaupapa Māori method it was key to show the connection Māori have to a method that is flexible to meet the needs of not only the researcher but also the community in which the research is based. This relationship shows the investment of the researcher to the community and to the outcome of the research, an important factor within any Māori community.

The guiding pathway forward

With my methodology framework established there needed to be a foundation of knowledge upon which my research is based: the literature review. The literature review covers the historical challenges and successes of the Deaf community on both an international and national scale; it outlines the backdrop against which the needs of New Zealand Deaf community have been met, both historically and currently. It also sets the broad political and social context within which the wānanga were taking place.

The second foundation of knowledge for my research is that of a case study. The case study engages with a series of workshops created to bridge the hearing gap within the Māori Deaf community and Te Ao Māori. The case study explores

how the integration of the indigenous Māori language and New Zealand Sign Language can assist the aspirations of Māori Deaf within the advancement of Te Ao Māori and Te Reo Māori and indeed whānau transformation.

Kaupapa Māori Research Framework

He taura here taku ahi kā ki tōku turangawaewae

“My inner fire will forever be connected to my standing place”²

This research is based around two key methods as previously outlined; however, it is important that there is clarity in how I position myself within this research. There are two distinctive positions within my research that affect my engagement with the Māori Deaf community. The first position is based around the Deaf community in which I am known as an ‘outsider’, an outsider in the fact that I am a hearing researcher with no family links to the Deaf community. I am unable to communicate using sign language, therefore my ability to connect to this community is not immediately known. The second position I hold is as an ‘insider’, an insider in the fact that I am of Māori descent and heritage and I have strong connections to Te Ao Māori and have been an educator with Te Reo Māori and tikanga for over twelve years. This knowledge base allows me to operate within the space of a kaupapa Māori framework.

“He aha te mea nui o te ao, māku e kī atu he tangata, he tangata, he tangata.”
What is the greatest thing of the world, I will say, it is people, it is people, it is people.

The above whakataukī (proverb) is a testament to my understanding of Kaupapa Māori research and justifies why I have used this methodology within my thesis. Nepe (1991) makes a similar comparison when she states “kaupapa Māori becomes kaupapa tangata” (p. 3) reinforcing the connection and importance of Kaupapa Māori research and methodology as a philosophy derived from Māori beliefs and values with a critical focus on tangata (people). Kaupapa Māori

² This whakataukī that I wrote in 1998 symbolises that my inner desires, burning fire, are connected spiritually to my turangawaewae and the fire can never be put out.

research creates space for Māori voices to be heard and their worldview to be explored in a manner such that their Tino Rangatiratanga (self-determination) remains intact (Bishop 1995; Bishop 2005; Cram 2001; Henry & Pene 2001; Pihama 2001; Smith, L 1999; Smith, G 2000; Smith, L 2000; Smith, L 2005). This negotiation of space creates an environment interwoven with whanaungatanga (relationships), whakapapa, mana (pride), mauri (life forces) and underpinned by aspects of tika (correct) and pono (truth) of both the researcher and the tangata whose voices are being heard. For the Māori Deaf community this framework is critical to ensure their voices are also heard from not only a Māori context but also from a Deaf context.

Research is part of a long journey, building on qualities in your character, your worldview and drawing on many resources that allow us to continue the learning journey while still maintaining our spiritual link to our turangawaewae. As Linda Smith (2004) so concisely stated at a hui (meeting) at Waipapa Marae, the University of Auckland, on Kaupapa Māori research and theory:

Kaupapa Māori research is simple, it's how we incorporate being Māori, practicing Māori, understanding Māori having a scholarly approach to being Māori, critically thinking deeply about things Māori³.

I believe that the benefits gained by using Kaupapa Māori methodology as a foundation to one's research enables a framework that can adjust to the needs and desires of the people. Within this methodology our key focus remains on the needs and understanding of the people we are supporting with our research and the need to work closely with them to ensure our interpretation as a researcher complements the information received. It is tikanga-based and built upon a notion of tika and pono. The focus for this thesis is not only individual identity but also of the community in which the Māori Deaf are connected to, that enhances the importance of relationships and a Māori way of knowing and worldview.

Many Māori academics such as Bishop (1995), Bevan-Brown (1998), Smith, L (1999), Smith, G (1997) all identify different Kaupapa Māori frameworks. The interlinking components of each framework, however, focus on whanaungatanga

³ Information gathered from a DVD produced from the hui

and the significant role *te mana o te tangata* (the autonomy of the people) holds within every aspect of a project. A power sharing environment is developed enabling Māori to be involved in every aspect of research conducted by Māori and with benefits and empowerment for Māori.

Creating a power-sharing society for Māori during the research process is about positioning, which “is crucial to operationalising agentic behavior by the research participants. Agency in this sense means the power to define and protect what is precious to a people and the power to determine one’s destiny” (Bishop, 1995, p. 37). *Kaupapa Māori* is underpinned by Māori frameworks and values, such that “Māori always recognise research as being cultural and therefore values based, Māori do not see research as being ‘neutral’ (Walker, 1992, as cited in Bevan-Brown, 1998, p. 241). Research and knowledge have a living spirit, one that is connected together by *whakapapa*, *whanaungatanga* and *aroha* (love). This framework is critical within the Māori Deaf Community as for a large majority of this community, as we shall see, there are social obstacles to accessing a Māori worldview and hence to them reclaiming the right to be Māori.

Māori opinion of researchers and research in general has been based upon their experiences dealing with a Western cultural imperialism involving colonising systems of knowledge and practice. These systems have imparted a negative concept of research for Māori (Bishop, 1995; Mead, 1993; Smith, G, 1997; Smith, L, 1999). There are numerous concerns Māori have about being researched within a Western praxis; however, within a *Kaupapa Māori* framework research is about Māori being connected to Māori for the benefit of the Māori community they serve or are associated with.

Kaupapa Māori: The never-ending beginning

The *Kaupapa Māori* framework has fluidity which allows it to evolve as Māori research capacity grows. Jackson (2008) called this a “never ending beginning” (p. 27) which describes *Kaupapa Māori* research, framework and also

methodology. Kaupapa Māori is an ongoing process that never ends but instead adjusts to each situation or kaupapa when and as required

To enable a space for Māori to engage and feel safe a relationship of trust is necessary (Aspin, 2004). The Kaupapa Māori framework has allowed Māori to open the door to meet the dreams and desires of Māori and allow us to reclaim ourselves and maintain aspects of our Tino Rangatiratanga. This expression of Tino Rangatiratanga is aimed at restoring an empowerment within our beliefs and principles as Māori. The space I refer to is a physical and spiritual space (Bevan-Brown, 1998; Cram, 2001; Smith, G, 1997; Smith, L, 1999); it consents to the beginning of a relationship built on mana tangata (power of the people), mana whenua (customary authority of land), mana iwi (tribal authority) underpinned by trust and a benefit that serves the need of the people.

In building this foundation of trust there is a connection to the people both directly and indirectly involved in the research. This relationship is nurtured and an understanding is created, and the approaches are adjusted to uphold the aspects of “tika” and “pono” which are incorporated within the framework. Research within Māori communities should be designed to “reinforce, support or pro-actively co-opt Māori cultural aspirations in ways which are desired by Māori themselves (Smith, 1999, p. 12). Ohia also suggests “Research which will present the Māori people with the advantages needed to address the inequalities needs to be led by Māori people” (Ohia, 1989, p. 9). To be able to undertake research is a privilege, not a right. Just as one earns the right to perform the karanga (welcoming call) or whaikōrero (oration/speech) on the marae, there is a process involved which bestows entitlement. It is therefore not an assumed role or right for anyone.

Kaupapa Māori is a process which I believe is a form of leadership. Leadership that can grow from shared beliefs, visions and aspirations of the iwi, hapū or people is an honor of mana. This is supported by Te Rito (2006) who states that “traditional leadership relied upon communal success”(p.3), which remained with the community, reinforcing this idea of collectivism. For many Māori it is this aspect of leadership and mana that is striking. A strong feature of Kaupapa Māori

research is that the results are fruitful and are able to be embedded back within appropriate communities (Bishop, 1995); then the researcher may be asked to contribute again.

Kaupapa Māori research fits a Kaupapa within.

There is still a need to ensure that research with Māori is in a language which may be understood by those that the research impacts on, in language that is understood and accessible (Smith, personal communication July 2008). When dealing with Māori, language is at the centre of what we negotiate within research; it involves the gathering of concepts of individual and collective stories, and it creates ownership of a research project by all involved.

When engaging with Māori it is important that the researcher can identify as Māori and create a genuine connection. This gives mana to the research participants, the researcher and also the project both parties are linked to. Bishop (1995), Smith (1999), Smith (1995), Pihama (2001), and Pere (1997) have all expressed the need for a deeper connection that is required in dealing with Māori and Māori frameworks of knowledge. Pere (1997) explains this interconnected aspect, in a more general sense, in Te Wheke. The Wheke, as the octopus, embodies various separate aspects that are nevertheless connected to a unified body, head and heart. The relationship therefore is framed within a deeper concept where the Māori researcher carries with them a personal knowledge of the people and community involved, a connection bounded by whakapapa, mana, mauri, wairua that have never-ending influences.

For the people, by the people

For Māori the answers are not in the individual power of the researcher – it is not enough to describe the problem. However, when the researcher becomes aware of an issue in kaupapa Māori research, it is a natural desire to find solutions, which attests to a kaupapa and the role of research in our lives. The biggest asset Māori have is the concept of whānau, whakapapa and whanaungatanga (Bishop, 1995;

Smith, 1999). These three concepts enable Māori to draw from a wider knowledge base with an understanding that the knowledge is not owned by an individual but by the collective whānau, hapū and iwi. In many cases the knowledge is sourced by those that live, breathe and embody kaupapa Māori on an everyday basis. This body of knowledge engages the desire to find answers to develop and advance everyday kaupapa through these medium.

Explaining Māori relationships to an outsider is a difficult exercise as there are several complexities to understand. For many Māori who interact with Māori concepts on a regular basis whanaungatanga is one concept that can also be related to a Kaupapa Māori framework. Te Awekotuku (1991) clearly defines the researcher's responsibility: "a researcher's responsibility, when working with people, is to the people themselves. This responsibility transcends sponsors; these individuals must come first" (p. 1). Ideally, Kaupapa Māori researchers do not disconnect relationships when the research is completed, they just move into another form of the relationship. Kaupapa Māori principles allow the researcher the ability to connect and re-connect with Māori communities with ease. This ability to connect creates accountability and empowers those being researched (Bevan-Brown, 1998) and creates a shared balance of power and ownership between both parties.

A relationship that fosters the balance of power through the notion of whanaungatanga is paramount in a Kaupapa Maori research setting. There have been several Kaupapa Māori research models developed (Bevan-Brown 1998; Bishop 1995; Smith 1999; Pere 1997; Durie 1994) and each of these models has a focus on the importance of relationships. Close relationships are needed to develop research capacity in working environments and can be fostered by targeting skilled individuals within teams. The empowerment of these relationships enables the researcher to fully engage and complete each project entirely before the start of a new one. The added ability for Māori researchers to create this closure and feeling of completion for those included in the research is something that protects the mana and mauri of the researcher by ensuring that

knowledge evolving from the researcher is useful to both researcher and to Maori participants and their communities.

Kaupapa Māori method of research is like a code of conduct. It delineates the research space we create for ourselves and the friendships and relationships we build across sectors and our communities. An understanding of Kaupapa Māori provides us with certain tools that develop these inter-relationships. Mereana Taki (2006) makes the salient point that “authenticity is a source of authority and leadership within research, your credibility as a researcher is directly correlated to the extent to what the people around you perceive you to be, to be “genuine” or “pono”. One’s greatest strength comes from being true to yourself. Who you are communicates more than what you say” (p. 5). What makes it clear to me is that the other aspects of our Māoritanga (Māori identity) are clearly involved in Kaupapa Māori research and for many are integrated in our practices and govern the decisions we make.

All the above aspects of Kaupapa Māori research have been cohesively combined into all aspects of the method used within this thesis. A foundational feature was to ensure that the Māori Deaf community benefits from this research and as a community we have the ability to create change and even if it is a small change it has the chance to grow bigger as the learning is shared.

Application of Kaupapa Māori to my research

It is important to not only talk about the aspects of a Kaupapa Māori framework and the theory around using it within my work, however; it is also important to demonstrate how it has been incorporated into my research.

The practice of Kaupapa Māori is something I am very familiar with and is part of my worldview; therefore, incorporating this into my research was a natural part of the process.

Within the development of the 'ki te whai ao' curriculum it was vital that we gave the learners the space to be heard and to feel that their issues were listened to. This was achieved by using the Kaupapa Māori framework as outlined above. The incorporation of Māori mentoring practices and the concepts of Ako assisted the natural development of Kaupapa Māori within the curriculum, which also was portrayed within the delivery of the programme.

The interview was made up of a series of questions; however, each participant was given the space to share their story and insight and the questions were used as a guide to generate discussion. No time limit was applied and the kōrero was able to flow in the direction as determined by each participant.

The conclusions for this thesis also consider a pathway moving forward based on Kaupapa Māori principles where the focus is on the development and wellbeing of the Māori Deaf community and meeting their needs in a particular way that suits the community they are connected with.

As I stated, using a Kaupapa Māori methodology means that the connection to a community does not end at the completion of the research (which includes this thesis). It is about ongoing support and opportunities to move forward. Within my current role at Te Wānanga o Aotearoa I have become an advocate for Māori Deaf, as I describe in a later chapter, and I am exploring the possibilities of creating a Reo Turi (Deaf Language) programme that covers several issues addressed in my research. In this way, my ongoing connection to the Māori Deaf community is maintained. The chance to increase the number of tri-lingual interpreters and create a pathway for Māori Deaf to gain an understanding and knowledge about who they are is a key driver for me within my current worldview. I believe this is true Kaupapa Māori in practice.

Kaupapa Māori in Action

I am a fluent speaker of Te Reo Māori and English is not my preferred written language; however, I felt it important to write this research in English. The key factors to writing in English is that it is more likely to be understood by the target community I serve, and my hope is that it can be utilised to the fullest to create and assist Māori Deaf with their Māori identity. Each participant is aware of my commitment to this kaupapa and I have informed all participants that they will receive a copy of my final thesis. This ensures that the participants are fully engaged also with the outcome of the research

I feel I was lucky when engaging with my interview participants due to the fact that I had worked with all of them during the 'ki te whai ao' wānanga several years earlier; therefore, the understanding and passion we had for this kaupapa was clear and genuine which meant the participants felt safe and at ease with the questions. It allowed us the space to have one on one kōrero about the questions which were also designed to let the participant continue on their own korero without any interruptions. This meant that each participant not only gave detailed information about the questions they were asked but also were provided with the opportunity to comment on a wide scope of kaupapa in relation to Māori Deaf.

The interview process from ethics to analysing the interviews took around nine months. This was due to the fact that each of the participants led very busy lives and although several meetings had been established, due to different reasons these had to be rescheduled. This shows the flexibility of working within a Kaupapa Māori framework; it is not about rushing through to complete the project, it is about protecting the mana and mauri of the participants and this means waiting until each participant has the time to speak with you. This approach was vital to the flow of the kōrero.

Each interview took place in totally different surroundings. I had previously emailed out the introduction letter, interview information, interview questions and consent form to all the participants and gave them an opportunity to seek clarification or make any additions to the list of questions. They were all happy

with the interview questions and we began making arrangements to conduct the interviews. At the start of each interview I thanked each participant for the time they had taken to meet with me, for allowing me to interview them and for being part of my research that was contributing to my Masters of Education. The environment where each interview was held was different due to the location of each of the participants.

Karen lived and worked in Auckland, so I had made arrangements to visit her home. However a short time before our scheduled interview Karen requested a change in venue due to several whānau members having arrived at their house. The interview was conducted at the participant's place of work, and while I did offer to reschedule, the participant was happy to continue with the interview. On arrival we hugged and kissed and had our personal introductions and kōrero and updates on our whānau and after our whakawhanaungatanga to ourselves again, the interview started. At the end of the interview again we exchanged our personal farewells and the interview was completed.

Stephanie lived in the Waikato and was happy to meet me at my place of work as it was convenient to that participant. I had booked a private room and greeted the participant with a kiss and a hug and before the interview started we caught up on each other's whānau and discussed the arrival of a new mokopuna. This activity created the space to conduct the interview within a Kaupapa Māori framework. The personal connections made meant when the interview started the participant was relaxed and felt safe to answer the interview questions.

The remaining participant required a bit more co-ordination as I also had to arrange an interpreter to be present. The interview was held at the participant's family home in Kaiāua. Again on my arrival there was hugging and kissing between myself, the participant and the interpreter. I gave my koha of a cake although Patrick had also prepared some morning tea. We spent around thirty minutes catching up and although I have limited sign language skills I was able to understand and communicate with Patrick with ease. We sat down to a kai and a cup of tea and reconnected again. On completion of our meal I set up the video

camera and recorder. I had also printed off the list of questions for the participant so he could read it during the interview. The interview flowed with ease and this participant, as well as focusing on my interview questions, also incorporated a wider scope in terms of the Māori Deaf community.

At times there were several discussions that involved personal or sensitive information that was not to be used for this research which is something I have respected. At all times during the interview the participants were continually asked if they were ok to continue as I was aware of the time factor and the fact that they are busy people.

The interesting factor was that the interviews with the participants reinforced some of the findings from the literature review, highlighting the struggles that the Māori Deaf communities are immersed in and that, for one participant in particular, are his daily reality.

The participants were passionate about their commitment to the Māori Deaf community and this was evident in the information and knowledge that each individual shared with me during the interview. As a koha to each of my participants they will be gifted a copy of my thesis and on successful completion of my Masters will also be invited to my graduation as it is not only my achievement but this achievement also belongs to each of them.

Chapter 3

Literature Review

He tūāpapa

Introduction

The questions that I posed in chapter one cannot be fully addressed without referring to the struggles and, at times, successes of the Deaf community generally. This chapter is about whakarite te papa (establishing a foundation) of knowledge - in this case a literature review with regards to the history of sign language from an international context. The history involving the Deaf community shows itself to be both negative and positive.. I will also explore a community known as Martha's Vineyard where sign language was a common form of communication for both Deaf and hearing. I will describe the difficulties that the Deaf community has encountered, then discuss the impact that oralism has had on sign language and the restrictions placed upon this form of language and the worldwide effect this has on educating the Deaf. A key aspect of this literature review is the effect these decisions have had on Deaf education in New Zealand and the system that was established to deliver this form of education. Finally I make a comparison of the journey of sign language to that of Te Reo Māori and discuss the impact both of those on the development of identity.

A path to communicate

There are many different forms of language that we communicate in; these vary from words, to facial expressions, to body language, to even a simple blink of the eye. Various forms of communication exist also for the Deaf community, as “the Deaf culture encompasses language, nonverbal behaviour, values, socializing patterns, and traditions” (Jankowski, 1991, p. 143). The way we express ourselves both orally and physically impacts on the message we are trying to convey and how we interact with the community we live in. The Deaf community places great importance on the use of labels to describe both their identity

amongst themselves, but also, importantly, in relation to the hearing community. However, the ability of the Deaf Community to implement these social and political signs according to their own autonomy has not always been supported or expedited by policy.

The community groups we connect with are based around a collective belief or a set of shared values that the group acknowledges which can also become part of their identity (Mead, 2003). For the Deaf community, this cohesion can be identified linguistically. In the identity struggle that Deaf indigenous minorities face within New Zealand there is a distinction between how people characterise their deafness. According to Dugdale there is a distinction “between ‘Deaf’ and ‘deaf’” (2002, p. 2). People, who identify themselves as “Deaf” are typically identified by profound or severe hearing loss, prefer to communicate in NZSL, and identify themselves as “Deaf” people. Deaf with a small d, refers to a person with hearing impairment, as measured audio logically” (Dugdale, 2002, p. 2). Consequently the addition of other ethnic identities can also impact on the perception faced by the indigenous Deaf community. There can also be tension caused when a deaf person goes through the process of becoming Deaf. Padden (1980) explains that “for many people who grow up as part of the culture of Hearing people, they think of themselves as hearing people with hearing loss. But when they encounter the new and different culture of Deaf people, they find not all of their beliefs and values will be accepted.” (p. 43). This can create conflict as they may have to modify the beliefs they adhered to for some time, in order to fit with the values of the Deaf Community.

Within the Deaf community there are various models explaining how Deaf communities are formed. Higgins (1980) highlights one example of how membership within the Deaf community is formed:

Membership in a deaf community is achieved through (1) identification with the deaf world (2) shared experiences that come of being hearing impaired, and (3) participation in the community’s activities without all three characteristics, one cannot be nor would one choose to be a member of a deaf community. (p. 23)

Baker & Cokely (1980) identify another approach to identifying with the Deaf community, called attitudinal deafness:

This occurs when a person identifies him/herself as a member of the Deaf Community (which mean supporting the values of that Community), and the other members accept this person as part of the Community. Research has found that this factor is more important than the actual degree of hearing loss. (p. 56)

Both Higgins (1980) and Baker & Cokely (1980), as described previously, show how Deaf establish or become part of the Deaf community. Both models identify several keys aspects of belonging to these communities; Higgins (1980), Ladd (2003) and Mottez (1993) also share the same concept in that the key to membership within the Deaf community is based on shared values and experiences, whereas Padden (1980) believes it can be driven by location.

The construction of the Deaf community

The transmission of these values and customs is not always straightforward, however, and it is here we see a movement away from what the Deaf community would prefer and what has been their historical and social reality. A characteristic of many societies is their exposure to restricted behaviour of some kind, such as being discouraged from speaking while another person is speaking in class, being disallowed from running around the side of the pool and so on. However, as I go on to discuss, in the case of restrictions placed upon the Deaf community, respect out of courtesy or health and safety was not a factor. Restricting or directing a community to use one form of language impacts on that community's culture and identity. The Deaf community have been subjected to these practices in the past. Language is at the heart of a culture and therefore of one's identity (Baker & Battison, 1980), and the intrinsic importance of language holds true for the Deaf community as much as those who can hear. When that language is challenged or removed there is significant impact on the cultural values and identity of not only the language but also the community in which it is based. The impact and effects of language deprivation on minority cultures worldwide is well documented (Bishop, 1995; Smith G. 1997; Smith L, 1999; Walker, 2004). This language

dominance has not only been felt in the hearing world but has also taken place in the Deaf world. This chapter explores the journey of sign language both from a worldwide and New Zealand perspective, and the impact of oralism and the challenges faced that have shaped the Deaf world and in turn the New Zealand Deaf educational landscape.

The Sign Language Journey

There have been both positive and negative accounts of early Deaf history. The normalisation of sign language was a common practice amongst both the Deaf and hearing communities. Prehistorically, gestures, body movements and hand signals or native signs would have occurred naturally within communities (Duke, 2009) and been part of everyday life regardless of one's ability to hear or not. Integrating this form of communication as common practices in communities allowed Deaf to engage and belong to the community.

Early history revealed that there were attempts to ensure the rights and needs of the Deaf community were recognised, even to the extent that the Deaf community was seen as having different rights and needs from mutes and from those not fully deaf

Codified legal restrictions for deaf people first appeared, however, with the Emperor Justinian, who reigned from 527 to 565 C. E. The Justinian Code recognized different types of deafness and attempted to distinguish them in law. It also separated deafness and mutism. Those deaf people who could write enough to conduct their daily affairs were granted legal rights. (Radutzky 1993, p. 239)

However in later times Ferdinand Berthier (1840) highlighted some issues that arose with deaf-mutes conducting their own gathering alongside the perception that the hearing community held of them:

it was said that nothing would be disastrous for the deaf-mute than to limit himself to only the company of other deaf-mutes. To regroup deaf-mutes into a separate nation, a special caste, would be to condemn them to a deplorable exclusion.....our spirits have never harboured such egosictic

intentions of separatism. We have been rejected from the banquets of hearing-speaking people. They have wanted to suppress the language of deaf-mutes; that sublime universal language given to us by Nature. – Ferdinand Berthier, seventh banquet. (Berthier, 1840 cited in Mottez 1993, p. 28)

This negative perception of the Deaf-mute community also meant they suffered forms of discrimination, as their intellect was also questioned. During the reign of the Roman Empire deafness was seen as a disability: “Roman law forbade the inheritance of family fortunes by those who could not speak” (Milan 1880, n.d). Many believed that the ability to speak was a sign of intellect. The ability to speak, then, was revered as the sign of an educated individual (Plann, 1993). Therefore Deaf and mute people become outsiders because of the communication barriers and class system placed upon them by the society within which they lived.

The adaption of sign language dates back to the establishment of the first published document of basic sign language in the eighteenth century (Milan 1880, n.d). As the growth of sign language expanded, so did the desire of the Catholic Church to interact with the Deaf. The Church saw sign language as a method of communicating with those who had been ostracised as deaf and dumb. Moeller (1909) explains the desire to have “taught them the essential truths of faith” (n.p.), showing the importance the Church placed on communicating with the Deaf community and assisting in the development and growth of sign language.

The advantage and support gained by the Deaf community from the Catholic Church was immense; however, it was also beneficial to the Church. This engagement by the Church enabled the language of the Lord, the word of the Church to be delivered to the Deaf and Dumb outcasts of society through the medium of sign language. The Church believed that the hands could also talk and be heard, “that speech was not the only possible convenor of reason, reason could also be conveyed by the hands” (Plann, 1993, p. 8). This ability of the Church to reach the majority of society assisted the dissemination of the beliefs of the Church and ensured everyone had an understanding of God.

The disparate works of De León, De L'Épée, and Heinricke

As the use of sign language developed throughout history the establishment of Deaf schools was a natural progression. Spanish monks had developed a form of sign language to communicate with each other during their vows of silence; this form of sign language was further developed by Pedro Ponce de León. His developments included using both hands to communicate to the Deaf, a method which he refined while teaching the Deaf children of the wealthy. However Plann (1993) believed that the students of de León most likely had a background in home signs and, with the integration of the signs the monks had established, created and assisted with the development of sign language. Plann (1993) outlines that “Ponce was most likely the first to teach deaf people to speak, but contrary to the well-established myth, he may well not have been the first teacher of deaf people.” (p. 10). The success of Pedro Ponce de León helped advance the development of Deaf education across Europe.

There were two significant schools established that developed the foundations of the Deaf community. In 1755 Abbé Charles Michael de L'Épée established the first public deaf school at his home in Paris with a focus on manual gestures. De L'Épée believed that “the teaching of articulation was regarded by him as of lesser importance than that of signs and written language” (Reynolds & Fletcher-Janzen, 2007, p. 631). De L'Épée observed the home signs that the Deaf used and by using the same gestures created an extension of the home signs. This was known as Old French Sign Language. De L'Épée welcomed the curious minds of others into his school, as he saw it as an opportunity to showcase his work with his students and demonstrate that deaf students could be educated without the use of speech (Winzer, 1993). This new era in the teaching of the deaf was welcomed by educators, legislators, clergy and philosophers.

Samuel Heinicke School for Deaf had a focus on education through spoken language and was based in Germany and established in 1778. Heinicke believed that speech was the key to success in educating the deaf, “considering speech to be the first priority of teaching and sign language detrimental to that cause.” (Reynolds & Fletcher-Janzen, 2007, p. 631). He believed that in order to control

one's thoughts one must have a foundation within the spoken language and he was opposed to the teaching of the written language before the spoken language and was highly critical of De L'Épée's methods.

As word spread of the achievements of Heinicke and de L'Épée, more and more schools were established. The establishment of these schools provided an environment that engaged the Deaf community in learning and created a sense of community the world over (Lane, 1984). The establishment of residential schools primarily focused on manualism but also incorporated lessons in oralism, with "lessons in speech and lip-reading added to the curricula in most manualist schools" (Baynton, 1996, p. 4). It was an environment where knowledge and learning were freely exchanged through a commonality of sign, sounds and speech to advance learning for the Deaf community. No restrictions were placed upon this learning.

The consequences of the oral method

Historically, Deaf educators used different methods of teaching Deaf students. However, while the method of teaching differed the goal was the same: the advancement of Deaf through education. Those who preferred to educate using manualism did not rule out the inclusion of oral instruction that focused on speech, speech reading and writing. There was no preference for establishing a clear line of delivery for Deaf but a natural progression to cater to the needs of the students. Baynton (1996) refers to the fact many schools introduced this oral method of teaching into their curricula; however, they were opposed to it being the sole method of instruction for Deaf students.

This insistence to solely focus on the oral method of learning for Deaf had a major impact on the history of sign language worldwide. This perception that the Deaf community needed to live in an oral world affected the use of sign language as pressure to be seen as 'normal' from oralists mounted:

Oralists likened the deaf community to a community of immigrants. They charged that the use of sign language encouraged deaf people to associate principally with each other and to avoid the hard work of learning to communicate in spoken English. They believed that a purely oral education would lead to greater assimilation, and they believed that to be a goal of the highest importance. (Baynton, 1996, p. 16).

The perception that the Deaf have to act in a ‘normal’ way, dictated by the hearing community, is still one that underpins the overall struggle that the Deaf community must contend with. Winzer (1993) notes, in relation to the values of a society, that “[a]s societies change, so do their values” (p. 3), particularly when there is an overriding power at play. Baynton clearly expresses this power battle, as “hearing people had, and have, much power over the lives of most deaf people” (1996, p. 11). The insistence that the Deaf community live up to the ‘normal’ expectations of their hearing counterparts, however, has remained fairly consistent, and forms the basis of some opposition by the Deaf community.

Martha’s Vineyard

An example of a native⁴ or indigenous sign language system existed from the late 1600s to the early 1900s within an island community near Cape Cod in Massachusetts. It came to be known as Martha’s Vineyard (Duke, 2009; Groce, 1985; Ladd, 2003). A standard form of communication between Deaf and hearing using an indigenous sign language system created by both parties became known as “Vineyard sign language” (Duke, 2009, p. 16). This mutually established language ensured a respectful relationship between the Deaf and hearing of the community arguably unlike any other in the world.

Due to intermarriage, this small community had a high percentage of genetic deafness. This deafness continued for over 200 years. Duke (2009) compares the deafness in the American population and that of Martha’s Vineyard: “According to census reports, deafness in the American population during the nineteenth

⁴ This reference is made to the use of native or home signs and does not refer to the fact that they were indigenous people. A native or home sign is a gestural communication system developed by Deaf communities.

century occurred in 1 person out of every 6,000. The rate of deafness on Martha's Vineyard, however, was 1 in 155." (p. 17). With such a high prevalence of deafness it was vital that a strong form of communication within this community be established.

Sign language became part of the known identity of Martha's Vineyard, with "the hearing people being bilingual in English and the Island sign language.....it eliminated the wall that separates most deaf people from the rest of society" (Groce, 1985, p. 4). Deaf islanders were never labelled or referred to as a group of Deaf within this community. Deafness of any kind was not known or acknowledged as a disability. I argue this community is decisive for the formation of sign language, at least in America. It illustrates that there were established forms of communication that enabled both Deaf and hearing to engage and communicate on a level that did not disadvantage either party (Branson & Miller, 2002; Lucas, 1995). Both hearing and Deaf people can live in a shared environment where power over another is not an issue.

The impact of Oralism – The Milan Congress

The journey of oralism has not been as challenging as that of sign language. Oralism is defined as a system of teaching profoundly deaf people to communicate by the use of speech and lip-reading rather than sign language (The Free Dictionary, 2012). This form of delivery of education through speech and sound had some avid supporters (Grayson, 2003) and these supporters influenced the balance of teaching practices for the Deaf community, such that sign language was nearly wiped out (Baynton, 1996). The Congress on the Education of Deaf (Milan Congress), an international meeting led by hearing Deaf educators and businessmen, transformed and created a turbulent legacy for Deaf education in Europe and subsequently across the world.

The second Milan Congress meeting was held in September 1880 and consisted of presentations, school visits and discussion pertaining to Deaf education. Many believe that the outcome of this meeting had already been determined (Milan

1880, n.d). The members for this Congress were handpicked and consisted of active supporters of oral education, the school visits showcased children who had an ability to speak and produce sounds, and when discussion around the method of education was raised, oral advocates were clapped and cheered on; however, sign language advocates were not given the same respect. Galluadet (1881) noted that several key papers prepared for reading at the Milan Congress were not read. A key factor for many was the exclusion of a large number of advocates who supported sign language, with Galluadet (1881) eventually making the following observation:

That the business committee did not arrange for the reading of this last paper is an additional proof of the partisan character of the management of the Convention, for in the discussion of the matter of methods fully nine-tenths of the time was occupied by the advocates of the pure oral method (p. 9).

In total there were 8 resolutions submitted and carried; however, the first two resolutions were the most controversial and removed the option of education through the medium of sign language. These resolutions are known as The Milan Treaty 1880 (Lane, 1984; Milan 1880, n.d). When considering the makeup of the members of Congress it is easy to understand why such extreme resolutions could be agreed upon and passed. In total only two Deaf member of Congress participated in the vote and they voted against the resolutions. Outlined below are the two resolutions that created the turbulent legacy for sign language:

Resolution 1

Considering the incontestable superiority of speech over signs in restoring the deaf-mute to society, and in giving him a more perfect knowledge of language,

Declares –

That the Oral method ought to be preferred to that of signs for the education and instruction of the deaf and dumb.

Voted 160 to 4 in favour on 7/9/1880

Resolution 2

Considering that the simultaneous use of speech and signs has the disadvantage of injuring speech, lip-reading and precision of ideas,

Declares –

That the Pure Oral method ought to be preferred
Voted 150 to 16 in favour on 9/9/1880.
(Milan 1880, n.d).

These resolutions were pivotal to the rise of oralism as the only form of education for Deaf and Dumb citizens. Although this treaty was based in Europe it became the benchmark for Deaf education worldwide. More and more oral schools were established and signing schools had the choice to reform or be closed down. Class sizes were reduced to enable students to lip-read the teacher and signing was forbidden by hearing parents and within the school system as it was seen to disadvantage the learning of speech by the profoundly Deaf students (Schein & Stewart, 1995). Deaf teachers lost their jobs and were replaced by hearing teachers with a focus on the oral method.

Colonising outcomes of the resolutions

Sign language was nearly wiped out as a form of education for Deaf (Baynton, 1996; Ladd, 2003; Branson & Miller, 2002). As the implementation of the Milan Treaty spread worldwide the effect was enormous and impacted on all aspects of the Deaf community. However, supporters of the reform welcomed this decision. Alexandra Graham Bell an oral educationalist in United States of America applauded this treaty as he was an advocate of the oral method of teaching. The establishment of new schools under this new framework thus took flight under this new treaty (Milan 1880, n.d).

The impact on those who used sign language was one that would be felt for over a century as a great majority of Deaf rejected this movement by the Milan Congress. The use of speech and sounds may have been ideal for those people who were not profoundly deaf as they had experienced sound and some form of speech. However for those who were profoundly Deaf and had no base of sound this concept was problematic to say the least and was a form of colonisation of the Deaf community.

The impact of speech and sound over all other forms of literacy has a major influence on the cultural, social, and linguistic values of a community, and in turn on the perception of learning. Literacy can be used for colonisation and according to Jenkins (1991) “literacy has been associated with being ‘civilised’” (p. 7). This tool of colonisation, a tool designed to influence change, has no real regards to the minority group and in the case of the Deaf community, the ideals of a group of hearing-led educators predominated. No value is placed upon the exercise of cultural, social and language values; the values are merely seen as a hindrance, and dispensed with as such.

The strength within the Deaf community and the established schools was seen as a threat, a deviation from what some saw as society’s norms (Branson & Miller, 2002). The imbalance that deafness was seen to create, especially when not combined with facility with spoken language, was a fundamental concern of those present at the Treaty, and can be seen in the following quotes:

Part of Opening Address from Augusto Zucchi, President of the Congress
When you go home, tell what you have seen here: The deaf-mutes of Italy speak!The minister of Christ must open the mouths of the deaf-mutes.... I will add, on behalf of Catholic priests, that mutes must speak in order to enable their priests to fully understand their confession. Vote for speech, always speech”

Serafino Balestra, one of the key speakers

The deaf children who were taught to speak lived healthier lives than those of signing deaf children. The passage of air thorough the mouth which accompanies speech reduces the risk of epilepsy, odour from the ears and chilblains
(Milan 1880, n.d).

According to Ladd (2003), Baynton (1996) and Burch (2002), the initiative behind the Milan Congress and the oralism reform was to remove the existence of Deaf Communities “to unmake that community and culture” (Baynton, 1996, p. 4) and replace it with an exclusively hearing-led system where speech was at the core of education not only for Deaf people but also for those deemed by society to be dumb or mute.

This trend, however, did not recognise the preference Deaf people had to sign language as a form of communication. According to Komesaroff (2003) all languages, regardless of speech or sign, shared language systems, symbols or lexicon, are systems governed by rules that enable an understanding and a form of communication, both of which operate within oral and sign methods. Sign language is an independent language; it follows its own path of development as does the oral language. Deaf communities which used sign language were threatened and questions hovered over the ability of sign language to survive.

A major myth at the time of the reform was that signs hindered the development of reasoning and represented a limited range of ideas (Ewing & Ewing cited in Komesaroff, 2003) and that oralism was the superior language. This thought pattern was an extension of the early Roman law by which “a Deaf person could not in law be granted a fully responsible role in society. The greatest difficulty was the question of whether deaf-mutes were capable of making a will and or inheriting property” (Markides, 1983, p. 4). Thus, one could only inherit wealth if one could speak. This biased standpoint automatically excluded the Deaf community and strengthened the position of those who supported the theory that Deaf people were not the equal of those who could hear.

This belief that oralism was superior influenced the selection of members to the Milan Congress. This determined outlook on the superiority of the spoken language also excluded the participation of the Deaf community from voting at this forum. Out of a total of 164 delegates at the Milan Congress there were only two Deaf members with the ability to vote (Lane, 1984), reflecting the overall focus of the Congress on the idea of normalcy. With the establishment of the Milan Treaty there was also an impact on how Deaf and dumb people were accepted into society as long as they adhered to the Milan Treaty’s agenda.

Davis presents an understanding of society and the impacts of normalisation, noting that “we live in a world of norms, each of us endeavours to be normal or else deliberately tries to avoid that state (1995, p. 25). The underlying aspiration of the Milan Treaty was a desire to establish a form of social class. This desire to

been seen as normal in this case hearing and speaking however, impacting greatly on the perception of those seen as abnormal:

The process was called “normalization.” Deaf people were to be normalized, as if being deaf meant not being normal. Deaf children were to be taught to behave just like hearing people, not as deaf people who, with their signing, were regarded as different from the norm. Later normalization was renamed “mainstreaming” (Erting, 1994, p. 323).

This desire for Deaf to conform and be seen as normal impacted on how they were educated and perceived that in fact they are not normal in the eyes of society.

Deaf education in New Zealand

The New Zealand educational landscape for Deaf-mutes (New Zealand House of Representatives, 1990) resembled the worldwide trend set by the Milan Congress. With oral education in policy, those who used sign language experienced a similar injustice to those of Europe and other countries. Sign language was officially banned as a method of teaching in New Zealand until 1979. Teachers of sign were unemployed, the use of sign language in any form was forbidden and children were disciplined for signing. Again this new era in Deaf education did not account for those students who were pre-lingual Deaf. Where hearing loss is a gradual event the ability to reproduce sound and speech is uncomplicated. However, for those students who were profoundly Deaf from birth, their ability to create speech is problematic as there is no base of sound (Lane, 1984; Collins-Ahlgren, 1989); therefore this new era in education did not advance their worldview, or their educational environment.

The first formal Government funded school was established in 1880 and directed by Gerrit van Asch. The Sumner Institute for the Deaf and Dumb (Sumner), was established in Christchurch and set a trend as the first Government funded school for Deaf in the world. A report produced by the New Zealand House of

Representatives outlined the school's approach to instruction by using the oral method:

The method of instruction used at Sumner is the oral method...the pupils are taught by watching the mouth of the speakers, to follow the speech of any person who will take the trouble to articulate properly, and are trained themselves to speak so as to be easily understood by others, the power of understanding and of being understood thus acquired is made the stepping-stone to general education, as in the case of hearing children" (NZ house of Representatives, 1990, p. 1).

The common use of words such as 'colony', 'inmates', 'experiment' and 'special education' occurred frequently in the report by the New Zealand House of Representatives. This report named Education: School for Deaf-mutes, focused on the education of Deaf-mutes and without a special education "deaf-mute children would grow up with minds almost entirely underdeveloped" (New Zealand House of Representatives, 1900, p. 1) This mindset would turn out to have grave implications for the New Zealand Deaf community, impeding the development of sign language in New Zealand for over 100 years.

Gerrit van Asch was a firm campaigner for the oral method of learning, and did not tolerate the usage of signing in any form (Forman, 1994), even to the point that students were declined entry into Sumner based on their ability to sign or finger spell. The negativity created towards sign language within the education system in New Zealand encouraged the view of sign language as a threat to the learning of Deaf students: "signing was regarded as a threat to the acquisition of speech and written language, and a hindrance to the integration of Deaf people into society" (McKee, 2001, p. 21). This ban on sign language in schools until 1979 impacted on the ability of Deaf students to engage fully in the educational systems established to aid them. Signing was seen as an indicator of one's Deafness and was stigmatised in many societies.

During van Asch's 26 years at Sumner he remained convinced that oralism was "the one best technique" (Forman, 1994, p. 30). The Deaf education at the time did not focus on academic excellence but more on a practical education for its students. This 'practical education' was based around vocational training for both

boys and girls, and its bias at the time originated in the belief that it would “minimise pupil wastage by ensuring pupils took courses suited to their educational abilities and vocational requirements” (Openshaw, Lee, & Lee, 1993, p. 51). This expectation - that the aspirations of the Deaf were for a vocational education - is yet another example of how the education system in general did not meet the needs of, and often failed, the Deaf.

The establishment of several schools also within this educational framework followed the trend of oral education. In addition to Sumner several others schools catering for the Deaf were established in New Zealand. Titirangi School for Deaf was opened in 1942 and in 1952 Mt Wellington School for Deaf was open due to the overflow of students at Titirangi School (Aspden, 1992). St Dominics School for Deaf was opened in 1944 and moved to Fielding in 1953. Titirangi School for Deaf was closed and became the Kelston School for Deaf in 1958.

Kelston School for Deaf, like Sumner, followed the oral method as the preferred teaching method for the Deaf. Similar stories arose around students being banned from signing and punishment for those who disobeyed; (McKee & McKee, 2000). However, in 1979, with the ban lifted on the use of sign language within schools, a new era was slowly developing as highlighted in the following:

the additional of manual communication to Deaf education in New Zealand came about when it was apparent that a century of oralism had not produced the desired results for the majority of Deaf students, in terms of academic achievement, social assimilation or even the accomplishment of speech itself. (McKee, 2001, p. 21).

With the introduction of signed English, NZSL became acceptable. NZSL uses “space and movement to encode meanings visually.....NZSL constructs a question by using certain facial expressions rather than a different word order” (McKee, 2001, p. 22). Kelston School for Deaf became an agent of change, opening the first bilingual (NZSL and English) class in 1993. With this advent, NZSL found its place within the New Zealand education system. Van Asch Deaf Education Centre (formally known as Sumner School for the Deaf) also made changes to its curriculum with the inclusion of NZSL. Of the original established schools for

Deaf the only remaining schools today are the Kelston Deaf Education Centre and the Van Asch Deaf Education Centre.

The curriculum of both schools has evolved since their opening and now incorporates a variety of teaching and learning methods that meets the needs of the students. An acknowledgement of the importance of Māori language and culture and integrating aspects of within their curriculum has also been included (van Asch Deaf Education Centre, 2008; Kelston Deaf Education Centre, 2011). This shift to embrace not only sign language but a vision to integrate Māori language and culture is a paradigm shift from decisions made by the Milan Congress in 1880.

Sign language and Te Reo Māori – New Zealand’s distinctiveness

The journey over the past 150 years for sign language has at times been paralleled by the journey of Te Reo Māori. Both languages have struggled for individual acknowledgement of cultural customs, identity, language and self-determination, and their individual significance as a language was denied and demeaned. These injustices towards Māori and Deaf in New Zealand are concurrent.

The restricted access to sign language isolated the Deaf indigenous community from their own indigenous culture. The need to conform to the educational policies of the time meant that both sign language and Te Reo Māori were prohibited; therefore the indigenous Deaf experienced two forms of colonisation. This dual loss of their traditional Māori cultural values, language and identity and also the loss of their Deaf culture impacted on how they placed themselves in society: “people who are Deaf are formed as much by the way they have been treated, especially in childhood, as by the physical condition of having impaired hearing” (Dugdale, 2002, p. 2). This treatment has an adverse effect on the identity of both Māori and the Deaf. According to McKee R, McKee D, Smiler & Pointon (2007), Māori and Deaf are inseparable parts of self, feelings, and behaviour, with each aspect being grounded differently in Māori and Deaf settings. There is a fundamental challenge to ensure equal platforms for both

Māori and Deaf cultures to amalgamate and create a “negotiated space”⁵ where the values, customs and cultural identities of both cultures combine to create a trilingual worldview that is recognised and validated.

The acknowledgement of the importance of Te Reo Māori and NZSL has taken place over the past decade or two. Both are now being recognised as an important aspect of New Zealand society and have contributed to New Zealand’s distinctiveness. The following sayings indicate the significance of each language: “Ko te reo te mauri o te mana Māori” – the language is the life essence of the Māori existence (cited in Robust, 2008). On behalf of the journey in regards to sign language: “The freedom to sign is our freedom to expression” (New Zealand Sign Language, 2008). Like the Māori Language Act 1987 (Māori Language Commission Te Taura Whiri i te Reo Māori, 2009), Sign Language has also been recognised as an official language under the New Zealand Sign Language Act 2006 (New Zealand Sign Language, 2008). According to Dugdale (2002) the recognition of the national sign language as an ‘official’ language is seen as a major step towards social equity for Deaf adults. Nevertheless the inescapable fact is that both the Māori and Deaf people of New Zealand will always need to communicate in English as well as in Te Reo Māori and NZSL.

This awareness of the dual Māori and Deaf culture creates a distinctiveness which sets apart NZSL from Australian (ASL) and British Sign Languages (BSL) (New Zealand Sign Language, 2008). The signs for Māori concepts are unique because they are expressed in a slightly different way to the common NZSL structure. Like many indigenous minorities the creation of their own cultural form of sign language is not uncommon (Ahmad, Darr, Jones, & Nisar, 1998 & Lucas, 1995). An Aboriginal natural or indigenous sign which has survived identified that the creation of indigenous signs was a normal part of the community:

⁵ The negotiated space is not a physical space. It is a neutral zone, a space for dialogue and understanding to take place which allows shared knowledge to be exchanged with ease (Hemi, Hudson, Smith & Tiakiwai 2008).

all available evidence suggests that Aboriginal signed languages have always been alternate signed languages used instead of or together with speech...these natural sign systems are quite rich, allowing communication about any topic in daily life. For the most part, each Aboriginal signed language represents the spoken languages of a particular tribe rather than being a natural or primary signed language. (Johnston & Schembri, 2007, p. 53).

Māori sign language (MSL), although not an official title, is based on NZSL, however; it incorporates concepts of a tikanga Māori way of saying things. This form of MSL has been commonly identified as Te Reo Rotarota which when translated refers to a language of poetry. However, it has also been defined further as Te Reo Turi, the language of the Deaf, drawing attention to sign language as an individual language in its own right and not just a form of poetry. This development to create sign using Māori concepts enables Māori Deaf to gain confidence in both their Māori and Deaf identities.

In the 2006 Census (Statistics New Zealand Tātauranga Aotearoa), after English, Māori is the next common language people would have conversations in; following on from that a total of 24,090 people reported the ability to use NZSL. According to the Census (2006) a total of 6,057 people can communicate in all three of New Zealand's official languages. However what the Census does not indicate is the level of comprehension of language and understanding which the 6,057 people have with each of these official languages.

According to statistics for Māori, New Zealand Sign Language is especially important – 39% of people under the age of 19 diagnosed as deaf are Māori, far above the 15% Māori share of the general population (New Zealand Sign Language, 2008). What is not identified is what percentage of this age group uses or understands NZSL. A key factor for indigenous minorities is the lack of first generations role models as expressed by Ahmad et al. (1998) & Lucas (1995). They indicate that there are fewer Deaf role models for young Deaf people from minority ethnic communities and this can impact on the level of connection with their indigenous identity.

This issue is also apparent within the Māori Deaf community. With a high percentage of diagnosed Deaf under 19 there is potential complexity and multiplicity of the construction of “Deaf identity” between the interactions of Te Reo language culture and NZSL users (McKee et al., 2007). With limited role models who are adept in all three official languages in New Zealand there is a possible gap in advancing and reconnection the identity issues for Māori Deaf.

Both sign languages and Te Reo Māori have experienced a change within the New Zealand landscape. This is not to say that both languages have the same standing as the English language; however, the fact that Te Reo Māori and NZSL are recognised as official languages in New Zealand indicates a willingness to resolve some of the social and historical problems that both the Deaf and Māori have endured over the years.

Conclusion

The historical events that have impacted on the sign language journey demonstrate how the perspective of groups such as the Milan Congress can impact on a language worldwide. The view that sign language comprised simplistic gestures and not an actual language, and also the fact that Deaf people were prevented from using sign language in many dominant contexts shows the unwillingness of the Milan Congress to deal with the values of the Deaf community, from the perspective of the Deaf. The effect of these decisions shaped the Deaf’s self-perception and social landscape, and demonstrates that the desire to look at the needs of the person to address their educational requirements is extremely important. This chapter has shown that, in an historical and social sense, to restrict any form of language, method or approach in a desire to educate will only limit and disadvantage the learner, not empower them. The ability to transform the educational landscape of the Deaf also impacts on the whānau transformation that occurs as knowledge is shared within the whānau, hapū or iwi environment, and hence becomes a powerful agent of change.

The difficulties faced both at an international and national level that have been identified within this literature review have prompted a new ways of thinking to meet the needs of the Māori Deaf community and from this literature review it is clear that there are several gaps. A new era of curriculum design is required that not only addresses the issues of normalization but is also conducted under a framework that is encompassing and supportive of the diverse needs of both the Deaf and Māori Deaf communities.

The context of any specific implementation or intervention is highly important, and influences the potential success of it. It is within the context of both international and national struggle that 'ki te whai ao' would occur. 'Ki te whai ao' is a curriculum development focused on connecting to the Māori Deaf community not only using a tri-lingual approach but also founded on a Kaupapa Māori framework which encompasses not only the Deaf world that is known to them but also invites the community to connect to their indigenous identity.

Chapter 4

Case Study

Ngā mahi whakarite

Introduction

This chapter is focused on the development and creation of the ‘ki te whai ao’ wānanga,⁶ a wānanga which started as a curriculum and evolved into a series of wānanga. The ‘ki te whai ao’ wānanga series came about from an identified need from within the Māori Deaf community. This need was fuelled by the desires of the Māori Deaf community to understand their Māori identity. There had been several hui prior to the establishment of the ‘ki te whai ao’ wānanga series. What became evident in discussions with Māori Deaf was the need to extend on those previous hui by introducing theme with significant cultural value (as determined by the Māori Deaf community) with an emphasis on the learners gaining a clearer understanding of these values with a hope that it become normal practice for the learner and their whānau.

The aim of the ‘ki te whai ao’ wānanga was about supporting Māori Deaf in creating an environment where they could learn about their Māori identity and culture. The aim was to more than just scratch the surface in terms of knowledge; a pivotal goal to the wānanga was around creating an understanding for Māori Deaf of their culture and customs which we felt would give them confidence in Te Ao Māori. Therefore including this chapter within this thesis is vital to outlining a successful pathway that can assist the Māori Deaf community in connecting with their Māori identity and finding their own turangawaewae within both a Deaf and Māori worldview.

Chapter four is broken down into two sections. Section one explains the journey of the creation of the ‘ki te whai ao’ wānanga series from its inception of a desire

⁶ The concept of wānanga within the context of ‘ki te whai ao’ is in reference to a programme.

to support the Māori Deaf community through to the in-depth evaluation of each wānanga. It describes in details key elements that contributed to the success of the wānanga, such as: the possibility for using the 'ki te whai ao' wānanga series as a framework for further curriculum development; the incorporation of reflective practices to ensure all teaching and learning was beneficial to Māori Deaf learners; the application of both Deaf and hearing within the teaching team; and advertising of the wānanga within the context of Deaf language. Additionally, key mentoring elements were integrated into the development, delivery and evaluation of the 'ki te whai ao' wānanga. To have an understanding of different mentoring styles and incorporate those different aspects within this wānanga was part of its success. Modelling these mentoring practices and the practices that comprise them such as whānau, ako (learning and teaching), tuakana and teina, shows the reciprocal engagement between what can occur amongst the learners and the teaching team and what can be seen as practice in action.

Section two is an in-depth look at the 'ki te whai ao' wānanga. It breaks down the wānanga and expands on all of the key themes and also includes an evaluation of each papamahi (workshop) and an overall evaluation of each wānanga. It is important to note that a series of day wānanga make up the overall 'ki te whai ao' wānanga. Each day wānanga consists of an overall kaupapa (theme) which is then broken down into papamahi. Evaluations of each papamahi and each wānanga are also included within this section, and lastly an overall evaluation of the 'ki te whai ao' wānanga.

Ngā wānanga Turi - Case Study

Background: the need for a curriculum

In 2006 I was approached by Karen Lawrence, a staff member of the (DANZ) in Tauranga. Karen is Māori and at the time was on her own journey of gaining an understanding of engaging Te Ao Māori and had also completed a research project on Māori Deaf. The outcomes of her research project led to her desire to work with the Māori Deaf community of the (BOP) region. Karen acknowledged there were still gaps in the support of Maori Deaf in relation to education within the Māori Deaf community in BOP, and asked me to consider creating a curriculum to support the BOP Māori Deaf community to engage in Te Ao Māori. The curriculum would be used as a framework to advance and extend on the knowledge base of the learners.

I considered Karen's proposal carefully as I had created curriculum in the past to build a foundation of knowledge for learners to connect with Te Ao Māori. However, I had never created anything to support the Deaf community; therefore, I was apprehensive around the task ahead. After reflecting on my own journey to learn Te Reo Māori, I felt honoured that Karen had considered me to contribute to this amazing opportunity and therefore I accepted.

Karen's objectives of this project were:

- to engage the Māori Deaf community who rarely participated with any courses established by DANZ
- to assist Māori Deaf in gaining a better understanding of the dual cultural identity they hold
- to create a forum for Māori Deaf to connect and extend their knowledge of Te Ao Māori

Considering the goals established for this project, I felt we needed to work from an educational framework that supported our engagement as hearing people with the Deaf community. The framework also needed to embrace a dual cultural awareness of both the Māori and Deaf communities in which these learners are based. I felt there was only one framework that could achieve all aspirations for the Māori Deaf community and that was to base the project on a Kaupapa Māori philosophy and framework while incorporating key aspects of mentoring models.

Taking the curriculum to the Deaf: ‘Ki te whai ao’ wānanga

When I created the curriculum for the Māori Deaf community, I reflected on my learning journey with Te Reo Māori and I also used previous curricula I had designed as a platform to start from. It occurred to me that the success of any curriculum was conditional on the group whom it related to. What was evident was that there was a need to have a series of wānanga to achieve the outcomes required for this project. These wānanga needed to incorporate the voices of the Deaf within the proposed curriculum, and would deliver the curriculum to members of the Deaf community. There needed to be consistency in terms of the teaching team, as well as the delivery, but also some flexibility to ensure that the knowledge catered to the learner base we were teaching. Once the series of wānanga had been confirmed we needed to consider what would be delivered at each papamahi. Progressive learning, active learning, repetition and relevance to the learners would be the key to the success of the project. All these components needed to also be inclusive of Te Reo Māori and tikanga Māori. The curriculum had been developed and re-defined with the help of Patrick Thompson (Māori Deaf leader and advocate) and Stephanie Awheto (Registered Tri-lingual Interpreter) to best suit the needs of the Māori Deaf community. Both Patrick and Stephanie are established members and advocates of the Māori Deaf community nationally. The method of delivery for this curriculum was to use a combination of English, Te Reo Māori and NZSL. It was also important to know that there were also signs that had been created to accommodate the cultural aspects of Te Ao Māori concepts. These signs were based off the NZSL framework but also

incorporated aspects of tikanga Māori (cultural values) in the ways in which they were signed.

At the completion of the curriculum a wānanga had been created and was named ‘**ki te whai ao**’ which in this context means that the Māori Deaf community based in the BOP region could sustain their awareness of another world if they wanted. In this case the light was a new paradigm, a new space of learning, a new world that was based around the power of knowledge - knowledge of their culture and customs. For the majority of this community they had either been removed from their whānau environment as a young child and did not know it existed or were unable to engage due to language and communication barriers. The idea was to advance their understanding of Te Ao Māori and really open the door to their dual identity. The key to the success of this wānanga was that we asked Māori Deaf what they wanted and how could we support their needs. In that process we were determined we would not make any assumptions about what was best for them.

Teaching team

Along with creating the curriculum, it was vital that the right skill base was selected to deliver such a demanding curriculum. Karen had confirmed the support of Patrick (Thompson) and Stephanie (Awheto) as they were known in the Māori Deaf community and would be received well. I was then approached to assist teaching, I was what was called an outsider; I did not sign and did not have any whānau members who were Deaf. As I did not use NZSL I was anxious as to how the Māori Deaf community would receive me. In addition to my nervousness I was informed that there was minimal participation by the Deaf community in workshops run by DANZ and even less participation by Māori Deaf. This inspired me to ensure these wānanga were successful. The wānanga series were designed to enable me, Stephanie Awheto the tri-lingual interpreter and Patrick Thompson who is a Deaf Māori male and role model within the Māori Deaf community, to team teach during the course of the wānanga. I would introduce each workshop and deliver the Māori content, Stephanie would sign and assist with the delivery of the Māori content and Patrick would give his experiences as a Māori Deaf male

who was comfortable engaging in Te Ao Māori. Patrick's overview and support was essential to the success of the wānanga as he was able to ensure our students felt they were in a safe caring environment, and as Patrick was Deaf they were able to relate to him with ease.

Advertising

We had an understanding that when communicating with the Deaf community we needed to ensure our information regarding the workshops was clear and easy to understand, otherwise we would have limited learners attend the sessions. According to Paul (2009) "With respect to breadth and depth of vocabulary knowledge the general finding has been that students with severe to profound hearing impairment at all age levels comprehend fewer words from print than do peers who have typical hearing" (p. 290). Therefore the language on the advertising material needed to be precise to ensure maximum participation. This was critical and assisted with the successful attendance of learners at the workshops.

Māori Mentoring Practices

The entire process was based on both traditional and contemporary practices of mentoring. Traditional Māori mentoring was common practice within the context of iwi, hapū and whānau and was integrated into everyday society. Current Māori mentoring models are derived from literature on Māori Hauora models of health and development and include such concepts of whānau, hapū and iwi. They are related to a collective approach to learning that can be linked to traditional child bearing practices.

A report by the Ministry of Education looking at Māori student support initiatives within tertiary education institutions across Aotearoa referred to work by Parker-Redmond (1990) who suggested that mentoring had two components. Emphasis was placed on the transference of knowledge and skills, and the creation of relationships which ensured that this transference was successful. The mentoring

relationship could be both formal and informal and be as simple as two people acting as a sounding board for each other (Ministry of Education, 2001). In our discussions, we had identified three facets of mentoring that we would keep uppermost in the wānanga: the concept of ‘whānau’; ‘ako’; and ‘tuakana/teina’.

Whānau

Within the context of the ‘ki te whai ao’ wānanga the identity of whānau in both the Māori concept and also the Deaf concept was a key driver for the success of the wānanga. Smith (1996) wrote that for Māori, “The whānau remains a persistent way of living and organising the social world.” (p. 18). Within Māori society whānau and whanaungatanga are vital to the successful upbringing of Māori children. Matua Whāngai refers to the custom of grandparents raising and taking care of their grandchildren. In days of old, it was a general custom amongst Māori for grandparents to take care of the first-born of their grandchildren and part of their role was around ensuring a balance within the whānau and a knowledge transfer between generations. This practice continues today, as many grandparents, aunts, and uncles take care of their grandchildren, nieces, and nephews (Barlow 1991). Elders would teach tikanga and kawa (protocol), whakapapa and whanaungatanga. This knowledge was considered essential for the well-being of Māori children. Children were taught their roles and status along with certain expectations and restrictions. Certainly early missionaries noted the practice whereby young Māori children were admitted to important hui or meetings. Marsden (1822) was surprised when he saw rangatira (affluent) children as young as four years old attending. The children’s questions were taken seriously and answered as fully as possible by their elders. This aspect of traditional Māori leadership was filtered down through generations thereby ensuring that children were included and were aware of their future roles within the whānau and also within the hapū and iwi in relation to leadership.

In more recent times, the significance of whānau is clearly illustrated within the Kohanga Reo movement. This movement was established by Māori to revitalise Te Reo Māori. Integral to the operations of Kohanga Reo (language nests) is the

principle of whānau development through involvement. Whānau are tasked with sharing responsibilities, knowledge and expertise in learning and teaching their tamariki. In this regard this collective or whānau of interest is tasked with a joint vision of fostering individual and whānau development. Developing and fostering the whānau within these principles creates an opportunity for individuals and collective whānau members to develop in the role of leadership within that Kohanga Reo, which can in turn develop into a wider form of leadership within the broader community and create an internal mentoring structure for all involved.

Underpinning these aspects of mentorship in our wānanga context was the belief that the parties involved were of equal standing – evident in the notion that both sides are ‘taonga’ in their own right. In this respect mentoring can be seen to extend beyond the professional relationship involving “more than guiding protégés through learning standards and skills set and extends to providing strong and continuous emotional support” for all participants (Hargreaves & Fullan, 2000, p. 51). Mentoring is seen as a form of “socialisation” with individuals acting as guides (Rua, 1999). In this instance the relationship that exists between the two parties can be extended to and developed beyond just the professional relationship. As Rhodes & Beneicke (2002) suggest “mentoring implies an extended relationship involving additional behaviour such as counselling and a professional friendship” (p. 301). For the purposes of the wānanga, mentorship would be reciprocal: it would involve being guided by the insider knowledge provided by certain representatives of the Deaf community, alongside our discussion around possible ways to progress and develop curricula for their benefit. This reciprocity would create a whanaungatanga which would evolve an outcome for both the Deaf community and the devisers of the curriculum.

Ako – leadership

The term .ako (learning and teaching) describes a process where “it is an acceptable practice for the learner to shift roles and become the teacher, and for the teacher to become the learner” (Tangaere, 1997, p.50). In this regard, ako is seen to empower both the mentor and mentee and gives each person an equal

amount of mana. Both parties have their individual strengths and their learning is a reciprocal process. Ako requires a kanohi ki te kanohi (face to face) encounter providing for the mentee and mentor opportunities to share and build on a relationship based on whanaungatanga. This close relationship enables the mentee to feel safe to take “risks” (Hemara, 2000). This idea of taking risks in a safe learning environment was a profound step for Māori Deaf which allowed them to feel free to share and interact in the learning associated with the ‘ki te whai ao’ wānanga.

Close relationships are needed to develop leadership capacity in working environments and can be fostered by targeting skilled individuals within teams. In any given work environment, “Mentoring is assigning a respected and competent individual (other than the direct boss) to provide guidance and advice in order to help someone cope with and grow in the job” (Truelove, 1992 p. 279). In this context mentoring is used to improve an individual’s performance within the organisation and to create growth within that individual’s role. This growth can develop the potential for great leaders within the organisation. We envisaged that the wānanga would draw on the leadership and knowledge of all participants and that a learning process would emerge. The process itself would be as important as the outcome, which is also to do with learning.

Tuakana / teina

Daloz 1986 (as cited in Hansman, 2002) suggested that mentors act as an “interpreter of the environment” (p. 207). This concept of mentors acting as “interpreters of the environment” shows the transitional aspect of the role of mentoring. A person who is able to interpret their environment successfully needs to have an understanding of the mentee’s abilities, barriers that impact on the mentee’s performance and strategies or ways to move forward. This can mean that the mentor is required to step outside the more professional environment and foster a closer relationship with the mentee.

Tuakana (older sibling) and Teina (younger sibling) refers to older siblings caring for younger siblings and is based on two key principles: whanaungatanga and ako (Smith, 1995, p. 33). Whanaungatanga, originally based upon the term whanaunga and whānau, refers to a blood relative (Ryan, 1999). In modern times whanaungatanga refers to Māori kinship ties and the rights, responsibilities and expected modes of behaviour, or kin-like reciprocal relationships among people generally (Benton, Frame & Meredith, 2007). The concept of Tuakana / teina is a method which is widely used within Māori frameworks of education (Ministry of Education, 2009). There is a Māori proverb which states “anō te pai, anō te āhua reka o te nohotahi o te teina me te tuakana ki raro i te whakaaro kotahi” (how great and how sweet it is for the young sibling and the older sibling to sit / work together under the same thought). This concept is similar to the mentor practices with the whānau context and again stresses the importance of working together to gain a better understanding of a cultural context.

Tuakana/teina in the context of the wānanga occurred where the participating members of the Deaf community would not be expected to educate us, but would instead take the lead in saying what they thought was important in the curriculum. The elements of importance would be expected to take concrete effect in the curriculum, because those participants had a much greater knowledge about the needs of the Deaf community than I did. In a sense, then, I was a teina in the active process of the wānanga.

Ki te whai ao wānanga Breakdown

Wānanga breakdown

The ‘ki te whai ao’ wānanga series consisted of three one day wānanga. Each wānanga had a set kaupapa and was again broken down into papamahi. The original wānanga began in Tauranga and due to the success of this wānanga it was then expanded and delivered in Auckland and Whangarei

Below is the breakdown of each wānanga and the papamahi, and associated learning outcomes.

Wānanga Tuatahi

The key kaupapa for the first wānanga was based around fundamental aspects of Māoritanga. It was important to ensure the learners felt safe which meant there was a willingness to be open and share their experiences. Below are the titles of each papamahi and the associated learning outcomes.

Papamahi tuatahi

Whanaungatanga

Learning outcomes

- Enable the participants to feel comfortable in a non-threatening environment
- Enforcing communication skills on all levels such as one-one, group and also body language
- Promotes team work while still allowing for the individual skills to be utilised.

Papamahi tuarua

Mana Tangata

- To encourage students to explore the aspects of what is important to them within their own environment
- Promotes team work while still allowing for the individual skills to be utilised.
- To encourage and support students to express and develop their needs and the needs of the community
- To improve the students' understanding of Māori and English words
- To support communication between the students and the support staff

Papamahi tuatoru

Ngā Pakiwaitara (Myths and legends)

- Learn three legends and how they relate to Māori
- Student will produce a play and show their understanding and interpretation of the legend
- To incorporate the knowledge learnt in previous workshops
- To promote group participation, support, learning and teaching.

Below are the concepts behind each of the papamahi and the evaluations of the delivery:

Papamahi tuatahi: Whanaungatanga

Within our Māori culture whanaungatanga is a key aspect of our culture. It focuses on our whakapapa (genealogy) connections and relationships and allows us to get an understanding of the people we are with and to try and find some connection with this person. This papamahi introduced key aspects about the family and gave references to how Māori associate to whānau, hapū and iwi.

Papamahi Evaluation

This was an ideal workshop to start the series off with; all learners fully participated in this workshop. The learners felt safe within the learning environment which was evident in the level of sharing that occurred during this workshop. The learner conveyed their experiences - both positive and negative - to the group which allowed a shared responsibility of support for each learner. It also provided for an acknowledgment of the past which prepared all learners for the new learning space that would occur during the wānanga.

Papamahi tuarua: Mana tangata / Self Determination

With a focus on the individual values and rights of Māori Deaf, this workshop was designed to gather information on how DANZ could best support Māori Deaf and Deaf in general and how they can access this support. It also ensured they had an understanding of their rights. It gave us an indication that the wānanga and workshops we had created met the needs of the community.

Papamahi Evaluation

This workshop reflected the true understanding the Māori Deaf community had in terms of the support offered by DANZ. An interesting observation was made as there were two DANZ staff members integrated into two different groups for this workshop. Their internal knowledge of DANZ meant they were overpowering the individual groups and clouding the learners' thoughts based on internal knowledge. Once the DANZ staff members were asked to remain quiet, the

learners were able to share and communicate their thoughts and needs with ease. All learners showed an understanding of services currently provided within the Deaf community.

Papamahi tuatoru: Ngā Pakiwaitara / Myths and Legends

Deaf and Māori share a similar passion of communication through body language, gestures and facial expression; therefore this workshop was important in two ways. First, a high percentage of Māori Deaf had not engaged with any aspect of Te Ao Māori and therefore had limited or no understanding of the myths and legends which our culture is based upon. Secondly, it was about creating a safe space which allowed them to engage with other members of the group, read a pakiwaitara (Myth) re-written in Deaf English, gain an understanding of this pakiwaitara and then perform it to the rest of the group; and, last but not least, have fun doing it.

Papamahi Evaluation

A workshop which was loved by all learners, it created an understanding of Māori myths and legends which most learners had not experienced previously. It was an excellent activity which allowed the learners to comprehend Māori myths and legends and then reiterate this story through a group play. The learners retained the story which they performed and were also exposed to a number of different myths which were performed by the other groups. All learners showed great understanding and comprehension of the myths and legends.

Overall wānanga Evaluation

We had an amazing response to this wānanga. We had nine learners enrolled; however, we had twenty seven that attended this wānanga, an overwhelming response to our first wānanga and it was one of the largest workshops held by DANZ BOP. We had varied knowledge levels and understanding about Te Ao Māori, but the ability of the tutors and interpreters enabled all learners to participate to their fullest. A lot of hard work was required, but it was very worthwhile to see the learners gain an understanding of their cultural identity and support offered to each other for the duration of the wānanga.

Wānanga Tuarua

The second wānanga focused on tikanga Māori concepts and ensured the learners had an understanding of the pōhiri process and tikanga in relation to the marae.

Papamahi tuatahi

Mana Tangata

Learning goals

- Enable the participants to feel comfortable in a non-threatening environment
- A basic knowledge of the importance of whanaungatanga within a Māori environment
- Empowering each student with a basic understanding of who they are
- Giving students a base understanding of the concepts of whakapapa using mahi Toi (arts / crafts)

Papamahi tuarua

He Tikanga Marae
(Marae protocol)

- Give students an understanding of marae protocol
- Give students a chance to experience a mock Pōhiri

Papamahi tuatoru

He Tikanga Marae
wāhanga tuarua
(Marae protocol part two)

- Do's and don'ts of marae protocol

Below are the concepts behind each of the papamahi and the evaluations of the delivery:

Papamahi tuatahi: Mana tangata / Self Determination-

In this workshop the focus shifted to understanding more about different aspects of the individual e.g. waka, marae, awa, moana, hapū, iwi. Each aspect of this was explained to the students and new signs given to highlight the different aspects that are incorporated into Māori language and not in English. Therefore, there is no accurate sign to show the true meaning of these components in NZSL.

Papamahi Evaluation

Overall this workshop worked well. Each aspect of cultural identity was explained to the group as a whole, then the learners were broken up into small groups where more concentrated learning occurred, allowing the learners to ask questions and gain a better understanding of their identity through their connections to their waka, marae, awa, moana, hapū, iwi. This workshop was then reinforced with mahi Toi (crafts) and learners were asked to take one concept and portray their understanding of that concept on a kōhatu (stone). This extension of the workshop contributed to the retention of the concept as they were able to take something physical away to remind them of that concept.

Papamahi tuarua: Ngā wāhanga o te Pōhiri / Welcoming process-

This workshop was the most eye-opening of them all. We took the students through the Pōhiri process step by step and explained the reason behind each step. Then the students facilitated a mock Pōhiri from the karanga to the hariru and finished off with a kai.

Papamahi Evaluation

This workshop was similar to the myths and legends workshop in the first wānanga. The learners first gained an understanding of each step of the pōhiri process. The key steps for a pōhiri were noted on individual cards (or paper) and shuffled. Within groups the participants were tasked to re-order the steps into the correct order, which was then followed by the learners conducting a mock pōhiri process. All learners fully participated in this workshop and gained a greater understanding of this process and understood the rationale behind some of the negative encounters they had experienced during previous marae visits. Due to the repetitive and practical nature of this workshop the learners easily comprehended and retained this process.

Papamahi tuatoru: He tikanga Marae / Marae Protocol

This workshop focused on their experiences on a marae which had been both good and bad. It was an opportunity for the students to share their existing knowledge about the Marae which encouraged a shared learning environment.

We discussed the dos and don'ts of visiting the marae and answered questions with regards to their experiences and placed them in the correct context.

Papamahi Evaluation

A practical workshop that focused on their shared knowledge and experiences, which allowed learners to gain a greater understanding of visiting the marae. The learners were eager to learn about this kaupapa and used their past experiences, both positive and negative, to assist in the delivery of this workshop. The shared environment created by the learners and the tutors allowed the learners to develop and increase their knowledge of marae protocol and gain confidence in themselves with their increased knowledge and understanding

Overall Wānanga Evaluation

This was a highly successful wānanga. We had several new learners who were not present at the first wānanga, and we therefore had to also cater to their needs which worked in well with the Mana Tangata workshop so they settled in well. The learners were excited about the wānanga which showed in their desire to participate. Each of them shared what learning they engaged with after the first wānanga and they shared their excitement with their family on their return home from the first wānanga. There was a confidence about this group of learners we as tutors had not seen before; they were hungry for knowledge and eager to get started with their learning for the day. Each workshop expanded their existing knowledge base and complemented the learning they had gained at the previous wānanga. The passion the learners showed in each workshop was something as a teacher I had not previously observed. The workshops were practical and enjoyable; therefore, the learning was fun and easy to retain.

Wānanga Tuatoru

The third and final wānanga was taken to a Marae in Welcome Bay to allow the students to apply their learning from the two previous wānanga in a practical situation. The students were welcomed onto the Marae with a traditional Pōhiri and were able to experience this ceremony within the context of the Marae. They were also able to gain confidence in terms of all their learning which was reinforced within the workshops taught on the marae.

Papamahi tuatahi

Whanaungatanga

Learning goals

- To recap and reinforce different aspects of whanaungatanga
- Enable the participants to feel comfortable in a non-threatening environment
- To empower each student with a basic understanding of who they are
- To give students a base understanding of the concepts of whakapapa within a Marae context

Papamahi tuarua

Ngā wāhanga o te marae
(Parts of the marae)

- To identify the various parts of a marae and wharenuī
- To identify the purpose of various parts of a marae
- To increase vocabulary of adjectives
- To describe the parts of a marae and wharenuī

Papamahi tuatoru

Hītori

- To gain an understanding of the history of the marae

Papamahi tuawha

Mahi Toi – Poi

- To gain an understanding of different aspects of the poi
- To see a relationship to whakapapa
- To make a poi

Below are the concepts behind each of the papamahi and the evaluations of the delivery:

Ngā Hitori o te Marae me te rohe / Marae and local history- Papamahi one

A key aspect for the last wānanga was to enable the Deaf community to gain a connection with a marae; therefore, our last wānanga was delivered at a local marae. The local kaumatua gave the history of marae explaining the importance of the area and significant land marks of the marae. He also recounted the whakapapa of the marae and the meaning behind the names of each whare (house).

Papamahi one Evaluation

This workshop was significant in that it demonstrated a different method of recalling the history of the area the marae is based in. It was visually based and therefore catered for the different ways in which Deaf people learn. Through this method the learners acquired an insight into the history of one of the local iwi in Tauranga. This knowledge seemed to empower the learners and gave them a connection to a marae that many of them they had not previously experienced.

Ngā wāhanga o te Marae / Parts of the Marae - Papamahi two

The students were taken through and shown the different parts of the marae, and the kaumatua explained the history and function of each part and the marae. This was a vital component as it was a visual indicator for the Māori Deaf which enabled them to gain an understanding that there is deeper meaning behind the visual components of aspects within Te Ao Māori.

Papamahi two Evaluation

This workshop focused on showing the learners different forms of communication. The form of communication used in this workshop was through the different parts of the marae, exhibiting the whakairo, kowhaiwhai and tukutuku panels and how they contain their own history and language. This

concept of language or communication through other mediums was a new concept to most of the Deaf learners attending the wānanga. Therefore, they expanded their perceptions of the different parts of the marae and the kōrero associated with these whakairo, kowhaiwhai and tukutuku panel

Te Hitori o te Marae - Papamahi three

This workshop introduced students to the history of the Marae, giving reference to keys aspects of history and whakapapa. It provided students with a comparison to concepts of their own whakapapa.

Papamahi three Evaluation

This workshop was the connection of the previous workshops held on this day, and it also included key components of the previous two wānanga. The learners were overwhelmed at how each workshop was interconnected and related and how with this knowledge they were able to establish a connection to a world that was previously a mystery, or even totally unknown, to many. This workshop created energy and passion for learning that consumed the impacts of any negative encounters the learners had experienced earlier throughout their life.

Overall Wānanga Evaluation

The learners were able to put all of their existing and new knowledge into this last wānanga due to the fact it was held on the Marae. The learners led all aspects of the pōhiri process and as tutors we were amazed at the learning that had taken place over the last two wānanga. The learners' transformation was truly astonishing, the courage and confidence they now possessed and portrayed while engaging with the tangata whenua (home people) was outstanding. All the learners had shared and contributed to the learning of the collective and everyone had ownership in the last wānanga. The learners' ability to comprehend different kaupapa showcased the amazing efforts of the interpreters and their ability to create a relationship between the current Deaf world they occupy and Te Ao Māori, culminating in them learning about their dual identity and culture.

An additional aspect of this wānanga in Tauranga was that during our last wānanga there was an unveiling which one of the students had a connection to. Therefore it was agreed that we would take our wānanga to the urupā and engage in hands-on learning. Stephanie translated the unveiling and the students were delighted as for many of them it was the first time they had attended a Māori kaupapa and had an interpreter to support them and give them an understanding of not only the process but also of what was being said.

It was truly about whānau transformation.

Chapter 5

Interviews

Ngā puna kōrero

The importance of being heard

Within this chapter I felt that hearing the voices of the key people associated with the establishment, the teaching and facilitating of the ‘ki te whai ao’ wānanga were important aspects that addressed my research questions. I knew two of the participants prior to my involvement with the ‘ki te whai ao’ wānanga and during the development of the wānanga I came to know the third participant on a personal level also. In line with my Kaupapa Māori approach all participants were asked if they consented to their personal names being used within this thesis, and they all agreed. With these personal connections each participant felt safe and comfortable within the interview progress.

The interview questions reflect the connections to the overarching research questions for my thesis. There were a total of ten prepared questions to assist the flow of the interviews; however, as my framework is based upon Kaupapa Māori methodologies, it was important that I allowed each participant to continue and to share what they felt was relevant to my research. As each participant was involved in the ‘ki te whai ao’ wānanga they all had an idea of the basis for my research. Therefore, they were free to add and to discuss what they felt important from their individual perspectives.

It was important for each participant to show the relationship they had with the Māori Deaf community as a key starting point. This enables the readers to have an understanding of the position each participant held within this community. This also allowed each participant to share their story, they felt comfortable and the interview flowed well from that point on. The remaining nine questions were then broken up into three sections. The first section focused on the ‘ki te whai ao’

wānanga, particularly focusing on each participant's involvement, the benefits and outcome of the wānanga. The next section discussed the current support programmes for Māori Deaf focusing on the current sign language medium and its relationship to advancing the Māori Deaf communities' aspirations to engage with Te Ao Māori. The last section of the interviews was based around curriculum development and what a curriculum might look like when it comes to meeting the aspirations of the Māori Deaf community. Furthermore, this section also examined any possible problems that may arise from such a curriculum. The final section ensured that if the participant had any further questions or comments, they were provided a final opportunity to share their thoughts. There was no time limit for the interviews; however, in general, I allocated around two hours per interview. I personally taped and transcribed all interviews. As one of the participants is Deaf I needed to ensure that his interview was supported by an interpreter. I had the support of the tri-lingual interpreter Stephanie Awheto and I used a digital recorder as well as a video recorder to assist with transcribing the interview.

Through the transcribing process, I noticed several similar themes that arose from the interviews. These themes were consistent across all three participants; however; at times each participant had a different worldview. Thus, the interviews were rich with knowledge and each participant was keen to share their thoughts. The overall themes are as follows:

- Participant profile and backgrounds
- Current support structure for the Māori Deaf community
- Curriculum development
- Key points of success of the 'ki te whai ao' wānanga

Each of these main themes contains a sub-theme and these sub-themes give an overall in-depth insight into the viewpoints of each participant.

Participant's Profiles

The aim of this theme was to offer the participants the opportunity to provide their profile and a description of the role they play within the Māori Deaf Community.

Introducing Karen Lawrence

Karen is the key person involved in establishing the 'ki te whai ao' wānanga. As an employee of DANZ she saw the need to engage with the Māori Deaf community and sourced the funding required to run the wānanga. Without the support of this participant the wānanga would not have been established. She became the advocate for the Māori Deaf community within the DANZ offices.

Karen administrated the wānanga, making contact with me to develop curriculum, and was also fundamental in securing the support of the remaining teaching team. She worked tirelessly in the background, contacting the Māori Deaf community, confirming attendees, venues, catering, and resources, and was the operations manager for all of the wānanga. Her ability to co-ordinate not only the teaching team but also the Māori Deaf community was a tribute to her passion for the community that she served.

As a hearing person in a Deaf world, Karen had to deal with being viewed as an outsider by the Deaf community. Furthermore, at this point in her life she was also on her personal journey to learn Te Reo Māori me ōna tikanga, and so she had an understanding of the disconnection some of the Māori Deaf community felt towards Te Ao Māori.

During the delivery of the wānanga, Karen ensured all operational aspects ran smoothly. She gave reflected evaluations on the delivery of each workshop from her perspective as a non-facilitator. This was a valuable insight and assisted greatly in our reflective practices and desire to ensure we were meeting the needs of the Māori Deaf community.

Introducing Stephanie Awheto

A fluent speaker of Te Reo Māori, New Zealand Sign Language and English, Stephanie has been involved with the Māori Deaf community for over twenty two years. Her ability to communicate as a trilingual interpreter was crucial to the success of the wānanga. She is a strong advocate within the Māori Deaf community and is very well respected for her passion for the community she serves. She is integral in linking both the Māori Worldview and the Deaf world for our learners on 'ki te whai ao'. Her strong cultural knowledge allowed her to operate within all Māori environments with ease, meaning that she was able to put the learners at ease within these learning situations.

Stephanie assisted with critiquing the curriculum that was developed using her years of experience in supporting Māori Deaf with their educational aspirations. She was the trilingual interpreter for all the 'ki te whai ao' wānanga series and provided reflective evaluations during and after the delivery of every workshop to ensure we were meeting the needs of the Māori Deaf community we were teaching.

Introducing Patrick Wikiriwhi Thompson

Patrick is a politically active member of the Deaf community. He is profoundly Deaf and as a child attended Kelston Deaf School. Both Māori and English were the spoken languages during Patrick's childhood. His leadership and advocacy within the Deaf community shows his passion and drive to create understanding of the worldview each Deaf member is connected to. He is a role model within the Māori Deaf community and has also been a part of several key boards that promote better access and understanding for the Deaf community in general.

Patrick has a strong knowledge of Te Ao Māori, can easily connect to his Māori identity, and can live comfortably within the Deaf world and also Te Ao Māori. He is fluent in English and NZSL and can communicate and articulate his worldview with ease. He is a confident teacher of both hearing and Deaf learners;

this confidence exemplifies his passion for his community. He is consistently looking for new and innovative ways to meet the desires and needs of the Māori Deaf community to connect to Te Ao Māori.

Within the context of the 'ki te whai ao' wānanga Patrick was the quintessential link to the curriculum development, delivery and evaluation of the wānanga. Patrick used his own life experiences, both positive and negative, to relate to the Māori Deaf community and diminish any anxieties the Māori Deaf community had about Te Ao Māori, and this meant that the students felt safe, were open to new learning and felt free to share their experiences. Similar to the other participants, the reflective evaluation and insight given by Patrick ensured a well-delivered programme that addresses the desires of the Māori Deaf community.

Creating a foundation to build from

An important aspect for Māori is to have an understanding of where we have come from in order to create a future pathway. All three participants describe how they became involved in the Māori Deaf community. Two of them have extensive involvement with the Māori Deaf community and the third has only recently become involved through her position within the DANZ.

Karen, as her profile explains, worked at DANZ and, as she outlines below, her first involvement with the Māori Deaf community came about from an aspect of research as part of her degree:

So back in 2005 I was studying ... we had to research an aspect of Māori history and because I was working with DANZ at the time down in BOP and there was nothing there for Māori deaf or about Māori deaf I chose that to be my subject...

She also made comparisons with her own journey of self-discovery around her Māori identity and the difficulty faced by not only Māori Deaf but Deaf:

I grew to have a passion for a culture of people that were not only Māori and not only Deaf but they were trying to live in a European environment and that for me at the time was quite compelling and I was going through my own personal growth of learning what it was to be a Māori person myself...

And within her working environment she acknowledged the limited support for the Māori Deaf community, and also the struggle the Māori Deaf community faced in having no recognition of their own indigenous culture within a key organisation established to support them:

So working with Māori Deaf gave me an avenue to direct all my energies and the more I looked, the more I learnt that there was no or limited acknowledgment for anything Māori Deaf. They were just Deaf, they had to fit just into Deaf society.

Both Stephanie and Patrick have followed different paths to the leadership role they hold within both worldviews. Stephanie is a rare gem within the Māori Deaf community; she is one of a very small group of registered tri-lingual interpreters in New Zealand. She is in constant demand and plays a key role in the advocacy for the Māori Deaf community. She is well abreast with Te Ao Māori and has been signing for over twenty two years, which in itself is somewhat unheard of within the interpreting world as the life span of an interpreter can be limited due to overuse syndrome. Stephanie's first contribution of consequence was when she starting learning to sign because of whānau reasons.

Soon after learning to sign she was encouraged and supported and quickly moved into an unofficial role of interpreting. This was a role that she would continue for a further twenty two years:

Stephanie: *[****] would take me out shopping with him because he was using me like an interpreter type thing.*

Patrick recalls the communication issues he faced from an early age. The desire to understand what he was doing, and the reason why, were key drivers for his personal development.

It really started when I was born. The issue always for me was communication or knowing what I was doing or knowing why I was doing it...

In 1993 Patrick played a key role in establishing the first National Deaf Hui. He acknowledges that access to the marae for the Māori Deaf community was very limited; therefore, interpreters were encouraged to support this hui to help Māori Deaf gain a broader understanding of tikanga Māori:

1993 when we had our first national hui.... we started to encourage interpreters to come in to get us access,... access was pretty limited to Marae, even to tikanga, we had a lot of assumptions on why we were doing things we just assumed...

However Patrick did not always have an understanding of Te Ao Māori and he remembers a significant event when he was able to relate to Te Ao Māori and gain a fully understanding of his Māori identity:

I first started fully understanding what was going on. I suppose that happened when I first had trilingual interpreters on the marae with me...

Patrick had made some assumptions that Deaf were oppressed due to the lack of understanding in terms of Te Ao Māori and cultural aspects on the marae:

... I have seen how things can get really complicated and you assume a lot when you don't know what's going on so I always thought I was being oppressed because I was Deaf and not realising that is just this

process you go through on the marae so things like that weren't really clear to me...

For all participants a cultural movement occurred and involved the Māori Deaf community knowing where they were from. This knowledge was not always available to them; several participants identified the passion Māori Deaf had to gain an understanding of their Māoritanga:

Stephanie: *Patrick had kind of started this little fire inside Māori Deaf in the hui we had back in, 93 so those people went home and they had a fire in their hearts and they wanted to know more about Te Ao Māori and for a lot of them it wasn't going to happen because there was no access in their regions ...*

And a lot of the Deaf were coming back saying we want to learn about Māori.

As the Māori Deaf community became more educated about their Māori identity they became more aware of the discrimination in the signs that were being used for Māori things within the Deaf community:

Patrick: *We started getting a bit more educated about our whakapapa and we became really aware of how much discrimination was on the signs being used for Māori things out in our community...*

Patrick conveys the lack of faith the Māori Deaf community had in what the Deaf community had been communicating in terms of Māori concepts. There was a cultural revolution occurring as the Māori Deaf voice became louder and the demand for a great cultural understanding became stronger:

...there were a whole lot of communication issues, we started to have less faith in what the Deaf community were telling us about things pertaining to Māori and we started going back to find out for

ourselves. Our knowledge or lack of came from education from being institutionalised and the fact that we were being raised quite strongly as oral Deaf and not culturally...

As the desire grew to have a greater understanding of Te Ao Māori, there was relief within the Māori Deaf community about their cultural identity:

Patrick: *Māori Deaf that attended that hui felt a relief - almost that, I am Māori and I'm not just DeafWe started to really grow ourselves, Māori Deaf clubs were set up around the country, we started with one tri-lingual interpreter and numbers have slowly been increasing. We started doing wānanga as well and started setting those up around the place.*

Several wānanga were established to try and meet the desires of the community; however, a difficulty arose in terms of the type of wānanga/engagement offered to support them in a Māori environment. They had limited knowledge of Te Ao Māori so when wānanga were established Māori Deaf continued to ask for the only things they knew such as pōhiri and parts of the marae. There were also some risks identified in terms of knowledge transfer.

Karen recognised that some of the basic fundamentals of Māori culture were unknown to the Māori Deaf community:

I had learnt that the very basic fundamentals of being a Māori, were small things like taking your shoes off at the door, hongi, karakia before kai, how we eat - all those really basic fundamentals were not a known practice within the Māori deaf community.

Whereas both Stephanie and Patrick identified that previous wānanga and workshops offered to the Māori Deaf community were just repeated over and over again:

Stephanie: *it was always the same kaupapa - pōwhiri, marae - and [they had been run] up in Auckland as well and I think they must have had about 3 or 4 hui, all the same kaupapa...*

Patrick: *some of the programmes were almost repeats of what we had already done and we would have the same wānanga over and over again and this was going on around the whole country..., it's almost like we started just in the marae and that's it yeah it was like the only thing we could do...*

Patrick further identified additional issues that had arisen out of the wānanga:

A lot of the wānanga we used to have in the early days just booked Pākehā interpreters and you know I think that was risky because we were unsure whether or not Māori Deaf were getting the knowledge that they should have been getting through the interpreters. Some other things real sensitive issues as well having Pākehā interpreters on our marae, sometimes our kaumatua weren't as gracious as they could have been to our interpreters. A lot of issues so what it resulted in were bad learning for our Māori Deaf...

An interesting perception portrayed by two of the participants was around the type of questions being asked of the Māori Deaf community in terms of addressing their needs:

Stephanie: *[****] were saying to me that's what Māori Deaf are asking for! it's the question, you're asking them what do you want? it's like asking someone holding out a plate full of lollies and covering it and saying what do you want, they don't know what's there so they don't know what they want, it's the same for Māori Deaf they don't know anything about our tikanga, our Māori history, and yet you guys are doing the same thing covering all the option and saying to them pick something and they are picking the only thing they know. So give them the option, this is all the*

possible things you could learn which one do you want, and then we got a totally different response from that.

Patrick's viewpoint was very similar. He identified that a major issue was around listening to and meeting the needs of the Māori Deaf community, something which, in his eyes, seemed to be two different things:

I think the programmes were the biggest problem for Māori Deaf. They were only getting a bit of knowledge, yeah they were going through the whole process I think that is why people didn't realise how much Māori Deaf had missed out on when they started running these programmes and what Māori Deaf really wanted wasn't what they were really getting.

Karen played a crucial role in the establishment of the 'ki te whai ao' wānanga. At the time she alone was championing the cause for Māori Deaf from within DANZ. She explains her role and how the wānanga became established:

We being the Bay of Plenty Office were very fortunate to have secured the biggest funding grant from the Tertiary Education Commission (TEC), we needed to strategically decide how the funds were going to be distributed, this programme in particular came about because there was nothing for Māori deaf at all.

I contacted my friend Merepea Dunn because she has the Māori knowledge the trilingual interpreter Stephanie's (Awheto) buy-in and I was also fortunate to get Patrick's (Thompson) buy-in as well, who is a leader within the Māori Deaf community so getting those three's buy-in was really the core of how effective the programme would be. ...So all three were totally integral aspects of the programme being successful.

In conclusion, a key factor to the success of the 'ki te whai ao' wānanga was the experiences of each participant. These experiences led to a redefined approach to

reflecting on the curriculum development for this wānanga. We learnt from the past which informed our approach to addressing the needs of the Māori Deaf community within the creation and delivery of this successful programme.

Current support for the Māori Deaf community

Within this section, the discussion is around what the Māori Deaf community can currently access to advance their aspirations to their cultural identity. Identifying the existing framework of support also allowed the participants the space to engage in a discussion around where this support could be located in the future.

For all participants, there was an acknowledgement that although some support is given to Māori Deaf from within the current support structure, there was a limited skill base and knowledge to address the demanding needs of Māori Deaf to have an opportunity to engage or connect with their cultural identity.

Karen believes that it was not a current priority but could be given priority if there was more funding offered to support such a programme:

*I found that [****] support was really minimal so there was an acknowledgment that there is such a thing as Māoridom.....but I don't believe that it was a priority for them, I don't think that they saw the need, I do believe that if there was to be funding of it then they would have probably supported it.*

Stephanie feels that the priorities of the Māori Deaf community are not part of their everyday goals:

*Theirs isn't, it's not part of their goals or long term goals to help advance Māori, they have boxes they need to tick within their organisations just along with their treaty commitments and that's about as far as they go.... [****] has always offered support when I have asked, but nothing has ever been offered.*

Patrick's view was somewhat different as he acknowledges that they do offer support; however, he referred to them as more a Deaf service.

Within this section the interview shifted to the current supporting avenues to the establishment of the 'ki te whai ao' wānanga and the challenges facing the Māori Deaf community in dealing with Deaf organisation:

Stephanie: *in all fairness 'ki te whai ao' wouldn't have happened had it not been led by Patrick, Karen, yourself and me. If we hadn't been there to be leading that and developing it and pushing for it to be taken up nobody would have.*

No Māori within their organisation ... they don't have anybody there that is set up to do anything.

They have some Māori in their organisation but they are never in positions that are influential enough.

All three participants believe that the support for Māori Deaf should be placed within the community and sit outside the current organisations:

Stephanie: *If Māori Deaf go to them with a kaupapa and say we want you guys to support us to do this, they will certainly support it as long as it doesn't cost them anything and as long as it makes them look good.*

I still think it needs to sit outside of organisations....I think Māori are better off outside the box and with Whānau Ora...

Patrick: *Iwi, Māori services, whānau,*

Two participants identified some possible stakeholders who could champion the support for Māori Deaf and create connections to their cultural identity:

Stephanie: *We should be working with our Māori organisations to get them more disability savvy so they are able to do it for our people, rather than relying on mainstream services to do it...*

I think Māori Deaf need to be leading it, just accessing funding to make it happen...

Patrick felt a personal responsibility to support Māori Deaf in their desire to access information on their cultural identity:

Patrick: *I do feel responsible and I have always felt responsible to some extent for Māori Deaf and I think I am responsible to also inform Māori hearing.*

An interesting issue that arose from one participant was the term “mainstream”, and the connotations this word had for her:

Stephanie: *I don't even like the word mainstream, I think it's oppressive, if they're the mainstream what are we? Are we the little creek out the back? So for me I think it's, we'll go to mainstream Māori and look to them to be the driving force for our Māori people ... they have a responsibility to make sure that they provide services that are done, that acknowledge our tikanga and all the rest. Hold them accountable to it.*

The comments made by each participant have informed part of my recommendations in the conclusion of this thesis; these are important aspects in addressing the needs and desires of the Māori Deaf community currently and in the future.

Curriculum Framework

Karen identified that it was important for the learner to have an understanding of their identity:

...right we need to develop a programme for Māori Deaf to deliver in a marae environment that can teach them the very, very basics of who they are and where they come from...

Stephanie identified that Māori Deaf start from a very different place to the rest of the population. This starting point can prove difficult to negotiate and is a key to the success of any educational service for Māori Deaf community. As Stephanie explains, you cannot make any assumptions in relation to the knowledge base the Māori Deaf community has; you are more likely to deliver a successful programme if you imagine you have a blank canvas to work with:

I think the hardest thing is knowing where to start, you know the starting point.Absolutely nothing for granted, no basis on it at all, we assume that people have some kind of knowledge and I think Māori Deaf from the last generation and this generation haven't got any basis for it. You would have to think of this as if you are teaching people that have been lost in the forest all their lives and all of a sudden they have come to and want to learn about their culture that's what it would be like.

Stephanie went on further to explain some of the main issues previous wānanga held for the Māori Deaf community:

Assume nothing I think some of the worst wānanga we had with Māori Deaf was because the tutors just couldn't engage with them and got frustrated with them, what do you mean they don't know this basic stuff?

This viewpoint is crucial and an important factor to the success of any curriculum development for not only Māori Deaf but for any programme established to support the needs of the Deaf community.

Patrick felt that any curriculum development or programme for the Māori Deaf community should be community based:

I think the idea of having a programme for Māori Deaf would be a programme that is community based.

He also believed that a key aspect around leadership and ako should be incorporated which was supported by Karen who believes involving the Māori Deaf community in the programme assisted in lifelong learning:

Karen: *we did well in that we involved Māori Deaf through the process so even in the final programme we had Māori Deaf from Hamilton run the flax, the harakeke programme ... involving existing Māori Deaf in programmes helped those who had no skills in teaching or anything like that. They were just passing on knowledge they had learnt.*

Patrick: *you get people to take some responsibility for their learning bring something with them... so people are contributing to their learning as well, that's important as well.*

A key part of this sub theme was in relation to the starting point of the Māori Deaf community. Misleading assumptions about the current knowledge base of the Māori Deaf learners will lead to disappointment from both the learners' and teachers' perspectives. To have an understanding of your audience is key and so is ensuring a connection at not only a community level but also at a iwi, hapū and whānau level. A successful framework for Māori Deaf would encompass our past learning and be robust enough to deliver each topic but still be flexible enough to cater to the changing needs of the Māori Deaf community.

Teaching application of delivery examples

This sub section examines the different teaching applications that each participant had identified as important in delivering a successful curriculum for Māori Deaf.

Patrick identified that there was a real need for some practical approaches to a curriculum, rather than just focusing on the theory of design:

And doing some really practical sign language things like that with hearing students is a more hands on practical way of teaching sign language...

He also outlined the importance of ensuring the students' happiness to their successful engagement:

I think that is really, really important to make sure everyone is happy and it is really easy to teach when everyone is happy.

Patrick had given extensive consideration to the types of curriculum or programme that he would like to see developed:

Sign language programme as one... interpreting programme is one....then a Deaf programme...

He also outlined the importance of trilingual interpreters as they have an understanding of Te Ao Māori and ensure tikanga is followed while in a cultural environment such as the marae. This is a key factor to safeguarding the Māori Deaf community while they engage in aspects of Te Ao Māori:

...the idea is to have trilingual interpreters so they know how to fit into Māori situations [such as marae, tangi, pōhiri etc]..... it is just really important that you have that role of interpreter...

Patrick discusses the notion and importance of 'dual identity' within the development of a curriculum:

...being able to show the difference between what it is to be Deaf and Maori, I think that is really, really crucial and about the whole idea of New Zealand Sign Language versus Māori Sign Language...

Patrick expresses the importance of a single process of teaching when delivering knowledge to the Māori Deaf community. It is important to ensure they understand one topic before moving on to the next one:

...I think as far as the level goes, language level, that you need to keep it to one kaupapa, like one story at a time...

An interesting conversation occurred around who could deliver this curriculum between Stephanie and Patrick. However both participants agreed that the delivery method adopted in the 'ki te whai ao' wānanga was exemplary in providing for the needs of the Māori Deaf community:

Stephanie: *so I would think to develop a curriculum for Deaf I would look at it as being tutored by someone who is Deaf ultimately... a curriculum would be very similar to what we did in 'ki te whai ao'...*

Patrick: *.. I think it is about doing it in a shared way, working with Māori and Māori Deaf and doing the same thing that we had done with 'ki te whai ao'....*

Whereas Stephanie and Patrick looked at the curriculum development from a learner's perspective, Karen looked at effecting change at a strategic level within the community and improving access and empowerment through knowledge:

I would imagine for them they would be more about wanting to effect change at a strategic levels within the community so I would see their education or their learning would be more around how to access [services].

She also made reference to the fact that there are varied knowledge levels within the Māori Deaf community and the perception the Māori Deaf community has in terms of their learning:

...there is no middle road I think that's how Māori Deaf are. It's either black or white, so in this instance they are learning or they already got it and now they need to go onto the next step...

Karen also made some interesting observations in terms of the clarity and linguistic definition required for the Māori Deaf community and also what she feels is required by someone delivering a programme for Māori Deaf:

...because the concept of a Māori word has so many different meanings that it is confusing for Māori Deaf because they are either black or white, you can't confuse them with any grey area, but the verbal Te Reo can mean so many different things and so many different contexts.

Karen also saw the need for those delivering such a curriculum to be culturally aware of the experiences of Māori Deaf and to gain an insight into the challenges they face in their everyday life:

I think that for it to be effective you would immerse yourself in Māori Deaf life, Māori Deaf culture ... you would have to really understand the kinds of challenges that they have faced and why they think they way they think, why they do the things they do, why they behave the way they do without using the excuse, without using Māori Deaf as an excuse.

Stephanie also gave an example of another teaching methodology that seemed to work during a conference that was conducted after the 'ki te whai ao' wānanga was held. The methodology teamed up Māori Deaf who had skills in particular areas of Mātauranga Māori with experts from the hearing world:

...so in all of the papamahi we had a Deaf tutor and a hearing tutor so that worked.

All three participants provided unique insights into different teaching techniques, all of which would provide an amazing teaching style to assist the Māori Deaf community. A teaching connection is required between Māori Deaf and Māori hearing to create a foundation of learning for Māori Deaf to achieve their aspirations within their Māori identity.

Quality assurance

Quality is an issue for both the hearing and Deaf learning environments. Patrick raised some concerns in terms of ensuring quality was a key factor in the creation of such a curriculum:

Patrick: *what they have done over the years is just try to get as many people on the course as they can, ones that have been really, really poor signers. Of course at the end of the day most of the interpreters that graduate are still no good at their job because they were pretty much rushed through the interpreter's course ...*

Along with quality delivery, Patrick also acknowledged that having a good quality programme and a succession plan ensures the development of the Māori Deaf community:

...that they could learn the process, the idea being that they could teach it from there on...

Challenges to curriculum development

In regard to some of the challengers in creating a curriculum, all three participants had different viewpoints. However, there was resounding agreement that the human resource factor, in particular the limited number of tri-lingual interpreters

available to support the needs of Māori Deaf, was a major challenge for the programme development and delivery.

Both Stephanie and Patrick clearly outline this weakness to creating and delivering a curriculum for Māori:

Stephanie: *Kaiako, That human resource ... those that are really good at helping and are able to do that are so stretched with their time.*

Patrick emphasises the positive aspect:

I think the problems are the same problems [we have currently] we have not enough trilingual interpreters...

Patrick also referred to appropriate visual resources to support the Māori Deaf community:

...but for Deaf it has to come through video or some sort of visual format so [there is a need for] funding to make those types of resources.

However Karen as well as outlining the human resource factor also went into more detail in terms of the lack of cultural understanding to make the curriculum work:

Lack of understanding of the culture, lack of resources, not only administration but even in people understanding and developing it to make it work. (cause when we consider the number of trilingual interpreters that we have) yes and there is only the one official one.

Stephanie made reference to the threat facing Māori Deaf in terms of their limited access to tri-lingual interpreters and how sign language could be included on the endangered language list and how they advocate and create awareness in terms of tri-lingual interpreting:

...they were talking about the threat to Te Reo Māori and how it is still on the endangered list,if we are talking about threats to languages and our people then consider this threat to this group ...

Trust is a key factor within any community groups and this is no different with the Deaf community. Karen identified this as a potential problem when working with the Māori Deaf community:

Other problems would be from the Māori Deaf community themselves so you know who are you? Building up sufficient credibility and trust within the community to actually trust this is [important].

Karen identified this barrier of lack of trust that the Deaf community have with the hearing:

...there is definitely a culture within Deaf that don't totally trust the intentions of the hearing person and that would probably be the biggest barrier.

Karen then continued to discuss the current organisations established to support the Deaf community from her point of view and noted that a curriculum such as this may be seen as a threat:

...another Deaf school may see it as opposition ...

With all of the discussions from all three participants, one comment from Stephanie rounded up this sub-section of the interviews. Stephanie consistently looks at an avenue to create awareness about interpreting not only for Māori Deaf but Deaf in general. She uses every opportunity to make people aware of interpreting:

...we go to hui or are interpreting that alone does a lot for awareness so there is that side of it so when Māori know that this is here, this is an issue they are really keen to get in and support.

One common theme among all three participants is the lack of tri-lingual interpreters. Tri-lingual interpreters are not the only human resource that is lacking; it seems there needs to be several champions from both the hearing and Deaf world.

Apart from the human resources these interviews show that the possibilities are endless in the creation of a new era of curriculum to support the needs of the Māori Deaf community. There are a few risks that one needs to be aware of and some concerns around adequate human resource support. However as the 'ki te whai ao' wānanga has proven, it is possible to deliver a successful programme with both hearing and Deaf to reach a positive outcome.

Advertising of the programme

One participant reflects on the advertising as one focal point attracting the Māori Deaf community to attend the workshops:

***Karen:** the other key things we did well when we advertised in their language so we not only communicated to them in their own language in delivering and we did externally as well and we used drawing cards of course.*

I think it was definitely word of mouth within the community itself, I think they were definitely interested, but I think the bottom line is there was nothing else out in the community for Māori Deaf so any little thing they could come along to they just embraced it ...

Key points around the success of the wānanga.

This section focuses on the successful aspects of the 'ki te whai ao' wānanga. It is important that we not only celebrate the successes but also learn from these for future programmes. Each participant played a different role within the wānanga so allowed a good scope for evaluation of the wānanga. All three participants agreed that 'ki te whai ao' wānanga had been a success in terms of advancing Māori Deaf into Te Ao Māori. Two participants also identified that there was no other wānanga previous to or after the completion of 'ki te whai ao' that supported Māori Deaf.

Karen recognised that this was the first programme of its type for the Māori Deaf:

Absolutely, yes the reason why I say that is this is the first of its kind so while there were others, had been other programmes before they had been designed with minimal expertise in the background.

Stephanie also agrees that prior to this wānanga Māori Deaf found it hard to retain the knowledge learnt:

Because prior to that programme [ki te whai ao] Māori Deaf were learning just bits and pieces but nothing that they could retain nothing to build on and since 'ki te whai ao' there has been no similar programmes run by Māori or by Deaf association or any other organisations.

There was overwhelming agreement by all participants that the teaching team was instrumental in the 'ki te whai ao' wānanga:

Karen: ... skills of Merepaea Dunn to come in and understand the Te Reo aspect matched with the meaning of culture within Māori Deaf, Patrick who guided us through making sure that what our audience was going to learn would actually cement in them because it was coming from a Māori Deaf person ...

Stephanie: *That consistency, everybody was getting the same but for Māori Deaf at least there was this consistency, and the tutors and the teaching were all the same.*

Karen: *So all three (Patrick, Stephanie, Merepaea) were totally integral aspects of the programme being successful.*

Patrick: *I liked the way that we all worked together all the cultures were acknowledged and before we started our wānanga everyone felt like they were on a par.*

The Deaf participants acknowledged that the programme was well resourced and a key indicator to the success of the wānanga. It met the visual needs of the Deaf taura to ensure the transfer of knowledge from the workshops occurred:

Patrick: *It was well resourced, the resources were very appropriate they were visual, working with our kaiako so it is a nice relationship between Deaf and hearing, having the appropriate equipment too so we could show video samples or have the OHPs whatever we needed so that was good.*

...having some good resources there making things visual so people could learn easier. We were really practical; we also went to local marae which I thought was good so we included our local marae and people were able to learn the history of it, having trilingual interpreters there...

A point of difference from the 'ki te whai ao' wānanga to other wānanga provided for Māori Deaf was the ability of the teaching team to use the life experiences of the Māori Deaf community that attended the wānanga:

Stephanie: *So trying to give a sense of flow on, as to how they could build on their learning, so that's where 'ki te whai ao' came in.*

Because we thought if we know who we are and where we're from maybe then that's a good place to start.

The story telling, I still have Deaf now who can remember the pōhiri process because they can relive the steps that they went through then backing it up with doing the flash cards and getting them to put it down in order.

Patrick: *- how we engaged with Māori Deaf like sharing life experiences . Using practical things to like being able to explain ideas and concepts to them and getting people to feedback again, starting it from what we knew they knew and basing our teaching on what they were going to learn from that. Taking their life experiences, issues that were important to them, barriers that existed for them, putting them up on the board and then matching the learning to those so at the end of the day they walked away feeling confident, ...*

I think the fact that we started off by asking them what do you want and what can we do to support you was better than just going in there and saying this is what you are going to learn.

I think the reason it was really important was that it made people feel that we were listening to them and that their culture or whatever they had to bring was already valued and that was going to give them confidence and then ask them how else can we support you what else do you want to know, so that it felt like we are with them on their journey and they can be strong being Deaf as well as Māori ...

An interesting point raised by one participant was around the engagement between the Māori Deaf community and hearing members of the teaching team:

Karen: *.I think as the hearing people involved we really demonstrated that there was nothing in it for us we were definitely there to help them, or just*

to empower them to be who they are and to stand tall in their own community which I don't think they had, we were definitely there to serve them and I think that was really appreciated.

...so Merepaea and I, I believe we were the voice boxes and we were the connection to the outside learning work that brought the information in, but Patrick made sure that it met the Māori Deaf learning styles, so it not only benefited Māori Deaf but it also benefited us as hearing people in understanding the kind of challenges they have...

Not only were there some valuable learning for the Māori Deaf community, the concept of Ako was also present providing some key insights for the hearing community in support of the Deaf community:

Karen: *I learnt very quickly that within Deaf community they, unfortunately over many, many years hearing people have come in and tried to change what they think is better for Deaf and Māori Deaf and I learnt that what was actually missing is hearing people coming in, having an understanding that Deaf are different and try to develop something that meets the Deaf needs as opposed to what a hearing person might think a Deaf person needs.*

As a result of the 'ki te whai ao' wānanga there were some key outcomes that have assisted the Māori Deaf community, not only in terms of access to Te Ao Māori, but of empowerment and strength from the Māori Deaf community. This leads to an ability to live in both worlds and to create whānau transformation, as the knowledge was passed on to other members of the Māori Deaf community:

Karen: *So the outcome of the programme was to be for them, them being Māori Deaf, for them to have an understanding that they do have a root, and they do have a history and they have come from somewhere, and them learning basic principles of what it means to be a Māori person, not Deaf but to be a Māori person who happens to be Deaf.*

Stephanie: *and I was blown away, by how many of our Māori Deaf now know who they are and where they are from and they could talk about their marae as being theirs as opposed to oh I think I'm from...*

...how much of that knowledge has kind of been retained, ... but giving people the same idea of ko wai koe?, you are getting Māori Deaf groups setting up now and kapa haka groups going and Māori Deaf going to tangi and knowing what to do there, so just that sense of knowing, having more kind of a desire to want to learn more...

Patrick: *I think that's really important that they felt that they could be strong enough to go and advocate for themselves and to learn more about who they are.*

However one participant did identify a negative component at the completion of the 'ki te whai ao' wānanga and the disappointment that further opportunities for development and learning were not continued:

Stephanie: *...since ki te whai ao there has been no similar programmes run by Māori or by Deaf association or any other organisations that's interesting and telling in itself that even as successful as that programme was and all the positive feedback that the organization got from it... for them not to re-establish the programme so that's pretty sad that's the down side of this you get something that is really working well and gets the momentum and then nothing.*

One issue that arose for one of the participants was the political nature of the wānanga. For this participant, the wānanga was situated in a point of cultural resistance. She wanted to liken the wānanga with other political resistance strategies:

Stephanie: *...having more kind of a desire to want to learn more as well so you've got Māori Deaf who will go and be part of the Seabed*

and Foreshore protesting, that's where they're waving their Tino Rangatiratanga flags, coming up with words like Tino Rangaturitiratanga, seeing that they are part of that kind of independence movement as well and having real pride in being Māori and knowing what it means to them to be Māori.

This section is the most informative of the interviews conducted; it gives a good overview of key aspects of curriculum development and shows the successful outcome of the 'ki te whai ao' wānanga, a programme in which we can learn from and develop further for future advances within the Māori and Deaf communities to advance educational achievement.

Summary

Overall the participants identified several key aspects that could assist the Māori Deaf community in connecting to their Māori identity. The interviews also identified similarities in terms of the gaps identified within the literature review. The concept of normalisation was key to the success of the 'ki te whai ao' wānanga and emphasised the importance of a curriculum that is flexible, innovative and creative and together with a strong framework can meet the desires of the Māori Deaf community and their connection with their Māori identity.

Several outcomes of these interviews have also informed a direction for Māori Deaf moving forward and have been included within the conclusion chapter of this thesis.

Chapter 6

Conclusion

Te Ānga whakamua

Introduction

The aim of this study was to address the following questions:

- What point of difference did the ‘ki te whai ao’ wānanga offer to previous programmes that had been established to support Māori Deaf?
- What aspects of the ‘ki te whai ao’ wānanga could be utilised in the development of framework to support Māori Deaf
- How can the integration of the indigenous Māori language and New Zealand Sign Language assist the aspirations of Māori Deaf within the advancement of Te Ao Māori and Te Reo Māori?
- Does the connection to Te Ao Māori impact on the identity of Māori Deaf?
- Is there a suggested framework to advance the aspirations of Māori Deaf within Te Ao Māori and Te Reo Māori?

This chapter presents several conclusions within two sections. Section one, ‘answering the research questions’, addresses the original questions outlined above, draws conclusions from within the literature review and in part addresses the original aims of this study. The second section ‘advancing beyond the boundaries’ addresses certain outcomes from the case study and interviews that can contribute to the development of the Māori Deaf community and provides a suggested framework moving forward for the Māori Deaf community.

Answering the research questions

The tri-lingual integration of languages

The tri-lingual integration of all three languages, Te Reo Māori, NZSL and English, is key to any curriculum or connection for the Māori Deaf community. It is the lack of understanding and language that has made it difficult for Māori Deaf to naturally establish a connection to Te Ao Māori and if there is a curriculum that incorporates all three then the benefits can only be positive for the education of the Māori Deaf community and the advancement into knowing and understanding their Māori identity. The 'ki te whai ao' wānanga is an example of how one can have a successful tri-lingual integration of three languages and deliver a wānanga that addresses the disconnection many Māori Deaf feel around their Māori identity. Therefore, in order for support to be successful for the Māori Deaf community, and so that they can acknowledge the difficulties they have faced in coming to an understanding of who they are and how that knowledge connects to their Māori identity, a tri-lingual wānanga, programme or framework is required.

The connection to Te Ao Māori and the identity of Māori Deaf

It is evident from both the literature and the interview feedback that having an understanding of one's cultural identity is a crucial foundation of connecting to one's identity. It is not only about knowing where one came from but it is also about having an understanding of the shared cultural values that are associated within one's culture. Māori Deaf have lived within a Deaf culture which at times has prevented them from exploring their Māori identity through limited capability and human resource and a large lack of understanding. This lack of understanding has in turn created a spiritual and emotional void for the Māori Deaf community who seek to empower themselves through a discovery of their Māori identity. Therefore, for Māori Deaf, having a connection to Te Ao Māori and their indigenous identity strengthens their connections to their iwi, hapū and wider whānau connections.

A suggested framework moving forward

In many respects, when considering a framework to move forward, we must reflect on support structures that have already been established. These include the establishment of a large number of Māori signs, Deaf kapa haka groups, and the changing of signs to portray a more respectful meaning in terms of the Māori context of the word (such as the sign for hangi⁷ - traditional Māori food cooked in the ground). The demands of Māori Deaf are becoming more emphatic and have placed fire in the bellies of not only Māori Deaf but also the iwi, hapū and whānau they are connected to. Awareness of the Māori Deaf community is being highlighted more and more with a vital component being the use and availability of tri-lingual interpreters. This small but remarkable resource is crucial to establishing any framework for the Māori Deaf community moving forward. An acknowledgement also must be made to Māori Television which has introduced sign language to several of their Māori programmes. This not only illustrates sign language but also increases the different environments that Māori Deaf are able to access to increase their knowledge of Te Ao Māori and gain a deeper understanding into their cultural values and Māori identity.

Therefore the concept of any framework moving forward needs to encompass and incorporate the following fundamental themes:

- support from tri-lingual interpreter, Māori Deaf leaders and Māori hearing leaders;
- a tri-lingual integration of languages (Te Reo Māori, NZSL, English);
- a consistent teaching team who are passionate about supporting the Māori Deaf community;
- a robust curriculum;
- a strong resourcing component which also includes human resources

⁷ The word hangi sounded like the work hang therefore the original sign for hangi used a similar gesture to someone being hung. So for many Māori Deaf the association was with an act of violence.

Although these items may seem out of reach, the 'ki te whai ao' case study presented in this thesis shows that a dedicated group of Māori Deaf and hearing can effect change on a large scale with limited resources but a large amount of passion..

Advancing beyond the boundaries

A program for the future

Throughout the case study and the interviews it has become evident that the 'ki te whai ao' wānanga established was unique and catered to the needs and desires of the Māori Deaf community. Within chapter five an in-depth breakdown was given so it is not only about having a quality curriculum; however, there are several interlocking components that have ensured this successful series. Although the 'ki te whai ao' wānanga series was only funded for a short period of time if the same components and framework are replicated then the outcome may be equally as favourable. Therefore it is recommended that the 'ki te whai ao' wānanga series be used as a model for programme development to advance the aspirations of the Māori Deaf community with their indigenous identity.

Future support for the Māori Deaf community

An additional outcome from the interviews was around the future support for the Māori Deaf community. It was noted that it needs to be a combined effort by Māori hearing and Deaf to establish a framework of support from within the community they live in. There was strong support for this to be positioned in several key areas. One recommendation is that future support for Māori Deaf should lie within the Whānau Ora contract. Whānau Ora is an approach where the focus is on empowering the whānau as a whole and not the individual. Another recommendation is that it should be incorporated into iwi and hapū strategic plans, and integrated and profiled so a better understanding of the needs of the Māori Deaf community can be highlighted and become a collective iwi and hapū responsibility.

Resources

An important aspect to the success of any programme, regardless of whether the programme is for hearing or Deaf, is the resource designed to assist the advancement of the learners. Consequently it is the visual and human resources that are critical elements of success for Māori Deaf. There are a very small number of active tri-lingual interpreters; therefore, it is recommended that a strategic plan be developed to increase the number over a ten year period. A different approach is required to increase these numbers and we should be targeting fluent Māori speakers and teaching them sign language as they will already have the foundation knowledge of Te Ao Māori and tikanga Māori.

Recommendations

This study makes three key recommendations. The first and most significant recommendation is the need to increase the number of tri-lingual interpreters and this can be done by several methods. As previously mentioned there is currently a scope being completed by TWoA in terms of a certificate or suite of programmes to address this need; however, there needs to be a stronger drive to support the capacity building of tri-lingual interpreters.

The second recommendation is that the 'ki te whai ao' wānanga be used as a framework for future curriculum development that can assist the Māori Deaf community in meeting their aspirations to connect to their Māori identity and have an understanding of who they are and how they can then place themselves in both the Deaf and Māori worlds.

The final recommendation is that a proposal is drafted and submitted to iwi, hapū and community groups who are currently engaging in Whānau Ora to create awareness of the needs of the Māori Deaf community and ask that consideration been given to address their needs within the application process of the Whānau Ora contracts and that as a collective we champion and support the Māori Deaf community in meeting all their dreams and desires.

Appendices

Appendix one: INTRODUCTORY LETTER

Bridging the hearing gap to advance the aspirations of Māori Deaf

Researcher: Merepaea Dunn

INTRODUCTORY LETTER

Ko Hunoke te maunga
Ko Waiwhatawhata te awa
Ko Hokianga te moana
Ko mamari te waka
Ko Te Kaiwaha te marae
Ko Ngati Wharara te hapū
Ko Ngapuhi te iwi

Tena koe,

My name is Merepaea Dunn and I am currently undertaking research to complete my Masters of Education thesis at the University of Waikato. As part of this project I am carrying out a series of interviews and would very much like to interview you, if you are willing. Accompanying this introductory letter is an 'Information Sheet' which will give you some basic information about the project and what would be involved if you decided to participate. Please take time to read it so that you will be comfortable with and aware of the process and the details of the research. I am happy to answer any questions you may have to help clarify the process or any issues you are unsure of.

The overall aim of this research is to record and collect your oral history and involvement with the Māori Deaf community and in particular your involvement with a series of workshops funded by Deaf Association of New Zealand (DANZ) and I am interested what things you believe can contribute to a suggested framework to address the needs of the Māori Deaf community and increase the advancement of knowledge into Te Ao Māori. I am focusing on these workshops, and how these teachings and learning might be passed on in the future to strengthen and revitalise our Māori Deaf communities and their whanau transformation into Te Ao Māori.

I hope that the interview will prove to be a rewarding experience for you, and I am sure that this work may also be beneficial not only for this project, but for your own family and the Māori Deaf community you serve. I hope that you will enjoy this experience, and I really appreciate that you might be willing to give your time and energy to assist with this research. I will contact you to arrange a suitable time and date for the interview, and also to discuss any other questions or concerns you may have.

In the meantime, if you have any pressing concerns, please feel free to contact either myself or my supervisor, Carl Mika at the given details below.

Sincerely,

Merepaea Dunn

Merepaea Dunn: merepaea.dunn@twoa.ac.nz

Work Ph: (07) 07 872 0330 Extn: 7470

Home Ph: (07) 856 2239 or 027 293 6291

Carl Mika: mika@waikato.ac.nz

Work Ph: (07) 838 4466

Appendix two: LIFE NARRATIVE INTERVIEW INFORMATION SHEET

Bridging the hearing gap to advance the aspirations of Māori Deaf

Researcher: Merepaea Dunn

LIFE NARRATIVE INTERVIEW INFORMATION SHEET

1. This project is part of a Master's thesis being undertaken in the School of Education at the University of Waikato and will be supervised by Carl Mika. This research project has also been approved by the Human Research Ethics Committee of the School of Education.

2. I would like to interview you about your involvement with the Māori Deaf community and in particular your involvement with a series of workshops funded by Deaf Association of New Zealand (DANZ). I am interested to hear what things you believe can contribute to a suggested framework to address the needs of the Māori Deaf community and increase the advancement of knowledge into Te Ao Māori. I am focusing on these workshops, and how these teachings and learning might be passed on in the future to strengthen and revitalise our Māori Deaf communities and their whanau transformation into Te Ao Māori.

3. I would like to record the interview so that I have an accurate record of your korero. You will have control over how long or short you want the interview to be, and can choose to end the interview whenever you think appropriate. Interviews can vary in length, and usually take at least an hour to an hour and a half. Usually there is no set time limit, but this may be something that you might wish to consider before the interview takes place.

4. When I am not using them, the recordings and any written excerpts or quotes taken from them will be stored in a locked filing cabinet in my office. No-one apart from myself and my supervisor will have access to them. They will be stored for the duration of the research after which they will either be archived in a location of your choosing, or destroyed if you so choose.

5. You may choose to remain anonymous in this research project if you wish. To the best of my ability I will try and ensure your anonymity. In this context I will not tell anyone that I have interviewed you, a pseudonym will be used where necessary and as much as possible I will try and ensure that you will not be able to be identified in any publications on the findings of this research. However, it is important that you understand that given the nature of the Māori Deaf community being relatively small, it may be possible for people who know you well to identify your contributions. I will do everything I can to prevent this from happening but I cannot guarantee your complete anonymity.

6. I would like to use the data collected in this research in presentations to academic conferences, and as the central data for my Master's thesis. I also hope to publish from this thesis in the future.

7. The process will involve one interview. The interview will be performed in the environment of your choice, in your home, the marae, or I could arrange a location if you wish. The quality of sound is always an important issue in this respect, and also the need to be free from distractions.

8. It is hoped that the interview will give you the opportunity to tell your life story in your own words. This means that I will try to keep my questions as open as possible to allow you to direct the interview in a way that feels comfortable for you. In this interview I would like to hear about both your experiences and the way that you have thought and felt about your life experiences.

9. A second interview may be requested to further explore specific topics, stories or questions that may arise during the course of the first interview. As with the first interview you are not obliged to participate and can choose not to if you wish.

10. A copy of the recording will be made for you, and the master copy will be kept in my office during the project, and on completion at a location also of your choosing. The recording can be archived in a number of places including; the Hopuhopu archives, the Hamilton Public Library Oral History archive, the

Alexander Turnbull Library Oral History archive in Wellington or they can be kept at another place if you have one that you think is appropriate.

11. If you agree to take part in this interview, you have the following rights:

- a) To refuse to answer any particular question, and to terminate the interview at any time
- b) To ask any further questions about the interview or research project that occurs to you, either during the interview or at any other time
- c) To remain anonymous should you so choose – anything that might identify you will not be included in conference papers, academic articles or any other report about the findings of the research
- d) To take any complaints that you have about the interview of the research project to the University's School of Education Human Research Ethics Committee (University of Waikato, Private Bag 3105, Hamilton 3204, soe-ethics@waikato.ac.nz)
- e) To be informed of the times and dates at which I am required to report back to the Iwi on the progress of the research project in the monthly Te Maru o Ngati Rangiwewehi meetings. (Should you agree to participate a schedule of these meetings can be provided for you).

I will contact you in the next week (to two weeks) to see if you might be willing to take part in this project. If you are, then we can discuss how this will be done. If you have any queries please feel free to contact either myself or my supervisor via the contact details listed below.

Merepaea Dunn: merepaea.dunn@twoa.ac.nz

Work Ph: (07) 07 872 0330 Extn: 7470

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Carl Mika: mika@waikato.ac.nz

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Appendix three: INTERVIEW QUESTIONS

Bridging the hearing gap to advance the aspirations of Māori Deaf

Researcher: Merepaea Dunn

INTERVIEW QUESTIONS

1. What has been your experience with Māori deaf / Deaf?
2. Can you please provide me with some background to your involvement in 'Ki te whai Ao' wānanga?
3. Did you find the wānanga beneficial to those who engaged in the wānanga?
4. In what way was it beneficial?
5. Does the current sign language medium adequately support Māori deaf / Deaf in terms of Mātauranga Māori, tikanga and Te Reo Māori?
6. How does the mainstream organisations support assist Māori deaf / Deaf in the advance of knowledge into Te Ao Māori?
7. How would a curriculum around Māori deaf /Deaf be developed?
8. What would we need to learn, know, or teach to strengthen that curriculum?
9. What are some of the issues and/or potential problems surrounding the construction of such a curriculum?
10. Do you have any other comments you would like to make?

Appendix four: CONSENT FORM

Bridging the hearing gap to advance the aspirations of Māori Deaf

Researcher: Merepaea Dunn

CONSENT FORM

I have read the Life Narrative Interview information sheet. I have had a chance to ask and have questions answered. I am happy to participate. I realise I can pull out at any time during the interview and that I can withdraw my consent at anytime.

I consent to being involved in the project and being interviewed.

Signed _____

Printed name _____

Date _____

Glossary

Ako	Teaching and learning
Aroha	Love
E te tau o taku ate	My beloved darling
Hapū	Sub tribe
He tikanga Marae	Marae protocol
Hītori	History
Iwi	Tribe
Kanohi ki te kanohi	Face to face
Karanga	Welcoming call
Kawa	Protocol
Ki te whai ao	Into the light
Koha	Gift
Kohanga Reo	Language nests
Kōhatu	Stone
Koro	Grandfather
Mahi	Work
Mahi toi	Arts / crafts
Mana	Pride / prestige
Mana iwi	Ttribal authority
Mana tangata	Power of the people
Mana whenua	Customary authority of land
Māoritanga	Māori identity
Marae	Village

Mātauranga Māori	Māori knowledge
Mauri	Life forces
ngā mihi nunui ki a koutou	the greatest acknowledgements to you all
Ngā Rangitūhāhā	The twelve heavens
Ngā wāhanga o te marae	Parts of the marae
Pākehā	European
Papamahi	Workshop
Papamahi tuarua	Workshop two
Papamahi tuatahi	Workshop one
Papamahi tuatoru	Workshop three
Pōhiri	Welcoming ceremony
Pono	Truth
Rangatira	Affluent
Reo Turi	Deaf Language
Taha hinengaro	Thoughts and feelings
Taha tinana	Physical side
Taha wairua	The spiritual side
Taha whānau	Family wellbeing
Tamariki	children
Tangi	Funeral
Tangata whenua	Home people
Tapa wha	Four sides / square
Tau	settled
Te Ao Māori	Māori worldview
Te Hinengaro	The Mind

Te ira tangata	The life principles of people
Te mana o te tangata	The autonomy of the people
Te Reo	Language
Te Reo Māori	Māori Language
Te tangata	The people
Te tinana	The body
Teina	Younger sibling
Tika	Correct
Tikanga	Cultural values
Tino rangatiratanga	Self-determination
Tuakana	older sibling
Tūpuna	Ancestors
Turangawaewae	Standing place,
Wāhanga tuarua	Part two
Wairua	Spirit
Wānanga	House of learning / forum
Whaikōrero	Oration / speech
Whakapapa	Genealogy
Whakataukī	Proverb – normally refers to an unknown author
Whanau	Family
Whanaungatanga	Relationships
Whare	House
Whenua	Land

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