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**A RED-TIPPED DAWN:**  
Teaching and learning about Indigeneity and  
the implications for citizenship education.

A thesis presented in fulfilment of the requirements for the degree of

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## Abstract

The politics of Indigeneity and reconceptualisations of citizenship education present both challenges and opportunities to those of us engaged in teaching and learning about Indigeneity and citizenship in settler colonial societies. Utilising Kaupapa Māori (Indigenous, decolonising, critical) practitioner ethnography, this project investigated *what is best evidence-based practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* by examining existing literature and interviewing senior Indigenous, expert Indigeneity educators from Turtle Island (mainland USA and Canada), Hawai'i, Australia and Aotearoa. The findings from these interviews in particular offer significant guidelines for Indigeneity educators into the future: (1) best evidence-based practices in teaching and learning about Indigeneity, including the specific outcomes sought, the challenges that may be encountered with learners, and then curricula and pedagogical considerations to overcome these particular challenges; (2) citizenship as a site of Indigeneity struggles and the subsequent implications of Indigeneity for citizenship education, including what might be some initial curricula elements of transformative citizenship education in settler colonial societies, and; (3) the implications of best evidence-based practices in teaching and learning about Indigeneity for citizenship education generally in the areas of praxis, curricula and pedagogy.

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*He iti, nā te aroha (My small contribution, with great love)*

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## CHAPTER ONE: INTRODUCTION

*Kia hī ake ana te ata kura. The red-tipped dawn, may it rise.*

Healing from the trauma of colonisation will require substantial effort from across all spheres of society, Indigenous and non-Indigenous, public and private, government, volunteer and community. There are Indigenous knowledges, laws, practices, languages, homelands, medicines and food sources to revitalise and protect. There are Indigenous incarceration, poverty, health, self-harm and suicide, education, housing and welfare rates to alleviate. There is coloniser privilege and advantage to confront, and ongoing Indigenous discrimination and disadvantage to eradicate. Ultimately at the heart of these issues are the constitutional questions of power, authority, governance and nationhood to resolve. All of this requires education, or more specifically, conscientisation; the engagement of citizens in teaching and learning about these matters so that, through deep reflection and the connecting of ourselves to these situations and our place within them, we might contribute to positive transformations.

Education about these matters, however, any decolonisation, treaty, reconciliation or Indigeneity educator can tell you is difficult. The making of myths and suppressing of truths central to the colonisation process has resulted in “social amnesia” (Simon, 1992, p. 254) about our histories, the factors influencing the present, and possibilities for the future. For learners engaging in this type of education there is often shock, denial, anger, guilt, frustration and deep sorrow. There are awkward silences, passionate outbursts, heated debates and emotional struggles that both educators and learners must navigate through and survive. Yet, in the young political educators’ collective that I am a member of<sup>1</sup>, we recognised the powerful emotional, spiritual (and sometimes physical) responses from learners as profound moments for deep learning. Educators could craft these crisis moments as opportunities for joy, hope, liberation and long-term commitment to transformation. Our question was *how?*

This study contributes to answering the ‘how’ of teaching and learning about Indigeneity for those of us needing guidance. By drawing upon the advice of senior Indigenous, expert

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<sup>1</sup> Te Ata Kura (Society for Conscientisation), formed in the Manawatū 2004.

Indigeneity educators, as well as what can be gleaned from existing literature, it ascertains *what is best evidence-based practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* By answering these questions, this study seeks to provide strategic options to Indigeneity educators, those currently and wishing to undertake this work, as well as contribute to the wider discourse on what constitutes citizenship education in settler colonial societies.

This chapter describes the rationale for this research, the development of the research focus, key factors influencing its design and key concepts. An outline of the thesis is also given. Ultimately this chapter depicts from what contexts this project emerged and what it hopes to achieve. That includes its location as a Te Ata Kura, Kaupapa Māori project, by and for Indigeneity educators wishing to contribute through our conscientising work to positive transformations in Indigenous-settler colonial relations and our shared futures. The emergence of two global phenomena in particular – the discourse of Indigeneity and critical citizenship education – call for investigation into what new or proved teaching and learning strategies best serve the goal of conscientisation via teaching and learning about Indigeneity and citizenship today.

## **1.1 RATIONALE**

While decolonisation, treaty, reconciliation, anti-racism, Indigenous rights, Indigenous political education work has been underway for many decades, two global phenomena call for reinvestigation into the nature of this work, the specific challenges and opportunities these phenomena present, and what might be best evidence-based practice. One is the rise of the discourse of Indigeneity culminating in global initiatives such as the United Nations Declaration on the Rights of Indigenous Peoples<sup>2</sup>. The other is the changes undergoing citizenship education in response to globalisation.

### **Indigeneity**

In 2007 the adoption of the Declaration on the Rights of Indigenous Peoples (UNDRIP) by the General Assembly of the United Nations signalled a new era of global acknowledgement of Indigenous rights and situations faced by Indigenous peoples. These situations, as discussed by the 11<sup>th</sup> Session of the United Nations Permanent Forum on

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<sup>2</sup> With regard to ‘who’ are Indigenous Peoples, see section 1.3 Key Concepts of this chapter.

Indigenous Issues (7-18 May 2012), emerge from long-term and ongoing suppression by colonial powers of these rights, based on the White supremacist ideologies of the Doctrine of Discovery and related policies<sup>3</sup> in which “Indigenous peoples were constructed as ‘savages’, ‘barbarians’, ‘backward’, ‘inferior and uncivilised’” (p. 2) to justify colonial expansion and domination over Indigenous peoples and our homelands. As later summarised in the *Alta Outcome Document*<sup>4</sup> 2013, this domination has manifest in:

... ongoing usurpation of Indigenous Peoples’ lands, territories, resources, air, ice, oceans and waters and mountains and forests; extensive destruction of Indigenous Peoples’ political and legal institutions; discriminatory practices of colonizing forces aimed at destroying Indigenous Peoples’ cultures; failure to honour Treaties, agreements and other constructive arrangements with Indigenous Peoples and Nations; genocide, ecocide, loss of food sovereignty, crimes against humanity, war crimes and the militarization of Indigenous Peoples and our lands; corporatization and commodification of Indigenous Peoples and our natural resources; and the imposition of “development” models that are destroying the life-giving capacities and integrity of Mother Earth and producing a range of detrimental impacts... (p. 2)

The effects of these situations and forced assimilation into White heteropatriarchal, heteronormative, capitalist settler colonial societies<sup>5</sup> for Indigenous lives and livelihoods has been documented in depth, such as intergenerational historical trauma, experiences of systemic, institutional racism and discrimination from across all facets of contemporary society, and susceptibility to internalised racism/colonialism through alienation of knowledges, language, culture and any positive sense of Indigenous identity, resulting in severe, entrenched and ongoing political, socio-cultural, economic, environmental and spiritual crises. These crises include poverty, homelessness, poor physical health, educational underachievement, unemployment, incarceration, extreme violence, particularly against Indigenous women, children and LGBTQIA2 persons, early death, and mental-emotional-spiritual ill-health such as depression, alcohol and substance abuse,

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<sup>3</sup> For more on the Doctrine see Jackson, 2012, May; Newcomb, 2008; Newcomb, 2012, May; Miller, Ruru, Behrendt, & Lindberg, 2010; Miller, 2013, April; United Nations Permanent Forum on Indigenous Issues, 2012.

<sup>4</sup> produced by the Global Indigenous Preparatory Conference for the United Nations High Level Plenary Meeting of the General Assembly: World Conference on Indigenous Peoples.

<sup>5</sup> For more on these specific characteristics of settler colonialism see Arvin, Tuck & Morrill, 2013; Glenn, 2015; Smith, 2010; Veracini, 2013; Wolfe, 2006.



social and self-harm, and suicide (see Braveheart, 2000; Braveheart, Chase, Elkins, & Altschu, 2011; Evans-Campbell, 2008; Jackson, 1988; Mikaere, 2011; Mudrooroo, 1995; Paradies, Harris & Anderson, 2008; Pihama, Reynolds, Smith, Reid, Smith, & Te Nana, 2014; Trask, 1993/1999; Walters, Simoni, & Evans-Campbell, 2002). Lived realities for Indigenous peoples arising from these historical and contemporary contexts have included the significant, myriad forms of struggle embarked upon to resist settler colonial policies and these effects, and to reassert our rights and right to self-determination. This includes (but is not limited to) both armed and peaceful resistance, occupations of lands and waters, autonomous (some deemed ‘unlawful’) movements in education, health, economic and environmental protection, independent Indigenous parliaments and other political bodies and movements, as well as attempts to engage coloniser powers, states, authorities and corporations through court actions, petitions, lobbying and working groups, as members of mainstream and Indigenous-focused political parties and as public servants (see Churchill, 2002; Foley, 2010; Foley, Schaap, & Howell, eds., 2014; LaDuke, 1999; Mutu, 2011; Silva, 2004; Walker, R., 1990/2004). Further to the protections for Indigenous rights set out in generic human rights documents<sup>6</sup>, recognition of the need to give particular attention to these situations, effects, Indigenous resistance and the rights of Indigenous peoples to our distinct lands, waters, identities, knowledges, practices and traditions as a pathway to healing, was a culmination of many decades of development on the understanding and promotion of Indigenous rights and fundamental freedoms at this global level<sup>7</sup>. Amongst these developments was the drafting of the UNDRIP begun in 1985 by

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<sup>6</sup> such as the International Labour Organization Convention against Forced Labour 1930 (No. 29), the Universal Declaration of Human Rights 1948, the International Convention on the Elimination of All Forms of Racial Discrimination 1965, International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights 1966 and the Convention on the Elimination of All Forms of Racial Discrimination against Women 1979, all which have been relevant to the protection of Indigenous peoples rights.

<sup>7</sup> This included the 1981-1984 reports on the *Study of the problem of discrimination against Indigenous populations* by the Special Rapporteur appointed by the Sub-Commission on Prevention of Discrimination and Protection of Minorities in 1971 (see Martinez Cobo, 1982, 1983), the forming of the Sub-Commission of the Working Group on Indigenous Populations in 1982 and its inclusion of Indigenous peoples’ representatives against standard UN participation protocols (see Eide, 2009) to address specific Indigenous issues (see United Nations, Office of the High Commissioner for Human Rights, 1982), the establishment in 1985 of the UN Voluntary Fund for Indigenous populations to support Indigenous peoples’ participation in UN fora addressing Indigenous issues and rights (see Office of the High Commissioner for Human Rights, 2006), the International Labour Organisation’s Convention on Indigenous and Tribal Peoples 1989/169 (see International Labour Organization, 2013), the International Year of the World’s Indigenous people in 1993 to promote international cooperation on indigenous issues (see United Nations, General Assembly, 1992), the First International Decade of the World’s Indigenous peoples from 1995–2005 (see United Nations, General Assembly, 1993), the establishment of the Permanent Forum on Indigenous Issues by the Economic and Social Council in 2000 (see United Nations Permanent Forum on Indigenous Issues, 2007), the appointment of a Special Rapporteur on the situations of the human rights and fundamental freedoms of indigenous peoples in 2001, later changed in name to the Special Rapporteur on the Rights of

the Working Group on Indigenous Populations that, once adopted by the Sub-Commission on the Prevention of Discrimination and Protection of Minorities<sup>8</sup> in 1993 and submitted to the Commission on Human Rights in 1994, took another 12 years<sup>9</sup> to negotiate with states. As expressed by the Chair of the United Nations Permanent Forum on Indigenous Issues Victoria Tauli-Corpuz (2007), the adoption of the UNDRIP by the Human Rights Council<sup>10</sup> in 2006 followed by the General Assembly in 2007 was a “significant gain in our long struggle for our rights as distinct peoples and cultures” (p. 1). Why so long? The changes that the text underwent in the lengthy negotiations with states, and the reasons given by the four states who voted against its adoption, reflect a rejection of *Indigeneity*.

Indigeneity includes recognition of Indigenous peoples as distinct nations with rights to self-determination, if not autonomy, and to a measure of not only participation but co-governance with states over our homelands and those who live within them. Indigeneity as discussed by theorists Maaka and Fleras (2005) is therefore about “belonging that endorses the notion of nation-states as sites of multiple yet interlocking jurisdictions, each autonomous and self-determining yet sharing in the governance of the whole” (p. 12). As expressed by Indigeneity theorist O’Sullivan (2017), it is “a discourse of both resistance and transformation” (p. 35) and “potentially, a politics of reconciliation... by having the state correct the consequences of affronts to Indigenous human rights and dignity and agreeing to the terms of Indigenous and non-Indigenous peoples ‘belonging together differently’ (Maaka & Fleras, 2005)” (p. 36). In the context of past and present suffering experienced by Indigenous peoples under state rule, recognition of Indigenous authority and rights to self-determination is central to Indigenous peoples’ ability to live and revitalise Indigenous laws, knowledges and practices that are a pathway to restoration of wellbeing for ourselves and our homelands. Indigeneity therefore calls for reconfiguration of Indigenous-settler colonial state relationships beyond the apologies, compensation and socio-economic foci framework currently employed by states. While recognition of injustices, the return of lands and resources where possible, and a commitment to socio-

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Indigenous Peoples (see United Nations, Human Rights Council, 2007), and a Second International Decade of the World’s Indigenous Issues 2005-2015 (see United Nations, General Assembly, 2005) to further strengthen “international cooperation for the solution of problems faced by indigenous people” (ibid., p. 2).

<sup>8</sup> Renamed the Sub-Commission on the Promotion and Protection of Human Rights in 1999.

<sup>9</sup> from 1995.

<sup>10</sup> previously the Commission on Human Rights.

economic equalities are important to resolving historical, and to some extent contemporary, grievances, the prevention of further harm to Indigenous peoples and our homelands requires recognition of Indigenous peoples as nations with rights to self-determination and the rebalancing of the unequal Indigenous-coloniser/state power relationships that prevail. As argued by Maaka and Fleras (2005), a “new social contract for living together differently in partnership” is required, a process that Indigenous intellectuals Jackson and Mutu (2012) have coined as “constitutional transformation” (p. 1). As Jackson (2012, May) emphasised in his presentation on the Doctrine of Discovery at the 11th Session of the United Nations Permanent Forum on Indigenous Issues in New York, USA:

The aim should be not just to recompense for the past actions but to accept that a better and more just future for Indigenous peoples will ultimately require a restoration of the political and constitutional authority which the colonising states have so consistently sought to suppress... [A] constitution for our land must come from our land. We believe that the imposed colonising constitution from Britain grew from that place, and that we must find something which breathes from the stories in our own land. We further undertake the work confident that the notion of democracy and indeed the very concept of political power itself are not unique to Britain or Western Europe, but have roots deeply grounded in our own history and traditions. (p. 5)

The tensions that Indigeneity holds in terms of this constitutional challenge and recognition of Indigenous peoples as nations with rights to self-determination manifest in both the significant changes that underwent the UNDRIP and its rejection by four settler colonial states, the United States of America (USA), Canada, Australia and New Zealand. Specifically, the Draft’s provisions recognising the citizenship of Indigenous peoples to our own nations and the existence of Indigenous laws were written out of the final texts – in their place, the terms ‘membership and identity’ are cited instead of citizenship, and ‘customs, traditions, and land tenure systems’ instead of laws (for a fuller account of these differences and others see Tawhai, 2016). The reasons expressed by the representatives of the states that opposed the UNDRIP’s adoption were more explicit: from the USA representative, that Indigenous peoples did not “automatically qualify as ‘peoples’” in terms of UN rights to self-determination (Hagen, 2007, p. 4); from the Australian

representative, that “customary law is not ‘law’” in the modern democratic sense (Hill, 2007, p. 1), and; from the New Zealand representative, that provisions that “imply different classes of citizenship” are unacceptable (Banks, R., 2007, p. 2). This rejection was ultimately illustrated in the dismissal of the UNDRIP by the Canadian representative as not a “legally binding instrument. It has no legal effect” (McNee, 2007, p. 2).

While on one hand the final UNDRIP text, due to the changes made, has been criticised by some Indigenous communities as “deficient in many aspects” (Peace Movement Aotearoa, 2007, p. 1), the four initially opposing states are now signatories (see Macklin 2009; Sharples, 2010; Indigenous and Northern Affairs Canada, 2010; The White House, Office of the Press Secretary, 2010), cementing the UNDRIP as an important tool, alongside local treaties between Indigenous peoples and these states, for the discussions on Indigeneity and constitutional transformation to take place. As a part of this work, the UN Permanent Forum on Indigenous Issues (2012) has specifically emphasised “redefining the relationship between Indigenous peoples and the State as an important way to understand the doctrine of discovery and a way to develop a vision of the future for reconciliation, peace and justice” (p. 3), and that states “include in all education curricula, in particular the school system, a discussion of the doctrine of discovery/dispossession and its contemporary manifestations” (ibid.). This latter point, in essence, is a call for the further development and strengthening of teaching and learning about Indigeneity, and the preparation of citizens to be able to engage in the debates progressing Indigenous rights and the new constitutional relationships the honouring and protection of those rights requires. The purpose of this research is to contribute to these developments, by ascertaining *what is best evidence-based practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* Another phenomenon that presents particular opportunities upon which such work might be grounded, although not without tensions, is the development of critical citizenship education.

### **Critical citizenship education**

Citizenship education itself is contested ground. Multiple transformations have undergone conceptualisations of citizenship education in state schooling in response to globalisation, arising primarily from tensions between the focus on local, civic-democratic society as opposed to membership of a global community. Sustained silencing of Indigenous

knowledges, experiences and realities of citizenship, including our understandings of citizenship to and within our own nations and lands, as well as the dire situations of Indigenous peoples under the citizenship of settler colonial states, also remains a contention for Indigenous citizenship educators (see Haynes Writer, 2010; Rains, 2003; Tawhai, 2014). The emergence of *critical citizenship education* in some respects could provide opportunities for those of us seeking to engage in teaching and learning about Indigeneity and citizenship, and is an important consideration in contexts of the colonising, oppressive tradition that both the state and global focused models of citizenship education, although evolving, continue to perpetuate.

Traditional *civics education*, for example, has expanded beyond civic literacy on the state's civic, democratic and political institutions and citizens' rights, responsibilities and relationships to them, to greater concern for developing *education for active citizenship* through the knowledge, skills, values and attitudes<sup>11</sup> thought needed to encourage active participation by citizens' in society (see Hahn, 2002; Mellor, 2007; Schulz, Ainley, Fraillon, Losito, & Agrusti, 2016; Schulz, Carstens, Losito & Fraillon, 2016; Schulz, Fraillon, Ainley, Losito, & Kerr, 2008). This concern for active participation stems from the notion that democracy, and states' claims to democratic legitimacy, are reliant on high levels of citizen participation (see Amy, 1993; Barber, 2003; Lijphart, 1996). How might these high levels of participation be achieved? One avenue is through developing citizens' sense of 'political efficacy'; the belief of citizens that "individual political action does have, or can have, an impact upon the political process" (Campbell, Gurin, & Miller 1954, p. 187) both in terms of citizens' understanding and ability to participate effectively (internal efficacy) and the responsiveness of political institutions to that participation (external efficacy) (see Coleman & Davis, 1976; Karp & Banducci, 2008; Niemi, Craig, & Mattei, 1991; Pollock, 1983). *Education for active citizenship* effectively is about developing citizens' political efficacy to ensure the health and vitality of the participatory relationship between citizens and states that is central to democracy. From an Indigeneity standpoint, a significant limitation of these 'political efficacy-citizen participation' approaches to citizenship education is subsequently the normalcy and neutrality afforded

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<sup>11</sup> The International Civic and Citizenship Education Study (ICCS) for example, focuses on four content domains (civic society and systems, civic principles, civic participation and civic identities), two cognitive processes (knowing, and reasoning and applying) and two behavioural domains (attitudes and engagement). See Schulz, Ainley, Fraillon, Losito, & Agrusti, 2016; Schulz, Carstens, Losito and Fraillon, 2016.

the state. Indigenous critiques of citizenship education have long highlighted the contradictions inherent in such approaches in relation to our own citizenship experiences as settler colonial-state subjects (see, for example, Cavanagh, 2005; Dudley, Robinson, & Taylor, 1999; Haynes Writer, 2010; Rains, 2003; Orr & Friesen, 1999), where both historical memories and current experiences<sup>12</sup> prove external political efficacy untrue, and where contemporary realities include poor socio-economic situations long known to lower internal political efficacy<sup>13</sup>. As highlighted by Rains (2003), there are questions as to the ability of schools to “teach about ‘core values’ such as ‘freedom’, ‘liberty’ and ‘justice for all’ in a country that has a continuing legacy of oppression and intimidation within its own boundaries” (p. 200). Indeed “cognitive imperialism” (Battiste, 2000/2009) for Indigenous learners has included not only the state being erroneously portrayed as neutral, but state domination and oppression as what is natural and normal. One example is New Zealand’s earliest citizenship education text *The New Zealand Citizen*, which taught young New Zealanders, including Māori:

We can say of the Englishman that he has a special talent for governing... an unrivalled ability to govern subject races, by which is meant the millions of coloured people of various nationalities and religions who live within the Empire... Many wars have been waged to subdue such peoples, and with respect to some of them British authority is still based on force. But if British officials have not gained the affection of such people, they have won their trust and respect. (Mulgan & Mulgan, 1914, pp. 33-34)

It would be hoped that the sentiments of such texts have greatly changed, and more recent writings in Aotearoa on citizenship education do acknowledge, albeit most only briefly, that there are citizenship tensions emerging from past suppression of Māori identities in schooling, current socio-economic disparities, and Māori-Crown/state relationships (see Hawe, Browne, Siteine & Tuck, 2010; Kriebel & Tavich, 2017; Mutch, 2003, 2005, 2011, 2013; Thrupp, 2016; Wood, 2014; Wood & Milligan, 2016). In other instances, however, this colonising, oppressive tradition is perpetuated that silences the historical and ongoing resistance of Māori to unjust settler colonial rule, as expressed in the text *Apolitical*

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<sup>12</sup> For current examples in Aotearoa concerning Māori voting see Kupenga, 2017, September 17; Robinson, 2017, September 17.

<sup>13</sup> See Campbell, Gurin, & Miller, 1954; Lindquist, 1964; Thompson & Horton, 1960.

*patriotism and citizenship education: The case of New Zealand*, published in an international collection on citizenship education in a global era:

New Zealand is a quiet, peaceful country, not a land of drastic changes. Conquered and settled by British colonialists... New Zealand's foundation as an autonomous nation-state was so gradual and devoid of conflict with the British that it is difficult to refer to it as an experience. (Hirshberg, 1999/2013, p. 191)

While this recent reporting on New Zealand citizenship education in the 'global era' appears a rehashing of colonising discourse, reconceptualisations of citizenship education addressing globalisation potentially hold more promise. These developments in citizenship education have drawn the traditional focus away from the nation-state and towards cosmopolitanism<sup>14</sup>, where the focus of 'cosmopolitan', 'transnational', 'global', 'intercultural', 'multicultural', 'multidimensional' citizenship education models is primarily on what it means to be a 'citizen of the world', and the relationships between citizens and global issues, dynamics, contexts and influences (see Banks, 2007, 2008, 2017; Bashir, 2017; Byram, 2006; de Ruyter, 2010; Merryfield & Duty, 2008; Parker, Ninomiya, & Cogan, 2002; Openshaw & White, 2005; Osler, 2011, 2016; Osler & Vincent, 2002; Osler & Starkey, 2003, 2005; Peterson, 2016; Starkey, 2017). Aspects of these approaches have included a focus on the development of citizens to actively participate in the international arena in addressing issues such as human rights, greater regional and world peace, global environmental sustainability, and the elimination of global inequalities such as poverty (see, for example, Abdi & Shultz, 2008; Bashir, 2017; de Ruyter, 2010; Merryfield & Duty, 2008; Williams & Humphrys, 2003). Other aspects have concerned the preparation of citizens to live in communities with increasingly diverse citizenries from multiple ethnic, cultural, linguistic and religious backgrounds as a result of increased immigration and emigration, requiring citizens tolerant of differences, sensitive to their own standpoints and prejudices, and committed to human rights, equality and justice as the basis of local, regional and national democratic and peaceful communities (for example, see Byram, 2006; Alred, Byram, & Fleming, 2006a, 2006b; Golmohamad, 2009; Kiwan, 2016; Lee, 2005; McBrien, 2016; Merryfield & Duty, 2008; Parker, 2017; Rytter, 2012; Starkey, 2008, 2012, 2017; Zipin & Reid, 2008). These latter models, in the most

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<sup>14</sup> The notion of all citizens as globally connected, influenced and influencing on political, social, cultural and economic levels – for more see Delanty, 2006; Kendall, Woodward, & Skrbis, 2009; Leinius, 2014.

part, do not reject the importance of local democratic identities, but rather respond to hyperdiverse local contexts where groups of citizens will face particular barriers to social-economic equalities and the need to “enable minoritized students to develop a sense of structural inclusion, political efficacy, and civic participation” (J. Banks, 2017, p. xxix). These cosmopolitan models could therefore progress greater understanding of Indigeneity, for example by highlighting issues such as Indigenous rights, experiences of inequalities and discrimination, or the need for protective mechanisms to prevent exploitation of Indigenous lands and resources. Citizenship education approaches that focus on cosmopolitanism uncritically, however, are problematic. On one level the focus away from the state ignores the historical and ongoing political power the state wields over Indigenous lives and life situations, while on another the prioritising of an international perspective of belonging contradicts Indigenous identities, knowledges and traditions embedded in local ancestral lands. Diversity-focused citizenship education, like multicultural education, is also at risk of reducing Indigenous peoples to an ethnic minority competing with others for recognition. This international focus is therefore without benefit, and can in fact be colonising, if not employed to uplift the situations of Indigenous peoples locally. In Aotearoa, for example, awareness of other Indigenous peoples’ struggles abroad has been used to reinforce the myth of Māori privilege in relation to non-Māori (see Meihana, 2014, 2015).

Further to these cosmopolitan models, *critical citizenship education* has emerged in response to increased understandings of the varied and complex contexts of contemporary citizenship, including for ethnic minorities (see, for example, Kymlicka, 1995; Torres, 2009). As opposed to focusing on citizens’ relationships to either a ‘neutral state’ or ‘globalised community’, critical citizenship education seeks to develop amongst citizens “levels of criticality in order that they might question, critique, debate and even take a leadership role in proposing alternative models of the structures and processes of democracy” (Arthur & Davison, 2000, p. 11). This involves what Dudley, Robinson and Taylor (1999) have called “critical citizenship literacy... enabling students - and adults - to grasp imaginatively the possibilities of alternative futures” (p. 248). As J. Banks (2007) emphasised in his discussion of critical multicultural literacy, educators subsequently must be prepared for “transforming citizenship education so that it deals with struggle, tensions, conflict... educating citizens to recognize, confront and help resolve inequality manifested in forms such as racism, sexism and classism” (p. 4). This requires, as highlighted by



Dejaeghere and Tudball (2007), both 'knowledge' of the historical factors underpinning the situations faced by some groups and active societal 'participation' for the purposes of transformation, where:

Knowledge refers to critical and structural social analysis including the examination of asymmetries in power and the effects of colonization/decolonization... Participation goes beyond a personal responsibility or a duty to society, and is conceptualized as including an examination of the relationships between the individual's behaviour in society and structures of social injustice. The goal of critical citizenship is to provide the conditions for collective social change. (pp. 48-49)

Contemporary developments in critical citizenship education are subsequently focusing more critically on pathways to more just futures for citizens and citizen groups who may face oppression, marginalisation or exclusion based on ethnicity, gender, sexual orientation and socio-economic status, including recognition of the historical and contemporary experiences of these groups (for example, see Andreotti, 2006, 2010, 2011; Arthur & Davison, 2000; Banks, J., 2007, 2008, 2017; Bickmore, 2005, 2008; Dejaeghere & Tudball, 2007; Dudley, Robinson & Taylor, 1999; Eido, Ingram, MacDonald, Nabavi, Pashby, & Stille, 2011; Merryfield & Duty, 2008; Mikander, 2016; Stein & Andreotti, 2016; Tyson & Park, 2008; Zembylas, 2014; Zembylas & Bekerman, 2016). This potentially provides significant opportunities for those educators seeking avenues for teaching and learning about Indigeneity that encapsulate the citizenship experiences of Indigenous peoples, including the histories and ongoing effects of colonisation, its consequences for Indigenous communities, and the conditions necessary for the restoration of Indigenous wellbeing. As discussed previously, this restoration starts with recognition of Indigenous peoples as nations with rights to self-determination, calling for transformation of constitutional arrangements with states to enable realisation of those rights.

While promising, in further developing reconceptualisations of citizenship education to be recognisant of Indigeneity, there are potentially many barriers. The suitability of citizenship education, even critical approaches, as a vehicle for Indigenous aspirations such as constitutional transformation is questionable given the possible inability of states

- as illustrated by the initial rejection of the UNDRIP by settler colonial states in particular  
- to provide education that challenges the very nature of its existence. Similarly, there is the perceived risk of co-option by the state, institutions and educators of such education to a weakened, less challenging form, where indeed studies have already shown that the term ‘critical citizenship education’ has been co-opted to mean anything as simple as teaching about ‘critical thinking’ or reflexive group activities that can be considered ‘critical pedagogy’ (see Johnson & Morris, 2010). The viability of a new notion of citizenship education recognisant of Indigeneity is therefore uncertain; yet, the potential transformations it could bring about for Indigenous communities and wider society calls for its further assessment. Drawing upon the analyses of senior Indigenous, expert Indigeneity educators, this is something this project sought to explore further.

## **1.2 RESEARCH FOCUS AND DESIGN**

The rise of Indigeneity as expressed in initiatives such as the UNDRIP and citizenship education changes in response to globalisation present unique challenges as well as opportunities for Indigeneity educators in our work. To investigate *what is best evidence-based practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* this project utilised Kaupapa Māori (Indigenous, decolonising, critical) practitioner ethnography. This is discussed in more depth in Chapter Two: Methodology, but briefly, this approach grew from my understanding as a Ngāti Porou, Ngāti Uepohatu, Te Ata Kura educator of *tikanga* (ancestral laws) and what might be most valuable and honourable to our communities from my perspective and experiences.

### **Kaupapa Māori research**

The privileging of Māori understandings, knowledges and experiences in research is encapsulated in the term ‘Kaupapa Māori’, a “theoretical positioning related to being Māori” that asserts the “validity and legitimacy” of Māori knowledges and philosophies, values and practices (Smith, G., 1990/1992, p. 20). In this project, Ngāti Porou knowledges drawn from *kōrero tuku iho* (ancestral narratives and elder instructions) that depict our distinct political philosophies were central to this work. For example, the whakatauki (proverb) from our ancestor Te Kani a Takirau *Ehara taku maunga a Hikurangi i te maunga haere, he maunga tū tonu* (My mountain Hikurangi is not a moving mountain, rather it is steadfast) reflects the notion of Indigeneity and our understanding of authority and autonomy, including its appropriate exercise within a specified ancestral territory.

According to our elders, it is also “absolutely imperative that we protect the inalienability of this ‘mana tuku iho’” (Mahuika, 2010, p. 161). Philosophically underpinning this project was subsequently my understanding of our *mana* (divine spiritual-political authority) and rights to *tino rangatiratanga* (independence), a rejection of the unequal power relations established through colonisation that have suppressed tino rangatiratanga and placed ultimate power in the hands of others, and the need to seek remedies by which we can reassume the exercise of these rights. This includes through education.

Another *kōrero tuku iho* central to this work was *The price of citizenship* from one of our most revered modern leaders Sir Apirana Ngata (1943) regarding the contribution of the Māori Battalion to World War Two efforts, stemming from the Māori-Pākehā relationship formed in Te Tiriti o Waitangi<sup>15</sup> and Māori commitment to “equality of sacrifice as a consequence of equal citizenship” (Soutar, 2008, p. 33). The immensity of this sacrifice in the name of state citizenship and its shaping of the future of Ngāti Porou, Māori communities throughout Aotearoa and wider New Zealand has been documented in detail (see McGibbon, ed., 2000; Soutar, 2008). Yet, our shared contemporary realities shaped by Te Tiriti o Waitangi, settler colonialism, avenues for Māori political expression such as guaranteed representation and the ongoing constitutional debates about what would better reflect the Māori-Pākehā treaty relationship do not feature in the educational experience of many New Zealand citizens (see Tawhai, 2011, 2010, 2007; Cheyne & Tawhai, 2007), who are subsequently ill-prepared to progress these debates any further. The argument that such aspects should form a key part of citizenship education in settler colonial societies, whilst being cognisant of the significant tensions it embodies for educators and learners, subsequently formed another key theme underpinning this project. The manner in which I wished to pursue research on this matter further, as discussed above, was through research investigating best evidence-based practice with other, more senior practitioners in our field.

### **Teacher-practitioner research focus**

Teacher-practitioner projects are typically concerned with practitioner experiences and how to improve their practice (Cockley, 1993), and as highlighted by Tricoglus (2001) are

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<sup>15</sup> The treaty signed between hapū (Indigenous nations) of Aotearoa and the British Crown. For more information see: the collection of works in Mulholland & Tawhai (Eds.) 2010, and Tawhai & Gray-Sharp (Eds.) 2011; Huygens, Murphy, Healy, & Parata, 2012; Orange, 2004.

“strategic in that it represents a response to a desire, need or experience” (p. 143) arising from educators’ work. As discussed above, the questions posed by this project *what is best evidence-based practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* arose out of my experiences as an Indigeneity educator, and desire to craft a more powerful learning experience cognisant of the multiple dynamics present during Indigeneity teaching and learning moments. As opposed to testing hypotheses, ethnographic projects are usually concerned with the development of theory, descriptions and explanations (Hammersly & Atkinson, 2007). Although I had been engaged in teaching about Indigeneity issues for many years via public speaking, community workshops and guest lecturing, it was not until my role as a full-time lecturer in 2008 and my relationships with learners on a longer-term basis that I was fully exposed to the breadth and depth of the challenges teaching and learning about Indigeneity brings. This included the powerful, but often painful transformations learners underwent as a part of our courses. In particular, after being deeply moved by yet another student’s emotional sharing of their depression and anxiety that they now - after having engaged in our course - connected to a lifetime of alienation and disconnectedness from a positive sense of identity as a Māori, I knew I had to commit to a deeper level of understanding and explanation of the dynamics of the work I was undertaking. This began with the keeping of a pedagogy journal of what I observed to be best practice.

### **Best evidence-based practice focus**

Journals are a common tool for data collection in teacher-practitioner research (for example see Cochran-Smith & Lytle, 2009; Cockley, 1993) and in practitioner ethnography for the recording of fieldnotes (see Carspecken, 1996; LeCompte & Preissle, 1993), where educators can record their initial observations, experiences and interpretation of phenomena to revisit later for analysis. In the years leading up to this project, journals were used to note my observations of my own practice, in particular strategies or new approaches I was trialling in class, with learners’ responses. These notes were descriptions, as opposed to inscriptions or transcriptions (see Clifford, 1990, cited in Le Compte & Preissle, 1993); recordings made soon after I had held a class or talk, based on my recollection of events and what seemed to be ‘working’ (or not) in these teaching and learning engagements. Evidence-based practice is commonly referred to as ‘what works’ (Hargreaves, 1997, 1999), or “interventions to bring about desirable outcomes... and prevent undesirable outcomes, guided by evidence of how well they work” (Kvernbekk,

2016, p. 4). As explained by Bourke, Holden and Curzon (2005, cited in Bourke & Loveridge, 2013), best evidence-based practice is derived from the collective consideration of evidence from three sources: current research data, learners and their families, and the “experience and expertise” (p. 8) of educators. My attendance at Indigenous peoples’ conferences both in Aotearoa and overseas expanded my journal entries to observations of the teaching and learning practices modelled by Indigenous expert educators in their presentations. This was when I started to note a range of best practice curricula and pedagogical approaches, such as a common focus on decolonising Indigenous identities, the use of story-telling to emphasise particular points, or the employment of critical language and theory to frame Indigenous experiences and aspirations. Two Te Ata Kura initiatives launched in 2011 also provided further opportunities for these observations at a grassroots, community activist level, including *He Haerenga ki Waitangi*<sup>16</sup> and biennial *Tiriti Educators’ Training*<sup>17</sup>, which were rich learning opportunities to observe and reflect on a range of teaching and learning approaches when addressing Indigeneity, particularly in controversial, conflict-imbued settings. The keeping of pedagogy journals and exposure to a range of what I considered to be effective teaching and learning examples here and abroad was key to developing the specific research focus upon what might be best evidence-based practice with regard to praxis, curricula, pedagogy, and citizenship matters. My discussions with others, and eventual relationship-building with key mentors, further led to the desire to conduct key informant, expert interviews as the type of evidence I wished to collect in helping determine best evidence-based practice in this area. This was facilitated through our political educators’ collective Te Ata Kura.

### **Expert interviews focus**

When Te Ata Kura (Society for Conscientisation) was established in 2004, we were a group of Massey University students wishing to share, reflect upon, strategise and work towards positive societal transformation through the raising of awareness and action on Indigeneity issues. In the years following, many of us subsequently became Indigeneity educators and, in addition to our community conscientisation initiatives, collective reflection and analysis of our practice, experiences and observations became core Te Ata Kura business. The specific challenges I encountered in teaching about Indigeneity and

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<sup>16</sup> An annual trip to Waitangi for Waitangi Day commemorations, to listen to the Indigeneity talks in the Open Forum Tent.

<sup>17</sup> For junior Tiriti o Waitangi educators to receive professional development training from expert educators.

citizenship was something discussed in depth with these peers and, in our efforts to deepen our understanding and practice, we were fortunate to develop mentor relationships with renowned Indigenous rights activist educators Moana Jackson and Mereana Pitman. They supported our conscientisation endeavours and the growth of our praxis, by participating in our initiatives and connecting with our members on a group and individual basis. By 2012 I was engaged in regular (at least fortnightly) dialogue with them about my observations, the opportunities and challenges I encountered and what advice they might wish to give, which were then recorded in my pedagogy journals. These mentor relationships I recognised as the most significant to my personal and professional growth and development as an Indigeneity educator and, with their blessing, underpinned the proposal to conduct key informant interviews with a wider group of senior, expert educators to engage their “experience and expertise” (Bourke & Loveridge, 2013, p. 8) in this area. In educational ethnography key informant interviews are called “career histories” and are seen as “useful for determining how people in similar circumstances respond” (LeCompte & Preissle, 1993, p. 167). This was a key objective of this project in terms of wishing to explore the patterns of similarity, if any, in the teaching and learning practices by those who were acknowledged experts in this field. The benefits of such interviews in ethnographic approaches, as highlighted by Bogner, Littig and Menz (2009), is that it can “shorten time consuming data gathering processes, particularly if the experts are seen as ‘crystallization points’ for practical insider knowledge” (p. 2). Given their expertise, this was the case for the types of participants I wished to engage, and subsequently formed the primary method of data collection for this project.

### **Research questions**

In order to answer the overarching questions posed by this project, *what is best evidence-based practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?*, a range of interview questions were asked of senior Indigenous, expert Indigeneity educators focusing on their experiences, perspectives and aspirations for this type of work. As per practitioner research, the framework of analysis for organising the research data was informed by my personal understanding - through my observations of my own practice and the practices of others, as described above - of the areas educators such as myself need guidance on regarding best practice, as well as being flexible to any bias I may have in including areas not previously considered relevant. This included:

- *Praxis*: What were the visions of senior Indigenous, expert Indigeneity educators for this type of education? What were the specific outcomes they sought?
- *Curricula*: What did they consider to be essential curricula when teaching and learning about Indigeneity?
- *Pedagogy*: What were the range of pedagogies they employed, and why?
- *Citizenship*: What were their views on this type of education as a form of ‘citizenship education’? Did they consider that an appropriate vehicle, or is what they/we do something different?

The list of specific, more in-depth questions posed to participants and the different foci forming the framework of analysis for data are discussed further in Chapter Three: Methods. Further to these focus areas, the project was also shaped by its specific scope on settler colonial contexts, and specifically the four states that had initially rejected the UNDRIP’s adoption. For the purposes of this project, this context requires further clarification.

### **Scope/Limitations**

The focus of this project was specifically upon teaching and learning about Indigeneity within settler colonial societies where Indigenous peoples are now a minority population, and therefore had some limitations in terms of its scope. It is acknowledged that a focus on previously colonised, now independent/decolonised states may have revealed some interesting insights in terms of the approach taken to teaching and learning about Indigeneity, such as the histories of decolonisation in these countries. This would include countries like the Congo (African peoples, independence achieved from Belgium 1960), Algeria (Arab–Berber peoples, independence achieved from France 1962), Samoa (Samoan people, independence achieved from New Zealand 1962), Kyrgyzstan (Kyrgyz peoples, independence achieved from the Soviet Union 1991) and East Timor (Timorese people, independence achieved from Portugal 1975, and then Indonesia 2002). Similarly, a focus on countries still under coloniser rule where Indigenous peoples are the majority population (what the UN refers to as ‘non-governing territories’) may have also revealed significant insights into teaching and learning about Indigeneity, such as the current debates about and any educational efforts towards decolonisation. This would include, for example, the islands of French Polynesia (Polynesian peoples, governed by France), Guam (Chamorro-Indigenous and Filipino-settler peoples, governed by the USA), Tokelau

(Tokelauan people, governed by New Zealand), and arguably societies like Northern Ireland and Wales (Irish and Welsh peoples, part-governed by Britain). Material about societies where Indigeneity and rights to lands are disputed, such as with Israel and Palestine, also could have provided some unique insights particularly into teaching and learning about conflict in war zones. Material about oppressed minority peoples written in languages other than English or te reo Māori (the Māori language) were also outside of my skill set to examine, and includes for example information written in the Indigenous languages of the Ainu people of Hokkaido (colonised by Japan), the Degar Montagnard people of Central Highlands (colonised by Vietnam), the Jumma people of the Chittagong Hill Tracts (colonised by Bangladesh), Indigenous peoples of West Papua (colonised by Indonesia) and the Crimean Tatar people of Crimea (annexed by Russia). A focus on societies that are now independent/decolonised, have majority Indigenous populations (whether independent or still under colonial rule), and where information is not available in the English or Māori languages, for the purposes of this project were not included.

To reiterate, the particular focus of this study was on the specific dynamics of teaching and learning about Indigeneity where Indigenous peoples are oppressed minorities struggling for reclamation of our political power amongst settler colonial dominant majority populations, within societal-constitutional structures established through colonisation. In particular this includes the Native American Indian peoples of mainland United States of America, the First Nation and Aboriginal peoples of Canada, the Kanaka Maoli of Hawai'i, the Aboriginal peoples of Australia, and Māori nations of Aotearoa New Zealand<sup>18</sup> – peoples of the four settler colonial states that originally rejected the adoption of the UNDRIP, and where the tensions around Indigeneity as illustrated by the UNDRIP's initial rejection need significant work to address. Further arising from this Indigenous, colonised, minority population, English-speaking contexts, there are key concepts central to understanding this work.

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<sup>18</sup> Out of respect for the participants in this study, and indeed in recognition of the politics of Indigeneity, throughout this thesis Hawai'i is referred to specifically (as opposed to as a part of the United States of America), and the United States of America and Canada also in places referred to as Turtle Island collectively (as opposed to individually). This is in recognition of settler colonial states' imposed borders and military-occupation, discussed by participants in later sections of this thesis.



### 1.3 KEY CONCEPTS

Although they are discussed throughout this thesis, certain key concepts specific to this project's contexts require definition. These include *Indigenous* and *Indigeneity*, *citizenship* and *citizenship education*, *conscientisation* and *praxis*, *teaching and learning* and *best evidence-based practice*.

#### **Indigenous and Indigeneity**

The definition of *Indigenous* drawn upon in this study is based upon the summative work produced by Cherokee scholar Jeff Corntassel (2003), who defines Indigenous peoples as we who: (1) Identify ourselves, as drawn from ancestral teachings, as descendants of ancestors who were the original inhabitants of our lands; (2) Have our own socio-political, cultural, spiritual and economic institutions and systems (formal and/or informal) founded upon our own distinct philosophies, knowledges and practices; (3) Have (or once had) an Indigenous language, that may form a part of our contemporary identities and our expressions of those identities, and; (4) Distinguish ourselves as distinct from other groups in society, with rights to self-determination if not independence or autonomy, and whilst maintaining or trying to maintain a connection with our lands that may or may not be under threat (pp. 91-92). This definition of Indigenous peoples is important to make explicit due to past attempts by settler colonial governments, such as in Aotearoa New Zealand, to redefine who Indigenous peoples are (see for example Mallard, 2004, July, in which he claims all New Zealanders are Indigenous).<sup>19</sup>

*Indigeneity*, as discussed earlier, is then a term that encapsulates the politics and inherent political dynamics that underpin what it means to be 'Indigenous' in contemporary times. It encompasses the hopes, struggles and achievements of Indigenous communities in our efforts to ensure our socio-cultural, economic, political and spiritual survival, which necessarily includes recovering the political authority we now no longer fully exercise as one outcome of colonisation. As a curricula topic, whereas teaching and learning about 'Indigenous' matters could include, for example, Indigenous language learning and acquisition pedagogies, teaching and learning about Indigeneity would explicitly address the politics of those topics, such as the suppression of Indigenous languages within settler

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<sup>19</sup> The use of a capital 'I' to refer to Indigenous peoples throughout this thesis, as opposed to a lowercase 'i', is similarly connected to this definition of Indigenous peoples and in acknowledgement of contemporary collective Indigenous rights efforts. For a brief discussion on this see Weeber (2020).

colonial societies and the struggles for its revitalisation. In colonised contexts, Indigeneity subsequently has particular implications for what is considered *citizenship* and *citizenship education*.

### **Citizenship and citizenship education**

As discussed earlier, the concept of *citizenship education* is both an evolving and contested one. This study seeks to explore what might be considered citizenship education and the ways it may or may not be relevant to those of us engaged in teaching and learning about Indigeneity. That includes the ways Indigenous peoples conceptualise citizenship according to our own knowledges and traditions, our experiences of citizenship under settler colonialism, and the ways we are trying to combat citizenship challenges now. Citizenship education may therefore include a range of approaches. For the purposes of this research it is defined as any form of education for the purposes of citizenship.

*Citizenship* as referred to in this study is therefore wider than citizenship to the state. It includes the citizenship Indigenous peoples have to their own Indigenous nations, as indicated in the UNDRIP draft, while acknowledging that some Indigenous communities may not use the English language term ‘citizenship’ - for example Māori use the term *uri* or *mokopuna* (descendant) that are whakapapa (genealogy) based, because our understandings of belonging, responsibilities and obligations that characterise citizenship are couched within distinct Māori philosophies and traditions (see Warren, Forster, & Tawhai, 2017). A review of existing literature about teaching and learning about Indigeneity and interviews with senior Indigenous, expert Indigeneity educators on their views as to whether or not this constitutes ‘citizenship’, and whether or not our teaching and learning about Indigeneity can therefore be considered ‘citizenship education’, is something explored further in Chapter Four: A review of existing literature and Chapter Eight: Transformative Citizenship.

### **Conscientisation and Praxis**

The term *conscientisation* as used in this work draws upon the definition from Brazilian intellectual Paulo Freire (1970/1996, 1985). Freire’s (1985) explanation of fragmented states of consciousness (semi-intransitive and naive-transitive) describe states of consciousness where there is a lack of critical awareness, and citizens are therefore unable to “participate consciously in the socio-historical transformation of their society” (p. 50).

Alternatively, ‘critical consciousness’ indicates when a critical understanding of our situations has been achieved, so that interventions within society may be trialled for the purposes of positive transformations. The term ‘conscientisation’ (Freire, 1970/1996, 1985) describes the process whereby through teaching and learning a shift from a fragmented to critical consciousness takes place. Freire (1985) is however explicit regarding the need for action; that conscientisation requires not only recognition of, but experimentation with the dialectic that exists between consciousness and reality. This is the notion of ‘praxis’ (Freire, 1985). Where conscientisation and praxis are discussed in this work it is therefore not only about the process of teaching and learning, but teaching and learning specifically for the purposes of societal action for transformation.

### **Teaching and learning**

The educational contexts within which teaching and learning about Indigeneity occurs are multiple and, in this study, are not confined to the classrooms of compulsory or tertiary level education. Rather, this project considered *teaching and learning* to be that occurring in other child, youth and adult, community, professional, volunteer and non-government contexts, be it lectures, conference or community talks, workshops, workplace and community engagement activities. Teaching and learning about Indigeneity also occurs across a range of disciplines and sites. Common disciplines include history and social studies but has grown to include, through the influence of critical theories and pedagogies, fields such as geography and science, art and performance. This project therefore took a wide approach to the range of contexts within which teaching and learning about Indigeneity occurs. Conversely, a specific focus on *teaching and learning* as opposed to *education* in general is also an important focus in this project. For example, in education the struggle over the inclusion of Indigenous knowledges within Western knowledge institutions is an important facet of Indigeneity. The necessity for Indigenous control, authority and autonomy in education has, however, already been written about in-depth by a range of senior Indigenous scholars (see, for example, Battiste, 2002, 2000/2009; Cajete, 1994; Durie, 2002), and will not be revisited in this project with the exception of material on how these contexts of power specifically affect teaching and learning in this area. Education generally is therefore not a focus of this project in favour of an examination on *teaching and learning* specifically.

## **Evidence-based practice**

With regard to *best evidence-based practice* in teaching and learning, evidence-based (also known as evidence-informed – see Hargreaves, 1999) practices in education refers to the implementation of teaching and learning practices that are supported by evidence as to their effectiveness in achieving specified educational outcomes. While this is discussed further in Chapter Two: Methodologies and Chapter Three: Methods, an initial aspect requiring clarification with regard to this project’s use of the term ‘evidence-based practice’ is the debate as to ‘what counts’ as evidence (Bourke & Loveridge, 2013; Davies, 1999; Kvernbekk, 2016; Macfarlane, 2015; Nutley, Walter, & Davies, 2003), which Clegg (2005) correctly highlights has a “sociopolitical as well as an epistemological dimension” (p. 418). While it has been asserted that quality evidence is drawn from research methods such as randomized controlled trials testing outcomes (Hempenstall, 2006; Slavin, 2002, 2004; see also the discussions in Clegg, 2005; Kvernbekk, 2016; Pirrie, 2001; Walker, H., 2004), there has long been criticism that far greater consideration needs to be given to epistemological concerns regarding the dynamics between knowledge and power (see Biesta, 2007; Clegg, 2005; Macfarlane, 2015; Nutley, Walter, & Davies, 2003; Pirrie, 2001; Shahjahan, 2011) and the epistemological privileging of knowledge derived from Western, positivist models (see Clegg, 2005; Elliott, 2001; Macfarlane, 2015). The concern is that such an approach is not only instrumental and technocratic in terms of state-determined outcomes sought for society and the economy (Elliott, 2001; Biesta, 2007) but “reflects colonial discourses of scientific civilization, rationality, control, and order” (Shahjahan, 2011, p. 188). Subsequently, it has been argued that the determining of evidence-based practices must also include “the judgment of teachers at the centre of the research process” (Elliott, 2001, p. 561) that places value on examining the ‘process’ of education, such as pedagogies and their employment in particular (including difficult) teaching and learning contexts, as opposed to testing outcomes solely. This approach to ‘evidence’ is supported by Aotearoa New Zealand scholars Bourke et al. (2005, cited in Bourke & Loveridge, 2013), Bourke and Loveridge (2013) and Macfarlane (2015) who argue that evidence-based practices form in the nexus of: (a) what research literature is currently available, (b) the knowledge and expertise of educators, and (c) evidence from learners and their families. Macfarlane’s (2015) work in particular on *culturally responsive evidence-based practices* explains that evidence-based practices relevant to Māori will be drawn from: (a) current research/literature that is cognisant of mātauranga Māori (Māori knowledges), (b) educators’ expertise that are cognisant of tikanga (culturally-correct

protocols), and (c) the gathering of evidence from learners and their whānau (extended families) that has been cognisant of whakawhanaungatanga (the development of meaningful relationships). In seeking to determine the knowledges and expertise of senior, Indigenous expert Indigeneity educators, and what alignments or new contributions those make to existing research/literature relevant to teaching and learning about Indigeneity and citizenship, this was the particular approach to evidence-based practice adopted in this study.

## **1.4 THESIS OVERVIEW**

Nine chapters follow this Introduction.

Chapter Two describes the methodological foundations of this study, including the epistemological and theoretical threads that informed the methodology adopted. This includes: the epistemological principles of *tupu*, *wairua*, *mauri*, *mana*, *tapu*, *kawa* and *aroha* drawn from *kōrero tahito* (ancient explanations); the theoretical foundations espoused in Kaupapa Māori theory, whakaaro Ngāti Porou (Ngāti Porou thought), Te Aho Matua, reconceptualised critical theory and critical pedagogy, and; what might be considered Kaupapa Māori (Indigenous, decolonising, critical) practitioner ethnography.

Leading on from an explanation of the epistemological, theoretical and methodological foundations of this study, Chapter Three explains in more detail the methods of research used. This included the methods employed to conduct a review of existing literature examining *what does current literature say about teaching and learning about Indigeneity, and what the implications are for citizenship education?*, a consideration of ethical issues, key informant interviews, the approach to analysis of interview data as determined by a Kaupapa Māori practitioner ethnographic approach, and thematic analysis.

Following Chapter Three, five chapters examining the findings from the research conducted in this project are provided. The first of these, Chapter Four, presents the findings of the review of existing literature about teaching and learning about Indigeneity, and what implications, if any, this literature highlights for citizenship education. This included the points of consensus across the literature, points of difference, and current and growing trends. From this review, several areas for further investigation were identified, including research about Indigeneity education specifically, Indigenous educators and

learners specifically, what might constitute best evidence-based practice, and the implications of Indigeneity for citizenship education.

Chapter Five introduces our senior Indigenous, expert Indigeneity educator participants and presents this study's findings regarding their praxis. Why participants engage in this type of teaching and learning, what the purpose and sought outcomes are, and the specific challenges they have encountered that, in part, shaped their current practices are explored.

Chapter Six presents the second set of findings from interviews with senior Indigenous, expert Indigeneity educators, detailing their suggestions as to what should be prioritised by Indigeneity educators as essential curricula in our teaching and learning about Indigeneity. These fell under three broad categories: critical theories curricula; curricula about the realities from which Indigeneity has emerged, and; curricula about Indigeneity into the future.

Chapter Seven presents the third set of findings from the expert interviews, describing the many pedagogical approaches participants employed in their practices as Indigeneity educators. Specifically, the principles of *truth, self, emotion, expression, perspective, re/connection* and *challenge* form a rich and layered body of pedagogical strategies that educators can draw upon to ensure the most effective teaching and learning experience for learners. To conclude these principles, participants also offered some guidance on the educator-learner relationship.

Chapter Eight presents the fourth set of findings from the interviews with expert educators, specifically about citizenship education. This included their initial thoughts on the connections between Indigeneity and citizenship, their views on state-participatory and cosmopolitan-global citizenship education approaches, and what are some initial elements of a transformative citizenship education programme for settler colonial societies.

Chapter Nine then discusses the findings of the previous four chapter in context of the literature currently available on this topic (presented in Chapter Four). In particular, it highlights the contribution of these findings to the current points of consensus and growing trends in this area, provides some resolve for Indigeneity educators on some of the current debates where there was a lack of consensus, and highlights the new knowledge offered

by participants where the literature was lacking. This includes the voices of Indigenous educators, concern for Indigenous learners, what might be best evidence-based practice, and what might be meaningful citizenship education cognisant of Indigeneity.

Chapter Ten concludes this thesis, specifically highlighting what might be its strengths and limitations as a best evidence-based practice project examining teaching and learning about Indigeneity and citizenship. It highlights what further research needs to be conducted in order to further strengthen and deepen the guidance available to Indigeneity educators presently and into the future.

## **Conclusion**

While it is addressed somewhat in the findings, this project is not concerned with the ‘why’ of teaching and learning about Indigeneity. As illustrated in Chapter Four: Existing literature, these arguments have and continue to be had as educators in this field attempt to portray the significance and meaning of our work. This project assumes the importance of teaching and learning about Indigeneity, as illustrated earlier in the discussion of the UNDRIP, and instead focuses on the issue of best evidence-based practice. In particular, the call by the UN Permanent Forum on Indigenous Issues for greater education on the root causes of the current dire situations experienced by Indigenous communities indicates a move beyond justifying the need for such education and instead calls for a focus on projects that determine best practice in this area. Emerging from my knowledge and experiences as a Ngāti Porou, Ngāti Uepohatu, Te Ata Kura educator wishing to examine this with our more senior, expert Indigeneity educators, this project responds to that call and particularly what are strategic options for curricula choices, pedagogical approaches, points regarding personal and professional praxis, and the implications for citizenship education. The following chapter further illustrates what might constitute Kaupapa Māori practitioner ethnography and how it was employed in this particular project.

## CHAPTER TWO: KAUPAPA MĀORI PRACTITIONER ETHNOGRAPHY – A METHODOLOGY

*Tērā te haeata e tākiri ana mai i runga o Hikurangi. Behold the first light of dawn reflected from the crest of Hikurangi.*

This chapter describes the methodology underpinning this project and the efforts to determine *what is best evidence-based practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* Crotty (1998) described the research process as having four elements: methods, methodology, theoretical perspectives and epistemology. These intertwine in that our epistemological beliefs inform our theoretical perspectives, which then guide our methodological preferences that determine our choice of research methods. In this project, these wove together to form a Kaupapa Māori (Indigenous, decolonising, critical) practitioner ethnographic methodology. The principle of reflexivity (Berg, 2004; Litcherman, 2015; Mead, 1996) central to ethnographic projects, Litcherman (2015) described in terms of researchers making “our explanatory claims more transparent and disputable by readers” and therefore showing “readers *how we came up with our interpretations*” (p. 38). As an ethnographic project this chapter goes to some length to make explicit these epistemological, theoretical and methodological foundations, from which the research agenda, design and basis for data analysis was formed.

Epistemologically, this research drew upon key principles that can be observed from *kōrero tahito* (ancient explanations). In particular the *kōrero* concerning the Creation as retold by Te Pakaka Tawhai (1978, 1988) are rich examples from which epistemological principles can be drawn, including the stories of *Te Kore*, *Te Pō*, *Te Ao Mārama*, *Tane*, *Ngā Kete o te Wānanga* and *Māui*. Guidance as to how these principles can be applied in research was taken from the works of Ngāti Porou scholars such as Tawhai (1978, 1988), Lady Arohia Durie (1998, 2002), Professor Graham Hingangaroa Smith (2015, June), Professor Linda Tuhiwai Smith (writing as Mead, 1996) and Moana Jackson (2013, July).

Theoretically, this study was influenced by the perspectives espoused in Kaupapa Māori, whakaaro Ngāti Porou, Te Aho Matua, reconceptualised critical theory and critical pedagogy. While very much a critical pedagogy project, principles from across these



different traditions were significant to the particular focus on Indigeneity and citizenship, such as Kaupapa Māori *tino rangatiratanga*, Ngāti Porou *he whanoke*, Te Aho Matua's *ira tangata* and reconceptualised critical theory's *technical rationality*. The concerns of critical pedagogy regarding learners' agency, educators' praxis, and for processes such as *dialogue* and *conscientisation* in ensuring a liberatory educational agenda were also all significant underpinnings of this work.

The methodology then drawn upon in this study, as influenced by a Kaupapa Māori, Ngāti Porou, Te Aho Matua, reconceptualised critical theory and critical pedagogy base, while observing the epistemological principles for knowledge acquisition such as *tupu*, *tapu* and *mana*, was Kaupapa Māori (Indigenous, decolonising, critical) practitioner ethnography. This provided the foundation from which the inquiry into *what is best evidence-based practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* was conducted.

## **2.1 EPISTEMOLOGICAL PRINCIPLES**

Epistemology as described by Crotty (1998) is “a way of understanding and explaining how we know what we know” (p. 3). Whereas ontologies are our beliefs about the nature of existence (physical, spiritual, and so forth), epistemologies are our beliefs about what can be known about our existence, how it is that we can come to know it, and the limits upon us as to what can and cannot be known. In Aotearoa, many of the research frameworks developed by Māori scholars have focused on principles for the safe and meaningful acquisition of knowledge according to Māori epistemologies (for example, see Te Awekotuku, 1991; L. Smith, 1992). An important source of epistemological knowledge from which these principles can be drawn from is *kōrero tahito*. As Tawhai (1978) explained, *kōrero tahito* “tell that the gods shaped the creation, laid the basis for the *kawa* [laws] by doing so, and these patterns were used by the heroes of old and then handed down... not merely patterns of conduct, but mental patterns as well” (p. 11). While there is a diverse range of rich *kōrero tahito* that could be drawn upon as examples, those concerning the Creation and proceeding developments are particularly valuable to this project.

## **Kōrero tahito**

When recalling the Ngāti Uepohatu version of the Creation, Tawhai (1988) wrote “the creation is a great kin unit, and thus is thought of as having a genealogical structure” (p. 105). The kōrero tahito, in summary, is as follows:

### *The Creation*

In the beginning there was Te Kore, and after aeons, Te Kore evolved into Te Pō. Within Te Pō there emerged female and male *atua* (divine beings), and two of these *atua*, Rangi and Papa, joined together in close embrace and bore children. These children dwelled between them, cramped in darkness and longing for open space. After some debate, the majority agreed their parents should be separated to allow space and light in. One by one they tried until Tāne, the eldest son of Rangi and Papa, laid his back against his mother and using his legs, successfully pushed his father up and away, bringing in the light of Te Ao mārama. This separation between Rangi and Papa, however, was only physical, while their love for each other endures. To this day, Rangi sends down his tears in the form of rain, which Papa sends back up to him in the form of mist and condensation – elements that make it possible for other living beings to thrive. Tāwhiri, the son of Rangi, was however unhappy with the separation and attacked his siblings. To form a united front against these attacks, Tū called upon his brothers, however ended up standing alone. Once concluded, he turned to his brothers to punish them for what he felt was their cowardice. Tāne alone then stood against Tū, and he and Tū emerged from this conflict not as victor or loser, but more distinct – Tū firmly in the realm of humankind and Tāne with access to the heavenly realms (Tawhai, 1988).

### *Tāne and Ngā Kete*

Further kōrero tahito about Tāne details his achievement of other great feats. One of these was his search for the female element, and the successful forming and breathing into life the earth maiden Hineahuone. From their union sprang forth humankind, including Hinetītama who later became Hinenui te Pō, welcoming humankind back into Te Pō once our physical time in Te Ao mārama has concluded. At some point it also came to Tāne’s attention that Ngā Kete o Te Wānanga were available for acquisition, but not without great struggle. He again succeeded, and now holds Ngā Kete in the heaven Tikitiki Nui a Rangi. In the Ngāti Uepohatu tradition, this is also

the heaven where the soul resides before physical birth, and has access to the knowledge within Ngā Kete (Tawhai, 1978).

### *Māui and Hinenui te Pō*

The Creation phase of the *kōrero tahito* comes to a climax with the ancestor Māui, who seals the fate of humankind to return to Hinenui te Pō. Māui is born prematurely on the beach – a most improper place for birth! - and is cast into the sea by his mother, wrapped within the sacred topknot of her hair. Saved by his ancestor Tāne, he is taken to Tikitiki Nui a Rangi where, throughout his childhood, he had access to Ngā Kete. On reaching the end of childhood, Māui was given the option of staying in the heaven or returning to his family, and chose the latter. His first feat was reconnecting with his family, which he did, but their initial engagements were ill-fated. His father erred in the correct delivery of a *karakia* (incantation), the consequences of which Māui was rendered mortal. Like his ancestor Tāne, Māui went on to achieve other significant feats, such as the lengthening of the day by slowing Tamanui te Rā (the sun deity) and the wrestling from Papatūānuku of land (later known as Aotearoa) for his descendants (Tawhai, 1983). Māui however then tried to secure immortality and, as predicted by the error of his father, his attempt to overcome Hinenui te Pō was unsuccessful. He was killed, and sealed the fate of humankind to return to Te Pō after physical life.

Many significant principles can be drawn from these *kōrero tahito*, including for research. Nine principles significant to this project were *tupu*, *wairua*, *mauri*, *mana*, *tapu*, *kawa*, *aroaha*, *whakapapa* and *whakawhanaungatanga*.

**Table 1: Epistemological principles and their application to this study**

<i>Kōrero tahito</i>	Epistemic principles	Explanation	Application in this research
<i>Te Kore, Te Pō, Te Ao Mārama</i>	Tupu	The innate urge for growth (as opposed to regression).	An agenda of positive transformations in knowledge endeavours
			Benefit to everyone (as opposed to the individual researcher solely)
<i>Rangi and Papa</i>	Wairua and mauri		Acknowledgement of spiritual qualities and dynamics when seeking knowledge.

<i>Tāne and Tū</i>		The existence of the soul, the ‘essence’ of climate and contexts.	Being sensitive to these dynamics and responding appropriately
<i>Tāne and Hineahuone</i>	Mana	The prestigious, inspirational and awesome qualities of people.	Respect for group rights, authority and control over knowledge.
			Respect for differences and avoiding negative comparisons.
<i>Ngā Kete o te Wānanga</i>	Tapu and Kawa	Appropriate patterns of conduct	Proper ways of approaching and conducting knowledge endeavours.
<i>Māui and Ngā Kete</i>			Ambiguity and restrictions with certain knowledge.
<i>Māui and his father Makeatutara</i>	Aroha	Love, compassion and care as central to a progressive society	Approach, nature of questions, nature of inquiry.
			Being aware of contexts to ensure research design is effective.
<i>Māui and Hinenui te Po</i>	Whakapapa and Whakawh anaungatanga	Genealogy and establishing connections, building relationship	Identity and ownership over knowledge, acknowledgement of gender and elders.
			Relationship between the seeker and the giver of knowledge.

## Tupu

A first principle to be drawn from our kōrero tahito above is the notion of *tupu*, our ultimate desire for growth and expansion as opposed to *mate* or regression. Within Ngāti Uepohatu tradition its centrality is so significant that Tawhai (1978) wrote “It is in terms of tupu or mate that the Ngāti Uepohatu, whether individually or as a group, see birth and death, night and day, this life and the next, and his innate urge is for tupu” (p. 16). The theme of tupu can be traced throughout the kōrero tahito, from the growth and expansion of Te Kore into Te Pō, from Te Pō into the many stages of dawn towards Te Ao mārama, the desire of the children of Rangi and Papa to break free of their cramped conditions, and their actions to bring about light into the world. The desire for tupu also underpins Māui’s dissatisfaction with the shortness of the days and his confrontation with Tamanui te Rā to increase our hours of daylight and productivity. The principle of tupu subsequently reflects the desire and effort to seek positive growth and transformation in the face of ongoing unfavourable or oppressive conditions.

This notion of tupu and positive transformation can be observed in the research frameworks from several of our Ngāti Porou pakeke (elders). Moana Jackson (2013, July)

discusses this in terms of *change*, or ensuring that our research is transformative. “A static piece of research which does not seek change, which does not seek to improve the lives of our people” he says, “then fails, in my view, it’s ethical test” (ibid., 20:58secs). He subsequently also asks that we consider what might be the *moral or right choice*, to think about the “possible human consequences” (ibid., 19:21secs) of our research and to make choices as to whether or not to proceed, or how we should proceed, based on those consequences. Lady Arohia Durie (1998) discusses this same idea in terms of *mana motuhake*; considering the outcomes of research and what that will mean for the communities involved. She stresses that “Māori have many realities and the process and outcomes will shape future meanings” (ibid., p. 264). To that end there must be evidence of benefit for the communities within which the research is taking place. This is what Professor Graham Smith (2015, June) calls the test of *transformability*, the need for researchers to ask “What changes as a result of what we’ve done? And how do we know? And is it positive?” (ibid., 27:54secs).

In scrutinising the benefits of research for the communities involved, the principle of tupu also bears questions about the researcher and their motivations to undertake the research. Jackson (2013, July) encourages an ethic of *courage* in that “to research in a way that is transformative and brings about change requires courage” (ibid., 25:01secs), however he also emphasises an ethic of *modesty*, that is, the need to remain connected to the view of knowledge as coming from our ancestors as opposed to a focus on individual achievement that can contribute to “hierarchical elitism” (ibid., 28:34secs). G. Smith (2015, June) furthers this focus upon the role of the researcher by emphasising *positionality*, questioning the experience and previous commitment of the researcher to action for positive change in the field they are proposing to undertake research. *Positionality*, he explains, calls “attention to the need for practical involvement as much as our thinking and descriptive writing, our rhetorical engagement, with the struggle” (ibid., 25:25secs). Like Jackson (2013, July), G. Smith (2015, June) is concerned about the motivations of individual researchers and what he has identified as “privatised Māori Indigenous academic behaviour” (03:52secs). He elaborates further;

By privatised behaviour I mean individualistic, self-serving, culturally-reductionist behaviours that reflect a collapse in the dialectical relationship between individual conscience on one hand and collective consciousness on the other... Privatised

behaviours which accentuate individualistic, competitive, anti-collegial mannerisms often deepen rather than alleviate our situations of ongoing colonisation, oppression and exploitation... the publish or perish imperative too easily becomes about words and less about practical, transforming outcomes. (ibid., 03:56-07:05secs)

The central purpose of this project is represented in the principle of tupu in that it seeks to assist positive transformations within spaces where there are Indigenous-coloniser relations by providing a teaching and learning framework that facilitates discussion on the most difficult aspects of these relationships, such as settler colonialism and the entrenching of disadvantage and privilege, the clash in our understandings of Indigenous rights and citizenship, and the rebalancing of political power. In terms of my role as a researcher, I sought processes whereby potential participants and their communities could assess my *positionality* and the project as a basis for their consideration as to whether or not my project would be worthwhile of their participation. This is discussed more in the next chapter, Chapter Three: Methods.

### **Wairua and mauri**

A second principle to be drawn from kōrero tahito is *wairua*, the existence of the soul and of spiritual qualities and dynamics. As depicted by the kōrero tahito, the soul is the enduring element present before physical birth and continuing after physical life, as illustrated by the description of the wairua presiding in Tikitiki Nui a Rangi and returning via Hinenui te Pō. The site of Tikitiki Nui a Rangi as the mutual dwelling place of Ngā Kete and the wairua before birth also suggests a connection between wairua and knowledge, and that our attempts to acquire knowledge may be a spiritual journey in more ways than one.

Connected to wairua is *mauri*, the spiritual “essence or potential” (Tawhai, 1988, p. 106) of all things emanating from Te Kore. Mauri as a dynamic is also highlighted by Tawhai (ibid.) in his description of “the mauri of carving, the mauri of oratory... the spiritual climate of the carver and his carving, especially during the creative process, the spiritual climate that surrounds the orator and his words, especially during the moments of delivery” (p. 107). The manner of our engagement with wairua and mauri, whether it causes tupu or mate, can therefore have positive or negative effects and needs to be considered in our behaviour with respect and care in mind.

In research, wairua and mauri highlight the need to acknowledge the spiritual nature of the persons, places and entities involved, and of the climate within which research is taking place – that is, the spiritual and physical, mental and emotional, social, political and cultural dynamics and influences present at any one time. The “context of words” wrote Tawhai (1978) “is not restricted merely to other words, but to the physical conditions and the mental and spiritual climate in which they are articulated” (p. 1). This should affect researchers’ choices as to appropriateness of time, place and method for the acquisition of knowledge. Jackson (2015, July) speaks about this as the ethic of *time*, to be wary of undertaking research that is reactive, and instead ensure our decisions are based on our understanding that “our notion of time is whakapapa based... a notion of time which recognises the interconnectedness of all things” (ibid., 21:55-22:18secs).

Wairua and mauri were two key principles observed in this project, in the form of respect for the spiritual nature of people and places, and of the need to be attuned to intangible dynamics and influences in the research process. On one level this included the preparation and monitoring of our family in terms of our spiritual health and wellbeing, particularly during our travels to other Indigenous nations’ homelands abroad. On another level was an acknowledgement of research participants as spiritual beings and the spiritual climate (qualities and dynamics) of our engagements, which could include the presence of the wairua of our ancestors and the mauri of historical events lingering in the lands and spaces we met. Karakia (prayers) to, for example, cleanse ourselves, ask for protection, pray for guidance and give thanks were a regular and ongoing aspect of the project in the hope to ensure tupu and positive outcomes for all involved.

## **Mana**

*Mana*, or spiritual integrity and prestige, is a fourth principle to be drawn from kōrero tahito. In particular, three forms of mana are noted: *mana atua*, the spiritual prestige from genealogical descent and closeness to the atua (gods), indicating a greater ability for certain tasks and the taking up of challenges; *mana whenua*, the prestige and benefits from having an ongoing relationship with the lands lived upon and imbued with the mauri of your ancestors, and; *mana tangata*, the prestige derived from one’s own deeds and achievements (Tawhai, 1983). These are reflected in the example of Tāne who is of particular status being the eldest born of Rangi and Papa (mana atua), who despite being able to dwell in the heavens also chooses to have an ongoing physical connection with his mother Papa

(mana whenua) and who expands his prestige through his many feats to the benefit of others (mana tangata). Mana is subsequently always in motion and at the centre of our decisions should be consideration as to whether or not our actions cause tupu or mate for all involved.

There are multiple ways that the notion of mana can be considered in research. A. Durie (1998) discusses a notion of *mana whakahaere*, the need to respect the authority and control of the communities involved over the research agenda, processes, outputs and outcomes. This is also discussed by L. Smith (writing as Mead, 1996) in terms of *rangatiratanga*: What research do we want to carry out? Who is that research for? Who will carry it out? How do we want the research to be done? How will we know it is worthwhile? Who will own the research? And importantly, who will benefit? (ibid.). *Mana tangata* is then the term A. Durie (1998) uses to ensure dignity and safety for those engaged in any research project. This includes respect for diverse identities, acknowledgement of intellectual property rights and care for the personal, physical, mental and social wellbeing of participants. Drawing upon the *kōrero tahito* of Tāne and Tū, Tawhai (1978) also discusses respect for diverse identities in terms of the care researchers should take when considering a comparative approach, and that “[c]omparison as an exercise is frowned upon by Ngāti Uepohatu who seek to unify or integrate the elements being compared” (p. 125). This project subsequently sought to identify and highlight common strengths, as opposed to any negative comparisons, to highlight similarities across the diverse group of participants from which educators can draw guidance from, whilst being respectful of distinctiveness and the distinct Indigenous identities of the participants in this project.

The observation and care to be taken when considering mana, its different facets and the issues raised by our scholars above were central in the design and implementation of this study. *Mana tangata* was a significant aspect because of the nature of the participants sought - internationally renowned, senior, expert Indigeneity educators - and in that respect, the need to be cognisant of their mana, tapu and wehi (further explained below) with regard to my attempts as a more junior educator to engage with them. The desire to include participants from Indigenous nations abroad, and thereby engage in cross-cultural research, also called for the careful consideration of *mana whakahaere* and the ability of an authority from those communities to first assess the worth of the proposed research to them. *Mana tangata*, should I receive endorsement to conduct research in those



communities abroad, would require guidance and support to ensure I observed the correct cultural protocols in engaging participants from those communities. As discussed in Chapter Three: Methods, the hosting of the project while overseas by the Centre for World Indigenous Studies in Turtle Island and Hawai'i, and by the National Centre for Indigenous Studies while in Australia, was essential to ensuring these aspects of mana could be upheld.

### **Tapu and Kawa**

A fifth principle to be drawn from the *kōrero tahito* is that of *tapu*, the notion of esteem and potential restriction associated with certain entities, both tangible and intangible, based on their spiritual power. Tapu is closely associated with *wairua* and *mauri*, in that the spiritual character of all entities emanates from *Te Pō*. When it comes to matters of mana, *tupu* and *mate*, engaging with tapu may be to a person's benefit (if the entity feels it is respected accordingly, and has therefore achieved *tupu*) or to a person's demise (if disrespect has been shown, resulting in *mate*). Tapu can therefore be simply a matter of ensuring 'due respect' is shown, to the need to acknowledge something as sacred and requiring a certain level of care, to the more extreme end of a total ban or restriction on engagement. With regard to mana and people, Tawhai (1988) explained:

The privileges and constraints that accompany the possession of mana are the tapu. The dread or awe that surrounds the possession of mana is the wehi. A chief is often welcomed with the words: *haere mai te mana, te tapu me te wehi*. 'Welcome to the powerful, the privileged and the awesome'. (p. 107)

In order to adequately deal with tapu, a sixth principle is the notion of *kawa*, laws and protocols as to what might be correct and appropriate behaviour. "Kawa", wrote Tawhai (1978), "is primarily for the purpose of handling tapu in the way that tapu should be handled" (p. 1) and "has a procedure for every possible situation" (p. 124). "A clear grasp of one's context" he continued, "is therefore vital in order to know how best to act" (*ibid.*, pp. 16-17). The *kōrero* of Māui's pending death due to the error of his father's incantation suggests an importance of *kawa* in terms of the proper handling, treatment and recall of knowledge itself, and negative consequences should this not occur. Our conduct should therefore conform to *kawa* in that it ensures our behaviour will uphold the necessary spiritual, ethical and cultural standards required in any given situation, that situation being particular to the respective tapu, mana and *mauri* of the entities present.

Both tapu and kawa are therefore highly relevant to research. The notion of kawa and what might be appropriate conduct has already been discussed in terms of the need to consider things such as tupu, wairua, mauri and mana, including the potential timing of research, the questions to be asked, who has authority and input into the research process and the treatment of participants. The notion of being able to appropriately conduct oneself based on a clear understanding of the contexts also has implications. One is in terms of G. Smith's (2015, June) notion of *positionality* and that the best suited to research into a particular area are those who are already committed and working in that field, with an understanding of its struggles and sensitivities. This knowledge would hopefully ensure the appropriate approaching, handling or avoiding of certain topics. Another is the notion of preparedness and of having done the satisfactory level of work to ensure the background knowledge required to safely explore the topic area. A final consideration is having concern for the accurate portrayal of research findings and taking the greatest care to prevent error.

Another important consideration of tapu in research is the acceptance of ambiguity or total restriction - that is, some things may and should remain unknown or undefined at that particular time. Again, this may be in order to protect the spiritual integrity and wellbeing of the researcher, the knowledge holder, and/or the knowledge itself. Tawhai (1978) encourages that we "should try to accept the existence of ambiguities without feeling that they cannot be left unresolved" (p. 12). This may mean amending or withdrawing from, for example, particular lines of inquiry, topics, or from the asking of certain questions, depending on the circumstances. This is included in L. Smith's (writing as Mead, 1996) notion of *tikanga Māori*; that the researcher should respect issues of access, treat knowledge with care when access is given, and overall be able "to operate inside the cultural system and make decisions and judgement about how to interpret what occurs" (p. 215). A. Durie (2002) refers to this also as one of the qualities of *ngakau Māori*, "the capacity to connect in a way that makes sense to Māori and which includes the intuitive nuances of communication... an ability to respond to 'nga mea Māori', all that is Māori" (p. 170). This sensitivity subsequently applies across all areas of research, and in association with other research principles. For example, the respecting of mana whakahaere in this sense would include being sensitive to community endorsement, when that endorsement is not forthcoming, and accepting the reasons why that might be so.

A number of approaches were taken in this project in order to appropriately engage issues of tapu. Some of these are discussed in the following chapter Chapter Three: Methods, however immediately it can be noted that these had to do with the participants, their ancestors, homelands, communities, knowledge and experiences, which could be empowering in terms of this project or conversely could be potentially harmful. At all times consideration was given to what was the most appropriate conduct for that particular moment, whether that be the nature of the approach taken in the recruitment of potential interviewees, the place where interviews were held, the nature of the questions asked and the manner in which they were posed, the order that questions were asked, the treatment of interview data and its analysis and reporting. With regard to the interviews conducted overseas, as discussed earlier, the agreement by the Centre for World Indigenous Studies and National Centre for Indigenous Studies to host my family and research abroad was essential in ensuring I was prepared and had guidance in terms of cultural-spiritual protocols. This is discussed further in Chapter Three: Methods.

### **Aroha**

At the heart of many *kōrero tahito* is a seventh principle significant to this study, *aroha*. Like many Māori terms there is not one English equivalent that adequately encapsulates everything that *aroha* embodies, but its different qualities would include love, affection, care, compassion, sympathy or empathy, depending on the circumstances. In the *kōrero tahito* *aroha* emerges when the children of Rangi and Papa discuss their parent's potential separation, the decision being difficult because of the love they have for them and their concerns for their welfare. Our understanding of the nature of *aroha* is then deepened when, after their physical separation, the love of Rangi and Papa for each other endures. The fact that this love manifests physically in rain, mist and condensation, elements arguably essential to existence on this planet, suggests the importance of love to all life. With regard to its importance within Ngāti Uepohatu epistemological thought, Tawhai (1978) wrote:

The *kōrero tahito mo Rangi raua ko Papa* for example is, among other things, an analytical treatment of *aroha*, showing that this quality is the cornerstone of the progressive society. *Aroha* therefore has a vital role in the messages given out by the social context, and its omission cannot help but present a distorted portrayal of reality. (p. 15)

Drawing from the above, one approach to aroha in research is its importance as a guiding theme overarching the research in its entirety. Aroha is commonly discussed in terms of manaakitanga – that is, the tangible expression of love and care that researchers show to their participants during, for example, the interview process, or the support received by the researcher from the research community during the project. Aroha can be significant in other ways however. Two notions highlighted by Jackson (2013, July) are *prior thought*, asking that we first consider what our ancestors’ teachings are as the foundation for any inquiry, and *celebration*, to celebrate the hopes and aspirations we have for our descendants. These can be considered a reference to the aroha we have for our ancestors and those who we will be ancestors to in future. G. Smith’s (2015, June) notion of *praxicality* is therefore also relevant when considering aroha, in that we need to care and constantly reflect on our situations to “make sure that we are responsive to the needs [of our people] as they change” (ibid., 27:42secs).

A further facet of aroha in research as discussed by Tawhai (1978) is that of context. As mentioned earlier, a “clear grasp of one’s context” (ibid., p. 16) is essential to ensuring our efforts towards positive transformation are effective. This is reflected in G. Smith’s (2015, June) notion of *criticality*. “If you haven’t got a good critical view, a deep view of what’s going wrong, of how we’re being colonised” he says, “then the interventions that we structure are going to fall short” (ibid., 25:55secs). This is further connected to his notion of *structuralist and culturalist considerations* – whether or not our approaches are focused on addressing the often hidden or taken for granted structural barriers, as opposed to the shortcomings of individuals and/or communities (ibid.).

Aroha was the central motivating principle underpinning this research. At the very outset was my aroha as an educator for my learners and a desire to resolve my uncertainty as to how to address the personal, emotional struggles many encountered when engaging in learning about Indigeneity. Increasingly the advice I sought from my mentors was about how to best honour these dynamics in a way that would be most powerful for students’ learning, wellbeing, and what we desired for them – that is, that they would go on to become transformation agents. As discussed in Chapter One, this is where the idea for this project emerged; a more formal engagement of my mentors and their contemporaries in the form of a research project to collect, synthesise and then share their teachings with other, more junior educators such as myself in need of guidance. The aroha for my mentors

and their contemporaries was consequently another motivating factor - the awe and respect I had for their years of expertise, commitment and tenacity for teaching and learning in an area in which they faced immense challenges and personal criticism. I deeply desired to honour and celebrate their work. While many Māori development initiatives continue to focus on ensuring Māori access to the services felt needed to improve our lives (for example, see *Whānau Ora – Te Puni Kokiri*, 2015), little is also made of how those services and the constitutional structures they stem from are themselves root causes of injustice and ongoing inequalities. This project therefore also stemmed from an aroha for our people, and a desire to maximise teaching and learning about Indigeneity so that it may encourage those in positions of privilege to fight for greater change alongside and as allies to those suffering from disadvantage. On a more fundamental level was then the aroha for my ancestors, to have acknowledged their experiences, resistance, and perseverance to bring about positive changes, and for my children whom, like my ancestors, I desperately wished to work so that they might be able to live lives less troublesome than ours. These sentiments together are embodied in the dedication of this study “He iti, na te aroha (A small contribution from a place of great love and affection)”, and hopefully is reflected throughout this work.

### **Whakapapa and Whakawhanaungatanga**

Stemming from the genealogical structure of Creation, *whakapapa* or genealogical connections is another principle from *kōrero tahito*. The emergence of all entities from Te Kore, to Te Pō, to Te Ao mārama, from Rangi and Papa, to mankind from Tāne and the earth of Papatūānuku formed into Hineahuone provides us with an understanding of life based on connectedness and relationships. “Each is unique in so far as he is a link in a genealogic chain in which he stands between the past and the future” Tawhai (1978) explained, and “[t]his self-conception very much shapes his sense of duty” (p. 11). Actions motivated by this sense of duty, his writings suggest, is where *whakapapa*, *tupu* and *aroha* intersect, in that “[o]ne way in which the Ngāti Uepohatu causes his *tupu* is through *aroha* for a *tipuna* and the *uri*” (ibid., p. 11). Further to this consideration of one’s own *whakapapa* is the treatment of others. In his discussion on *whakapapa*, Tawhai (ibid.) stated:

Implicit in the *kawa* is an injunction that one should discuss one’s own *whakapapa* and let those of others be... Recitation of *whakapapa*, whether in the form of *haka*, *oriori* or *moteo* or a list of names, was regarded as the prerogative of the descendants.

To recall a name verbally was considered to have the effect of recalling the spirit of that ancestor. Whakapapa was therefore tapu and treated with the same regard as we have nowadays for private personal property. (p. 10)

Whakapapa subsequently has several implications for research. As discussed by A. Durie (2002), *ngakau Māori* indicates an understanding of the expectations placed upon researchers by Māori communities when endorsement is given. This includes acknowledgement of the ownership of knowledge and that knowledge “entails spiritual ownership, as much as material ownership, and belongs with the people, not academia” (ibid., p. 170). Whakapapa, as described by L. Smith (writing as Mead, 1996), is therefore also “a way of thinking, a way of learning, a way of storing knowledge and a way of debating knowledge” (p. 210). In research it highlights a notion of identity that “goes deeper than simply being Māori. Māori researchers need to think critically about what that means” (ibid., p. 212). When it comes to working in cross-cultural contexts, this is particularly significant and needs to be observed carefully when gathering and analysing research data.

A further principle connected to whakapapa offered by L. Smith (ibid.) is *whānau*, the notion of extended family. On one level this principle is about the support and supervisory structures around the researcher. On another it is about gender issues and being critical of “the ways in which gender issues are discussed, privileged and/or silenced” (ibid., p. 218). Under the principle of whānau, issues concerning age and drawing upon the role of kaumatua (elders) in knowledge endeavours is also highlighted, not because elders are knowledge holders from age and experience but because of their “ability to use that knowledge for the collective good” (ibid., p. 219).

In this study, whakapapa and the notion of genealogical connections were important when engaging with participants. Firstly, of the 12 participants from Aotearoa, five participants are members of Ngāti Porou and another two are connected to Ngāti Porou through their children. I was also connected to three participants through my children whom on their father’s side are from the Te Ātiawa, Ngāpuhi and Ngāti Kahu people. Children are greatly prized in Māori thought, meaning as the mother of children belonging to these iwi (nations) I had a certain access to these people and them to me. Because of the relationships some participants had had with my father (Te Pakaka Tawhai), they also were more than willing

to support my research, including by being a participant. Secondly, with regard to my 12 participants from overseas, the principle of whakapapa helped define the parameters and nature of my inquiry. I did not seek to represent nor speak on behalf of those Indigenous nations that I am not a member of, in that there are tapu elements associated with their experiences and struggles. It is for the descendants and members of those nations to share, should and when they wish. What I sought rather was to discover if there were any common aspects of praxis, curricula and pedagogy shared by Indigeneity expert educators that more junior Indigeneity educators like myself could learn from.

Connected to the notion of whakapapa is then *whakawhanaungatanga*, or the process of establishing between people what their connection might be and the building of a relationship from there. This is important to ensuring quality outcomes from research. One factor is the link between relationship-building and positionality. When the researcher and the potential participant are relatively unknown to each other, through the process of whakawhanaungatanga the potential participant can assess the researcher and to what degree the project is worth the participant's time. Even if the participant has agreed to participate, there are layers of knowledge they can choose to share or withhold, and therefore whakawhanaungatanga and the proving of ability can be important to the mauri of the knowledge exchange. This is discussed in more depth in Chapter Three: Methods. For those potential participants whom I did not have a previous relationship with, opportunities for whakawhanaungatanga were taken up before the interview.

As discussed, these nine epistemological principles are not the only ones to be drawn from our kōrero tahito. There are many others that will offer a range of considerations for research design, ethics, implementation and reporting. The nine examined here however are those most significant to this study and my desire to investigate *what is best practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* Building upon these epistemological principles were then certain theoretical perspectives that significantly shaped the methodology adopted in this project.

## **2.2 THEORETICAL PERSPECTIVES**

The contribution of theory to research as explained by Crotty (1998) is that theory is “the philosophical stance that lies behind our chosen methodology... our view of the human world and social life within that world” (p. 7). Indigeneity, as discussed in Chapter One,

has involved rejection by Indigenous peoples of theoretical perspectives that undermine our humanity, such as the viewing of inequalities between Indigenous and coloniser peoples as normal, or Indigenous knowledges as unsuitable bases for development. Rather, theories that focus upon the conditions that allow for tupu and positive transformations have connected much more deeply to, for example, a Ngāti Porou, Ngāti Uepohatu understanding of the world, and therefore have formed a much more appropriate theoretical basis from which research work such as this project can be launched. The necessity for such an approach has been raised by many Māori researchers, such as Ngāti Porou scholar Te Kapunga (Koro) Dewes (1975) in his discussion on “mauri Māori”. As he stated:

Cultural violence and psychological violence occur when Māori and non-Europeans are socially conditioned with Western educational ideology and its values... What can we Māori aspire to if we are not rooted to the land, if there is no language and literary tradition to speak for our souls, if we have not got an ideology (mauri Māori) for our people... Let us put back into Māori minds, hearts and souls those things. (ibid., p. 60)

Building upon the epistemological principles from the kōrero tahito above, the theoretical perspectives underpinning this study and the research questions included Kaupapa Māori, whakaaro Ngāti Porou, Te Aho Matua, reconceptualised critical theory and critical pedagogy.

**Table 2: Theoretical perspectives and their application to this study**

<i>Epistemic principles</i>	Theories	Theoretical concepts / themes/principles	Application in this research
<i>Tupu</i>	Kaupapa Māori	Tino rangatiratanga, Self-determination	Desire to grow understanding of self determination
			Interrogating citizenship as a site of power
<i>Wairua</i>	Kaupapa Māori	Taonga tuku iho, Cultural aspirations	Setting the agenda/direction in education
			Study founded in culture of researcher
			Respect for participants’ cultures
		Ako Māori, Culturally preferred pedagogy	Desire to grow understanding
			Acknowledgement of Indigenous approaches
			Desire to explore these approaches in Indigeneity ed



<i>Mauri</i>		Kia piki ake ngā raruraru, Socio - economic mediation	Desire to grow understanding as pathway to eliminating oppressions and disadvantage
			Ethical consideration of participants' wellbeing
		Whānau, Extended family structure	Recognise upheavals/changes in Indigenous societies
			Desire to explore how these changes are addressed
		Kaupapa, Collective philosophy	Collective vision born from common experiences
			Articulation of collective vision through education
Impetus to collaborate.			
<i>Mana</i>	Whakaaro Ngāti Porou, Ngāti Uepohatu	Ehara i te maunga haere, Steadfastness	Belief in the right to autonomy
			Desire for articulation through education
	The price of citizenship, Sacrifice, Rights and belonging	Acknowledgement of Indigenous knowledges, experiences, aspirations of and for citizenship	
		Desire for articulation through citizenship education	
<i>Tapu</i>	He whanoke, Uniqueness	Value in uniqueness of perspective	Desire to explore further re: citizenship education
			Maunga pūpū, Shelter
	Kōkā huhua, Female leadership	Value placed on women leadership	
			Hamo, Connectedness
E tipu e rea, Education	Value of education	Desire to explore education as site for emancipation	
		<i>Aroha</i>	Te Aho Matua
Desire to determine spiritual-physical best practice			
Te reo	Belief in the benefits of bi and multilingualism		Desire to strengthen Indigeneity education pathway
			Ngā iwi
Te Ao	Indigenous knowledges about the natural world		
			Te Āhuatanga o te ako
Te Tino uaratanga	The importance of a focus upon outcomes		
			Reconceptualised

<i>Whakaw hanaung atanga</i>	critical theory	Ideology; Linguistic / Discursive power; Technical rationality.	Questions as to how these can best be engaged in education.
		Poststructuralist psychoanalysis; Critical pedagogy; Culture, power, domination.	Acknowledgement of the influence of psychological factors, culture-producing processes and hyperreality
			Questions as to how these influences are engaged by educators in teaching and learning.
		Critical enlightenment; Rejection of economic determinism.	Acknowledgement of gender oppression / heteronormativity effecting experiences of colonisation.
			A balance of male and female participant voices
		Hegemony; Critical emancipation	Acknowledgement of the shaping of our understandings to perpetuate power-relations.
	Personal nature of perceiving emancipation.		
	Critical pedagogy	Cultural politics, Political economy	Learning spaces as site of legitimation and challenge
			Desire to determine best practice
		Historicity of knowledge, Praxis, Dialectical theory	Developing learners' sense of agency, praxis and perception of contradictions
			Desire to determine best practice
		Ideology, Hegemony, Counter-hegemony	Importance of educators' self-critique and praxis
			Desire to determine best practice
		Dialogue and conscientisation	Democratising of educator-learner relationship
			Desire to determine best practice

### **Kaupapa Māori theory**

As portrayed by the discussion on *kōrero tahito*, the foundations of this research lie in Indigenous, Māori and specifically Ngāti Porou, Ngāti Uepohatu philosophies and traditions. In terms of theory, this approach has been referred to as ‘Kaupapa Māori’, a “‘local’ theoretical positioning related to being Māori” where “the validity and legitimacy of Māori is taken for granted” (G. Smith, 1990/1992, p. 20). The contexts of Indigeneity, that is, of colonisation and the need for Māori intervention in state-controlled areas such as education, health and justice to assert the validity of ‘being Māori’, saw Kaupapa Māori theory emerge. This is most powerfully reflected in *Kōhanga Reo*, *Kura Kaupapa Māori* and *Wharekura* education where Kaupapa Māori praxis was underpinned by the following principles: *tino rangatiratanga*, self-determination; *taonga tuku iho*, cultural aspirations; *ako Māori*, culturally preferred pedagogy; *kia piki ake ngā raruraru o te kainga*, socio-

economic mediation; whānau, extended family structure, and; kaupapa, collective philosophy (G. Smith, 1997). Although first identified via these educational initiatives, these principles are considered “an integral part of Kaupapa Māori” and “evident in Kaupapa Māori sites” (International Research Institute for Māori and Indigenous Education with Te Roopu Rangahau Hauora a Eru Pomare, 2000, p. 9). They are relevant to this project as an Indigenous, Kaupapa Māori project in the following ways:

*Tino rangatiratanga* is the notion of *self-determination*, independence, autonomy and the right to be self-determining. At the core of the research questions *what is best practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* was the desire to strengthen pathways through which citizens’ understanding of Indigeneity, including Indigenous rights to self-determination, can be developed. In a representative democracy context where Indigenous peoples are the minority, such as in Aotearoa, Turtle Island (mainland USA and Canada), Hawai’i and Australia, conscientisation amongst the non-Indigenous majority will arguably prove a prerequisite to the widespread constitutional transformations that are called for at the heart of Indigeneity and the aspirations to progress greater realisation of the provisions for Indigenous self-determination.

In terms of the relationship between Indigenous self-determination and coloniser governance, this project also sought to examine the notion of citizenship as a site of power where the dynamics of this relationship are played out on multiple levels. This includes in the definition of citizenship, of citizenship education, of Indigenous citizenship experiences and aspirations, and how these are acknowledged in citizenship education. This is reflected in the second research question, *and what are the implications (of Indigeneity) for citizenship education?* In terms of these implications this project was subsequently itself an expression of Indigenous self-determination, to set a new agenda and direction in citizenship education pertaining to recognition of Indigeneity and the positive transformations that recognition can bring about.

*Taonga tuku iho*, the principle of *cultural aspirations*, as discussed above, is reflected in this study itself in terms of its foundations within Indigenous, Māori, Ngāti Porou, Ngāti Uepohatu understandings and ways of being. In the inclusion of participants from diverse Indigenous nations, however, it was also important for this project to acknowledge the

cultural aspirations of these participants and ensure they were observed throughout the research process. As discussed previously, this included observing the tapu and mana of participants, and the seeking of guidance on cultural protocols from the centres of learning guiding this study. This was to ensure the project resulted in tupu for all involved, including through the affirmation of cultural aspirations for participants.

Like the principle of Indigenous self-determination, this study also seeks to contribute to the progression of greater realisation of cultural aspirations within wider society, including at and through the constitutional level. The context of Indigeneity acknowledges that recognition of cultural aspirations as one site of struggle within colonised spaces, whereas this project seeks to explore *best evidence-based practices in teaching and learning about Indigeneity and citizenship education* as a pathway to remedying this.

*Ako Māori*, the principle of *culturally-preferred pedagogy*, was important to this project in the acknowledgement of the distinct approaches Indigenous communities may have to matters such as education and citizenship. In particular, this study drew upon the principle of culturally-preferred pedagogy by exploring what the distinct approaches of senior Indigenous, expert educators might be to teaching and learning about Indigeneity and further, what the pedagogical implications of that might be for citizenship education. As per the epistemological principle of *mana*, comparisons were avoided in favour of commonalities amongst participants that might inform a rich and diverse picture of best practices in teaching and learning about Indigeneity for more junior Indigeneity educators to choose from and adopt in the development of their own praxis.

*Kia piki ake ngā raruraru o te kainga, socio-economic mediation*: Like the principles of self-determination and cultural aspirations, this study sought to explore the means by which Indigeneity education can be strengthened as a basis from which greater understanding of Indigeneity can occur. This is in hope that this will contribute to greater realisation of the aspirations of Indigeneity, such as the elimination of the oppression and disadvantage experienced by Indigenous communities across the range of socio-economic, political, cultural and spiritual arena that this oppression and disadvantage occurs. On another level, acknowledgement of these contexts of oppression and disadvantage for many (if not all) participants was important to this study's ethical considerations. In discussing Indigeneity and citizenship, sites of and focal points in Indigenous struggle, it

was anticipated some participants may experience distress. (See the following chapter, Chapter Three: Methods, for how this was managed).

As discussed previously, the principle of *whānau*, *extended family structure* in addition to *whakapapa* and *whakawhanaunga* were central to acknowledging the issues of identity and ownership over knowledge, the role of gender and elders, and to the connection and relationship building between myself as the researcher and participants. In terms of Kaupapa Māori discussions of the notion of whānau there is also recognition given to the changing nature of Indigenous societies as a result of colonisation, including the nature of Indigenous collectives, communities and families. Again, this was a significant point of Indigeneity that, in terms of teaching and learning, guidance was sought as to how this can best be engaged, and what the implications might be for citizenship education.

*Kaupapa, collective philosophy:* As discussed in the previous chapters, Indigeneity as a discourse was born out of the collective struggle by Indigenous peoples worldwide for recognition of Indigenous peoples and our rights. This study acknowledges this collective vision and seeks to contribute to it by investigating *what is best evidence-based practice in teaching and learning about Indigeneity?* as per the guidance of senior Indigenous, expert Indigeneity educators. The global contexts of Indigeneity and the emphasis of the Second International Decade of the World's Indigenous Peoples 2005-2015 on “strengthening of international cooperation for the solution of problems faced by Indigenous peoples” (Secretariat of the United Nations Permanent Forum on Indigenous Issues, 2008, p. 2) further contributed to the decision to seek input from expert educators from Indigenous nations abroad. By inviting participation from experts in Aotearoa, Australia, Hawai'i and Turtle Island (USA mainland and Canada), this study sought to draw on the powerful force for positive transformations arising out of the collective actions of Indigenous peoples on the global level.

### **Whakaaro Ngāti Porou**

In addition to the Kaupapa Māori principles discussed above, there is a need to clarify some of the particular Ngāti Porou *whakaaro* (thinking) behind this work. As Ngāti Porou scholar Dr. Apirana Mahuika (1975) asserted, “tribal variations lie at the root of Māoritanga and give it its strength” (p. 87). This is supported by Kaupapa Māori theorist Leonie Pihama from Te Atiawa (2001) who writes “While there are definite relativities

across iwi, it is also the case that there are distinct differences... cultural frameworks for Ngāti Porou are not the same for Te Atiawa” (p. 258). As will be the case with all iwi, Ngāti Porou people have a distinctive theoretical tradition expressed within our kōrero tahito, moteatea, waiata and whakatauki, which are to be celebrated. As a thread of philosophies and theories that greatly influence my thinking<sup>20</sup>, some examples of these and how they underpin this research include:

*Ehara taku maunga a Hikurangi i te maunga haere, he maunga tū tonu.* (My mountain Hikurangi is not a moving mountain, rather it is steadfast). This whakatauki from ariki Te Kani a Takirau, in his decline of the offer to take up the role of a nationally-based Māori kingship (circa 1858), reflects the unwillingness to shift our understanding of sovereignty, that being its appropriate exercise within a specified ancestral territory and peoples. Our iwi understanding remains that “all mana has a whakapapa origin” and, as per the instructions from our elders such as Mahuika (2010), “it is absolutely imperative that we protect the inalienability of this ‘mana tuku iho’” (p. 161). As discussed earlier in Chapter One, this study was subsequently based on an inherent rejection of the unequal power relations established through colonisation, and the need to pursue remedies by which we can better protect our rights to our authority. This includes both Indigeneity and citizenship education recognisant of our understandings on these matters.

*The price of citizenship.* As also discussed in Chapter One: Introduction, this kōrero tuku iho from Sir Apirana Ngata (1943) highlights the honouring by Māori of the Treaty of Waitangi relationship formed with the British Crown in 1840 through our willingness to sacrifice Māori lives during World War Two in “the greatest demonstration of the highest citizenship” (Ngata, 1943, p. 18). In contexts of the significant oppressions Māori suffered in the establishment of settler colonialism, in terms of lives, lands and socio-political structures at the core of Māori existence as a peoples - indeed, in part why some iwi had refused conscription in World War One (see King, 2003) - the sentiment of Ngata (1943) and others at the time was that “[a]n asset discovered in the crucible of war should have value in the coming peace” (p. 18), or as Soutar (2008) wrote, “if Māori were to have a say

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<sup>20</sup> Please note: These are my understandings of these kōrero at this time, and an explanation of their influence upon my desire to conduct this particular research project and the position taken on various theoretical and methodological aspects. They are not to be taken as the whole or complete explanation of these kōrero, rather direction should be taken from Ngāti Porou elders as to the full depth and breadth of their meaning for those who wish to explore them further.

in shaping the future of the nation after the war they needed to participate fully during it” (p. 35). This future includes the place of Māori as Indigenous peoples of Aotearoa with distinct philosophies, knowledges and aspirations as members of our own hapū and iwi (Indigenous nations), as well as realities and experiences that have emerged as a result of settler colonialism, and the need to honour the Tiriti o Waitangi agreement that our ancestors entered into in hope of a shared, prosperous future. Where citizenship education in the past has failed to uphold these understandings – for example, the texts referred to in Chapter One – this study was underpinned by a commitment to honouring the sacrifices made in the name of state citizenship and its expression via citizenship education.

*Te wīwī Naati, he iwi moke, he whanoke!* (Ngāti Porou, independent, unique!) This phrase of Sir Apirana Ngata’s, memorialised in a song composed for those of Ngāti Porou about to leave for World War One in 1917, expresses what is thought to be the unique, peculiar, distinctive character of Ngāti Porou people. It highlights there is a value to be placed on extraordinariness, and indeed that our perspective may be distinct and not commonly held by others. As discussed in Chapter One: Introduction, this study drew in part from the distinct discourse about state citizenship within Ngāti Porou, and the influence that has on Ngāti Porou educators such as myself as to what we consider ‘citizenship education’ to be. Best evidence-based practice in Indigeneity education and the implications for citizenship education subsequently arose from this context; the marrying of Indigeneity and citizenship education making perfect sense from a Ngāti Porou theoretical perspective whereas it may not seem so to others. The desire to explore whether there are other Indigeneity educators who might share this view was a key aim of this project, to determine whether or not the view of Indigeneity education as an essential thread of state citizenship education is shared by Indigeneity educators from other nations or whether this is may be a distinctively Ngāti Porou view.

*Maunga Hikurangi, te maunga pūpū o te tangata i te tai whakamate a Ruatapu.* (Mt Hikurangi, the mountain to which the people sheltered against the destructive tidal wave of Ruatapu). This whakatauki from Col. Arapeta Awatere refers to another of our kōrero tahito, the story of Ruatapu and our ancestor Paikea. In Hawaiki, Paikea, on escaping his brother Ruatapu’s attempt to drown him along with his siblings, was pursued by a tidal wave sent by Ruatapu across the ocean, but was told he would be safe upon arriving to the shelter of Mount Hikurangi. Colonisation has also been described as a destructive tidal

wave, and in this instance the whakatauki tells us that safety and shelter can be found in our cultural identity and traditions as Ngāti Porou, as personified by our sacred mountain. This study subsequently also grew from the inherent belief that it is within our culture, histories, traditions and practices that we will find the answers as to how to overcome current day challenges, and the desire to contribute to awareness-raising as to that fact through education, including Indigeneity and citizenship education.

*Ngāti Porou, kōkā huhua* (Ngāti Porou, abundant mothers). This whakatauki refers to the tradition of female leadership within Ngāti Porou. As Mahuika (1973, 1975) described, early anthropological accounts of Māori incorrectly recorded Māori leadership as being based on primogeniture, authority descending to the first-born male son. This is not the case within Ngāti Porou where, as stated Mahuika (1975), our kōrero tahito recount “the power and prestige that many woman leaders in Ngāti Porou had” (p. 99). Further to this, there is a strong tradition of Ngāti Porou female leadership in education. In contemporary times this has included Ngoingoi Pewhairangi, Dr. Katerina Te Heikoko Mataira, Dame Iritana Tawhiwhirangi, Lady Arohia Durie, Professor Linda Tuhiwai Smith, Dr. Kathie Irwin and others. This study was influenced by this tradition of female leadership in that it sought out Indigenous women leaders in Indigeneity education, placing value upon the unique pedagogies they may be pioneering and the benefits that can be learnt from their particular insights and experiences in this field. To that end, the voices of women were sought at each of the locations where this study was conducted.

*Ko Porou koa, ko Hamo te wahine koa! Ko Tahu koa, ko Hamo te wahine koa!* This line from our haka wahine *Te Urunga Tū* celebrates the connection between Ngāti Porou on the East Coast of the North Island of Aotearoa and Kāi Tahu of the South Island. Specifically, it speaks of the ancestress Hamo who was partner of Porourangi and then, following Porourangi’s death, became partner to his younger brother Tahupotiki. That this one great ancestress bore what would become two prominent iwi in Aotearoa is a source of pride, as is our relationship to one another. This study drew upon the notion of connection by seeking out similarities as a point from which strength can be drawn and celebrated. By engaging senior Indigenous, expert Indigeneity educators from other iwi (nations) in Aotearoa and Indigenous communities abroad, similarities in terms of *what is best evidence-based practice in teaching and learning about Indigeneity?* as well as



perspectives on *what are the implications for citizenship education?* could be determined and drawn upon as a point of strength in our educational practice.

*E tipu, e rea, mō ngā rā o tōu ao, ko tō ringa ki ngā rākau a te Pākehā hei oranga mō tō tinana, ko tō ngākau ki ngā taonga ā o tīpuna Māori hei tikitiki mō tō māhuna, a ko tō wairua ki te Atua, Nāna nei ngā mea katoa.* (Grow, oh tender one, in the days destined you, your hand to the tools of the Pākehā as sustenance for your body, your heart to the treasures of your Māori ancestors as a sacred adornment for your brow, and your spirit to God, from Whom all things come). This whakatauki, possibly the most famous and widely used next to our iwi *pepeha* (identification of homelands and peoples), was written by Sir Apirana Ngata in 1949 for school student Rangi Bennett to encourage her pursuit of education. It signifies the great value that is to be placed on learning, be that the new bodies of knowledge offered by non-Māori, the traditions of our own people, or spiritual instruction. Ngāti Porou subsequently have an imbedded tradition of excellence in education; in the educational delivery of Ngāti Porou schools (that is, schools within the Ngāti Porou region), the support of Ngāti Porou students to excel academically, and the encouragement of our people to pursue higher level education where ever that might be. Travelling abroad as a part of educational endeavours to gain that which might be of benefit to our people is subsequently a Ngāti Porou tradition, exemplified from elder scholars such as Te Kapunga (Koro) Dewes, Ngoingoi Pewhairangi, Katerina Te Heikoko Mataira, Apirana Mahuika and Tamati Reedy who in the 1970s and 1980s travelled as far as Australia, Hawaii, the United States of America and Africa to enhance their education and bring the benefits of that back to our people. This study continued this tradition by connecting with other Indigeneity educators in their home countries abroad, under the guidance of local Indigenous educational institutions.

While many of these elements that contribute to a Ngāti Porou perspective may sit in agreement with the general essence of Kaupapa Māori principles, they exude a flavour distinct to our iwi, lands, knowledges, traditions, experiences and aspirations and deserve individual attention as has been given here. This study was also informed by principles for teaching and learning as espoused in Te Aho Matua.

## **Te Aho Matua**

Te Aho Matua, as explained by Ngāti Porou scholar and educational leader Dr. Katerina Te Heikoko Mataira, outlines Māori philosophy and praxis particular to Kaupapa Māori (Māori language immersion and philosophy) schooling. While caution should be taken when discussing this philosophy outside of Māori language immersion contexts, its contribution to my understanding of the nature of education and learners is significant, and therefore cannot be omitted in acknowledgement of the philosophical and theoretical underpinnings of this project. There is also not space here to recount the full details of each of the Te Aho Matua principles, all which convey the rich depth and beauty of Māori epistemology as it translates into praxis, curricula, pedagogy and life. However, a summary and explanation as to the significance of Te Aho Matua to my research into teaching and learning about Indigeneity and citizenship is attempted here, as central tenets that form the foundation upon which this project was undertaken.

*Te Ira Tangata* emphasises the Māori understanding of humankind as both spiritual and physical, of learners being endowed with spiritual and physical attributes that should be “regarded an integral part of human personality and, therefore, is responsive to and affected by teaching and learning”, and the “importance of nurturing both in their [learners] education” (Mataira, 1997, p. 19). That learners are spiritual beings, will have spiritual responses to Indigeneity education, and the desire to determine how to best honour those responses in a way that is most beneficial to their learning was a key concern underpinning this project. What physical orientations might be considered a part of best practice was also explored, and the connections physical activity might facilitate for learners’ understandings on deeper mental, emotional and spiritual levels.

*Te Reo* emphasises the importance of Indigenous languages and the aim for learners to attain “bilingual competence” (ibid., p. 20), that “bilingualism was a valued attribute for citizenship” and “the learning of a second language in educational institutions was encouraged” (ibid.). Belief in the benefits of bi and multilingualism, including Indigenous languages and the understanding this can facilitate about Indigenous worldviews, knowledges and practices was an important underpinning of this study. It contributed to the desire to strengthen Indigeneity teaching and learning as one medium through which Indigenous languages and Indigenous language concepts central to Indigenous notions of belonging, such as *mana* in Aotearoa, can be appreciated.

The principle of *Ngā iwi* focuses on the socialisation of learners, and the importance of learners knowing “their place amongst their own people as the safe ground from which they can begin, with expanding consciousness, to explore the life ways of other people” (ibid., p. 21). As discussed in the previous chapter, a lack of awareness of both Indigenous and non-Indigenous learners as to their heritage, and the subsequent emotional responses from learners when engaging in this type of learning, is one challenge Indigeneity educators face. Belief in the importance of this knowledge, the need to persevere and the desire to determine how best to facilitate this learning whilst engaging learners’ emotional responses was a significant factor of this work.

*Te Ao* emphasises the natural environment and wider universe as teacher, the importance of our learning about it, including our connections to and within it, and the validity of Indigenous traditions, knowledges and practices in this regard. This includes, for example, encouraging learners to “marvel at and value all life forms, and the balance of nature which gives each of those life forms their right of existence” (ibid., p. 23). As cited above, the research questions *what is best practice in teaching and learning about Indigeneity? and what implication are there for citizenship education?* included an exploration into what physical activities might facilitate for learners a deeper understanding on mental, emotional and spiritual levels. This included appreciation of lands and spaces themselves and the mauri, tapu and mana to be acknowledged of those places, including the histories and aspirations they embody for those of us here today and future generations.

Based on the points made above, *Te Āhūatanga o te ako* then provides details for teaching and learning practice in Kura Kaupapa Māori education. Many of these are arguably relevant to teaching and learning about Indigeneity and citizenship, such as “practices and principles that accommodate different styles of learning and motivate optimal learning” (ibid.). Of particular relevance therefore is the overall spirit emphasised by *Te Āhūatanga o te ako* of the importance of specific teaching and learning practices to achieve particular educational outcomes. This reflects a main objective of this study; to identify the specific teaching and learning practices of expert Indigeneity educators as guidelines from which others can follow for best practice in this field.

*Te Tino Uaratanga*, a final principle of Te Aho Matua, specifies “the characteristics which Kura Kaupapa Māori aim to develop” (ibid., p. 24) in their learners. Like *Te Āhūatanga o*

*te ako*, while some of these characteristics themselves are highly relevant to teaching and learning about Indigeneity, the contribution of this principle to this study was in the emphasis upon the importance of outcomes and how consideration of these outcomes should help mould teaching and learning practices. A key question within this study was subsequently what senior Indigenous, expert Indigeneity educators hoped to achieve through their work, including their desired outcomes for learners, that our generation of educators should take note of and be guided by.

### **Reconceptualised critical theory**

Two further theoretical traditions that align with and further compliment the Kaupapa Māori, Ngāti Porou, Ngāti Uepohatu, Te Aho Matua foundation of this study were reconceptualised critical theory and critical pedagogy. While the term ‘critical theory’ is associated with those theorists from the German Institute of Social Research known as the Frankfurt School (specifically Horkheimer, Adorno, Marcuse, and later Habermas; see Held 1980), as Simon (2004) noted “cultural theory has become a synonym for critical theory, just as literary theory, and to a lesser extent, social theory and radical political theory have” (p. 11). What is now widely referred to as ‘critical theories’ consists of a number of theoretical traditions ranging from as diverse a body of works as literary criticism, post-structuralism and postmodernism, to postcolonialism, queer theory and so forth. Kincheloe and McLaren (2002) have termed this collective body of critical works “reconceptualised critical theory” (p. 90) and, while acknowledging the significant differences between them, have tentatively suggested what might be considered some common threads. Several of these threads were pertinent to this research.

The first three themes of reconceptualised critical theory important to this research were: *Reconceptualised critical theory of power: Ideology* – the importance of an analysis of ideology to understand the “subtle, ambiguous, and situationally specific” ways hegemony is achieved and maintained (ibid., p. 93); *Reconceptualised critical theory of power: Linguistic/discursive power* – recognition that language is not neutral, and the subsequent importance of critiquing discursive practices for their power dynamics, privileging and oppression (ibid., p. 94), and; *Critique of instrumental or technical rationality* – an emphasis on outcomes as opposed to a sole focus and belief in processes, methods and systems (ibid., p. 91).

As discussed in previous chapters, Indigeneity and citizenship are particular sites of contestation determining power and authority in Indigenous-coloniser relations. When examining these notions, a reconceptualised critical theory approach to *ideology* emphasises the need to move beyond a single-site focused analysis (for example, upon the state) to an understanding of the multiple ways notions of Indigeneity and citizenship are contested by diverse groups with competing interests. Reconceptualised critical theory's focus on *linguistic/discursive power* further points to the importance of understanding the way language is used by different groups to assert particular understandings of Indigeneity and citizenship and to silence others, such as the use of 'equal citizenship', 'privilege', 'rights' and what can be considered 'fair' (by the majority). Underpinning much of this debate is a *technical rationality*, for example, the 'one person, one vote' concept often asserted at the expense of exploring constitutional arrangements that could result in more equitable outcomes for Indigenous peoples' political representation.

This more nuanced understanding of the dynamics characterising the Indigeneity-citizenship debate was a contributing factor in the desire to investigate *what is best practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* Discovering the ways expert Indigeneity educators engage these debates when teaching and learning about Indigeneity was a key objective of this study, specifically in curricula and pedagogy (see the following chapter, Chapter Three: Methods for questions).

A further three themes central to reconceptualised critical theory that were relevant to the thinking behind this study were: *The impact of desire – acknowledgement of poststructuralist psychoanalysis* that advocates an analysis of the psyche as influenced by socio-political realms, including an "interplay among the various axes of power, identity, libido, rationality and emotion" and the "unconscious process that create resistance to progressive change" (ibid., p. 92); *The role of cultural pedagogy in critical theory* – a heightened focus on the educative nature of knowledge, value and identity producing processes, such as an awareness of corporate power to use mass media (ibid., p. 95), and; *Focusing on the relationship among culture, power and domination* – understanding the construction of culture as transformed in the digital age due to forces such as mass media, resulting in a "hyperreality" and "social vertigo characterised by a loss of touch with traditional notions of time, community, self and history" (ibid.).

One of the challenges encountered in Indigeneity-citizenship debates is the rejection of Indigeneity and a protectiveness towards myths such as ‘harmonious race-relations’ and lived ‘equal citizenship’. The notion of *desire* within reconceptualised critical theory highlights the need to examine the more complex psychological factors underpinning these responses, such as the emotion attached to belief in society’s fair distribution of justice and the subconscious resistance to information suggesting otherwise. Reconceptualised critical theory’s notion of *cultural pedagogy* and *hyperreality* further assists by emphasising the role of digital-age forces such as mass media in constructing these beliefs, despite their disconnection from reality. The pervasiveness of the notion of Māori privilege despite the overrepresentation of Māori across several indices of socio-economic disadvantage, for example, occurs in the context of the images of suffering and death experienced by other peoples overseas. Acknowledgement of the psychological nature of the personal and emotional responses of learners to teaching and learning about Indigeneity, and how these might be best engaged pedagogically to the benefit of learners, formed part of the focus of this project.

Two further themes of reconceptualised critical theory important to this work were: *A Rejection of economic determinism* – recognition of the multiple dynamics of power and types of oppression, not only ones that are economic/materialist (ibid., p. 91), and; *Critical enlightenment* – an analysis of power to perceive more clearly who is being privileged and who is being oppressed across different contexts, and how (ibid., p. 90).

Indigeneity as discussed in the previous chapter includes recognition of heteropatriarchy, heteronormativity and the different ways Indigenous men, women and LGBTQIA2 persons experience the effects of colonisation. This includes the marginalisation and silencing of Indigenous women and LGBTQIA2 experiences, aspirations, narratives and leadership in progressing transformative change. Ngāti Raukawa, Ngāti Porou scholar Ani Mikaere (1995) has in particular written extensively on how the processes of colonisation have seen the oppression and devaluing of Māori women leadership. Reconceptualised critical theory’s rejection of *economic determinism* as a sole focal point for examination of oppression provides room for *critical enlightenment* in other areas, such as how power dynamics in Indigenous-coloniser relations manifest for different gender, sexual orientation, as well as class groups. In acknowledgement of the different experiences of different communities with regard to the oppression and silencing of their voices, this study

deliberately sought a balance between male and female participants and the inclusion of LGBTQIA2 voices. This was achieved across the participant group.

A final two themes central to the forming of this project were: *Reconceptualised critical theory of power: hegemony* – acknowledgement of both the oppressive and productive qualities of power, the need to deeply and critically understand its complexities and in particular its effects upon human consciousness (Kincheloe & McLaren, 2002, p. 92), and; *Critical emancipation* – a focus on exposing the elements preventing peoples' self-determination, or authority over “the decisions that crucially affect their lives”, while accepting that some believe emancipation will come in different forms and degrees, and therefore people will come to their own conclusions on their personal journeys to greater authority and sense of freedom (ibid., p. 91).

Debates about Indigeneity and citizenship have emerged from sites of colonisation, and the historical establishment and contemporary maintenance of coloniser hegemony in settler colonialism. This hegemony has included the shaping of our understandings of Indigeneity and citizenship in ways that ensure consent to the unequal relations of power established through colonisation, to viewing those relations as natural and unchallengeable. Reconceptualised critical theory's view of *hegemony* however also emphasises the possibility of power to contribute to the development of counter-hegemonic consciousness about notions such as citizenship in a way that is “to empower, to establish a critical democracy, to engage marginalised people in the rethinking of their socio-political role” (ibid., p. 93). The notion of *critical emancipation* then emphasises that a sense of greater authority and freedom will be different for different people based on their perspectives of what is possible and what can be achieved. An understanding of hegemony and the desire to contribute to the development of greater critical consciousness about Indigeneity and citizenship very much led to the research questions, including how to highlight to learners opportunities to use power for the purposes of bringing about positive transformations.

Reconceptualised critical theory was subsequently a significant foundation to this study in providing an understanding of the contexts within which teaching and learning about Indigeneity and citizenship occurs. With regard to what expert Indigeneity educators have

to share about how these contexts can best be engaged to craft powerful teaching and learning experiences for learners, this work also drew upon critical pedagogy.

### **Critical pedagogy**

Critical pedagogy literature as it addresses Indigeneity and citizenship is discussed at some length in Chapter Four: Existing literature. In terms of the theoretical foundations of this work, however, it is necessary to highlight some of its key concepts for their contribution to this project's methodology. Inasmuch as this project is a kaupapa Māori, Ngāti Porou, Ngāti Uepohatu, Te Aho Matua inspired, critical theories informed work, it was a study of critical pedagogy. Again, like reconceptualised critical theory, there are distinctive differences in approaches to critical pedagogy that are central to "its critical nature, and therefore its most emancipatory and democratic function" (Darder, Baltodano & Torres, 2009, p. 9). If there is a common thread amongst these approaches, as explains Darder, Baltodano and Torres (2009), it lays in its "underlying and explicit intent and commitment to the unwavering liberation of oppressed populations" (ibid.). To this end Darder et al. have identified common "philosophical principles of critical pedagogy" (p. 9) that facilitate this vision of empowering oppressed groups through education. In this study these concepts formed key interrelated areas of concern that it sought to address, that being (a) the role of teaching and learning, (b) the engaging of learners' agency, and (c) the development of educators' praxis. Some of these concepts have been discussed under reconceptualised critical theory, such as ideology and hegemony, but through a critical pedagogy lens take on particular significance in terms of the teaching and learning focus of this study.

A first key area of concern under critical pedagogy is the role and functioning of teaching and learning. The principle of *political economy*, for example, focuses on the traditional concern regarding the orientation of education towards the reproduction of unequal power relations in society, however on levels that are "social, ethical, and political" (ibid., p. 9) as well as economic. The principle of *cultural politics* further emphasises teaching and learning spaces as sites of struggle as to whose knowledges, histories and realities are considered to be legitimate. Education can perpetuate undemocratic processes if privileging the voices and participation of some learners over others, resulting in the reproduction of what is considered to be 'socially, ethically, politically' taken-for-granted in wider society. Alternatively, teaching and learning can work to both legitimate and



challenge where necessary the perceptions, realities and experiences of learners (ibid.). The principles of *political economy* and *cultural politics* are subsequently central to teaching and learning about Indigeneity in its potential to both acknowledge the oppressed histories and voices of Indigenous learners, and challenge the taken-for-granted norms that contribute to this oppression. In seeking how to contribute to best evidence-based practice in teaching and learning about Indigeneity, this study sought to determine how expert educators engage in legitimating and challenging the perceptions and realities of learners where necessary, and ensure a teaching and learning environment that challenges social, ethical and political norms.

The engagement of learners' agency is a further area of concern in critical pedagogy that this study sought to examine. The critical pedagogy principle *historicity of knowledge* emphasises the importance of understanding the historical conditions and dynamics constructing any one moment, of learners coming to know that they themselves are products of these historical circumstances and, just as these conditions have been brought about by historical actors, how they themselves can contribute to further transformations (ibid.). This "centrality of human agency" (ibid., p. 11) within critical pedagogy is then strengthened by attention to the principle of *praxis: The alliance of theory and practice*, the ongoing process of action and reflection by learners to bring about positive transformations. As a part of this reflection a core characteristic of critical pedagogy is "all theorizing and truth claims are subject to critique" (ibid., p. 13). This is supported through the principle of *dialectical theory*, which rejects the notion of different bodies of knowledge as absolute binaries or dichotomous. Instead learners are encouraged to explore tensions, contradictions and the complexities of everyday life problems. Such an approach can better encourage learners to perceive the unique interventions required to address these problems (ibid., p. 11). Considerations of Indigeneity and citizenship are fraught with such tensions, where the existence of Indigeneity both demands, and challenges the perceived existence of, for example, the experiencing of equal citizenship. How such tensions can best be engaged in teaching and learning about Indigeneity, according to senior Indigenous, expert Indigeneity educators, was a focal point of this work.

A final area of concern within critical pedagogy significant to this study was educators' praxis. The principle of *ideology and critique* within critical pedagogy emphasises the need to be critical of curricula and teaching and learning resources such as texts for their

perpetuation of particular ideologies. However, it also highlights the importance of self-awareness and reflection on the part of educators to identify how they may be embedding their own particular beliefs and assumptions in their interactions with learners. This is connected to the critical pedagogy principles of *hegemony, resistance and counter-hegemony*, where a focus on hegemony challenges educators to “recognize their responsibility to critique and transform classroom relationships” (ibid., p. 12) that may be perpetuating oppressive ideologies. What Darder et al. consider to be successful counter-hegemonies within critical pedagogy subsequently refers to:

... those intellectual and social spaces where power relationships are reconstructed to make central the voices and experiences of those who have historically existed at the margins of public institutions... through establishing alternative structures and practices that democratize relations of power, in the interest of liberatory possibilities. (ibid., p. 12)

Central to critical pedagogy then is the principle of *dialogue and conscientisation*. This principle is relevant to all three areas of concern in critical pedagogy in that (a) the functioning of education is focused upon “the development of critical social consciousness” (ibid., p. 13), where (b) “the right and freedom of students to become subjects of their world” (ibid.) facilitates the strengthening of their ability to perceive their agency and potential role to transform their world. This requires (c) the radical democratising of the teacher-learner relationship into one where both hold the power and position of teacher-learner, and where through mutual dialogue new knowledge and understandings are formed. As discussed above, how this might be done in Indigeneity education was one focal point of this work.

As reflected in the focus upon *what is best practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* this work was subsequently very much a critical pedagogy project, formed from kaupapa Māori, whakaaro Ngāti Porou, Te Aho Matua and Reconceptualised critical theory concerns. A methodological approach that could facilitate such an approach, while observing epistemological principles important to this research such as tupu, mana and tapu, was found in a Kaupapa Māori (Indigenous, decolonising, critical) practitioner ethnography.

## 2.3 METHODOLOGICAL APPROACH

Methodology as described by Crotty (1998) is “the strategy, plan of action, process or design lying behind the choice and use of particular methods” (p. 3). As discussed earlier, it is guided by epistemology that gives us our understanding of the nature of knowledge, including the parameters as to what can be known, and by theory which provides us with our understandings of the social world, including areas for further investigation. As discussed in depth by scholars such as L. Smith (1999) and the works in Denzin and Lincoln (2008), much past research on Indigenous peoples has failed to benefit Indigenous communities in part because the methodologies employed have been detached from those communities’ epistemological and theoretical traditions. In response to this past role of research, “critical Indigenous inquiry” argue Denzin and Lincoln (ibid.) “must be ethical, performative, healing, transformative, decolonizing and participatory. It must be committed to dialogue, community, self-determination and cultural autonomy... It must be unruly, disruptive, critical, and dedicated to the goals of justice and equity” (p. 2). Careful consideration was subsequently made as to the methodology drawn upon in this project, appropriate to the epistemological and theoretical foundations discussed in this chapter. This was found in a Kaupapa Māori (that is, an Indigenous, decolonising, critical) practitioner ethnographic approach.

### **Kaupapa Māori research**

As discussed previously, Kaupapa Māori theory reflects some of the core beliefs, thinking and aspirations underpinning this project. In terms of methodology, L. Smith (writing as Mead, 1996) builds upon Kaupapa Māori theory to offer five ‘working principles’ for Kaupapa Māori researchers: The principle of *whakapapa*, or connections and relationships; *Te reo*, honouring language revitalisation; *Tikanga*, or protocols and appropriate conduct; *Rangatiratanga*, authority, control, ownership and benefit, and; *Whānau*, the contribution of significant others to the research in terms of support, supervision, elders and gender balance (ibid., 1996). G. Smith (2015, June), as discussed earlier, has then provided a further five ‘test’ principles for those wishing to ensure a veracity to their research in terms of being a Kaupapa Māori approach: *Positionality*, the researcher’s previous commitment to the field; *Criticality*, an advanced understanding of colonisation to ensure efforts for decolonisation are well-placed; *Structuralist and culturalist considerations*, a focus on structures as opposed to individuals; *Praxicality*, or the need to be flexible and reflective in terms of what is best practice, and;

*Transformability*, evidence of positive change for the community forming the focus of the research. Building upon these principles, Kaupapa Māori methodology in this project focused on three core characteristics reflected in the above; that is Kaupapa Māori methodology as Indigenous, decolonising and critical.

Kaupapa Māori methodologies are Indigenous in their approach in their prioritisation of Indigenous knowledges and practices in research design and implementation. In this project, as discussed previously, Indigenous epistemological principles such as tupu, mana and tapu and frameworks such as Te Aho Matua formed the foundation upon which the research design was formed. Through this prioritisation of Indigenous knowledges and practices, Kaupapa Māori methodologies are subsequently also decolonising. The Kaupapa Māori principles above specifically are decolonising of research in that they:

- **Decolonise the purpose of research** by claiming research for our own purposes and benefit, rejecting the past use of research for the purposes of colonisation and to the benefit of colonial entities;
- **Decolonise the role of the researcher** by asserting the rights of our own peoples as researchers, challenging the assumption of access by outsiders who would conduct research with colonising outcomes and who have no connection, obligations or accountability to our communities;
- **Decolonise the research process** by rejecting inappropriate and harmful research processes and instead creating space to revitalise our own knowledges, practices and methods for research that may have themselves been suppressed through colonisation, and;
- **Decolonise research outcomes** by emphasising the importance of authority and ownership over our own data, including its analysis and interpretation in ways that make sense and are beneficial to us, rejecting deficient analyses or those which ignore, for example, the ongoing effects of colonisation and/or colonial structures.

Both the Indigenous and decolonising aspects of Kaupapa Māori research subsequently requires that Kaupapa Māori methodologies also be critical. Critical in this sense, as discussed above, indicates awareness of the influence of socio-cultural, political, economic and psychological contexts and dynamics. The methodological approach adopted in this project subsequently has much in common with critical practitioner ethnography.

## Critical ethnography

Given its role in colonisation, *ethnography* or the acquisition of in-depth, detailed accounts of the life and culture of social groups as observed within their natural settings (Atkinson & Hammersly, 2007) seems an unlikely companion for Indigenous, decolonising, critical research. As Villenas (2010) highlighted, “ethnographers have participated as colonizers” (p. 346) through their collection and analysis of data about Indigenous peoples to construct and justify theories about coloniser supremacy and policies such as the Doctrine of Discovery. Yet, ethnography has survived critiques about its colonialist origins and has been taken up by a range of critical scholars across feminism, postmodernism, postcolonialism and so forth, to include research about the multiple effects of colonisation (Clair, 2003). “Postcolonial theory” wrote Clair (2003):

... challenges the very existence of ethnography as an imperial endeavour. Yet, some postcolonialists have found a way to write ethnography... Ethnography is taking a turn from expressing a one-sided view of the Other to expressing its own possibilities as a language of resistance and emancipation. (p. 19)

Critical ethnography Madison (2012) described as “critical theory in action” (p. 16), through its sharpening of the ethnographic focus upon accounts of life and culture to those specifically of concern to critical theory, such as the operations of power. Critical ethnographers in particular have been repositioned as those who go “beneath surface appearances... bringing to light underlying and obscure operations of power and control... to probe other possibilities that will challenge institutions, regimes of knowledge, and social practices that limit choices, constrain meaning, and denigrate identities” (Madison, 2012, pp. 5-6). The value of critical ethnography therefore lies in its interpretation and analysis of the culture and behaviours of groups in contexts of wider society. Carspecken (1996) noted this analysis is woven throughout the research process and includes illuminating unarticulated connections, factors and “system relations” (p. 42) as a powerful foundation from which to draw critical conclusions from research findings. This repositioning of critical ethnography makes it an attractive choice for Indigenous scholars wishing to unveil the ways in which suppression of Indigenous identities, knowledges and practices may be continuing, and/or illuminate the ways Indigenous communities are resisting and overcoming oppressive contexts. The latter was a particular focus of this project, in that it sought to highlight the ways senior Indigenous, expert Indigeneity

educators may be crafting their educational endeavours about Indigeneity as a part of their resistance efforts.

This critical focus alone, however, does not address nor resolve all aspects of ethnography that have been colonising. Ethnographers, including critical ethnographers, are typically outsiders to those they engage as research communities. Methods such as participant observation therefore may be conducted by those who have little to no experience of the phenomena they are observing (Barton, 2008), putting critical ethnographers at risk of ignoring cultural protocols around safe, ethical and/or respectful acquisition of knowledge, or the challenges and aspirations as identified by the community themselves that might form priorities for research. A key development within ethnographic approaches in education has subsequently been the development of *practitioner ethnography*, where researchers are members of the educational community that is the focus of research efforts, as is the case in this study.

### **Critical practitioner ethnography**

A central aim of the effort to ensure positive outcomes from research for Indigenous communities has been the reclaiming of the research space as researchers (L. Smith, 1999). This approach is an example of ‘insider research’ (Costley, 2010) and in professional contexts is known as ‘practitioner research’ (McLaughlin, 2011). Practitioner ethnographers subsequently have an insider’s awareness of the group, culture and daily phenomena forming the focus of inquiry. As Costley (2010) highlighted, better quality research can emerge from insiders/practitioners as we have specialist knowledge as to the field, its specific issues and complexities. Another strength is that practitioner researchers have privileged access to colleagues and others who comprise expert sources of information. Cochran-Smith and Lytle (2009) noted that approaches to practitioner research include:

... new kinds of social relationships that assuage the isolation of teaching... inquiry communities structured to foster deep intellectual discourse about critical issues and thus to become spaces where the uncertainties and questions intrinsic to practice can be seen (not hidden) and can function as grist for new insights and new ways to theorize practice. (p. 37)

The forming of relationships with, and drawing together of a community of, Indigenous expert Indigeneity educators to facilitate the transmission of this best practice knowledge from our more senior to our more junior practitioners was a core objective of this research. Insider, teacher or practitioner research has a long tradition in education (see McLaughlin, 2011), led by educators wishing to wrestle the monopoly held by outsider academics upon educational research and instead see “the democratisation of research and educational change” (McLaughlin, 2011, p. 2) to those at the forefront of educational delivery. Practitioner research has however, like ethnography itself, been challenged for being uncritical, with the concern being teachers are unable to perceive the ideological assumptions underpinning their work (Tricoglus, 2001). The introduction of a more robust critical theory facet to practitioner ethnography, so that educators may perceive the emergence of teaching and learning practises within the context of, for example, relations of power, privilege, disadvantage and resistance, has been an essential development. To that end, Tricoglus (ibid.) has tentatively offered some initial guidelines for *critical practitioner ethnography* in education, including:

- a) *Purpose*: That the research be “strategic in that it represents a response to a desire, need or experience” (ibid., p. 143) informed by the praxis of the researcher-practitioner;
- b) *Context*: Recognition that the researcher may lack criticality, and therefore needs to deliberately seek to acquire information from expert sources;
- c) *Data, multiple sources*: That a triangulation approach be taken by drawing upon several data sources where possible, for data robustness;
- d) *A dialogical process*: That the researcher is aware of their presence in the research, and in order to assist with reflexivity, that the validity of findings are checked with others, including the research participants;
- e) *Contradictions*: That contradictions be focused upon to see the “problematization of practice that, in turn, can lead to raised consciousness and changed understandings” (ibid., p. 145);
- f) *Continuing critical analysis and action*: That such research be focused on change and transformations (ibid.).

As a project by an Indigeneity educator investigating the best evidence-based practice of experts in our field, within the contexts of the challenges I myself had experienced

stemming from the wider socio-historical context of colonisation and tensions associated with Indigeneity and citizenship, the approach undertaken in this project is very much reflected in a critical practitioner ethnography, from a Kaupapa Māori base. As discussed earlier, investigating best evidence-based practice is however not without some tensions that require clarification.

### **Kaupapa Māori (Indigenous, decolonising, critical) practitioner ethnography investigating best evidence-based practice**

It is important to clarify this project in terms of the tensions concerning evidence-based practice and the epistemological value attributed to certain methodologies. Stemming from the significant implications evidence-based practice research has had for educational policy, funding, and schooling, there has been much debate around what constitutes 'evidence'. This has included the focus given to testing outcomes via positivist approaches such as randomized controlled trials as opposed to examining contexts, processes, and implementation issues using qualitative methods that privilege the real-life contexts of teaching and learning, and the perspectives of educators/practitioners in those spaces. Although different forms of evidence have been argued for in evidence-based practice research, these are often hierarchised in terms of value, where randomized controlled trials are privileged and expert perspectives and experiences are undervalued (for example, see the hierarchy of evidence provided in Kvernbekk, 2016, p. 19). As Clegg (2005) highlighted, "debates about 'evidence' are being used to reposition practitioner knowledge as inferior and to govern practice in new ways... one that allows groups of professionals and managers to claim the discursive high ground" (p. 426). With regard to government policy-making, there are therefore concerns that evidence-based practices have enabled "an excuse for an unprecedented extension of the operation of political and bureaucratic power to regulate the pedagogical activities teachers engage their students in" (Elliot, 2001, p. 559). This concern on a larger, global level, has led critics of evidence-based practice to argue that it "not only colonizes education epistemologically, but also perpetuates materialist power relations and disciplines bodies of the colonized to serve the global economy" (Shahjahan, 2011, p. 197). Arguments that evidence-based conceptualisations that undermine practitioners' professional knowledges are located within the larger dynamics of power concerning knowledge have highlighted the need for "detailed qualitative analyses of experience in challenging dominant power knowledges" (Clegg, 2005, p. 418). As opposed to randomized controlled trials focusing solely on



testing outcomes, this will include “case studies” (Elliott, 2001, p. 564) and “ethnography, detailed observations, and face-to-face interviews” (Davies, 1999, p. 115). In teaching and learning about Indigeneity and the implications this has for citizenship education, this takes on particular significance in terms of “meaningful actions and interactions in particular situations” requiring research which is “largely qualitative” (Elliot, 2001, p. 571), such as that which can be drawn from educator/practitioner ethnographic analyses. Drawing upon the work of Stenhouse (1979), Elliott (2001) described the ability of practitioners to undertake such work as “situational analysis” (p. 572). This, Elliot argued:

... can involve a teacher in an examination of both learning outcomes and the educational quality of classroom processes in contexts of meaningful action. Such an analysis will be based on evidence about the complex transactions between the teacher and his or her students. (ibid.)

As discussed in Chapter One, this approach to ‘evidence’ is supported by the Aotearoa New Zealand model developed by Bourke et al. (2005, cited in Bourke & Loveridge, 2013) that argued evidence-based practices must be drawn from consideration of evidence drawn collectively from (a) existing research literature, (b) educators/practitioners, and (c) learners and their families. Further, as argued by Macfarlane (2015), evidence that will be of value to Indigenous communities will be cognisant of Indigenous philosophies, knowledges and practices. This is the particular stance taken in this research with regard to evidence-based practice in teaching and learning about Indigeneity, a topic area where multiple tensions regarding the Indigenous-settler colonial state relationship manifest that require expert facilitation. These tensions include not only the debates contesting the rights of Indigenous peoples as politically self-determining nations with laws, citizenship, and claims to a share in constitutional power, but the long history underpinning the current dire situations of Indigenous peoples that are still unknown by a large majority of citizens and result in a myriad of mental, emotional and spiritual responses from learners. In terms of the situational analysis required to address these tensions as they manifest, this project sought the advice of senior Indigenous educators who have proved experts in this field. The philosophies, knowledges, experiences and expertise that guide their practice was considered of significant value as evidence to contribute to the body of knowledge about evidence-based practices that other, more junior Indigeneity educators such as myself can learn from and follow.

## Summary

Drawing from the epistemological, theoretical and methodological threads discussed above, this project subsequently emerged as a Kaupapa Māori (Indigenous, decolonising, critical) practitioner ethnography to investigate with senior Indigenous, expert Indigeneity educators *what is best practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* with a focus on ‘practice’ as employed by these experts with regard to praxis, curricula, pedagogy, and matters of citizenship. Specifically, it asked senior Indigenous expert educators to share what practices they implement – in terms of praxis, curricula choice, pedagogical approaches and citizenship – that, through their observations, have been most effective in achieving the desired outcomes they seek. As a Kaupapa Māori project informed by Māori epistemological and theoretical values, including the knowledge and wisdom held by seniors/elders and the processes of knowledge transmission between elder and junior community members, this research privileges both the observations of senior, expert educators as evidence, and culturally appropriate methods such as in-depth qualitative interviews observing tikanga Māori to elicit this data. With regard to the nature of the evidence-based practices data (‘means’ or ‘ends’) sought from senior Indigenous, expert Indigeneity educators, this is discussed further in Chapter Three: Methods, and in particular the discussion of what might be considered Kaupapa Māori practitioner ethnographic analysis of research data.

## CHAPTER THREE: KAUPAPA MĀORI PRACTITIONER ETHNOGRAPHY - METHODS

*Karanga te pō, karanga te ao! Calling the unknown, calling enlightenment!*

Expanding upon the methodological base explained in the previous chapter, this chapter describes the research methods used to investigate *what is best evidence-based practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* from a Kaupapa Māori (Indigenous, decolonising, critical) practitioner ethnographic approach. As described by Crotty (1998), methodology, drawn from our epistemological and theoretical beliefs, guides our choice of research methods. Building upon Kaupapa Māori practitioner ethnography, the methods employed in this project included a review of existing literature on this topic and key informant interviews with senior Indigenous, expert Indigeneity educators.

As a part of determining best evidence-based practice in this field, a thorough literature review was conducted to determine what existing literature says about teaching and learning about Indigeneity, and about the implications of Indigeneity for citizenship education. The initial steps of this review included determining the review's parameters, such as key word definitions and inclusion and exclusion criteria. This resulted in 76 texts for review, consisting of 59 journal articles, 10 book chapters, four conference papers, one government report and two theses sourced from Turtle Island (mainland USA and Canada), Hawai'i, Australia, Aotearoa, and one text from Ireland. These texts examine formal (primary/elementary, middle/intermediate school and/or secondary/high school) education, youth and adult community education, education in general across all levels, and tertiary education specifically.

Key informant interviews with senior Indigenous, expert Indigeneity educators were preceded by several preliminary phases significant to the research process. As outlined in Chapter One, that included the identification of the research question, keeping a pedagogy journal of informal observations, and initial dialogue with other practitioners/Indigeneity educators, including our Te Ata Kura mentors. These dialogues in particular were central to fleshing out the challenges specific to teaching and learning about Indigeneity, the significance of those challenges within wider societal contexts, and how they might be

overcome. It was from this initial process that the method of formal, key informant interviews was selected and a literature review conducted.

Prior to commencement of any key informant interviews, a thorough examination of the ethical issues involved was conducted. This included the health and wellbeing of participants in consideration of the difficulties and challenges to be discussed, and the risks of conducting cross-cultural research with Indigeneity educators from other Indigenous nations. In addition to Massey University's guidelines as to ethical conduct with participants, A. Durie's (1998) framework drawing upon the notion of *mana* was used to guide decisions on ethical issues from an Indigenous tikanga Māori point of view. This includes the notion of *mana tangata* concerning the treatment of participants, *mana whakahaere*, or issues of collaboration and control, and *mana motuhake*, the outcomes and evidence of benefit.

Following the decision to conduct key informant interviews with senior Indigenous, expert Indigeneity educators, 24 of these experts were recruited as participants in the project and in-depth qualitative key informant interviews held. Positionality and community engagement were two factors important in the recruitment process. Key informant interviews also involved a range of questions further to the interview schedule, including questions specific to participants' known expertise and probing questions.

Considerations for analysis of the research data included the specific elements of what might constitute a Kaupapa Māori (Indigenous, decolonising, critical) practitioner ethnographic approach, the particular position taken in this project with regard to evidence-based practice, and what would best form practical advice for those more junior Indigeneity educators such as myself needing guidance. This formed a focus on the creativity, innovativeness and resilience of senior expert educators in their work, that others such as myself might wish to follow.

### **3.1 LITERATURE REVIEW**

Prior to the engaging of senior Indigenous, expert Indigeneity educators via key informant interviews, a thorough literature review was conducted to determine what existing literature said about teaching and learning about Indigeneity, and about the implications of Indigeneity for citizenship education. This initial step included determining the review's

parameters, what Randolph (2009) refers to as ‘problem formulation’. This includes determining what question/s the literature review will answer, criteria for inclusion or exclusion of material based on these question/s, key word definitions and any other specific contexts that can contribute to a focused scope. This may involve several testing phases where criteria are either expanded or further restricted, depending on what material is found and initial analyses of that material (ibid.). The literature review presented in this project in Chapter Four underwent several testing phases as the parameters were trialled and amended to better address the research questions.

### **Literature review parameters**

Initial questions when first testing the scope of what might be relevant literature to this project included *what does Indigeneity literature say about citizenship?* and *what does citizenship literature say about Indigeneity?* These questions were trialled on the basis that a review of this literature might suggest important curricula for teaching and learning about Indigeneity that could then be tested for importance in the data collection (expert interviews) phase of this project. A trial review of literature examining these initial questions however resulted in copious amounts of material that, while relevant to the wider context within which this research has emerged, did not directly contribute to answering the research questions of *what is best evidence-based practice in teaching and learning about Indigeneity?* and *what are the implications of Indigeneity for citizenship education?* These initial, broader literature review questions were subsequently abandoned in favour of one more directly addressing this project’s focus: *what does existing literature say about teaching and learning about Indigeneity? and about the implications of Indigeneity for citizenship education?*

Determining what bodies of literature would be targeted for the searching of material was another important aspect. The topic of teaching and learning about Indigeneity itself is very specific, so while the literature review questions were specific, the widest possible range of literature was sought. This needed however to be tempered by relevance. Guided by the review questions, the broad categories of literature identified were (1) teaching and learning broadly, (2) teaching and learning about Indigeneity specifically, (3) Indigeneity and (4) citizenship education.

**Figure 1: Categories of literature for review inclusion**

What does existing literature say about teaching and learning about indigeneity?  
 and about the implications of indigeneity for citizenship education?

From within these broad categories of literature, more specific bodies of literature for inclusion were identified. This was done through considering these categories in context of the review questions. For example, regarding the category of (1) *teaching and learning*, bodies of literature relevant to the teaching and learning about Indigeneity within this particular body of literature might include critical curricula and pedagogy, as opposed to curricula and pedagogy in general; under (2) *teaching and learning about Indigeneity* specifically, Indigenous, bicultural or multicultural education may be of greater relevance than education in general; under (3) *Indigeneity*, Indigenous rights, colonisation and decolonisation literature would be essential, and; under (4) *Citizenship education*, bodies of literature about civics, citizenship, social studies and so forth would be relevant. At this stage the key word definitions for *teaching and learning* and *Indigeneity* discussed in Chapter One were important in ensuring robust parameters to this review and that, in particular, material sourced addressed both of these terms (for example, at least one of their variables) directly.

Inclusion and exclusion criteria then also drew from the specific contexts of Indigeneity examined in this project – that is, within settler colonial societies where Indigenous peoples are now a minority population. As explained in Chapter One, material from and about decolonised states and non-governing territories where Indigenous peoples are the majority population could have provided some unique insights, and further research should be conducted in these areas. The particular focus of this study however was upon Indigenous minority settler colonial contexts, and of material available in the English or Māori languages. These parameters are further illustrated in Table 3 below.

**Table 3: Literature review parameters**

<i>Stage of search</i>	<i>Category</i>	<i>Inclusion</i>	<i>Exclusion</i>
<i>Stage One: Identification of</i>	Teaching and learning	Praxis, critical curriculum, critical pedagogy.	Curriculum and pedagogy in general

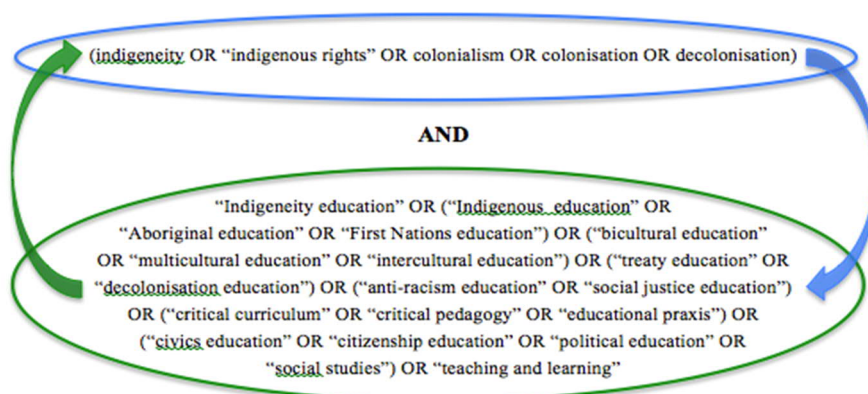
<i>literature categories and search terms</i>	Teaching and learning about Indigeneity	Indigeneity, Indigenous, Aboriginal, First Nation, bicultural, multicultural, intercultural, treaty, decolonisation, anti-racism, and social justice education.	Education in general
	Indigeneity	Indigeneity (Indigenous rights, colonialism / colonisation, decolonisation) literature	Politics in general
	Citizenship education	Civics, citizenship, political education, and social studies.	Civics, citizenship and politics in general.
<i>Stage Two: Ensuring key word inclusion</i>	Indigeneity literature	Teaching and learning (praxis, curricula, pedagogy)	Education in general
	Education bodies of literature	Indigeneity (Indigenous rights, colonialism / colonisation, decolonisation)	Indigenous in general
<i>Stage Three: Adhering to project contexts</i>	Indigeneity in the context of this project	Minority Indigenous peoples	Majority Indigenous peoples
		Politically oppressed	Independent/Self-Governing authority
		English or Māori languages	Other languages
		Indigenous, Aboriginal, First Nations, Native peoples, autochthonous.	Specifically-named Indigenous groups and those who might not fall under any of the inclusion criteria.

The final literature review questions were subsequently ***what does existing*** (*Indigeneity; Indigenous, Aboriginal, First Nation; bicultural, multicultural, intercultural; treaty, decolonisation, anti-racism, social justice education; praxis, critical curricula, pedagogy; civics, citizenship, political education and social studies*) ***literature*** (*written in the English or Māori language*) ***say about teaching and learning about Indigeneity*** (*Indigeneity, Indigenous rights, colonialism/colonisation and decolonisation*) (*in settler colonial societies where recognised Indigenous peoples are minority populations*)? ***and what are the implications of Indigeneity for citizenship education*** (*civics, citizenship education, political education, social studies*)? Once these questions were determined the collection and evaluation of literature was conducted.

## Collection and evaluation of material

Following the establishment of the parameters for the materials to be collected, literature was collected in four stages. First, materials were firstly identified using boolean phrase searches within Massey University's *Discover* database, which includes the Massey University collection (hardcopy and electronic) of books, journals databases, dissertations and theses, reports and news items. Because the purpose of the review was to learn what *all* literature relevant to this project said about teaching and learning about Indigeneity, as opposed to what specific bodies of literature say in particular, the search for material could have been conducted using one combination of the two boolean phrases encapsulating all search terms. As most of database search engines could not fit all the teaching and learning terms, however, these were grouped as follows:

**Figure 2: Literature review – Boolean phrase search terms**



Amongst the many ways literature searches can be restricted, for example 'key word' or 'subject heading', for the purposes of this review the appearance of both *Indigeneity* (and its variables) and *teaching and learning* (its different bodies) was required in the abstract, or where there was no abstract available, the title. This ensured that only articles directly addressing at some point in their material the topic of *teaching and learning about Indigeneity* were collected.

The second stage of literature collection included repeating the boolean phrase searches within specific databases pertinent to teaching and learning, including the A+ Education, Academic Search Premier, Education Source, Eric, JSTOR, SAGE, Scopus, Taylor and Francis and Web of Science databases. As Fink (2014) highlighted, these extra searches are essential as they often garner relevant material that will not arise in the initial search (although technically should). Different databases required slight amendments in search



strategies, for example where ‘abstracts’ was not a search option but rather needed to be written into the search phrase, or when the phrase was too long and areas needed to be searched individually (see Figure 3: Example boolean phrase search engines strategies, in Appendix 1: Literature review search). After all searches were complete, random checks were conducted (one category from each database’s search results, and then one entire database’s search results) to ensure accurate results. Inclusive of the initial *Discover* search, the individual database searches and the searches where an individual category approach was needed, a total of 99 searches were conducted, plus 17 random checks. From the 80 different search areas, a total of 728 texts were identified. Removal of duplicates resulted in 475 individual texts for consideration (for more details see Table 4: Literature databases search results, in Appendix 1).

A third stage of literature collection for review then involved re-applying the inclusion and exclusion criteria, for example, to ensure that all Indigeneity texts (as cited in the abstract or description) did indeed include a focus on teaching and learning, and vice versa. A significant amount of material was excluded at this point to meet the project’s contexts (see Table 5: Literature review inclusions/exclusions, in Appendix 1). Again, while information exploring the wider contexts was interesting, this was to ensure a literature review that directly addressed the literature’s contribution to answering the research questions specifically in settler colonial contexts. This resulted in a total of 61 texts, with 49 successfully retrieved for review (12 inaccessible - see Table 6a: Literature primary, secondary and tertiary lists, in Appendix 1).

A fourth stage of identifying and collecting materials was then conducted through checking the reference and bibliography lists of these 49 texts selected for inclusion. The importance of this stage is emphasised by both Randolph (2009) and Fink (2014) who argue that electronic searches alone, while identifying high volumes of literature, will not identify everything, and that referenced material within literature written by leading scholars should be noted for seminal texts in any one field. Their advice is to repeat this process until a point of saturation is achieved, or where the same material is consistently being identified and nothing new of significance is arising. From the primary list of 49 texts sourced, another list of 32 secondary texts were identified for potential inclusion based on their titles, then application of inclusion and exclusion criteria to their abstracts. From this secondary list, a third/tertiary list was formed and the process repeated, with another 14

texts identified. These were searched for using Massey's Discover database and Google scholar. Of the 46 texts from the secondary and tertiary lists an additional 27 texts were accessed and added to the review (see Table 6a, Appendix 1). It is important to note here that the secondary and tertiary lists consisted of a higher percentage of Indigenous sole-authored texts, emphasising the importance of this step as outlined by Randolph (2009), Fink (2014) and others (see Table 6b, Appendix 1).

From what could be accessed from these primary, secondary and tertiary lists, an overall total of 76 texts made up the review, consisting of: 59 journal articles, 10 book chapters, four conference papers, one government report and two theses, with the majority of (accessed) texts being written from 2003 onwards; texts from the USA (excluding Hawai'i) (n=32), Canada (n=19), Australia (n=18), Aotearoa (n=5), Hawai'i (n=1) and Ireland (n=1); texts examining formal (primary/elementary, middle/intermediate school and/or secondary/high school) education (n=20), youth and adult community education (n=10), education in general across all levels (n=13), and tertiary education specifically (n=33). Again, of note is the Indigenous literature unable to be accessed (n=12; see Table 6b, Appendix 1), which included five books, three journal articles, 2 book chapters, one thesis and one government report. The possible difference these materials could have made to the review in this project is unknown, and something discussed further in the next chapter, Chapter Four: Existing literature.

### **Analysis and interpretation**

Amongst the many purposes of a literature review, Fink (2014) identified both the confirmation of existing knowledge as an evidence-base for professional practice and the identification and justification of areas for further research. Analysis and interpretation of the material collected was conducted with this interface in mind. On a more detailed level, this included the points of significance for literature reviews outlined by Boote and Beile (2005), Fink (2014) and Randolph (2009): Synthesizing existing literature in terms of key themes, findings, terms, variables and phenomena in the field to date, highlighting where there are ambiguities; The research methodologies used to date, their merits and limitations, and in particular how these have contributed to the types of findings and theories dominating the field currently; The scholarly and practical outcomes of the research conducted to date, it's limitations, and; Overall, how this project seeks to contribute to the current body of

knowledge on this topic, to overcome any shortcomings or limitations of previous research, and expand into new directions.

In order to analyse each text, a coding book was used at this stage to record the types of material presented, including key terms and definitions, intended audience, research findings and methods, theoretical discussions, any praxis, curricula and/or pedagogical contributions, the main findings, any limitations, and the frequency of these themes (See Appendix 2: Literature coding book, example excerpt). This material was extracted from texts and sorted, then resorted as the prevalence of difference themes became more evident and as the plan for presentation of the review findings developed. These findings, presented in the next chapter, were as follows: *Current research* - general characteristics in terms of focus and methodologies; *Points of consensus* - colonisation, decolonisation and anti-colonialism, critical theories and pedagogies, multiculturalism and its critiques, and Indigenous knowledges and perspectives; *Points of variance* - educators' knowledge and roles, Indigenous engagement, and perspectives on the role of conflict and emotion; *Current and growing trends* - place-based learning, multimedia, multimodal learning, and intercultural education, as well as White/settler studies, and; *Areas for further investigation* – Indigeneity education specifically, Indigenous educators and learners specifically, best evidence-based practice, and links to citizenship and citizenship education.

The findings of the literature review gave clear indication as to what areas need further expansion, particularly the voices of Indigenous educators as to what might be best evidence-based practice from their perspectives. Prior to commencement of any interviews for data collection, however, a thorough examination of the ethical issues involved was conducted.

## **3.2 ETHICS**

Massey University's (2010) *Code of ethical conduct for research* stipulates the following principles to ensure the highest ethical research standards are observed by Massey University staff and students: respect for persons; minimisation of harm; informed and voluntary consent; respect for privacy and confidentiality; the avoidance of unnecessary deception; avoidance of conflict of interest; social and cultural sensitivity, and; justice (p. 4). Further to these principles, Massey University's (2010) commitment to the Treaty of Waitangi also requires recognition by researchers of the rights of Māori collectives in

knowledge ownership, culturally safe research practices, and the importance of Māori research methodologies (p. 5). Drawing from the epistemological foundations of this study, Lady Arohia Durie's (1998) framework of *mana* was drawn upon to guide considerations of this project's ethical issues, including the above principles. As discussed in the previous chapter, *mana* can help guide decision-making in terms of our interactions with one another, particularly as to whether our actions are causing *tupu* or *mate* for those involved, and provided an important framework for forming the ethical foundations of this project in addition to Massey University's (2010) guidelines for researchers. Specifically, this included Durie's (1998) notion of *mana motuhake*, the outcomes and evidence of benefit to the communities engaged in the research project, *mana whakahaere*, or issues of collaboration and control, and *mana tangata* concerning the treatment of participants.

### **Mana Motuhake**

*Mana motuhake* or the notion of positive outcomes for those communities involved, as emphasised in the previous chapters, was of central concern and a key ethical consideration for this project. From a tikanga Māori, Kaupapa Māori perspective that emphasises rangatiratanga, it was important to me for Indigenous authorities to first assess the worth of this study in its proposal stages. As discussed previously, in Aotearoa this approval had been given in the form of the blessing from our Te Ata Kura mentors, who endorsed the importance of the topic and encouraged me to further engage in the development of best practice guidelines for educators such as myself in the form of a formal research project. With regard to my desire to engage participants overseas to explore whether or not there were any similarities across settler colonial societies in this regard, *mana motuhake* also required the assessment by overseas Indigenous authorities as to the project's worth. As Pere (1982/1994) highlighted, there is a tendency for non-Māori to "expect the Māori to be similar wherever and whenever he takes cognizance of him or her" (p. 1). This is also true of Indigenous peoples, where there is often an assumption of common aspirations, understandings and protocols. While commonalities can be drawn upon from Indigeneity and the priorities and aspirations expressed in international documents such as the UNDRIP, honouring *mana motuhake* would require engagement and endorsement as to the worth of this project from the specific overseas Indigenous communities in the locations I wished to seek participants from – that is, the locations where the UNDRIP had initially been rejected by states and the need for the progression of education on these matters. Massey University's Human Ethics application (for approval of proposed research,

teaching and evaluation involving human participants) also requires evidence of consultation with groups whom the research is planned to be conducted with. Further to the blessing to conduct this research given by our Te Ata Kura mentors, connections were made with Indigenous academic authorities in the overseas locations that I hoped to engage participants from: first, from the Centre for World Indigenous Studies (CWIS) located on Turtle Island (mainland USA and Canada) and Hawai'i, and second, from the National Centre for Indigenous Studies (NCIS) in Canberra, Australia. The Directors of these Centres were approached to ask if they would consider, first, talking with me about my research idea, and then, if they felt it was worthwhile and could be of benefit to their communities, supporting the project through the role of host and cultural advisor. If endorsement was given in terms of the project's worth and potential positive outcomes for Indigenous communities, these relationships would also be essential to the project in terms of mana whakahaere.

### **Mana whakahaere**

*Mana whakahaere*, issues of collaboration and control, was another important consideration due to the desire to engage participants from other Indigenous communities abroad. Only with the support of the CWIS and NCIS and an invitation to come to their homelands for the purpose of this project (see Appendix 3a: Invitation letter - CWIS, Turtle Island and Hawai'i, and Appendix 3b: Invitation letter – NCIS, Australia) did this study propose to include these overseas communities. With the endorsement from our Te Ata Kura mentors and these Centres, an ethics application was then submitted to Massey University's Human Ethics Committee. This was done in two stages: a full application for interviews to be conducted in Aotearoa, Turtle Island (mainland USA and Canada) and Hawai'i, following endorsement from the CWIS, and then an additional application at a later date for interviews to be conducted in Australia, following endorsement from NCIS (see Appendix 4a: MUHEC approval – Aotearoa, Turtle Island and Hawai'i, and Appendix 4b: MUHEC approval – Australia). With regard to the additional application to conduct interviews in Australia, this is not from Australia having been identified as a potential location following commencement of the project, but rather, as per mana motuhake and mana whakahaere, I was unwilling to either assume or assert the inclusion of participants from this location in my ethics application without first having endorsement. Only once this was received from NCIS at a later date was an ethics application to include Australia submitted and approval from MUHEC given.

Mana whakahaere and the support from these Centres was also important to ensure I had guidance on the correct cultural protocols when engaging with Indigenous participants abroad. The CWIS and NCIS Directors were consulted on the draft information sheet to be given and amendments made where necessary, before participants from these other Indigenous nations were approached to consider participating in this project (see Appendix 5b: Information sheet – Turtle Island and Hawai’i, and Appendix 5c: Information sheet – Australia). The interview questions to be asked were also reviewed, and any cultural protocols I should note for the conducting of interviews discussed. As per Massey University’s (2011) *Procedures for course-related student travel overseas*, with the support of my primary supervisor, permission to conduct interviews abroad was also sought and granted from the Pro-Vice Chancellor of the College of Humanities and Social Sciences under which I was studying. In terms of my ability to physically visit these locations, to work under these Centres and interview participants, this was enabled through two scholar placements I was fortunate enough to be awarded for these purposes; a Fulbright New Zealand-Nga Pae o Te Māramatanga senior scholar award, which allowed my time with CWIS on Turtle Island (mainland USA and Canada) and Hawai’i for three months, and a Visiting Scholar placement with NCIS in Canberra, Australia for three weeks.

### **Mana tangata**

*Mana tangata*, or the correct care and treatment of participants, was a further significant ethical consideration of this research, primarily because of the seniority of the expert Indigeneity educators I sought to interview, their mana and tapu needing observing in terms of my efforts as a junior educator to engage with them. The epistemological foundations of this work in terms of tikanga was subsequently important to my engagements with Māori participants from Aotearoa, as well as the collaboration with Indigenous authorities abroad to ensure I followed correct cultural protocols when engaging with non-Māori participants abroad. Ensuring all participants were satisfied as to their being fully informed about the nature of the project, being interviewed at a venue of their choice and at a time convenient to them, and a small koha (token of appreciation) being offered at the interview’s conclusion in acknowledgement of their time and contribution to the project were also important. Their consent to the interviews being audio and video recorded, reassurance that their transcripts would be returned for their edit before use, and that they would be returned to them at the conclusion of this project as their intellectual property to use and share as

they wish as a resource for their communities, was of equal significance to acknowledging their expert status (see Appendix 6: Consent form). Once agreeing to participate, it would also be important to raise with participants previous to the interview as to whether or not they needed to inform their institution and/or wider community of their participation. This was due to the fact that the results would be publicly available information and their communities identifiable. The mana tangata of participants beyond the data collection of the project was subsequently considered, and attempts made to ensure possible longer-term outcomes were addressed accordingly.

Another key concern of mana tangata was the anticipation that some participants may experience emotional distress when thinking about their experiences related to some of the research questions. For example, the question ‘Why do you choose to teach others about Indigenous rights?’ may evoke memories of when those rights have been breached for themselves, their communities and peoples, the long history of these breaches to date, and how they may be ongoing. At the beginning of the interview it was important to reiterate for participants that they did not have to respond to any specific questions and could have the interview stopped at any stage. At all times I kept alert as to the demeanour of the participant, and at any times participants appeared to be under distress I asked if they wanted to have a break, that we could stop and reconvene at a later stage, or we could come back to that question later if they wished. Some participants at these points got up for a glass of water, while others were quite happy to express their emotions as a part of the interview recording.

In summary, drawing upon the framework provided by A. Durie (1998), the ethical issues for consideration and how they were applied in this project are summarised in Table 7 below.

**Table 7: Ethical issues and their application to this study**

	<i>Durie’s (1998) principles</i>	Relevance in research	Application to this project
1	<i>Mana motuhake</i>	Evidence of beneficial outcomes for participants and their communities	Project purposes – educator guidelines, resource development. Endorsement of benefit from Te Ata Kura mentors Review and endorsement of benefit from the Centre for World Indigenous Studies (CWIS), Turtle Island (USA

			mainland and Canada) and Hawai'i, and the National Centre of Indigenous Studies (NCIS), Australia.
			Ongoing relationship with Te Ata Kura, CWIS and NCIS for findings dissemination.
2	<i>Mana whakahaere</i>	Collaboration and control considerations	Hosting of project and cultural guidance from CWIS via Fulbright NZ - Nga Pae o Te Maramatanga scholar placement.
			Hosting of project and cultural guidance from NCIS, via ANU visiting scholar placement.
3	<i>Mana tangata</i>	Wellbeing and ethical treatment of participants	Full and informed consent
			Appropriate cross-generational (junior-senior) engagement
			Appropriate cross-cultural engagement
			Acknowledgement of contribution (koha)
			Emotional wellbeing during interviews
			Approval for public availability of information and identity
			Transcript development, and the checking and approval of transcriptions by participants

### 3.3 INTERVIEWS

As cited previously, the decision to use key informant interviews as the primary form of data collection to identify *what is best evidence-based practice in Indigeneity education? and what are the implications for citizenship education?* arose from the mentoring Te Ata Kura had received from expert Indigeneity educators and the observations of the teaching and learning strategies employed by these mentors and others like them, both from Aotearoa and abroad. From this decision the following research objectives were formed: (i) To identify the names of senior Indigenous, expert Indigeneity educators from Aotearoa and abroad as potential participants; (ii) To recruit up to 24 of these experts as participants in the project, with the aim of having up to 12 from Aotearoa and 12 from abroad, with both male, female and LGBTQIA representation; (iii) To conduct in-depth qualitative key informant interviews with these experts, and; (iv) To analyse interview data, highlighting key themes, patterns, principles and common strategies demonstrated by these experts in terms of praxis, curricula, pedagogy, and citizenship matters, that could be offered as guidance to more junior Indigeneity educators such as myself.



## **Participant criteria and recruitment**

Key informant criteria for the identification of potential participants included: Indigenous; expert; educators; teaching about Indigeneity. ‘Experts’ were considered those who are recognised by others as experts in their field, as signalled by activities such as delivery of keynotes, use of their texts by academic institutions, and citations by other Indigeneity educators in their work. ‘Educators’ was defined as those engaging in teaching and learning activities in a formal capacity either in classroom, lecture room, online, private, public and/or community contexts. ‘Indigeneity’, as discussed earlier, concerns topics about the politics associated with being Indigenous in an oppressed, settler colonial state context. To ensure those participating in the study reflected these specific criteria, purposive sampling, or selection based on the researcher’s judgement as to who will be most useful (see Babbie, 2013), was employed to recruit potential participants. This in some instances was followed by a referral-type of snowball sampling (ibid.), where both participants and members of the community recommended others and offered to establish contact between myself and these suggested participants for the purposes of inviting them to participate in the project.

For both purposive and snowball sampling, positionality and community engagement proved essential to recruiting participants. To reiterate, ‘positionality’ as discussed by G. Smith (2015, June) is about what commitment and work you have done to support your position to conduct research within that field and on that topic. Past and ongoing engagement in the community of interest is arguably an essential facet of positionality, and was an important factor in this project. In addition to our two Te Ata Kura mentors, I had previous connections with a further nine of my Aotearoa-based participants through past and present roles progressing Indigeneity issues in the volunteer, community, academic and research sector, such as the Matike Mai Aotearoa Working Group on Constitutional Transformation of which six of the twelve of my Aotearoa-based participants were members. My engagement in a range of community and academic fora on Indigeneity issues also enabled my potential participants and their communities to judge whether or not my project was worthwhile and worthy of their contribution. In one instance, my presentation at a local Indigenous research conference led to an Aotearoa-based participant, whom I had not met previously and had initially declined to participate, approach me following my presentation and ask when I would like the interview to take place. In another instance, my presentation to a Native American Indian community during

a week of human rights talks on their reservation led to members of that community organising the engagement of two participants in my project, two internationally renowned Indigenous rights activist educators whom I had not expected to meet let alone interview. The quality of this project in terms of the calibre of participants was in these instances very much due to the kind support and endorsement I was fortunate enough to receive from these communities and my host centres.

For potential participants whom an intermediary such as a community member had put us in touch, recruitment involved me then emailing them directly, acknowledging the person who had introduced us, introducing myself more fully, and providing them with the details of the project, including the information sheet (see Appendix 3a, 3b and 3c), and asking if they would be willing to participate. For those potential participants whom I already had a previous relationship with, I would wait until speaking to them in person (either face to face or over the phone) to discuss the topic of my research, asking if I could email them further and, if the response was positive, I would then send them an email with the information sheet formally asking if they would consider participating. For those potential participants whom I had identified, but with whom I had no previous contact, the process was somewhat longer in that I would send an initial email introducing myself and the project and asking, if they were interested, if they would be willing to skype so we could discuss it further. Some potential participants took up this offer, and after this initial meeting face to face, I would send through the information sheet via email with a formal invitation to participate. Others were quite happy for me to send through the information sheet for their consideration without having skyped. Overall, these recruitment processes stemming from both purposive and snowballing sampling were pursued until 24 participants had agreed and a date set for their interviews. The final group of participants in this project, all internationally renowned, senior Indigenous, expert Indigeneity educators, were as follows (in alphabetical order):

- **Alan Parker** (Professor), Chippewa Cree of Turtle Island;
- **Ani Mikaere**, Ngāti Raukawa, Ngāti Porou of Aotearoa;
- **Annette Sykes**, Ngāti Pīkiao, Ngāti Mākino of Aotearoa;
- **Billy Frank Jr**, Nisqually of Turtle Island;
- **Gary Foley** (Professor), Gumbaynggirr of Australia;

- **Graham Hingangaroa Smith** (Distinguished Professor), Ngāti Porou, Kāi Tahu, Ngāti Apa, Ngāti Kahungunu of Aotearoa;
- **Huirangi Waikerepuru** (Dr.), Taranaki, Ngāpuhi of Aotearoa;
- **Kaleikoa Ka’eo** (Associate Professor), Kanaka Maoli of Maui, Hawai’i;
- **Karina L. Walters** (Professor), Choctaw Nation of Oklahoma, Turtle Island;
- **Ku Kahakalau** (Dr.), Kanaka Maoli of Oahu, Hawai’i;
- **Leonie Pihama** (Associate Professor), Te Ātiawa, Ngāti Māhanga and Nga Mahanga a Tairi of Aotearoa;
- **Linda Tuhiwai Smith** (Professor), Ngāti Porou, Ngāti Awa of Aotearoa;
- **Margaret Mutu** (Professor), Ngāti Kahu, Te Rarawa, Ngāti Whātua of Aotearoa;
- **Mason Durie** (Emeritus Professor, Sir), Ngāti Kauwhata, Ngāti Raukawa, Rangitane of Aotearoa;
- **Mereana Pitman**, Ngāti Kahungunu, Rongomaiwahine, Ngāti Porou, Ngāti Wai of Aotearoa;
- **Mick Dodson** (Professor), Yawuru of Australia;
- **Moana Jackson** (Dr.), Ngāti Kahungunu, Rongomaiwahine, Ngāti Porou of Aotearoa;
- **Ranginui Walker** (Emeritus Professor), Te Whakatōhea of Aotearoa;
- **Rudy Ryser** (Dr.), Taidnapum-Cowlitz, Cree, Oneida of Turtle Island;
- **Sylvia McAdam** (Professor), Nehiyaw Cree of Turtle Island;
- **Taiaiake Alfred** (Professor), Kanien'kehaka Mohawk of Turtle Island;
- **Takawai Murphy**, Ngāti Manawa of Aotearoa;
- **Valerie Napoleon** (Professor), Cree, Gitxsan of Turtle Island;
- **Winona LaDuke**, Anishinaabe of Turtle Island.

### **Interview questions and recordings**

The nature of key informant interviews in this project involved two sets of questions. This included specific questions for certain participants based on the field notes taken from previous participant observations. For example, observations of previous teaching and learning by Mereana Pitman in Aotearoa concerned the notion of placing learners ‘on the [historical time-] line’. Sylvia McAdam and the rise of the Idle No More movement in Turtle Island had also seen the reinvention of the ‘teach-in’. In addition to these more specific questions for particular participants, each participant was asked a general set of questions. Depending on the participants’ responses and the flow of discussion, the order

of questions changed. Most interviews, however, naturally covered all the following questions, albeit in varied order:

1. *[Starter question]: Please share with me how it is you came to work in the field of Indigeneity/Indigenous rights, and why you chose to work in this area.*
2. *Why do you choose to educate others about the rights and experiences of Indigenous/your people? What is it you hope to achieve? i.e. What do you feel the purpose of such education is? What specific outcomes do you seek?*
3. *For a transformative education on Indigeneity/Indigenous rights, what would you consider to be essential curricula/content?*
4. *For a transformative education on Indigeneity/Indigenous rights, which teaching-learning processes/pedagogies in your experience are best to be employed?*
5. *This type of education may require a different approach for non-Indigenous peoples to that taken with our own Indigenous peoples, for example, to specifically deal with Indigenous anger or non-Indigenous guilt. What is your approach?*
6. *What is your understanding of the term ‘citizenship’ and what has been your/your people’s experiences of citizenship? (May be both state and tribal-nation citizenship?). Does and, if so, how has the notion of citizenship come into your teaching?*
7. *What have you personally experienced as state ‘citizenship education’ in your lifetime? And what did you think of it – for example, was it relevant? Did it acknowledge the citizenship experiences of your people?*
8. *Traditionally, state citizenship education models have focused on the relationship between the citizen and the state. What are your perspectives on such models?*
9. *Newer models of citizenship education focus less on the state and more on preparing learners to be ‘global citizens’. Do you have any views on that approach?*
10. *What criteria would you apply when assessing whether or not ‘citizenship education’ is going to be of benefit/transformative for your community? What outcomes would you seek?*
11. *Is the notion ‘citizenship education’ appropriate, or is the type of political education we/you do something else?*
12. *[Conclusion]: Is there anything else you would like to add before we conclude?*  
(See Appendix 7: Interview schedule for initial ordering of questions).

As a more junior educator interviewing senior, expert educators, it was also essential that I recognised my inexperience and to clarify any points during the interview that I had not understood immediately or that I wished to explore further. In these instances ‘probing questions’ additional to the set interview questions were essential, and used successfully to elicit a layer of data that I may not have otherwise acquired. For example, in one interview the key informant was speaking about the effort and ‘suffering’ required on the part of learners to successfully engage in the course. I was unsure what was meant and so asked for clarification on ‘suffering’, and if it was along the lines of “staying up late, studying all night?” They explained what was meant was the psychological and spiritual challenges learners undergo as a part of Indigeneity courses. Probing questions were subsequently essential, as further explanations following these questions formed some of the most pertinent material collected during interviews.

Depending on the time period participants were available, for how long they wished to talk, and these additional questions asked, interviews were approximately 2 hours long, with some being slightly shorter or longer. As discussed previously, with their permission, participants were both video and audio recorded. These were conducted in most instances in participants’ offices, in some instances in participants’ homes, and in others at conference and hotel venues where the participant was staying and was available to be interviewed. In the instances of hotel and conference venues, permission was sought verbally from venue managers beforehand and an appropriate space agreed upon, where the participant and I would have sufficient privacy and where the video made would not visually identify the place of recording.

As per Massey University’s guidelines on the storage and security of digital research data (see Massey University, 2010, 2017), three copies were made of each video interview file following their recording, with copies stored (1) on a secure folder on my personal laptop, and (2) on a terabyte and (3) separate dvds that were stored in a personal safe at my home. Participants were informed that on completion of the project they would be provided with a copy of their interview on a usb for their and their families use as they wished, and a postal address confirmed with participants so that these could be mailed to them along with a copy of the final thesis.

### **Transcript development**

As with the conducting of the interviews, participants' interview recordings were treated carefully so as to uphold mana tangata. Participants in some instances shared personal and confidential material about themselves and their experiences, which I understood was not to be shared beyond the interview. Although I was confident as to the security of the data while in my possession, I could not guarantee this upon its release to the participant. Subsequently, the development of transcriptions involved the non-inclusion of some of the interview material and its deletion from the video recordings. Where this deletion of more sensitive material had occurred, participants were confirmed of this via email.

In further consideration of mana tangata, it was also decided that the interview transcripts would be edited to remove verbal ticks and false starts. Examples of common verbal ticks included 'you know', 'you see', 'really', 'like', 'kind of', 'basically', 'actually' and 'I mean'. 'And' and 'so' were also used by some participants to join thoughts and sentences together, while 'and so on', 'or something' and 'I guess' were used to end sentences. These were not automatically removed from transcripts, but each assessed as to whether or not they were deliberate on the part of participants and contributed to the grammatical meaning of sentences, or were simply a verbal tick that if removed would have the effect of making the participants' expressions clearer. False starts, or the starting by participants of a sentence and then abandoning that sentence to start a new sentence, were also removed for clarity. Transcripts were then sent to participants for any further amendments or corrections. Only after this process were transcripts ready for analysis.

## **3.4 ANALYSIS**

Approaches to the analysis of data presented in this study focused on three main aspects; the particular approach taken in investigating best evidence-based practice, what might be the particular foci of a Kaupapa Māori practitioner ethnographic approach, and, with these foci and the four overarching theme areas of praxis, curricula, pedagogy, and citizenship in mind, thematic analysis.

### **Analysis of best evidence-based practice**

In addition to the debates about what constitutes evidence, another past limitation of evidence-based practice research relevant to analysis of this project's data has been the focus on testing 'outcomes' as opposed to examining the educational interventions,

processes and practices themselves (Walker, H., 2004). Kvernbekk (2016) discussed this tension in terms of “means-end” (p. 40) education, regarding what our sought outcomes are in education and the means that are employed to achieve them. As H. Walker (2004) highlighted, “[p]erhaps the greatest opportunity for improving understanding of applied interventions lies in the systematic study of implementation process and careful assessments of the range of variables affecting its quality” (p. 403). In terms of evidence-based practice, this study was not focused on collecting evidence that tested the robustness of ‘outcomes’ or the ends/goal achievement of certain interventions, means or processes (by, for example, conducting research with learners to assess whether or not the outcomes of Indigeneity education had been achieved). Rather, this project focused on: (a) determining, from participants expert perspectives, what the sought outcomes, ‘ends’ or purposes of teaching and learning about Indigeneity are, and; (b) the effectiveness of different ‘means’ (praxis, curricula, pedagogies, conceptualisations of citizenship) as employed by these senior Indigenous, expert Indigeneity educators working towards those outcomes.

As discussed previously, the focus of this project on the range of means/processes developed by expert educators was to provide best evidence-based practice guidelines that may work for other, more junior educators, drawing upon what Kvernbekk (2016, citing Cartwright, 2012, 2013) referred to as “effectiveness predictability” (p. 27). This notion of effectiveness predictability has in part come from the move away from solely randomized controlled trials that focus on ‘efficacy’, or the robustness and strength of outcomes produced by implementation of educational interventions within a controlled setting, to ‘effectiveness’, or the outcomes of value observed by practitioners as achieved when implemented in the everyday settings the intervention is designed for (Kvernbekk, 2016). As H. Walker (2004) pointed out, “As far as educators are concerned, demonstrations of program effectiveness... are the ones that count and that strongly influence adoption decisions” (p. 399) as opposed to trials demonstrating efficacy that are conducted in controlled settings, drawing some educators’ scepticism. In testing the probability of effectiveness, Kvernbekk (2016) emphasised the need to distinguish what kind of causal claim educational research into evidence-based practice is making: will it work for some in targeted areas, or more widely? If it has worked specifically in area *w* with group *x*, will it necessarily work in area *y* with group *z*? (p. 26). What ‘effectiveness prediction’ asks is: will this intervention cause the desired outcome in my specific context? This was

determined by thematic analysis of the research data (interview transcripts) collected. A deeper layer of analysis and interpretation of the research data, however, was first and foremost informed by the Kaupapa Māori approach adopted in this project.

### **Kaupapa Māori (Indigenous, decolonising, critical) practitioner ethnographic analysis**

One principle which makes important the disclosing of any particular analytic approaches explicit in the undertaking of research is the notion of ‘reflexivity’. Reflexivity as discussed by Berg (2004) is where “the researcher must make use of an internal dialogue that repeatedly examines *what the researcher knows* and *how the researcher came to know this*” (p. 154). This requires the researcher being self-aware of their position, biases, assumptions and perspectives, and how these may be influencing the research process in terms of data collection and interpretation. L. Smith (writing as Mead 1996) asked that we reflect deeply on our own identity when undertaking research, including any bias, as “[b]eing a Māori researcher does not mean an absence of bias, it simply means that the potential for different kinds of biases needs to be considered reflexively” (p. 212). In his discussion on “interpretive reflexivity” in ethnographic projects, Litcherman (2015) highlighted how if researchers “want to make our explanatory claims more transparent and disputable by readers, then we need to show readers *how we came up with our interpretations*” (p. 38). For the sake of this transparency, earlier chapters in this study have gone to some length to explain the epistemological and theoretical bases from which this project formed and, in particular in Chapter One, its location as a Te Ata Kura, Kaupapa Māori project based on my knowledges and experiences as an Indigeneity educator. Drawing from this epistemological, theoretical and methodological foundation, the following elements make up a Kaupapa Māori (Indigenous, decolonising, critical) practitioner analysis of best evidence-based practice data:

1. *Indigenous*: Honouring and highlighting the roles Indigenous worldviews, knowledges, values, experiences and aspirations have in participants’ teaching and learning practices – both on a personal level (e.g. commitment to teaching stemming from personal knowledge of and commitment to the return of Indigenous autonomy, self-determination and lands bestowed by our ancestors, for the benefit of our descendants) and professional level (e.g. curricula and pedagogical choices



- underpinned by Indigenous knowledges as well as historical and contemporary experiences and aspirations);
2. *Decolonising*: Recognising the role research has played in positioning Indigenous peoples as inferior, lacking, deficit, or ill-coping as a part of the ongoing colonial project - that is, the dehumanising of Indigenous peoples in settler colonial societies to justify the continuance of oppressive constitutional, societal structures and culture established through colonisation – and instead analysing research data focusing on the strength, creativity, resilience, leadership and brilliance of participants in their teaching and learning practices in an extraordinarily difficult subject area;
  3. *Critical*: Being attuned to the way expert educators have developed their teaching and learning practices in contexts of the unequal power relations between Indigenous-settler colonial peoples and the varied ways that may manifest violently in the educational contexts and dynamics within which participants operate, which may include: the inherent racism learners (Indigenous and non-Indigenous) may bring to the teaching and learning process; the value/non-value attributed to their subject matters and pedagogies by learners, the educational institution, and wider society; resistance and challenges to subjects matters and pedagogies employed by participants from learners, the educational institution, communities and wider society; their personal and professional practices/praxis as forms of resistance and engagement to bring about changes to and within this wider societal context;
  4. *Practitioner*: On one hand, acknowledging the failure of past ‘outsider’ research to deliver any benefits or contribute to positive outcomes by analysing data in a manner which is overly academic, abstract or disconnected from the research community, and instead analysing data from my perspective as a junior practitioner (insider) in a way that will be most helpful and of practical use to other junior educators who are the target audience for the research findings; On the other hand, recognising the bias and limitations of my perspective as a junior practitioner interviewing senior practitioners and therefore analysing data in a way that reflects reflexivity, or addresses and is transparent as to what those biases and limitations might be;
  5. (*Critical practitioner*) *Ethnography*: Seeking similarities and patterns amongst participants’ teaching and learning practices and its development in context of common struggles, experiences and aspirations as members of colonised,

Indigenous communities and in response and expert sensitivity to the many dynamics that may arise;

6. *Best evidence-based practice*: Privileging of participants' knowledge and expertise as an important site of 'evidence', the determining of 'outcomes' as per participants' perspectives and aspirations, and what teaching and learning practices (means) bring about those outcomes – in other words, privileging what participants considered to be best practices in their work and focusing on providing a detailed account of those practices (as opposed to testing them).

Observing the particular foci and nuances of a Kaupapa Māori practitioner ethnographic approach to analysing data, described above, thematic analysis of the interview transcripts was undertaken.

### **Thematic analysis**

As discussed in Chapter One, as opposed to testing hypothesis, ethnographic projects are usually concerned with the development of theory, descriptions and explanations (Hammersly & Atkinson, 2007). Thematic analysis undertaken in this project was subsequently *exploratory (content-driven)* as opposed to *confirmatory (hypothesis-driven)* (see Guest, MacQueen, & Namey, 2012), and sought to identify “both implicit and explicit ideas” (p. 9) repeated across the data collected from in-depth interviews with participants. As defined by Braun and Clarke (2006), thematic analysis is “a method for identifying, analysing and reporting patterns (themes)” (p. 79) that “can potentially provide a rich and detailed, yet complex, account of data” (p. 78). As discussed earlier, during the initial stages of this project when the research problem and questions were being identified via pedagogy journal entries, three initial themes were identified for further investigation: praxis, curricula and pedagogy. Added to this was the theme of citizenship. As Guest et al. (2012) described, organisation of data in this manner is “structural coding” or “the structure imposed on a qualitative data set by the research questions and design” (p. 7), where the material from the 24 interview transcripts were coded via these four themes, and this thematic material then grouped together and analysed to identify sub-themes.

As opposed to the four overarching themes, identifying and coding of subthemes was more “data-driven” (see Braun & Clarke, 2006, p. 88) – that is, although the overarching areas of interest were identified as per the research design, there were no predetermined sub-

themes as to what the different and/or specific practices of participants might be. Identification of sub-theme codes was therefore generated as the data was read, and eventually the data separated out into subthemes. Refining of subthemes (some slight amendments to subthemes, some discarded, some new) then occurred as per the interview material under each theme. As Braun and Clarke (2006) emphasised, “you can code individual extracts of data in as many different ‘themes’ as they fit into - so an extract may be uncoded, coded once, or coded many times, as relevant” (p. 89). This process was undertaken in this project and, in the final stages of analysis, material moved around to other themes and subthemes depending on where it was deemed as most suitable. The rechecking of transcripts to revisit the context if necessary proved important also to choosing the final subtheme for any particular data, to check data was represented accurately.

Initially interviews from Aotearoa and material from the interviews conducted overseas were analysed separately to allow for differences in subthemes to emerge, however as this process progressed it became clear that the differences were not significant enough to warrant separate analysis, and that more powerful insights could be drawn from participants material being analysed collectively. These themes and refined subthemes, presented in the four interview-data chapters, were as follows: *Praxis* – educators’ beginnings, purposes, and challenges; *Curricula* – critical, Indigeneity realities and futures; *Pedagogy* – the role of truth, self, emotion, expression, perspective, re/connection, challenge, and the educator-learner relationship; *Citizenship* – state-participatory citizenship, global-cosmopolitan citizenship, and transformative citizenship education.

As Guest et al. (2012) argued, the use of verbatim quotes is important in thematic analysis to allow for examination of the validity and veracity of the theme identification and analysis undergone. For reflexivity, this was particularly important given my position as a more junior educator and the expertise of participants. The findings chapters are subsequently presented in this manner, with short summaries of themes and (slightly edited) verbatim quotes. To further ensure observance of mana tangata and the accurate representation of these quotes with regards to themes, once completed, a copy of the thesis draft was sent to each participant with their quotes highlighted, to recheck if they required any further amendments. Some participants subsequently requested further minor edits to their quotes at this final stage, but no changes with regard to themes or subthemes.

## Summary

In summary, this project employed Kaupapa Māori practitioner ethnography to investigate *what is best evidence-based practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* with senior Indigenous, expert Indigeneity educators, focusing specifically on the broad areas of praxis, curricula, pedagogy, and citizenship. An initial search of existing literature, and the application of inclusion and exclusion criteria to the primary, secondary and tertiary lists of texts identified, resulted in 76 articles being reviewed. The findings of the review gave clear indication as to what areas needed further expansion, particularly the voices of Indigenous educators engaging with Indigenous and non-Indigenous learners and what might be best evidence-based practices in this work from expert Indigenous perspectives. Prior to the engagement of these experts for interviews a thorough examination of ethical issues was conducted, drawing upon A. Durie's (2002) framework of mana, which aligned with the epistemological principles discussed in Chapter Two: Methodology. Several key points for observance in the collection of data were drawn from this, including the importance of cultural advice and guidance from the host centres from other Indigenous nations, care and respect to be observed during the interviews, particularly given the mental-emotional-spiritual strain this work can involve, and the treatment of the transcriptions. The recruitment of participants, following the initial blessing given by our two primary Te Ata Kura mentors for this work and endorsement from CWIS and NCIS, followed both a purposive and snowball sampling method, the snowballing sampling in particular involving both referrals from these mentors, other participants and the wider community, who in some instances facilitated my being introduced to and interviewing of participants (who may have otherwise not agreed). This resulted in 24 participants from across Turtle Island (mainland USA and Canada), Hawai'i, Australia and Aotearoa. Care was given to ensure female, LGBTQIA and male representation, in consideration of the different perspectives they may bring, which was achieved across this group. Preparation of transcripts, which observed the principle of mana tangata, were then analysed using thematic analysis, with the particular foci in mind drawn from Kaupapa Māori practitioner ethnography and the position taken on evidence-base practice in this project.

The next set of chapters - Chapters Four to Eight - present the findings of this research, starting with the findings of existing literature on teaching and learning about Indigeneity and the implications for citizenship education.

## **CHAPTER FOUR: TEACHING AND LEARNING ABOUT INDIGENEITY AND CITIZENSHIP - A REVIEW OF EXISTING LITERATURE**

*Te pō tahuri mai ki taiao, ki te whaiao. The night turning to this world, to daylight.*

This chapter describes what existing literature had to say about teaching and learning about Indigeneity and what the implications of Indigeneity are for citizenship education. While existing literature showed clear points of consensus as well as current and growing trends in some areas, there was a lack of consensus and little to no research conducted in others. These latter points are significant gaps in the current evidence base for best evidence-based practices in this area that this project sought to address.

Strong points of consensus included agreement as to certain curricula and pedagogies, where colonisation, decolonisation and anti-colonialism were seen as central material for engaging learners in teaching and learning about Indigeneity, and the need to use critical theories, pedagogies and language to best facilitate this learning. Other points of consensus included a general rejection of multiculturalism as an appropriate framework for this type of teaching and learning, and the need to include (if not centre) Indigenous knowledges and experiences.

Points where there was little to no consensus across the literature included what background knowledge was thought required of educators, what educators' roles might be in this type of teaching and learning, and the need for Indigenous engagement. There was also a range of different perspectives as to the presence of conflict and emotion in this type of learning, ranging from the need to avoid conflict and emotions where possible, to approaches on how to deal with conflict and emotions if and when they arise, to the presence of emotions being one gauge as to whether or not learners are engaged and deep learning occurring.

Current and growing trends relevant to teaching and learning about Indigeneity and its relation to citizenship and citizenship education included place, community-based learning and the use of multi-media and multimodal learning. Arising from the rejection of uncritical approaches to multiculturalism was also a focus upon intercultural education,

with some authors arguing the need for White/settler studies as a prerequisite for learning about Indigeneity. This was in considered a particularly important pedagogical approach to assist non-Indigenous learners to become more critically aware of their own standpoints, position and privileges in settler colonial societies.

Areas for further investigation where very little research or writing had been undertaken included Indigeneity education specifically, about Indigenous educators and learners specifically, what might constitute best evidence-based practice in this field, and the implications for citizenship and citizenship education from Indigenous perspectives. These areas for further research may be connected to limitations in the literature body reviewed, the most notable being the lack of Indigenous authors<sup>21</sup>. While there were some collaborative, co-written texts<sup>22</sup>, authorship was comprised of only a small number of Indigenous authors<sup>23</sup> compared to non-Indigenous authors<sup>24</sup>, the implications of which should be considered for the focus given within the literature as a whole. Given the subsequent small number authored by Indigenous peoples that were accessed<sup>25</sup>, access to those other texts<sup>26</sup> may have added significant dimensions to the review findings and discussion below<sup>27</sup>. It is with this in mind that the themes within this body of literature and the findings on *what does existing literature say about teaching and learning about Indigeneity, and what are the implications for citizenship education?* should be read. That includes the current literature body's general characteristics, points of consensus, points of difference, and current and growing trends.

#### 4.1 GENERAL CHARACTERISTICS

The literature sourced in this project focused on Indigenous minority peoples and arose primarily from those contexts, with literature authored from (mainland) USA<sup>28</sup>, Canada<sup>29</sup>,

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<sup>21</sup> Including the number of inaccessible texts written by Indigenous authors, n=12 of a total of 34 Indigenous-authored texts identified.

<sup>22</sup> n=8, 10.5% of the literature.

<sup>23</sup> n=22, 28.9% of the total literature.

<sup>24</sup> n=46, 60.5% of the total literature.

<sup>25</sup> n=22 of 76.

<sup>26</sup> n=12.

<sup>27</sup> The addition of the 12 Indigenous-authored texts that could not be accessed by this study would have changed the overall number of Indigenous-authored articles from 22 of 76 texts or 28.9% of the total literature to 34 of 88 texts or 38.6% of the total literature.

<sup>28</sup> 42.1% of the literature (n=32 of 76).

<sup>29</sup> 25.0% (n=19 of 76).

Australia<sup>30</sup>, Hawai'i<sup>31</sup> and from Aotearoa<sup>32</sup>, with the exception of one article from Ireland<sup>33</sup> (see Figure 4: Literature origins, in Appendix 1). This literature included an examination of formal (primary/elementary, middle/intermediate school and/or secondary/high school) education<sup>34</sup>, youth and adult community education<sup>35</sup>, education in general across all levels<sup>36</sup>, and tertiary education specifically<sup>37</sup> (see Figure 5: Literature sector, in Appendix 1). Methodologies employed were varied and ranged from document, texts and image analyses to surveys, individual and focus groups interviews, and community and participatory action research, while a large portion of the literature<sup>38</sup> comprised of author reflections and analyses of others' literature in relation to their own praxis (see Figure 6: Literature methodologies, in Appendix 1). These are explored in further detail below.

### **Focus**

Of the literature about formal education in primary/elementary, middle/intermediate and secondary/high schools<sup>39</sup>, the texts examined in this review focused on critical pedagogy, the teaching of history, treaty education, enviro-education, art and performance education, multiculturalism, with the largest focus being on Indigenous content in education. Although comprising just over a quarter of the overall literature reviewed<sup>40</sup>, several significant works arise from this body, including: Jennifer Tupper and Michael Cappello's (2008) research, funded by the Aboriginal Education Research Network of Saskatchewan Learning and the Office of the Treaty Commissioner, exploring teachers' use of a Treaty Resource Kit issued to all schools in Saskatchewan in 2002 by the Canadian Government's Office of Treaty Commissioner; Sarah Booth's (2014) masterate work with White/non-Aboriginal Australian high school teachers about their "beliefs, attitudes and understanding of the teaching of Aboriginal curriculum content" (p. 5), the impact of this upon their teaching and the support required to help improve the quality of their teaching,

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<sup>30</sup> 23.6% (n=18 of 76).

<sup>31</sup> 1.3% (n=1 of 76).

<sup>32</sup> 6.5% (n=5 of 76).

<sup>33</sup> comprising 1.3% of this study.

<sup>34</sup> 26.3% (n=20).

<sup>35</sup> 13.1% (n=10).

<sup>36</sup> 17.1% (n=13).

<sup>37</sup> 43.4% (n=33).

<sup>38</sup> n=41 of 76, 53.9%.

<sup>39</sup> n=13 from USA (excl. Hawai'i), n=5 from Canada, n=1 from Australia and n=1 from Hawai'i.

<sup>40</sup> 26.3%.

and; Some of the earliest significant pieces written by Indigenous peoples touching upon the topic of teaching and learning about Indigeneity, including Comanche-Kiowa scholar Cornel Pewewardy's (1998) article on Indigenous priorities for education, Kanaka Maoli academic Julie Kaomea's (2000) article on native Hawaiian representations in school texts, Dine Navajo educator Marlinda White-Kaulaity's (2006) article on providing learners with Indigenous-authored material, and Cherokee academic Jeanette Haynes Writer's (2010) article on citizenship education from an Indigenous perspective.

Of the literature about youth and adult community education<sup>41</sup>, these texts<sup>42</sup> explored place-based community education, Treaty education, organisational and workplace-oriented education, arts and theatre education, and community-focused, volunteer-work education. Again, although small<sup>43</sup> these texts were significant in their highlighting of the unique pedagogical qualities of teaching and learning about Indigeneity to be observed from community-based educational initiatives. This includes the works by European Canadian Elizabeth Henry (2014) on place-based community education as a medium for learning about colonisation, by Native American Indian authors Bang, Curley, Kessel, Marin, Suzokovich and Strack (2014) on the land as first-teacher with youth, and by Pākehā (European New Zealander) activist Ingrid Huygens (2011, 2016) on the development of ally-led, treaty-based education for non-Indigenous peoples.

Texts addressing education in general<sup>44</sup> - that is, speaking to issues relevant across all levels of education, from formal to tertiary to community - examined multiculturalism, critical place-based education and other effective pedagogies, and the effects of colonisation on education for Indigenous peoples and what might be Indigenous priorities in education. Again, although a smaller percentage of the literature studied<sup>45</sup>, these texts include significant works such as those by Mi'kmaq scholar Marie Battiste (2002, 2000/2009) and Tewa Pueblo author Gregory Cajete (2009) on Indigenous education and the challenges encountered.

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<sup>41</sup> n=2 from USA, n=3 from Aotearoa New Zealand, n=2 Canada, n=1 from Australia, n=1 from Hawai'i, and n=1 collaboratively written between the USA and New Zealand.

<sup>42</sup> n=10.

<sup>43</sup> 13.1% of the total literature reviewed.

<sup>44</sup> n=6 from USA (excl. Hawai'i), n=6 Canada and n=1 from Australia.

<sup>45</sup> n=13, 17.1% of the total literature.



Of the texts about teaching and learning in tertiary settings<sup>46</sup>, a significant number<sup>47</sup> addressed preservice/trainee teacher programmes. This focus arose, as described in one of the earlier inquiries conducted by Canadian educators Finney and Orr (1995), due to the concern that trainee teachers "... situated as they are in a racist, stratified society, are isolated from a significant portion of the population they are likely to teach" (p. 328) and, as highlighted by Rains (2003), "unless there is effort made at the graduate level to introduce a more accurate past and present, then the hegemonic cycle of blind allegiance to the stereotypes and misinformation will continue" (p. 219). These texts made up some of the more research-based works, including the doctoral work by Wakka Wakka Murri (Australian Aboriginal) woman Donna Jean Maree Phillips (2011) and project by White Australian Rhonda Craven (2002, August) on the compulsory teaching of Indigenous studies to non-Indigenous pre-service trainee teachers in Australia, and the report by Australian educators Mooney, Halse and Craven (2003, November) examining "successful strategies... difficulties encountered... [and] barriers to introducing core subjects and possible solutions deemed useful for developing a core Aboriginal Studies subject" (p. 2). The rest of the texts in the tertiary settings<sup>48</sup> examined critical pedagogies, critical theory, and critical curricula including resources. These are all discussed in more depth below.

## Methodologies

Of the total literature reviewed, just over half<sup>49</sup> consisted of authors' reviews and analyses of literature, their own praxis, observations and reflections on their teaching and learning, and their suggestions and recommendations for others (see Appendix 2: Literature coding book)<sup>50</sup>. Other literature<sup>51</sup> employed a range of research methodologies and methods,

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<sup>46</sup> n=15 from Australia, n=11 from USA (excl. Hawai'i), n=5 from Canada, n=2 from Aotearoa New Zealand and n=1 from Ireland.

<sup>47</sup> 39.4% of the tertiary literature, 17.1% of the total literature reviewed.

<sup>48</sup> n=20, 60.6% of the tertiary literature, 26.3% of the total literature reviewed.

<sup>49</sup> n=41 of 76, 53.9%.

<sup>50</sup> n=41, 53.9%: Almeida, 1998; Battiste 2002, 2000/2009; Bedard, 2000; Bhavnagri & Prósperi, 2007; Biggs-El, 2012; Bowers, 2003, 2008; Brayboy, 2005; Cajete, 2009; Carey-Webb, 1991, 2001; Dudgeon & Fielder, 2006; El-Ayoubi, 2007; Feldman, 2001; Gorski, 2008; Greenwood & Brown, 2004; Gruenewald, 2003; Hart, 2003; Haynes Writer, 2008, 2010; Hocking, 2012; James, 2006; Johnson, 2012; Ladson-Billing, 2004; Mackinlay, 2012; Mackinlay and Barnes, 2014; Nakata, 2007; Nakata et al., 2012; Pewewardy, 1998; Phillips & Whatman, 2007, April; Rains, 2003; Regnier, 1995; Reyhner, 2010; Sleeter and Bernal, 2004; Spina, 1997, March; St Denis, 2007; Tuck & Yang, 2012; Vanderlinden, 2008; Walker, 2000; White-Kaulaity, 2006.

<sup>51</sup> n=35 of 76, 46.0%.

including: analyses of documents, texts and other materials such as images<sup>52</sup>; interview data with educators, trainee teachers, learners and/or participants<sup>53</sup>; analyses of written educator, trainee teacher and/or learner journal reflections, comments and/or survey (likert scale) and questionnaire responses<sup>54</sup>; community-based design, participatory and action research approaches<sup>55</sup>, and; multi-method approaches, including a mix of observations, document analyses, interviews, surveys and focus groups<sup>56</sup>.

As background information, many of the texts themselves are Indigeneity teaching and learning tools in that they: (1) examine the history and techniques of colonisation (see for example Bhavnagri & Prósperi, 2007; Burrows, 2013; St Denis, 2007) and specifically the effects of colonisation upon knowledge and education (see Battiste, 2002; Pewewardy, 1998; Tupper, 2014); (2) explore Indigenous resistance (Bowers, 2003) and the role of White allies (Huygens, 2011), and; (3) examine the use of critical Indigenous pedagogies such as Indigenous stories, songs and metaphor to share their reflections and/or research findings (see Bang et al., 2014; Brayboy, 2005; Cajete, 2009; Craven, 2002, August). This is indicative of the nature of the field of teaching and learning about Indigeneity itself - that there is so little known about Indigeneity that authors feel compelled to provide an explanation of the context within which their teaching and learning practices might hold some significance. This study does not attempt to do that, but rather sharpens the focus upon teaching and learning specifically and what might be considered best evidence-based practice, and explore further what this literature says, if anything, about the implications for citizenship education.

## 4.2 POINTS OF CONSENSUS

Across the literature reviewed to determine *what does existing literature say about teaching and learning about Indigeneity, and what are the implications of Indigeneity for citizenship education?* there were several points of consensus. The most common was

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<sup>52</sup> 5% (n=4): Adare-Tasiwoopa ápi and Adams-Campbell, 2016; Battiste, et al., 2005; Kaomea, 2000; Walter, 2012.

<sup>53</sup> 6.5% (n=5): Giroux, 1992; Lee, 2011; Leistyna, 2004; Rico, 2013; Trinidad, 2009.

<sup>54</sup> 9.2% (n=7): Bradley, 2012; Craven, 2002, August; Etherington, 2015; Finney & Orr, 1995; Hollingworth, 2009; Jackson et al., 2013; Scully, 2012.

<sup>55</sup> 9.2% (n=7): Bang et al., 2014; Henry, 2014; Hildebrandt et al., 2016; Huygens, 2011, 2016; Ng, 2012; Tupper and Capello, 2008.

<sup>56</sup> 15.7% (n=12): Booth, 2014; Jones & Creed, 2011; Mackinlay, 2005; Mackinlay & Barney, 2010; Martin & Pirbhai-Illich, 2016; Mooney et al., 2003, November; Phillips, 2011; Pruitt, 2016; Robins, 2005; Sharma et al., 2013; Tupper, 2014; VanSledright, 1996.

agreement as to the role of teaching and learning in engaging learners about colonisation and decolonisation, the use of critical pedagogy-based approaches, critiques of multiculturalism, and the use and revitalisation of Indigenous knowledges and perspectives.

### **Colonisation, decolonisation and anti-colonialism**

Of particular emphasis within the literature reviewed was the need for learners to develop an understanding of the role of colonisation in the lives and life situations of Indigenous peoples. This includes an understanding of local histories, where authors emphasised a need to focus upon laws and policies passed by coloniser entities aimed at the genocide, ethnocide, displacement and/or assimilation of local Indigenous peoples. There was also some emphasis placed on the importance of how those histories are relevant today, and specifically how contemporary societies' socio-political institutions established through colonisation continue to perpetuate oppression and discrimination against Indigenous individuals and communities (see for example Huygens, 2011; Tupper, 2014). Engaging learners in teaching and learning about treaties and Indigenous peoples' treaty narratives was felt particularly significant, as treaties provide a focal point that spans both historical interactions and current day measures in the Indigenous-coloniser/settler relationship (Greenwood & Brown, 2004; Hildebrandt, Lewis, Kreuger, Naytowhow, Tupper, Couros, & Montgomery 2016; Huygens, 2016; Tupper, 2014; Tupper & Capello, 2008; Scully, 2012). 'Project of Heart', described by Canadian educationalist Jennifer Tupper in her 2014 article on *Treaty education as peacebuilding*, is one example of a resource trialled with pre-service trainee teachers making the "connections explicit" (p. 471) between treaties, the historical provision of coloniser education for Indigenous children, its effects, and the need for reconciliation.

Teaching and learning about Indigeneity was subsequently often written about as decolonising. While there were some concerns as to the uncritical use and adoption of 'decolonisation' as a term and standpoint (Mackinlay & Barney, 2014; Nakata, 2012; Tuck & Yang, 2012), the act of disrupting the status quo by asserting Indigenous perspectives and experiences on matters was viewed to be decolonising (see for example Battiste, 2002; Phillips & Whatman, 2007, April). This is highlighted in the definition provided by Mi'kmaq scholar Marie Battiste in her 2002 report to Canada's National Working Group

on Education and the Ministry of Indian Affairs on Indigenous knowledges and pedagogies in First Nation's education:

[T]o decolonise education, a process that includes raising the collective voice of Indigenous peoples, exposing the injustices in our colonial history, deconstructing the past by critically examining the social, political, economic and emotional reasons for silencing of Aboriginal voices... legitimating the voices and experiences of Aboriginal people in the curriculum, recognizing it as a dynamic context of knowledge and knowing. (p. 20)

Why not 'postcolonial'? While some of the literature discussed post-colonial approaches and theory (see for example Martin & Pirbhai-Illich, 2016), overall post-colonialism was considered a problematic, unsuitable framework for analyses of Indigeneity, particularly if suggesting colonisation has ceased (for example see Hart, 2003; Kaomea, 2000; Tuck & Yang, 2012; Vanderlinden, 2008). As Yiithu Warra scholar Victor Hart (2003) highlighted, "[F]or Aboriginal people the condition remains colonial and violent despite protestations and invitations to us invaded peoples to become 'post-modern' or 'postcolonial'" (p. 14). In that regard, some of the literature frames these discussions in terms of anti-colonialism (Dudgeon & Fielder, 2006; Mackinlay & Barney, 2014; Phillips, 2011; Tupper, 2014). This is defined by Bardi psychologist Pat Dudgeon and (White Australian) John Fielder (2006) in their article on creating spaces for Indigenous studies in tertiary institutions:

... to acknowledge the deep, devastating and continuing impact of colonisation... To critically interpret the field, challenging dominant beliefs and the institutions and discourses that reproduce them, framing relations within the structures of political and cultural oppression, means the conscious adoption of an anti-colonial standpoint. (p. 398)

### **Critical theories, pedagogies and language**

In his 1996 research with middle school students about colonisation, American academic Bruce VanSledright noticed that despite having acquired factual knowledge, it appeared students' understanding of history had not changed. His suggestion was "more would need to be done immersing students imaginatively in the sociocultural, political, and economic context of Europe and Great Britain as they carved out colonial territory around the world...

Why did people do the things they did?” (1996, p. 136). Much of the literature addressing the pedagogy of teaching and learning about Indigeneity since this time has focused on critical pedagogy, “a framework for deconstructing” (El-Ayoubi, 2007, p. 43) to facilitate new understandings and action about colonisation and society. This includes: (a) learners developing skills and abilities to critically think, read, and interrogate their own interpretations and standpoints, including their own relationship to Indigenous communities (for example, see Dudgeon & Fielder, 2006; Phillips & Whatman, 2007, April); (b) drawing upon the teachings of critical pedagogues such as Freire, Giroux and McLaren (for example, see Gruenewald, 2003; Johnson, 2012; Leistyna, 2004; Mackinlay & Barney, 2014; Spina, 1997, March); (c) new forms of critical pedagogy being formed and/or trialled specifically in teaching and learning about Indigeneity, such as the PEARL (Political, Embodied, Active and Reflective Learn) pedagogy developed by Australian educator Elizabeth Mackinlay (2012), and; (d) resources developed to help teaching and learning about Indigeneity, such as the “power of language manual” (p. 12) shared by Phillips and Whatman (2007, April) to assist educators to respond and examine with students certain languaging around racism and other dominant default positions.

From within critical pedagogy, the notion of ‘dialogue’ in particular has been emphasised (see Leistyna, 2004; Ng, 2012) – that is, the understanding that both educators and learners contribute to the teaching and learning process by speaking, sharing and reflecting on their own knowledge and experiences in the creation of new knowledge and understanding as a collective. In an interview with French-Canadian scholar Pepi Leistyna (2004), Paulo Freire prescribes certain attributes to dialogue, clarifying that “epistemological curiosity... is what differentiates dialogue from simple conversation” (p. 19). This is further expanded upon by Leistyna (2004) who warns the notion of dialogue is often misunderstood by educators in that mere discussion and sharing of perspectives and experiences is not dialogue if “bereft of theorizing” and “making sense of one’s history in relation to an object of knowledge” (p. 18). Expanding upon this in his discussion with Leistyna (2004), Freire states:

... a mechanical pedagogy of questions and answers. This is not a dialogue because it is empty of any real epistemological curiosity and profound engagement with the material at hand... For a real dialogue to take place, the teacher also needs to engage the students in epistemological uneasiness in a way that inspires them to revisit the

knowledge that they already possess in order to get a better understanding of, expand upon, or rewrite, it. (pp. 18-19)

A dialogical approach should therefore better enable educators and learners to make those deep connections between the objects/issues under examination, the wider context, and their own standpoint, personal relationships and/or connections to them. This includes for Australian educator John Bradley (2012) introducing learners to the development of Western knowledge traditions and “the notion that their [learners’] beliefs about how they know the world are culturally derived despite being presented so often as true and factual accounts of the nature of the world” (p. 27). In recognition of the role colonisation has had in establishing and maintaining certain hegemonies through education to the benefit of coloniser power, in teaching and learning about Indigeneity the knowledge possessed by learners and educators themselves – as suggested by Freire (2004) above - is necessarily an object for reflection. This is highlighted by Jean Phillips and Sue Whatman (2007, April) in their work with preservice trainee teachers:

[W]hat they [students] already ‘know’ will impact on how new information is received and interpreted. For many, the most important first stage is the ‘unlearning’ of particular ways of reading and interpreting this knowledge. In order to facilitate these deeper ways of viewing the world and the relationships between Indigenous and non-Indigenous Australians, learning and teaching in Indigenous studies should challenge students to explore and interrogate their own way of seeing and understand how these have evolved over their histories. (p. 2)

Critical pedagogy has however been criticized as ‘White’ in that: (a) it’s roots are in class analyses, and is therefore at risk of neglecting race, ethnicity and gender as structural factors of oppression (Sleeter & Bernal, 2003), and; (b) calls to ‘transform’ and ‘rename’ the world fail to acknowledge long-standing, Indigenous, intergenerationally-transmitted knowledges that need to be revitalized and protected as opposed to transformed (Bowers, 2003). As Bowers (ibid.) continues:

The emphasis on change, transformation, liberatory praxis... has led critical pedagogy theorists to ignore what needs to be conserved... it is in these face-to-face, intergenerationally connected cultures that we find the strongest resistance to the

new biotechnologies (such as the terminator seed program that Monsanto was forced to abandon), the patenting of local knowledge of medicinal plants, and the pressure to adopt the industrial model of production and consumption. (pp. 14-17)

A sound understanding of critical theory as it applies to teaching and learning about Indigeneity specifically is subsequently one theme within the literature, including forms of critical theory such as critical race theory (CRT) (St Denis, 2007; Hart, 2003), tribal critical race theory (TribalCrit) (Adare-Tasiwoopa ápi & Adams-Campbell, 2016; Haynes Writer, 2008) and Indigenous standpoint theory (IST) and pedagogy (ISP) (Nakata, 2007; Phillips & Whatman, 2007, April). Hart (2003) elaborates on CRT in education as “a theory of transgression where educators deliberately move beyond the ‘normal’ (White) boundaries of academia” (p. 12) in approaches to content, pedagogy and assessment, to embody the challenge to coloniser hegemony in what we teach, as well as how we teach it. As emphasised by White Australian tertiary educators Elizabeth Mackinlay and Katelyn Barney (2014) in their use of CRT, “Non-Indigenous students are confronted with their complicity in processes of colonization and see the ways in which they knowingly or unknowingly enact, sustain, and benefit from their White power and privilege” (pp. 65-66). Drawing upon IST and the efforts to “better reveal the workings of knowledge and how understanding of Indigenous people is caught up and is implicated in its work” (Nakata, 2007, p. 12), ISP as advocated for by Phillips and Whatman (2007, April) supports CRT and the overcoming of criticisms of critical pedagogy in that it is about “repositioning Indigenous knowledge from notions of ‘disadvantage’ or ‘equity’ to genuinely embed Indigenous systems of coming to know the world, and Indigenous understandings and perspectives of the world” (p. 3).

### **Multiculturalism and its critiques**

Another area of consensus amongst the literature reviewed about teaching and learning about Indigeneity and the implications for citizenship education was the general critique and rejection of multiculturalism. Overall the manner in which multiculturalism has been implemented in education as an approach to the inclusion of Indigenous content was unacceptable to many authors. Of particular consensus was a rejection of what was considered to be tokenistic approaches to multiculturalism, where selected material about Indigenous peoples may be included in content and resources, but with no critical engagement on the underlying political dynamics characterising Indigenous lives and

livelihoods. Discussed in terms of “visibility politics” (Kaomea, 2000, p. 340), “inclusionary politics” (Mackinlay, 2005, p. 116), “conservation” or “corporate multiculturalism” (Ladson-Biling, 2003, p. 53) or, as Haynes Writer (2008) put it, the “food, fun, festivals and foolishness form” (p. 1), the concern is that representations of Indigenous peoples in curricula and resources “may be conservative or marginalizing” (Ladson-Biling, 2003, p. 53). This is often seen in the commemoration of historical events and in the reconfiguring of key historical figures in a way that romanticizes Indigenous-coloniser/settler relations, which in turn has the effect of downplaying the effects of colonisation on Indigenous peoples and the silencing of Indigenous peoples’ resistance. As Canadian educator Bedard (2000) wrote:

Multiculturalism has been sanitized and/or censored so as not to offend, and it allows White people to utilize it in ways that legitimate or delegitimize certain knowledges. Those knowledges, which are “easy to swallow,” will be permitted to enter the classroom, but those that challenge notions of Whiteness or White authority will not be legitimated. (p. 49)

Multiculturalism was therefore felt to deliberately obscure the issues of power that lie at the heart of Indigeneity and, as Ladson-Biling (2003) argued, forms a “strategy of disavowing racism and prejudice without conceding any of the power or privilege the dominant class enjoys... without any commitment to social justice or structural change” (p. 53). Responding to these criticisms, some authors continued to support the notion of multiculturalism but in a more critical form through a focus on notions of “social justice” (Haynes Writer, 2008, p. 2). American academics Sharma, Rahatzad and Phillion (2013) suggested, for example, the process of decolonisation as central to forming any sense of critical multicultural awareness in that it includes “critical engagement with how the other is silenced, how the other is excluded, as well as how one’s world view may be restructured and reimagined to be inclusive and multicultural” (p. 365). Others however continued to reject multiculturalism as it is currently implemented and instead advocate what is felt to be more effective approaches to addressing the issues needed, such as the suggestion made by Sleeter and Bernal (2003) that “[c]ritical pedagogy, antiracist education and critical race theory situate culture within relations of power more explicitly” (p. 253).



## **Indigenous knowledges and experiences**

Another area of consensus across the literature was the need to centre Indigenous knowledges, experiences and perspectives. This is in part in response to the dehumanization of Indigenous peoples through the exclusion, marginalizing, simplifying and/or romanticizing of our stories (see, for example, Jackson et al., 2013; Rains, 2003) and the desire to afford Indigenous peoples greater humanity through the centralising of our presence and authority in teaching and learning (Etherington, 2016; Hocking 2012; Tupper, 2014). One way dehumanisation has occurred is in the timelining of Indigenous existence, where Indigenous peoples' experiences are unaccounted for before colonisation. This is highlighted by Choctaw academic Rains (2003) in her article on the social studies curriculum of the USA:

[We] often begin with 1492. The hegemony is so great that most non-Indians do not consciously consider that Indians “had” history before the coming of the White man... [and]... While many are familiar with the last of the Indian Wars, in the late 1800s, few think about Indians existing beyond that time frame. (p. 204)

The process of ‘indigenizing’ or “legitimizing contemporary Indigenous peoples tellings and teachings” (Adare-Tasiwoopa ápi & Adams-Campbell, 2016, p. 656) was subsequently seen as central to teaching and learning about Indigeneity and the humanising of Indigenous peoples as having our own histories, knowledges, perspectives and experiences distinct from coloniser/settler peoples. This includes the lives and knowledges of Indigenous peoples prior to colonisation as well as centralising the Indigenous perspective in shared Indigenous-coloniser histories. One such example is the *From Gumnites to Buttons* resource shared by Mouheneenner (South-East Tasmania) academic Debra Hocking (2012), where “instead of suggesting that Abel Tasman first discovered the island in 1642, the narration reads ‘Aboriginal people first sighted Abel Tasman off the coast of Tasmania in 1642’” (p. 17).

As Nakata (2012) warned, however, “instating regenerated Indigenous ‘ways’ or ‘traditions’ as the counter-solution to overcoming colonial legacies occurs too hurriedly in some scholarly analysis and in lecture settings” (p. 121). Greater consideration is felt needed to be given in teaching and learning processes to ensure students are critically aware of the limitations and prejudices of both their own thinking and the institutional

setting when engaging with Indigenous material. One challenge for educators as articulated by Australian academic Bradley (2012) is how to engage Indigenous teachings without “reducing, fragmenting, and exoticising complex knowledge systems or reducing complex ways of knowing to simple, but well worn, tags such as IK (Indigenous Knowledge)” (p. 26).

Across the literature, language has subsequently been emphasised by both Indigenous and non-Indigenous authors as one area of particular significance when teaching Indigeneity material. As highlighted by Irish academic Feldman (2001) in her study of Indigeneity social movements as pedagogy, “[a]nswers are rarely sought in the languages and epistemologies of those who constitute the focus of inquiry” (p. 148). Specifically, the use of Indigenous languages as the medium of engagement about Indigenous knowledges was emphasised as one essential tool to ensure the transmission of those knowledges in a way that does not distort or restrict Indigenous understandings to the English/coloniser context (Bang et al., 2014; Battiste, 2002, 2000/2009; Hildebrandt, 2016; Ng, 2012; Reyhner, 2010). On one hand, this is by acknowledging the significance of Indigenous languages and terms themselves, as emphasized by Battiste (2000/2009): “Aboriginal languages are the basic media for the transmission and survival of Aboriginal consciousness... political institutions, and values... they are critical to the survival of the culture and political integrity of any people” (p. 199). On the other, this is about Indigenous ways of thinking, as highlighted by Bang et al. (2014) in their examination of language in land/place-based education, for example instead of “invasive species”, “plants that people have lost their relationship with” (p. 47).

### **4.3 POINTS OF DIFFERENCE**

In contrast to the points of consensus across the literature reviewing *what does existing literature say about teaching and learning about Indigeneity, and what the implications are of Indigeneity for citizenship education?*, there were also several points of difference. This included disagreement as to the knowledge required of educators about Indigeneity in order to teach, the role of educators in the teaching and learning process, the need for and nature of engagement with Indigenous communities, and the role of conflict and emotions in the teaching and learning process.

## **Educators knowledge and role**

Across the literature that exists on teaching and learning about Indigeneity and the implications of Indigeneity for citizenship education there was little consensus as to what was felt the required level of background knowledge and understanding of Indigeneity in order to teach others. For example, some literature stressed the need for educators to be informed and knowledgeable, whereas others felt the role of co-learner or facilitator alongside students is more practical. Research by Booth (2014) on White/non-Aboriginal Australian high school teachers' teaching of Aboriginal curricula content, for example, found participants "gave mixed responses" (p. 88) when considering their responsibilities in teaching and learning about a topic of which they had little to no knowledge of themselves. On one hand, some educators felt that without background knowledge "it could not be taught with cultural sensitivity and the emotion it required" while others believed a minimal amount was acceptable based on a view that Indigenous studies "should be taught like any other topic... with no more or less emphasis" (ibid.). Hildebrandt et al. (2016) in their work with elementary school teachers in Canada found a similar acceptance of a lack of knowledge, in this instance about local treaties and treaty relationships, one participant concluding "The path forward, however, was quite simple; I needed to become a learner alongside my students" (p. 21).

These debates as to what level of knowledge educators should have were connected to debates as to the role of the educator. Drawing upon critical pedagogy, many educators talked about their role being more of a facilitator than a teacher, in some instances in recognition of the prior knowledge that students brought to the classroom and a rejection of the educator as the sole expert (for example see Greenwood, 2004; Jackson et al., 2013). Critical pedagogue Freire (in Leistyna, 2004) however is critical of the notion of educators as 'facilitators':

There is an enormous difference between facilitating and teaching... They are renouncing their duty of teaching, the task of placing the object of knowledge as a mediator between himself or herself and the students and then assuming the responsibilities as a dialogical educator... In other words, they create mechanisms that give the illusion that their position in the world is not informed by ideology. Only the other has ideology. Of course, this is not possible — we are all ideological beings. (p. 27)

This is supported by Bowen (2008) who, in a critique of critical pedagogy and the pre-determined outcome of transformation, emphasises educators' roles as 'mediators' as opposed to facilitators, to "... engage students in the process of thick description that leads to acquiring the language necessary" to be able to collectively assess knowledge, and engage in collective decision-making as to "what needs to be resisted, fundamentally changed or conserved and intergenerationally renewed" (p. 332). For Bowen (2008), educators' ignorance as to the culturally-situated nature of knowledge systems was ignorance as to "how universal prescriptions too often become a cultural colonizing agenda" (p. 334), including in decolonising efforts. In this regard, the concern was that the frame within which educator's approach teaching and learning, if uncritical, can in fact be more harmful than helpful to increasing understandings of and responsiveness to Indigenous knowledges and communities.

Many authors subsequently stressed the need for educators to have a sufficient level of background knowledge on Indigeneity and on the differences between Indigenous and coloniser/settler worldviews in order to be effective educators, including knowledge about their local Indigenous contexts (for example see Bhavnagri, 2007; Booth, 2014; Huygens, 2011; Jones & Creed, 2011; Mooney et al., 2003, November; Rains, 2003; White-Kaulaity, 2006). In this sense, Huygens (2011) highlights how educators' concessions of their own ignorance can form a significant moment for self-development, as with Pākehā activists during the 1981 Springbok tour protests who were challenged by Māori on their acknowledgement and fighting of racism locally in Aotearoa. In terms of Indigenous knowledges, Bowen (2008) refers to this as "local cultural commons" (p. 334), and that without this knowledge educators cannot engage in teaching and learning about Indigeneity effectively.

A critical understanding of the nature of knowledge itself, and of contestations about knowledge, was subsequently argued by some as a part of essential background knowledge for educators. As Nakata (2007) stated, "cosmological, epistemological and ontological grounds... some understanding of how differences at these levels frame possible understanding and misunderstanding at the surface levels of aspects of Indigenous knowledge" (p. 8) is required. This would lead to greater "cultural competency" (Booth, 2014, p. 132), "sensitivity, and the capacity to teach critical thinking about Aboriginal issues" (Mooney et al., 2003, November, p. 7), and in general, "different ways of seeing

and different ways of thinking” (Rains, 2003, p. 201).

### **Indigenous engagement**

Another area in which there was little consensus across the literature reviewed was the engagement of Indigenous communities. While many authors saw this as essential to support effective teaching and learning in this area, others had reservations. White Canadian educator Henry (2014), for example, raised concerns that there has been “too much emphasis [placed] on building relationships between Indigenous and non-Indigenous community members and led non-Indigenous participants, myself included, to ignore other actions that could be taken to actively decolonize our own understandings and habitation of place” (p. 27). While many were eager to engage Indigenous communities in assisting in teaching about Indigeneity, others were therefore wary of uncritical engagements on the part of both educators and students, and felt caution was needed.

Where authors did stress the importance of engaging with Indigenous communities as an essential aspect of teaching and learning about Indigeneity, this focused on relationship building to ensure support for educators, to ensure quality and relevance in teaching and learning through inclusion of local perspectives and histories, and to engage local peoples themselves in the teaching and learning process as educators and guest speakers (Booth, 2014; El-Ayoubi, 2007; Etherington, 2015; Haynes Writer, 2010; Hildebrand, 2016; Huygens, 2011; Mooney et al., 2003, November; Rico, 2013). This included relationships with local Indigenous communities and with local Indigenous educators, as illustrated by White Canadian educator Etherington (2015) in his description of the course *EDUC 496, Issues in Indigenous Education*, designed with Aboriginal leaders and educators from the First Nations Education Steering Committee (FNESC), the British Columbia Teachers’ Federation, as well as from within the University itself.

The engaging of Indigenous community members to share local histories and experiences in particular was thought to help students understand material from an Indigenous perspective, as highlighted by Hildebrand et al. (2016) in their Treaty education work with schools: “Through his [Indigenous storyteller] work with them around traditional Cree teachings, stories, and songs, it was evident that students were able to better comprehend the cultural significance of the treaties” (p. 20). This level of engagement was felt to be essential to the quality and integrity of Indigeneity education, by providing “avenues for

the presentation of Indigenous knowledges that go beyond token gestures and mainstream practices that only pay lip service to Indigenous involvement” (El-Ayoubi, 2007, p. 44).

Further to bringing Indigenous educators into teaching and learning in the classroom, other authors spoke about the need for opportunities to be given to students to engage directly with Indigenous communities as a part of their learning. This was seen as particularly important when wishing to introduce an activist/social justice component to students learning about Indigeneity. Bhavnagri et al. (2007) in particular recommended learners:

(a) interview experts in the field; (b) do service-learning in agencies and services (e.g., health, education, jobs, crime) which impact marginalized groups; (c) volunteer at African-American or Native-American museums where they can experience the stories of these oppressed groups through reenactments, manuscripts, artefacts, movies, photographs, literature and recordings; and (d) participate in raising funds and writing campaigns for advocacy groups. (p. 59)

Engagement with local Indigenous communities was also felt by some to be an important accountability measure in terms of teaching and learning about Indigeneity. Meaningful engagement, however, meant educators needed to be prepared to have their (and, in the contexts of Bhavnagri et al.’s suggestions, their students) work critiqued, as well as share power and decision-making with Indigenous communities. This was most powerfully expressed by Pākehā (European New Zealander) Treaty educator Ingrid Huygens (2011) who shared how in Aotearoa:

The praxis of working in consultative and accountable relationships with Indigenous activists became a search to develop a mutually agreed relationship between coloniser and Indigenous groups... The Indigenous view of the shared situation was the stimulus for seeking new practices to facilitate change. The Indigenous agenda for change serves as a strategic check of practices and goals for the coloniser group. (p. 76).

### **Conflict and emotion**

Another area in which there was much debate across the literature reviewed was on the role of conflict and emotion in the learning process. While some authors were concerned

about the emotional responses of particularly White/non-Indigenous students to Indigeneity matters, others felt that emotional responses were both inevitable and a core part of the teaching and learning process. For example, in research conducted by Hollingworth (2009) with a White American elementary school educator there was concern that “some students might be uncomfortable talking about racial inequities that exist today, so she [the teacher] focused the class conversations about racism and prejudice in the past instead” (p. 33). On the other hand, Etherington (2015) argued that educators ourselves should accept and model the acceptance of emotion: “Let the issues raised in class affect you, and let them stir you to be more compassionate. Become an example to your non-Aboriginal preservice teachers” (p. 66).

That learners would have a range of emotional responses to Indigeneity teaching and learning was widely acknowledged (Bradley, 2012; Dudgeon & Fielders, 2006; Etherington, 2016; Finney & Orr, 1995; Greenwood, 2004; Hocking, 2012; Huygens, 2011; Jackson, 2013; James, 1996; Leistnya, 2004; Mackinlay, 2012; Mooney et al., 2003, November; Phillips & Whatman, 2007, April; Tuck & Yang, 2012; Tupper, 2014; Vanderlinden, 2008; White-Kaulaity, 2006), particularly to the history of colonialism, human rights atrocities experienced by local Indigenous peoples at the hands of colonisers/settlers, and the current-day benefits and privileges of coloniser/settler peoples as a result. As Tuck and Yang (2012) wrote, “[t]he weight of this reality is uncomfortable” (p. 9). Some authors subsequently argued that an emotional response was therefore one gauge as to whether or not learners were engaging with what they were learning (Dudgeon & Fielders, 2006; Etherington, 2016). “Resistance, conflict, emotion, and other difficult responses are to be expected as part of this process” argues Dudgeon and Fielders (2006), and if this “... does not exist at some level, then the participants are probably remaining within their safe positions” (p. 407).

Facilitating learners through emotional responses was therefore considered one approach to effective teaching and learning about Indigeneity specifically, and that learners needed to “experience a personal conflict of heart and mind” (Etherington, 2016, p. 52) if they were to go on to contribute to positive societal transformations. As Tupper (2014) argued, that learners became “unsettled” by Indigeneity material was “integral to the anti-colonial (critical democratic peacebuilding) project” (p. 472). This included learners confronting their own privileges and prejudices, to enable “relationships of responsibility” beyond the

classroom within society with Indigenous communities (Mackinlay, 2012, p. 72). This was supported by the research conducted by Mooney et al. (2003, November), who stated in their study:

[S]tudents entered undergraduate degrees with covert but deeply entrenched prejudices against Aboriginal culture and people. Although students often found the subject material confronting, the study found that Aboriginal Studies had the potential to produce high quality teachers, contribute to the broader national agenda of fostering reconciliation and social justice in schools and the wider community. (p. 9)

As summarised by Pākehā educator Huygens (2011), this emotional response therefore included learners becoming aware of their own lack of knowledge as to their personal position and place, where “re-telling history brings to settler colonisers notice of their ignorance and complicity, it creates both intellectual and emotional shock waves” (p. 74). That both educators and learners will have emotional responses – and that educators be prepared for them, even anger – was highlighted by Freire (in Leistnya, 2004), who argued a ‘pedagogy of love’:

... does not exclude moments of anger. I feel this anger exactly because I love. I do not need to hide this anger. But I also need to understand the anger of the students. They also have this very right to be angry... To not be angry when you are a victim of violent oppression constitutes a form of complicity with the very conditions that oppress you. (pp. 27-28)

Others however urged that certain emotions were unproductive, and that feelings such as guilt were unhelpful and should be avoided (Bhavnagri et al., 2007; Greenwood, 2004; James, 1996; Ng, 2012). James (1996), for example, commented that after negative experiences within the Racism Awareness Training movement he believed “guilt is no way to work for justice” and while feelings may come up, the focus in his teaching practice was on facts and information, and where emotions did arise the approach was to encourage learners “to grapple with them [feelings], and move on” (p. 329). This was somewhat supported by Greenwood (2004), who argued feelings such as being valued and respected should be prioritised so learners may go on to contribute to positive changes. “Avoiding



guilt and cultural cringe” Greenwood (2004) stated, “We see both cultural pedestals and guilt as unproductive. What is needed in our schools are teachers who are really knowledgeable and who are proud to take their place” (p. 111).

The approach taken by other educators to feelings of guilt, however, was not avoidance but rather ensuring the required level of emotional support was provided. As highlighted by Huygens (2011) in her experiences of working with White learners, she observed “need quite some emotional assistance to accept that the cultural group to which they belong has been active in maintaining ignorance and racial oppression... Pākehā educators committed themselves to providing such support” (p. 74). An emphasis across the literature was therefore placed on educators being wary of their own personal praxis, and to be prepared to undertake “critique of their own positions and cultural standpoints” (Phillips & Whatman, 2007, April, p. 7) before engaging with learners. In this regard, Rains (2003) argued the importance of role modelling “honesty” when confronting colonial histories, as opposed to avoidance, to help learners understand motivations and consequences as a basis for imagining alternative actions and what the consequences of those may have been. Bradley (2012) discussed this in terms of a role of ‘mediation’, requiring confidence on the part of the educator to engage intense emotional reactions and questions from students and their contribution to the learning and teaching process: “I cannot fear them and their responses. Thus I can no longer see them as passive consumers, but active, intense agents” (p. 32).

There was also no consensus, however, as to whether or not students should be warned as to the emotional responses they might have. As shared by Jackson et al. (2013), “It was suggested that some warning about just how emotionally engaging the session was could be beneficial for students” (p. 109). Others discussed this as a part of the teaching and learning process, where students should be encouraged in class to acknowledge their emotions in preparation for their professional lives, because “we need to learn to deal with them in all of our work situations, they are after all a part of the real world” (Bradley, 2012, p. 30). The addressing of emotions and any sense of loss as a core part of the teaching and learning process was supported by Vanderlinden (2008), who argued:

[I]t is important to create a space in the classroom for marking this loss and its pragmatic significance for students' lives. Isolated acts of deconstruction can be

debilitating since they identify problems but often leave a void because they offer no strategy or hope for addressing them. Alternatively, one can contextualize loss within the larger process of conscientization whereby critical consciousness becomes a step toward transforming reality. (pp. 38-39)

#### **4.4 CURRENT AND GROWING TRENDS**

Arising from the review of *what does existing literature say about teaching and learning about Indigeneity, and what the implications are for citizenship education?* were several current and growing trends that are worthy of noting. This included an increased focus on place and community-based learning, increased utilisation of multimedia and multimodal learning, a focus upon intercultural (as opposed to multicultural) education, with some arguing the need for White, settler studies as a precursor to the study of Indigeneity for both White/non-Indigenous and Indigenous learners.

##### **Place, community-based learning**

Place-based and community-based learning was one area that was noted as a significantly growing trend across the literature relevant to teaching and learning about Indigeneity and its implications for citizenship education. Place-based learning as defined by Gruenewald (2003) includes:

... practices and purposes [that] can be connected to experiential learning, contextual learning, problem-based learning, constructivism, outdoor education, Indigenous education, environmental and ecological education, bioregional education, democratic education, multicultural education, community-based education, critical pedagogy itself, as well as other approaches that are concerned with context and the value of learning from and nurturing specific places, communities, or regions. (p. 3)

As reflected in this definition, the connection between teaching and learning about Indigeneity and place, community-based education as discussed in the literature was multiple; First was recognition of the centrality of land and community to Indigenous knowledges, histories, struggles and experiences, and therefore understandings of Indigeneity (Bang et al., 2014; Battiste, 2002; Battiste et al., 2005; Bowen, 2008; Cajete, 2009; Johnson, 2012; Scully, 2012; Walker, 2000); Second was the importance of educators' and students' personal relationships to place, lands and the local Indigenous

peoples of those lands (Bang et al., 2014; Gruenewald, 2003; Henry, 2014; Scully, 2012; Trinidad, 2009); Third was understanding local places as sites of colonisation and decolonisation, and for engaging in decolonising projects (Gruenewald, 2003; Henry, 2014; Trinidad, 2009).

With regard to the connection between lands, communities and Indigenous knowledges Cajete (2009) and Battiste (2002) in their discussions on Indigenous community-based pedagogies emphasised Indigenous knowledges as "... inherently tied to land, not to land in general but to particular landscapes, landforms, and biomes where ceremonies are properly held, stories properly recited, medicines properly gathered, and transfers of knowledge properly authenticated" (p. 13). In colonised contexts where Indigenous knowledges and pedagogies have been oppressed and, in many instances, eradicated, the writing of Bang et al. (2014) subsequently highlighted how "science education, place-based education, and environmental education are critical sites of struggle because they typically reify the epistemic, ontological, and axiological issues that have shaped Indigenous histories" (p. 39). This link between lands as sites of both Indigenous knowledges and experiences under colonization is reflected in the work of Trinidad (2009) with kanaka Maoli (Hawai'ian) youth, where the power of place, community-based education was that is enabled both a study on culture and history, and therefore not only the root colonial causes of the many problems faced by kanaka Maoli youth but the remedies to be found in their culture – knowledge of not just the "historical trauma of one's community" but also "community knowledge of how to live well and be healthy in one's environment" (ibid., p. 489). This was referred to by Trinidad (2009) as "community epistemology" (p. 491), sentiments supported by Johnston (2012) who argued:

Developing critical consciousness... means uncovering our place-based knowledge... To understand the place-based struggles of Indigenous communities requires an engagement with the pedagogies created by that place: the experiences, problems, language and histories these communities rely upon to construct a narrative of collective identity. (p. 834)

As White Canadian Scully (2012) argued, place, community-based education therefore is "a practice of both social and ecological justice" where learners have the opportunity to "be in right relations to the peoples and the lands... through territorial and culturally

specific teachings” (p. 149). This was a second common feature of the relevance of place, community-based literature relevant to teaching and learning about Indigeneity and its relevance for citizenship education - both educators and learners’ relationships to land. On one level, this was about acknowledging and engaging learners about Indigenous communities in their specific locations. With regard to her role as an educator, Scully (2012) discussed this in terms of “relational accountability”, or “recognizing the ways in which I am answerable or responsible to the peoples and communities with whom I am in relation” (p. 149) and ensuring learners become aware of who the local Indigenous peoples are, the treaties that have been entered into, and contested stories of those lands upon which learners live. On another level, this was about the land as a site upon which Indigenous knowledges and practices live, need to be maintained and revitalised. As highlighted by Battiste (2002), “Ensuring complete and accurate transmission of knowledge and authority from generation to generation depends not only on maintaining ceremonies, which Canadian law treats as art rather than science, but also on maintaining the integrity of the land itself” (p. 13) upon which those ceremonies are practiced. On yet another level, importance was placed upon relationships with the land as an entity in its/herself. Trinidad’s (2009) work, for example, centred youth activities around Indigenous community epistemologies including the Kanaka Maoli notion of *malama ’aina* or “care of the land”<sup>57</sup>, the reciprocal relationship of wellbeing between persons and lands, and how understanding and practicing *malama’aina* can enhance “responsibility toward the land and each other, thus instilling mana (power) at the spiritual level” (p. 495).

As Henry (2014) experienced, one challenge was that learners often associated decolonisation with “the international context” (p. 27) as opposed to their own location. Place, community-based education and a focus on local contexts was one avenue through which authors felt learners could be introduced to an understanding of the deeper layers of place that can highlight Indigeneity issues, such as the need for and ways to contribute to decolonisation. For Scully (2012), utilising a place, community-based education approach enabled deep learning that maybe would not occur if studying locations to which learners were unconnected, thereby assisting in decolonisation efforts: “Aboriginal education is anti-oppression education and, as such, it can be incredibly disruptive-unsettling... By using familiar contexts to which learners are already connected, more ground can be

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<sup>57</sup> Definition as given by Trinidad (2009, p. 493).

covered” (p. 155). For Trinidad (2009), utilising a place, community-based approach enabled local youth to better understand themselves and their current life situations, and was thereby decolonizing it that it enabled a “critique [of] the structures that create unhealthiness and a host of related issues” (p. 495). This connection between place-based education and decolonisation was also explicit in the place-based pedagogy discussions about ‘reinhabitation’, defined by Berg and Dasmann (1990; cited in Gruenewald, 2003) as “learning to live-in-place in an area that has been disrupted and injured through past exploitation” (p. 9). For Gruenewald (2003) and Henry (2014), this required “decolonization... learning to recognize disruption and injury and to address their causes” (Gruenewald, 2003, p. 9), and to “engage in forms of decolonization, and become supportive allies in Indigenous struggles for sovereignty” in order to “reinhabit their place of living” (p. 21).

Overall, as a part of decolonisation efforts many authors subsequently stressed the importance of the manner in which land was discussed. For Bang et al. (2014), the way we refer to land can “presume settler stability and the absence of decolonized sovereign Indigenous futures... claiming settler sovereignty as the normative and moral/intellectual authority” (p. 42) as opposed to the possibility for repatriated lands, including in urban areas. A significant theme within the place, community-based education literature relevant to teaching and learning about indigeneity and its implications for citizenship was subsequently the intersections with and need to connect to both critical and Indigenous theories to centre the histories of colonisation, urban-expansion and decolonisation present in localities under investigation (Henry, 2014). As emphasised by Gruenewald (2003), educators “must build an educational framework that interrogates the intersection between urbanization, racism, classism, sexism, environmentalism, global economics, and other political themes” (p. 6). As Bowen (2008) warned, this included a critical understanding of the local, environmentally sustainable Indigenous knowledges and practices that do not need transforming or decolonising, but revitalizing.

### **Multimedia, multimodal learning**

Another area of growing interest in the literature was the use of multimodal approaches and multimedia in teaching and learning about Indigeneity. This includes the use of photography, maps and other visual images (Battiste et al., 2005; Hildebrandt, 2016; Hocking, 2012; Hollingworth, 2009; Vanderlinden, 2008), movies, books and other fiction

literature (Adare-Tasiwoopa ápi & Adams-Campbell, 2016; Carey-Webb, 2001; Spina, 1997, March), the use of testimonials and non-fiction (particularly Indigenous) literature (Bhavnagri et al., 2007; Booth, 2014; Carey-Webb, 1991; Finney & Orr, 1995; Jackson et al., 2013; Steeler & Bernal, 2003; White-Kaulaity, 2006), and artistic expressions including poetry, spoken word, theatre, music, rap, dance and art (Biggs, 2012; Haynes Writer, 2008; Mackinlay, 2005; Ng, 2012; Pruitt, 2016).

Photographs, for example, were considered particularly useful visual tools for exploring Indigeneity, as the “plurality, hybridity and ambiguity of visual practices, perhaps especially commemorative ones, provide a setting for unpacking old and new colonialisms” (Battiste et al., 2005, p. 9). For example, Battiste et al.’s (ibid.) study of early photographs at a local university found “representation of educational place as profoundly organised by racial, class and gender boundaries” (p. 9) at the local/institutional level, where American anthropology educator Vanderlinden’s (2008) use of *National Geographic* photographs helped students’ understanding of the construction of difference for the purposes of colonisation and in particular “the power of the mass media to craft, reinforce or challenge stereotypes through their representation of ethnic Others” (p. 27) on greater national and international levels.

Like photographs, fictitious material was also utilised in different ways to more powerfully engage students in teaching and learning about the dynamics and layers of Indigeneity themes. Adare-Tasiwoopa ápi and Adams-Campbell (2016), for example, introduce teacher trainee students to the problem of colonial myths and literary misrepresentations by having them compare children’s books about Native American Indian-Puritan Thanksgiving encounters. Following the introduction of colonialism through academic texts such as Zinn’s *History of the Americas*, White American literary academic Carey-Webb (2001) engaged learners in a study of Shakespearean characters to highlight “the ideological system which was used to justify European colonialism and rule over native people for centuries” (p. 85). This includes the character of Caliban from *The Tempest* “who initially welcomes the Europeans and later finds himself cheated of his birthright” (p. 84). Other authors stress the importance of using Indigenous literature (REF). As highlighted by Dine (Navajo) literary writer White-Kalauity (2006), while there are challenges to the use of Indigenous-authored literature, particularly on the part of educators in their evaluations of what literature to use, it is important “for teachers to invite these

voices, and for our students to read and hear what they have to say... [and] to recognize diversity among Native American nations by telling which tribe(s) a writer belongs to” (p. 9).

Non-fiction literature such as “autobiographies, actual diaries, letters, songs, ballads, speeches, and contracts and treaties by those who were colonized” (Bhavnagri, et.al., 2007, p. 59) was subsequently also emphasized as important materials for the effective teaching and learning about Indigeneity. Testimonials, both written and verbal, were considered particularly powerful, although challenging. As White-Kaulaity (2006) wrote:

Their [Native American Indian authors’] voices evoke emotion while they express anger for being misunderstood, disrespected, oppressed, and colonized. They may speak of mistrust for non-natives who abuse their culture and language, exploit their talents and resources, imitate and abuse their sacred ceremonies, and they distrust people who generally look down upon them as inferior and invisible. Teachers must be prepared to guide students in their awareness and understanding that there are contrasts in the American experience. (p. 12)

In particular when it came to the depth of students’ reflection and expression as to what they were learning, the creation of multimedia and engagement with multimodal approaches and that facilitated artistic expression such as video, art, music, dance and theatre were also highlighted as important considerations for effective pedagogy and assessment of learning. Artistic avenues were felt to help students navigate, deepen their understanding and express themselves and their personal identities and position creatively on difficult, controversial and emotional issues (Biggs, 2012; Greenwood & Brown, 2004; Henry, 2014; Hildebrandt et al., 2016). These types of approaches were subsequently referred to “pop-culture pedagogy” (Biggs, 2012, with regard to spoken word and rap), and was considered to assist students to have a deeper response to learning and knowledge creation (Etherington, 2015; Greenwood & Brown, 2004; Henry, 2014; Hildebrandt, 2016).

As with place-based education, multimodal approaches and the use of multimedia for the purposes of creating “multimedia-enriched narratives” (Hildebrandt, 2016, p. 20) was considered an essential aspect of critical pedagogies. As with the critiques of

multiculturalism, however, there are concerns for the tokenistic use of multimedia such as poems, songs, stories and images where deeper engagement with Indigeneity and “[c]rucial concepts, such as sovereignty and self-determination” are ignored and instead students “with this supposedly integrated instruction are left with the typical, superficial, and historically static impression of Native people” (Haynes Writer, 2010, p. 77). As a growing area of interest, some guidelines as to the appropriate and effective use of multimodal and multimedia in teaching and learning about Indigeneity therefore needs further exploration.

### **Intercultural education? Or White/Settler studies?**

Another trend across teaching and learning literature about Indigeneity was the growth of different models that focused on meaningful engagement with cultural differences for transformative purposes. These were referred to as border (El-Ayoubi, 2007) cross-cultural (Finnery & Orr, 1995; Sharma et al., 2013), culturally-responsive (Scully, 2012), intercultural (Martin, 2016), third space (Dudgeon & Fielders, 2006) relational education. Arising out of the critiques of multiculturalism, all sought other avenues by which non-Indigenous learners could engage with teaching and learning about Indigenous peoples and matters.

Martin (2016), in his explanation of his Culturally Responsive Pedagogies of Relation (CRPR) project, described the notion of ‘relational’ as where, through engaging with other ethnic groups, learners could consider both differences and commonalities and the wider socio-political and economic forces from which these formed. Martin (2016) uses, for example, the question of “Why is English the common language?” (p. 361), bringing to the fore understanding of the history of colonialism and assimilation leading to English as the dominant language of communication. Cross-cultural experiences for learners such as field work in Indigenous communities was subsequently a common theme across these different relational approaches. In the research conducted by Sharma et al. (2013), it was found that learners who engaged in cross-cultural field work could, with guidance, gain “a deeper understanding of colonial social relations and questioned powerful neoliberal networks that perpetuate the status quo” that helped “challenge notions of superiority of self and move toward transformative possibilities” (p. 375). These cross-cultural experiences were subsequently considered necessary by some for White learners so they



could have experiences that “confront contradictions within their own established beliefs” (Finney & Orr, 1995, p. 333).

Much of this literature subsequently emphasised that development of cultural sensitivity was not enough, but rather learner engagements must obtain a critical analysis of power relations. A “focus on interpersonal relationships and cultural awareness, the power hierarchy firmly in place” stated Gorski (2008), “is exactly the kind of diversion that serves the colonizing and neo-liberal interests of the powerful” (p. 521). Rather, the point of deeper engagements in learning about differences was decolonising, both on the individual and national scale. Dudgeon and Fielders (2006) refer to this as ‘third space’, where learners may emotionally struggle with deconstructing “fixed identity and essentialised otherness” on the personal level, however “it is in the process of struggling to decolonise and move beyond entrenched power relations that make the quest for the third space worth pursuing” (Dudgeon & Fielders, 2006, pp. 407-408). In this regard, Scully (2012) also argued that one facet of “culturally responsive pedagogy of relations” (p. 153) was recognition of the diverse realities Indigenous peoples may be living as a result of colonisation, including mixed identities beyond ‘Aboriginal’ or ‘White’. Scully (2012) highlighted the importance of this in her work with training pre-service teachers:

Enacting a culturally responsive pedagogy of relations to these students in a classroom dedicated to anti-oppression education where the topics include racial stereotyping in media and in education, racialized oppression, and Eurocentric norms, is complex and sensitive... this unsettling takes another step in positional dissonance by decolonizing not just cultural location of the student teacher and their pedagogy, but also of engendering an acknowledgement of legislated implication in the Aboriginal/non-Aboriginal relationship in Canada given all Canadians are treaty partners. (p. 153).

As Ng (2012) highlighted, a focus on the outcomes of colonization, as opposed to just Indigenous cultures, was important for learners to “interrogate the complexity and complicity of roles we have engaged in as part of the settlers of this land” (p. 535). This is supported by Hildebrandt (2016) who shared how teacher participants in their research, before participating in their professional development with a treaty-educators kit, assumed treaty education was about Indigenous peoples only, irrelevant to White/Non-Indigenous

educators or students. The need to actually teach about Whiteness and settler colonialism was subsequently one focus of the literature (Bedard, 2000; Huygens, 2011; Jones & Creed, 2011; Pruitt, 2016; Scully, 2012;), including how the long-term outcomes of colonisation including current societal structures were established for White dominance and Indigenous oppression. As with intercultural education, the literature highlighting the need to teach Whiteness/Settler colonialism still had a ‘relational’ focus, but beyond the individual to an understanding of membership to the coloniser group and how that has affected current understandings of self and place. As Huygens (2011) emphasised:

[S]ettler coloniser ideologies have the effect of naturalising indifference to the experience of Indigenous peoples, while allowing the settler coloniser to espouse cultural values of equality, justice and human rights. Revisiting history challenges a settler coloniser’s internalised self-attributions of decency and fairness, and gives a sense of urgency to reviewing their cultural inheritance... Coming to consider ourselves as a cultural collective helps settler colonisers take responsibility for the impact that settler colonial culture has on Indigenous people. (pp. 75-76)

As Scully (2012) highlighted, however, “resistance to, and disavowal of the cultural/racial location of being White” (pp. 152) was a well-known, highly reported challenge amongst anti-racism educators. Subsequently, one aspect of the literature was the sharing of techniques and approaches to introduce White learners to an identity as White/Settler coloniser peoples. In this regard, Tupper (2014) described the deliberate use of the word ‘settler’ in her work as one approach, “to challenge how my students and I think about ourselves as Canadian citizens, encouraging a deeper consideration of our relationships with Aboriginal peoples” (p. 473). Much like the activities of place-based education regarding local Indigenous communities, Jones and Creed (2011) in their work described the following activity with learners to begin developing their knowledge as to the connections between colonisation and a sense of Whiteness:

1. What do class members know about the local history of colonization and its effects in the present (e.g., on ethnic composition of class, organization, or community)?
2. How do class members see the terms Indigenous and non Indigenous in relation to themselves?
3. How do class members see the term whiteness in relation to themselves and others? What forms of “whiteness” are local to their classroom, local

area, or area of origin? (pp. 94-95)

Questions as to White educators' personal-professional praxis was subsequently an important theme across the literature on Whiteness/settler colonialism. This included the need to abandon uncritical approaches to 'multiculturalism' in favour of examining White and settler identities as educators (Bedard, 2000; Hildebrandt et al., 2016; Tupper, 2014). This was particularly important, as highlighted by Hildebrandt et al. (2016), to prevent implicitness and participation on the part of White/Non-Indigenous educators in "the reproduction of those colonial blind discourses necessary for colonial ontologies to persist" (p. 25).

#### **4.5 AREAS FOR FURTHER INVESTIGATION**

While the literature reviewed offered several important insights into teaching and learning about Indigeneity, in terms of helping answer the overall research questions of this study there were several gaps. This included a focus on teaching and learning about Indigeneity specifically, research by and with Indigenous educators, including about Indigenous learners, a focus upon best evidence-based practice, and links specifically to citizenship and citizenship education.

##### **Indigeneity education specifically**

As previously noted, a large portion of literature included in this review was not about 'teaching and learning about Indigeneity' specifically. Rather, over half of the literature was made up by texts either about teaching and learning<sup>58</sup> or about Indigeneity<sup>59</sup> (see Figure 7: Literature overall focus, Appendix 1), however, as they addressed teaching and learning about Indigeneity issues in the course of their discussions, met this review's inclusion criteria.

For example, texts that did not address teaching and learning about Indigeneity specifically, but in the course of their discussions about 'Indigeneity' addressed issues concerned with teaching and learning, included discussions on Indigenous approaches to critical theory, pedagogy and research methodology in tertiary environments and scholarship (Brayboy, 2005; Nakata, 2007; Nakata et al., 2012; St Denis, 2007; Tuck &

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<sup>58</sup> n=37 of 76, 48.6% of the total literature.

<sup>59</sup> n=8 of 76, 10.5% of the total literature.

Yang, 2012), the necessity of knowledge of place (Johnson, 2012), examples of biculturalism in institutions (Jones & Creed, 2011) and language revitalisation (Reyhner, 2010). Subsequently, while these works highlighted some essential Indigeneity issues, in terms of a depth of exploration on teaching and learning about Indigeneity specifically, this was not their focus.

Similarly, a significant amount of the texts about ‘teaching and learning’ argued for Indigenous knowledges and practices to be taught and embodied in teaching and pedagogical approaches, that in part either touched or drew upon Indigeneity issues as examples, including: texts on cross, inter and multicultural education, as well as its critiques (Bedard, 2000; Bhavnagri & Prospero, 2007; Finery & Orr, 1995; Hollingworth, 2009; Ladson-Billing, 2004; Martin & Pirbhai-Illich, 2016; Sharma et al., 2013; Sleeter & Bernal, 2004; Spina, 1997, March), critical pedagogies and their critiques (Bowers, 2003, 2008; Feldman, 2001; Leistyna, 2004), place-based education (Bang et al., 2014; Gruenewald, 2003), performance and art education (Biggs-El, 2012; Gorski, 2008; Pruitt, 2016; Robins, 2005), the use and critique of different resources (Carey-Webb, 1991, 2001; Kaomea, 2000; Giroux, 1992; White-Kaulaity, 2006) and community-based and public pedagogies (Ng, 2012; Trinidad, 2009; Walter, 2012). Many of these offered significant insights into potential approaches to teaching and learning about Indigeneity, for example, Canadian environmental and sustainability academic Pierre Walter’s (2012) article on the *Tsyunhehkw*^ Indigenous food sovereignty initiative as an example of public pedagogy, disrupting “dominant racialised and classed ideologies and practices in the U.S. food system... cognizant of historical legacies of racism, colonialism and class oppression and work to overcome them” (pp. 589-590). Another was Irish academic Alice Felder’s (2001) study of the pedagogical aspects of Indigenous resistance movements in order to effectively teach about those movements, or, in her words, the development of “a critical pedagogic approach... for the study of ethnocultural and other mobilizations” (p. 149). Many of these texts echoed sentiments similar to those that addressed teaching and learning about Indigeneity specifically, for example Carey-Webb’s (1991, 2001) work on the use of testimonials and the critique of representations by Kaomea (2000) and White-Kaulaity (2006). Again, however, the review above is what material could be drawn from these texts, as opposed to literature that addressed – and therefore may have offered much more in-depth insights – into teaching and learning about Indigeneity specifically.

Of the works on teaching and learning about Indigeneity specifically<sup>60</sup>, a large focus of these works was on the provision of Indigenous studies at tertiary level (Booth, 2014; Bradley, 2012; Craven, 2002, August; Dudgeon & Fielder, 2006; Etherington, 2007; Hart, 2003; Mackinlay, 2012; Mackinlay & Barney, 2010, 2014; Mooney et al., 2003, November; Phillips & Whatman, 2007, April; Phillips, 2011), and particularly in compulsory settings as a part of pre-service teacher training where the purpose is not necessarily on the development of these students to be able to teach about Indigeneity in their future professional lives but rather on their understanding and responsiveness to Indigenous learners that may be in their future classrooms. As Indigeneity issues continue to be raised by Indigenous and ally communities across a range of fora and in different modes, ranging from government policy to public protests, that all citizens have a level of awareness about Indigeneity as a part of their education, and that a wider group of educators are prepared for this task, is necessary.

Significant further work therefore needs to be done on teaching and learning about Indigeneity as a specific field. While the points offered in the literature reviewed above are helpful, the body of literature on teaching and learning about Indigeneity specifically needs expansion. Literature specifically focusing on teaching and learning about Indigeneity and the implications of this for citizenship education would give far greater insights into the particular dynamics, challenges, and opportunities that Indigeneity educators, and arguably citizenship educators, need to consider in our own practice in order for this type of education to be more effective.

### **Indigenous educators and learners specifically**

Amongst the literature currently available on teaching and learning about Indigeneity there was also very little on Indigenous educators and/or learners specifically. This may in part arise from over half<sup>61</sup> of the total texts reviewed being sole-authored by non-Indigenous authors<sup>62</sup> (see Figure 8: Literature authorship, in Appendix 1). The priorities emphasised in this literature therefore need to be considered in that regard. These texts make up 25%

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<sup>60</sup> n=31 of 76, 40.7% of the total literature reviewed.

<sup>61</sup> n=46 of 76, 60.5% of total texts.

<sup>62</sup> Non-Indigenous Americans n=17, Canadians n=15, Australians n=9, Pākehā/New Zealanders n=4, and the Irish academic who, while Indigenous to her country, was writing about Indigenous movements outside of her context n=1.

of the texts focusing on Indigeneity<sup>63</sup>, 72.9% of those examining teaching and learning<sup>64</sup>, and 54.8% of those texts on teaching and learning about Indigeneity specifically<sup>65</sup>. Non-Indigenous authored texts focusing specifically on teaching and learning about Indigeneity primarily explored: challenges and approaches to teaching Aboriginal content by non-Indigenous educators in tertiary, formal and community contexts (Booth, 2014; Bradley, 2012; Mackinlay, 2012; Mackinlay & Barney, 2010, 2014; Regneir, 1995; Scully, 2012; Vanderlinden, 2008); the impacts of Indigeneity education, including compulsory courses, upon White/non-Indigenous learners (Craven 2002, August; Etherington, 2015; Henry, 2014; VanSledright, 1996), and; personal experiences of implementing Treaty education (Huygens, 2011, 2016; James, 1996; Tupper, 2014; Tupper & Capello, 2008). Of these texts<sup>66</sup> written by non-Indigenous authors about teaching and learning about Indigeneity specifically, 88.2% focused on the experiences, challenges, approaches and/or perspectives of White/non-Indigenous educators and/or learners<sup>67</sup>.

As highlighted within the literature, the need to build relationships with Indigenous educators to help guide and support White/non-Indigenous educators, and to be engaged in the teaching of White/non-Indigenous learners, in the task of teaching Indigenous curricula is important. However, there was no mention across the literature of the need to increase the actual critical mass of Indigenous educators, based on our distinct understandings of this area, and what our particular professional development needs, perspectives and aspirations might be. In terms of educators' praxis, Phillips and Whatman (2007, April) commented on how challenging "the entrenched ways of 'coming to know' and relating within colonial paradigms such as universities is intellectually, emotionally, spiritually and physically demanding for Indigenous and non-Indigenous educators alike, for different reasons and in different ways" (p. 13). Indigenous educators will indeed face a range of distinct intellectual, emotional, spiritual and physical challenges different to our White/non-Indigenous counterparts that need investigation, examination and strategising towards for the future development of this field. This is a significant gap in current literature that this project aims to address.

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<sup>63</sup> n=2 of 8.

<sup>64</sup> n=27 of 37.

<sup>65</sup> n=17 of 31.

<sup>66</sup> n=17.

<sup>67</sup> n=15 of 17.

There was also little consideration across the literature as to how teaching and learning about Indigeneity might affect Indigenous learners specifically. In terms of the overall tertiary experience for Indigenous learners, Walker (2000) noted how “the language of academic research is far removed from Indigenous peoples' everyday experience... When Indigenous university students write in a style that distances discourse from emotion, their real life experience is silenced” (p. 29). The implications of this when teaching and learning about a topic as potentially traumatic for Indigenous learners as Indigeneity, where the everyday effects of colonisation, oppression, historical trauma and current day discriminations are possibly experienced by these learners in their everyday lives, homes and communities, is an important consideration to be made. Specifically, as with Indigenous educators, further work on the pedagogical considerations for Indigenous learners' spiritual, emotional, and mental wellbeing needs undertaking.

The subsequent manner in which Indigenous peoples featured in the literature – where little focus was given to Indigenous educators or learners – was also the ‘othering’ of Indigenous peoples, where in some texts there was a tendency to discuss Indigenous peoples as unknown entities to be discovered/learnt about. In many instances Indigenous communities are framed as external entities that the authors are encouraging their readers, other educators and/or students to engage with and learn about, as opposed to being the home communities of the authors, educators and learners from, where and about whom this literature has been written. While in some instances this cannot perhaps be avoided given the majority of authors are White/non-Indigenous, the objectification, simplification and exploitation of Indigenous peoples as educational ‘props’ for White/non-Indigenous students’ learning is a risk.

The small number of texts that were collaborations between Indigenous and non-Indigenous authors<sup>68</sup> interestingly all focused on teaching and learning about Indigeneity specifically, but only made up 25%<sup>69</sup> of the teaching and learning about Indigeneity texts. Common emphasis amongst these texts was the need for greater critique and exploration of teaching and learning materials and pedagogies (Adare-Tasiwoopa ápi & Adams-Campbell, 2016; Greenwood & Brown, 2004; Hildebrandt et al., 2016; Mooney et al., 2003, November) and the development of theoretical and pedagogical space/place (Battiste

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<sup>68</sup> n=8 of 76, 10.5%: USA n=1, Canada n=2, Australia n=4, Aotearoa New Zealand n=1.

<sup>69</sup> n=8 of 31.

et al., 2005; Dudgeon & Fielder, 2006; Jackson et al., 2013; Phillips & Whatman, 2007, April). These are areas that this project in particular seeks to expand upon.

Subsequently, only a small number of texts were written by Indigenous authors<sup>70</sup>, making up 75% of the texts<sup>71</sup> focusing on Indigeneity, but only 27%<sup>72</sup> of those examining teaching and learning and 19.3%<sup>73</sup> of those exploring teaching and learning about Indigeneity specifically. The texts focusing on teaching and learning about Indigeneity specifically by Indigenous authors explored resources to assist teaching and learning about Indigeneity (Hocking, 2012), theory, pedagogy and Indigenous educators' praxis, including when working with White/non-Indigenous students and in White/mainstream academic contexts (Hart, 2003; Haynes Writer, 2008; Phillips, 2011; Rains, 2003), and citizenship education from an Indigenous perspective (Haynes Writer, 2010). As noted earlier, the addition of the 12 Indigenous-authored texts that could not be accessed by this study would have changed the overall number of Indigenous-authored articles from 22 of 76 texts or 28.9% of the total literature to 34 of 88 texts or 38.6% of the total literature, and potentially significantly changed the nature of the review findings reported above.

Significant, further work needs to be done on teaching and learning about Indigeneity from an Indigenous perspective, by and about Indigenous Indigeneity educators and learners, and is subsequently another major gap in the literature currently available on this topic that this project seeks to remedy.

### **Best evidence-based practice**

While there was much suggestion across the literature as to strategies for teaching and learning about Indigeneity, in terms of 'best evidence-based practice' some of the literature across this review is problematic. This included a lack of critical analysis on some of those practices, and in particular what could be considered unethical, unsafe practices for Indigenous communities and learners. For example, academics Bhavnagri and Prosperi (2007) writing from the USA encourage their preservice/trainee teachers to "invite victims

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<sup>70</sup> n=22, 28.9%: Primarily Native American Indian, First Nation or Inuit peoples from USA n=13, First Nation, Aboriginal peoples from Canada n=3, Aboriginal and Torres Strait Islander Indigenous Australian peoples n=5 and Kanaka Maoli/Native Hawaiian peoples n=1.

<sup>71</sup> n=6 of 8.

<sup>72</sup> n=10 of 37.

<sup>73</sup> n=6 of 31.



of past and current colonization as guest speakers, to orally tell and dramatize their life stories. It would promote empathy, perspective taking, and emotional engagement in pre-service teachers, and be cathartic to those who are oppressed” (p. 59). The assumption as to what will be cathartic/healing for Indigenous peoples by these authors and the encouragement of practices that may in fact cause further harm within this literature is a major concern.

Of further concern is the misappropriation of Indigenous knowledges by White/non-Indigenous authors, and the potential misrepresentation of Indigenous peoples’ perspectives on these matters by non-Indigenous educators co-opting these terms. In his article *Warrior and pedagogue, pedagogue as warrior: Reflections on Aboriginal anti-racist pedagogy*, White Canadian Professor Reigner (2003) appropriates the notion of the Indigenous warrior, defining what an Indigenous warrior is and then claiming that role for pedagogues (of no defined ethnicity) in education. “Warriors”, he wrote:

... act out the world as it could be, inspire the subjugated to oppose their subjugation, and call upon the public to support aboriginal struggles for mutual survival and justice. They address long-standing oppression... Pedagogues as warriors criticize racial injustice and enact the possibility of a reconstructed order within school. In school, where the hidden curriculum of racism is to be rooted out in structure and ideology, the pedagogue as warrior inserts the self into a position that confronts structures and provokes critical reflection. (ibid., p. 67)

While the issues raised are important ones, such as the need to confront institutional racism in schooling, the co-option of Indigenous terms and their use detached from their cultural, epistemological frame is concerning. Again, more work needs to be done in this area around best practice as informed by Indigenous scholars when using Indigenous-derived terms in the forming of pedagogies in this area.

In terms of curricula, as mentioned earlier, a significant number of texts went to some length to explain Indigeneity, such as the history of colonisation and efforts for reconciliation and relationship-building with Indigenous communities, both on national and local scales. This included efforts to clarify for readers the effects today in terms of both education and broader Indigenous wellbeing. Haynes Writer (2008) in her article on

schooling and social justice, for example, explained:

[I]ssues that are at the forefront of concern for Indigenous Peoples: Native feminisms, sexual violence against Indigenous women, boarding school abuses, environmental issues and contamination, Indigenous identity, language destruction and revitalization, research issues and ethics in Indigenous communities, Indigenous representations and stereotypes, Indigenous perspectives of historical events, [de]colonization, sovereignty and self-determination, religious freedom and repatriation, Indigenous education, and Indigenous knowledge and intellectualism. I encourage the reader to investigate others. (p. 10)

There was subsequently some focus placed on the importance and justifications for Indigeneity education in context of the wider issues faced by Indigenous communities, however with limited focus on the specifics of teaching and learning about Indigeneity such as praxis, curricula and/or pedagogy. As also mentioned earlier, while there was some discussion on teaching about the controversial aspects of Indigeneity, and Haynes Writer's (2008) article is an excellent example of clarifying current day issues, this was lacking in other literature where there was a tendency to focus on the history of colonisation, not ongoing colonisation, redress, or where Indigeneity challenges contemporary settler colonial contexts such as the oppression of Indigenous rights to autonomous self-governance or power in constitutional arrangements.

What might constitute best evidenced-based practice for Indigeneity educators is therefore in much need of expansion. Given the lack of understanding on Indigeneity issues, on one hand the focus given within the literature to explaining Indigeneity is understood, however for those seeking advice, guidance and professional development as to how to teach these issues effectively, the body of literature reviewed gives little relief.

### **Implications for citizenship and citizenship education**

Across the broader body of scholarship on Indigenous knowledge and education, there is much to be noted for citizenship and citizenship education. This includes Indigenous priorities for citizenship, and the implications of Indigenous knowledges, experiences, realities and current situations for our understanding of what constitutes and should be prioritised in citizenship education. In his discussion on Indigenous education, Comanche

and Kiowa academic Cornel Pewewardy (1998) emphasised the connection between education and preparing Indigenous youth for citizenship in their respective nations. “Tribal sovereignty is meaningless” he stated:

... unless Indigenous peoples educate those of the next generation to take their place in tribal affairs. Indigenous education aims to eradicate the centuries of colonial ethos imprinted on the minds and souls of Indigenous youth and replace that model with holistic models of pride, respect, compassion and knowledge of tribalism. (ibid., p. 33).

Pewewardy (ibid.) subsequently suggested an Indigenous notion of citizenship via education, and “a new recognition of the organic, subconscious, subjective, intuitive, artistic, mythological and spiritual dimensions of our lives... transformational school must become a model of thoughtful and moral discourse” (p. 33) – what he considers a model for both Indigenous and non-Indigenous learners. This is supported by Battiste (2002) in her writings on Indigenous education:

The relationship of Indigenous knowledges to the establishment and maintenance of individual and community wholeness is a primary precept of Indigenous education... the realization that ritual, myth, vision, art, and learning the art of relationship in particular environments all facilitate the health and wholeness of individuals, families, and communities. (p. 30)

Further to this notion of Indigenous citizenship to Indigenous communities and the role of Indigenous knowledges is the experiences of Indigenous peoples as citizens of settler colonial states. In 2010 this was examined in depth by Cherokee scholar Haynes Writer in her 2010 article *Broadening the meaning of citizenship education: Native Americans and tribal nationhood*. In this article Haynes Writer (2010) highlighted the neglect of current citizenship education efforts to acknowledge the “dual citizenship” (p. 71) of Indigenous nations, and the role such education therefore has in the ongoing colonisation of Indigenous nations through complicitness in the shaping of settler colonial societies through actions such as genocide. Rather, she argued for a conceptualisation of citizenship education that:

... provides the space to disrupt the traditionally narrow and thus colonizing and culturally imperialistic definition of citizenship education for one that explores the intricacies of tribal nationhood and the dual citizenship of Indigenous Americans. A socially just and effective citizenship education means including and understanding the historical and political contexts of Indigenous Americans so that the complexity of the United States' politically based past and present relationship with and responsibility to tribal nations and their citizens is exposed. (ibid., p. 78)

This text by Haynes Writer (2010) is significant in that it promotes a model of citizenship education whereby the tensions that Indigeneity causes for settler colonial states and citizens uneducated on these matters might be launched. This, she argues, would provide a pathway to democracy through the ability of citizens to better evaluate society in terms of justice and fairness for all. Further work in this area to advance such models is much needed.

While the articles above appear to be all that has been written about Indigenous perspectives on citizenship education, other literature commented on the connection between Indigeneity and citizenship specifically. Pruitt (2016), for example, drawing upon citizenship theorist Lister's (2008) notion of "inclusive citizenship", argued there is a need to "strengthen citizenship for marginalized groups while training the non-marginalized to develop respectful and inclusive stances toward them, locally and globally" (p. 270). This includes a critique of multiculturalism and that "multicultural approaches to citizenship often fail to adequately account for Indigenous people" (ibid.). This intercultural, relational approach and its links to citizenship in education is supported by Hildebrandt (2016) who, through the study of relationship documents such as treaties, argued "prepares them [learners] to become effective, more thoughtful citizens of the world" (p. 22). In terms of her own practice, White educator Scully (2012) wrote about how her personal learning about her local Indigenous community's knowledge "has been incredibly important to the development of my own citizenship and my connection with the communities where I have lived and worked" (p. 154). In terms of her teaching and learning practice, she further stated "It is important to me that I continue to honour what I have learned in my teaching and research practices" (ibid.).

Given the importance of teaching and learning about Indigeneity to understandings of

citizenship – be that Indigenous citizenship to our own nations, Indigenous citizenship to wider coloniser/settler society, non-Indigenous citizenship to societies existing on Indigenous homelands, and the wide range of political, social and economic debates and challenges Indigeneity poses for states that citizens will need to address - this is an area needing further investigation.

## Summary

Of the total body of literature reviewed, the texts that did address teaching and learning about Indigeneity specifically<sup>74</sup> examined the challenges, strategies, approaches and resources for best practice in this area<sup>75</sup> and ‘Indigenous studies’<sup>76</sup> at tertiary-level<sup>77</sup>. It is to this body of the literature that this study hopes to significantly contribute to and deepen. While there are definite points of consensus across the literature, such as the need to engage learners in material about colonisation, decolonisation and anti-colonialism, the use of critical theories, pedagogies and language in their practice, an overall rejection of multiculturalism (if uncritical) as a sufficient framework in this work and the need to draw upon (if not centre) Indigenous knowledges and experiences, there are also several points of difference upon which there is little consensus. This includes the required background knowledge and role of educators in this work, the engagement of Indigenous individuals and communities to assist teaching and learning, and the dynamics of conflict and emotion that are likely to arise for both learners and educators. There are some exciting current and growing trends also that hold much promise for best practice in this area, including place, community-based learning, the increased use of multimedia, multimodal learning and the focus on both intercultural and White/settler studies. However, a focus specifically on the dynamics of teaching and learning about Indigeneity and what implications there might be for citizenship education, advancing the model called for by Haynes Writer (2010), is much needed.

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<sup>74</sup> n=31 of 76.

<sup>75</sup> n=19: Adare-Tasiwoopa et al., 2016; Battiste et al., 2005; Greenwood & Brown, 2004; Haynes Writer, 2008, 2010; Henry, 2014; Hildebrandt et al., 2016; Hocking, 2012; Huygens, 2011, 2016; Jackson et al., 2013; James, 1996; Rains, 2003; Reigneir, 1995; Scully, 2012; Tupper, 2014; Tupper & Cappello, 2008; Vanderlinden, 2008; VanSledright, 1996.

<sup>76</sup> While ‘Indigenous studies’ may sound generic, as discussed in the previous chapter, Indigenous studies often has a focus on Indigeneity such as “colonisation and modern-day issues” (Booth, 2014, p. 2).

<sup>77</sup> n=12: Booth, 2014; Bradley, 2012; Craven, 2002, August; Dudgeon & Fielder, 2006; Etherington, 2007; Hart, 2003; Mackinlay, 2012; Mackinlay & Barney, 2010, 2014; Mooney et al., 2003, November; Phillips & Whatman, 2007, April; Phillips, 2011.

Following on from this review of literature, the following four chapters present the findings of the interviews undertaken with senior Indigenous, expert Indigeneity educators and their reflections, advice and guidance for other Indigeneity educators with regard to praxis, curricula, pedagogy, and citizenship matters. As many participants began these discussions with reflections on how they became involved in this work, the particular goals and outcomes they envisioned for Indigeneity education, and the difficulties and challenges they had encountered over their years as educators that contribute to the specific practices they now currently employ, the first of these chapters examines the findings of these interviews with regard to 'praxis'.

## CHAPTER FIVE: TRANSFORMATIVE PRACTICE

*He ra ki tua. A better day is coming.*

As shared by the senior Indigenous, expert Indigeneity educator participants in this study, what they considered best evidence-based practice in teaching and learning about Indigeneity and what implications there might be for citizenship education first and foremost deeply emanated from their praxis; that is, the ongoing process of critical reflection and refined action in their teaching and learning, emanating from their experiences as Indigenous educators in this field. Three particular areas that arose from the discussions with participants as central threads to their praxis included: how it is they came to work in the field of teaching and learning about Indigeneity; what it was they hoped to achieve through their work, and; the particular difficulties and challenges that they had faced, which had significantly shaped their praxis as educators.

In discussing their praxis, many participants reflected upon how they had first been introduced and, ultimately, why they chose to undertake this work. For some it was a responsibility bestowed upon them by their elders, for others, a natural progression from childhood, the influences of their family, and their own personal and professional experiences. Recognition of the privileges that accompany being an educator also propelled some in this work, to maximise the unique opportunities it provides to contribute to positive transformations. Overall a deep belief in the power of education to bring about those societal transformations formed the foundation from which participants were committed to this work, despite the difficulties encountered.

Participants were also clear as to the purposes of their roles as educators, and what the outcomes of teaching and learning about Indigeneity should be. Conscientising, decolonising minds, and reconnecting learners with positive Indigenous identities were central to their sense of contribution to the positive transformation of society. Advocating for Indigenous perspectives, knowledges and practices was subsequently another key role, as well as the empowering of learners to understand the contributions they can make as potential transformation agents, whether that be Indigenous change agents or non-Indigenous allies.

As an introduction to what they considered essential curricula, pedagogical practices and matters of citizenship, participants also wished to highlight for other, more junior educators (whom they understood this project was for) the types of challenges they may face in this work. That included learner disconnectedness from the Indigenous world and worldviews, amnesia as to our shared histories, assumptions about the nature of teaching and learning about Indigeneity, and mental, emotional, spiritual safety. Overall the desire for societal transformations, the certainty this could be achieved through teaching and learning and the empowerment of learners to contribute to such transformations, were the powerful overarching threads common to participants choice to engage in this type of work - *He ra ki tua*, the ultimate belief that better times are close on the horizon. This chapter examines these praxis factors in depth, and invites Indigeneity educators to reflect upon their own praxis as a foundation from which we might embark upon and further strengthen our own commitment to this work.

## **5.1 INDIGENEITY EDUCATORS' BEGINNINGS**

As summarised by Dr. Moana Jackson (Ngāti Kahungunu, Rongomaiwahine, Ngāti Porou) in his interview on teaching and learning about Indigeneity, in reflecting on his praxis he commented:

If you accept that our people have been colonised, that we have been dispossessed, that our humanity has been diminished, then it seems to me incumbent upon people who know that, who accept that, to try and do something about it.

For many of the senior, expert Indigeneity educators engaged in this study, their commitment to teaching and learning about Indigeneity stemmed from this 'knowing', either through their own personal, community and professional experiences, and their acceptance of the responsibilities and privileges they had to work in this area, often pointed out to them by significant others such as elders. Further, a passion and belief in the power of education to bring about positive societal transformations underpinned their decisions to engage others as Indigeneity educators, and often formed an extension of their activism within their own communities.



### *Personal and professional experiences*

To begin their discussions on why expert Indigeneity educators chose to take up teaching and learning about Indigeneity, many talked about the significant influence family members had had in their lives, and the profound effects these influences had in building a foundation upon which they personally and professionally were committed to engaging in this work. Jackson in particular spoke at length about the love his family role modelled to him, for knowledge and for our people, and the enduring effects that sense of love had upon him throughout his lifetime and subsequent growth as an educator:

I often talk about my koro and how he would take me to hui, or he would take me for walks, and he never once sat me down and said “I’m going to talk about colonisation. I’m going to talk about the Treaty”, but just in everything he said, looking back, he instilled in me a wonder about the things our people had done and a wonder about what we could still do... My mum had this really quiet, determined love for our people, and I remember once when things were really bad... she said “It’s at times like that you must most understand our people”... My uncles who worked in the freezing works and would have been lower class in the Pākehā scheme of things would then have this amazing knowledge of whakapapa and history... The first time I was taken to Waitangi when I was six and my koro stood there and cried. I know those things affected me, I know those things influenced me... From as young as I can remember, I was being decolonised.

Another perhaps unsurprising commonality amongst many participants was a highly-conscientised, in some respects unconventional, upbringing in which participants had been exposed and trained to think critically from a young age. Dr. Ku Kahakalau (Kanaka Maoli), for example, highlighted her “very international, multilingual, unusual early childhood” that she felt enabled her throughout her life to “look at things from all different angles”. This was true also for Associate Professor Kaleikoa Ka’eo (Kanaka Maoli), who shared:

From a very young boy I was taken along to anti-war movement marches, dealing with the poor and homeless and all these socio-economic events. So from a very young age I was already exposed to challenging the system or challenging the powers that be in regard to the narrative, and I’ve always been aware of the narrative. I’ve always been keen in regard to when someone would tell me a particular story, it’s innate within me to already start to look at the particular story and ask the questions “Why is this story being told? For what purpose or whose benefit?”

For Annette Sykes (Ngāti Pīkiao, Ngāti Māhino), this unusual upbringing included her childhood education, where she was exposed to philosophies that she would later challenge in life throughout her work, based on her identification and understanding of how these philosophies manifest in local politics and decision-making in Aotearoa and abroad. Specifically, as a college (high school) student Sykes shared:

I didn't do a kind of normal education. I went to United World College... a network of schools set up in the Commonwealth nations to promote international understanding through education. That international education would require us to do a syllabus of theory of knowledge, a kind of assimilative framework, so that, yes, you had distinct kaupapa to your identity, but the values that guide us in this new international regime are universal ones based on market philosophies... That at a greater level has meant that I'm always very aware of what the ultimate goals of transnational capital and corporatism have been.

Their experiences of schooling in developing their analyses was also true for other participants, but more in terms of their being denied access to a full and meaningful education. These formed parts of their life experiences that contributed to their understanding of power and, in later life, their development as educators committed to teaching and learning about Indigeneity. As Emeritus Professor Ranginui Walker (Te Whakatōhea) and Professor Sylvia McAdam (Nehiyaw Cree) shared:

Five subjects. None of them gave me access to the professions, so it was a low-level kind of education... Now when it came to leaving school, what option did I have? Nothing except teaching. I'd liked to have been a doctor, for instance, but that was not possible... What you need to understand is that education is a tool for maintaining Pākehā hegemony. – Walker

That 'Sugar beet' policy forced Indigenous children to go to work in the sugar beet fields of Alberta. So I started working there when I was about six or seven, and we were always sent there... The Indian agent would cut off our rations and tell us that we had to go work. So our only option, coming from a large family, was to go to Alberta and work... I knew that education was critical when I began to attend high school in the White peoples high schools, and I could see how my education was extraordinarily lacking. – McAdam

For other participants, it was their own journey through tertiary education and the conscientisation that occurred for them while there that had a profound impact upon their life and journey to engaging others as Indigeneity educators. Professor Taiaiake Alfred

(Kanien'kehaka Mohawk) and Ka'eo both shared how their experiences at university and learning of Indigeneity as a field of study cemented their commitment to teaching and learning about Indigeneity as a profession:

You grow up in this colonised reality and you may believe that you're part of a nation, you may believe that your people have the right to their homeland, but it's kind of suppressed because you're like "That's never going to happen", whereas now I started to study these things and political strategies and visions for revolution and I was like "Ok, maybe this can happen" and "Maybe I shouldn't be studying East Asian cultures and languages and politics. Maybe I should be using this education to figure out a way to get our damn land back, or how to revive our nation"... That's when I realised education, from a personal experience, could be transformational... That's when I started teaching. – Alfred

One of my first days there I was sitting in an audience and I saw some young Hawaiian graduate students talking about Hawaiian history and Hawaiian studies and I was just blown away... I walked in the next day and I met Professors Kame'eleihiwa and eventually Dr. Haunani Trask and I said "I want to be a major", and spent the next two hours with her right there discussing genealogy and history and so on. It was as if you found that space and place that you always had been living... I understand how much education played a role in my own life, and I see education really as the key to the re-establishment and the empowerment of our people... I don't think there's any other profession or any other role that is as powerful, as effective, as an educator. So that's why I do what I do. – Ka'eo

For other participants, the key factor leading to their choice to engage as educators in teaching and learning about Indigeneity arose as a result of their personal and professional engagement with their communities. As in the case of Associate Professor Leonie Pihama (Te Atiawa, Ngāti Māhanga, Nga Mahanga a Tairi) and Winona LaDuke (Anishinaabe), a moment of conscientisation and greater critical awareness as to the contributing factors behind their communities' oppression was the point solidifying their personal commitment to this work:

I was in one hui with Sharon Hawke and other political Māori and Pacific women and in that one hui my life changed. One. So it wasn't this long process. It was like something happened, and I heard information, and everything that had confused me around our role and our place as Māori, but particularly as Te Atiawa, as Taranaki, because that's where I had come from, it just went click, click, click... The whole thing just clicked into place and I

just knew it. I knew what I had not known up until that time, and from that point on it was relatively straight forward in terms of what I needed to participate in. – Pihama

When I was an undergraduate at Harvard I worked for this place and they had all this information on uranium mining... [which] said that “Perhaps this solution to the radon emission problem is to zone the land into uranium mining and milling districts so as to forbid human habitation”, and at the same time that those studies were released by Los Alamos Scientific labs there were 42 operating uranium mines on the Navaho reservation and 10 uranium mills... What I realised is that in the ‘land of the experts’ they had knowledge about the environmental and human health impact of their decisions and that the people in the communities that had those uranium mines did not have that same knowledge. They knew that they were getting sick but they didn’t know that the Government knew that they were going to get sick and die. So what I have always worked on is the idea that people have a right to know. – LaDuke

For other participants, their personal experiences of discrimination, particularly racism and sexism, also wove a central core of their praxis and commitment to working in teaching and learning about Indigeneity. These experiences were varied and on a range of levels, in participants’ personal, community and professional lives. Three personal moments reflected upon by Ani Mikaere (Ngāti Raukawa, Ngāti Porou), Professor Valerie Napoleon (Cree, Gitxsan) and Professor Margaret Mutu (Ngāti Kahu, Te Rarawa, Ngāti Whātua) that deepened their analysis on power included:

I remember meeting this complete stranger at a dinner party... who asked what I did. I said I worked, and he said “What do you do with your children?” and I said they’re in kōhanga and he just went off at me... started shouting and waving his arms and telling me I would live to regret the day I had decided to send my children to kōhanga reo, that I was doing them a disservice... And I thought that really did say something about power, the fact that this complete stranger felt that he had the authority to lecture me on what I should do with my children. – Mikaere

I saw Indigenous women basically disappear from political activism, from community activism... There’s a lot of sexism in our communities and so I saw Indigenous women disappearing, taking on a fairly narrow presence in our communities, and that same diminishment of role and visibility doesn’t happen to men as men age. So law was something

that I could do that would be recognised credentials so that I could keep on doing what I cared about. Hence, into law and teaching law. – Napoleon

I'd come back and there's my class waiting for me at the gate in tears because they'd been picked on - they were nearly all Māori - by one of the senior Pākehā teachers for whatever and I knew it was because "He Māori rātou (They're Māori)". I'd sail into these 50, 60 year old White women and tell them that were just such a pack of racists and they would get so upset with me, and then they would tell me I wasn't really a Māori because I had a degree. After a while you can't put up with that rubbish anymore. – Mutu

### ***Responsibilities and privileges***

For other participants teaching and learning about Indigeneity was a specific responsibility bestowed upon them by significant others, including their elders, instructions that they were then obliged to fulfil to the best of their ability. This involved a process of participants' abilities and places of privilege within educational setting being recognised by senior members of their community, and the intervention by those seniors in the lives of these participants to claim and channel those abilities into what they felt would best serve their people. Both Professor Alan Parker (Chippewa Cree) and Walker were working in academia when approached and asked to start more directly addressing the socio-political challenges of their people in their role as educators. They both explained how:

It's a responsibility that has been given to me... We have been blessed with visionary leaders in our history. One such leader was a man named Joe Delacruz... he said "Alan, can you create an educational programme for the tribal students of this area? For my tribe and for the other tribes in this area so that they can learn, how did this come about? Not just accept things as they are but they have to know what were the battles that we had to fight". – Parker

Freire says you have to be reclaimed for the revolution and how I was reclaimed was when my uncles shoulder-tapped me and said "Hey, kei raro tatou e putu ana (we're suffering), fix it". They saw me as an up-and-coming academic, saw my abilities and skills and said "Here's a job for you to do", which I did. – Walker

Although world-renowned educators at the time of their interview for this project, other participants shared how this 'shoulder tapping' by members of their community occurred while they had been working in other fields, whereas they themselves had never considered

a role as educators. This included Emeritus Professor Sir Mason Durie (Ngāti Kauwhata, Ngāti Raukawa, Rangitane) who shared how:

The choice was made for me, essentially... I got interested in social psychiatry and was on the Royal Commission on Social Policy which took me into a broader arena than the medical arena, but I was quite sure that I'd go back to psychiatry when that finished. What I hadn't anticipated was a delegation of Māori academics asking me to consider coming to Massey University... My thoughts initially were not to do that because I didn't see myself as an educator at all, but they then sent a group of kaumatua (elders) around to see me who persuaded me that that's what they wanted me to do, so that's what I did.

For other participants, the responsibility to work in this field had been given early on during the development of their careers, at the times they themselves were students. As with Parker, Walker and Durie's stories above, that elders in their community had bestowed this responsibility upon them was significant in terms of participants accepting and persevering in that role, for some, despite their initial uncertainty and the challenges later encountered. Professor Karina L. Walters (Choctaw Nation of Oklahoma), McAdam and Sykes shared:

I never saw myself being a scholar... It was a Cherokee elder, she's the one who basically said that I needed to go back to school because they needed young people coming up who understood measures and how to develop surveys and how to develop meaningful, she didn't use the word 'constructs', but basically that's what it was... So that was my charge. I felt like an elder told me what I needed to do. – Walters

In 1984 I was one of the first Indigenous people from my reserve to graduate from high school, and I went on to get a degree in human justice and then a degree in law school... There were times where I struggled and I wanted to go home, and I didn't because the elders said "We need you there", so I stayed. – McAdam

That was the beauty of Koro Dewes and Ruka Broughton and teachers at Victoria when I was there. They used to take us through these journeys and then go "So, what are you doing Annette?" – Sykes

For many of the participants their praxis also emanated from a recognition of the privileges they had and a desire to honour the obligations and responsibilities that came with those

privileges. For some, these privileges were as a result of their personal circumstances that perhaps were not enjoyed by others, including access to their elders and wider communities. That these privileges were not accessible or everyday opportunities for others was one foundation upon which their commitment to serve as Indigeneity educators was born. As Dr. Huirangi Waikerepuru (Taranaki, Ngāpuhi) and LaDuke discussed, one such privilege was having a strong cultural identity, and access to elders and to the knowledges, practices and lands of their people:

My understandings have come from my kuia and kaumatua (elders) because of te reo (the language), see? That was my first language. To rātou reo, ko to rātou reo tonu tōku reo (Their language, their language is my language). So ever since I've come through the education system, koirā tonu tōku tipuranga mai (that was my upbringing). So much of my ideas and thoughts come from that era. – Waikerepuru

I have a great privilege in my life. I have the privilege that I live in my community, I live in the same community that my great-great-great-great-greats did. I have the same ceremonies, and I know I have a great privilege. But I also have the privilege that I have been able to wander around this world and to go to communities like Lummi, or I was up in the Mi'kmaq and Maliseet communities a couple of weeks ago, and this last week, two-three days ago I was in the deep bush of Ojibwe country. – LaDuke

For other participants these privileges were the opportunities and abilities they have had to have undertaken tertiary studies and engage in the academic arena. The further skills and opportunities that these experiences gave them, and the subsequent obligations that placed upon them in terms of their communities, was central to their praxis and commitment to this work. Sykes and Walters both highlighted how:

Dame Mira Szaszy... she told me that it was intrinsic, it was an incidental part of our commitment to obtaining degrees that we made a commitment to those in our families that could never afford that or would never be given that opportunity. – Sykes

It's a privilege of being able to synthesise the information we hear from our communities and our leaders in our communities and our elders in our communities, and I'm so honoured to have the space within these settings to be able to create time to think through some of these issues and be able to weave them together. – Walters

For those participants working within the tertiary setting, particular privileges were also felt to come with being an academic. This was the privilege to be able to agitate for transformation in a way that others were perhaps not able to do so, due to, for example, fear of losing employment. Recognition of the specific privileges and freedoms of academia and being cognisant of the special opportunities this brought in progressing Indigeneity matters was subsequently emphasised. As Alfred and Walker explained:

If you want to maintain your political activism and your community activism, a lot of times people suffer because they don't have income or their lives are a mess because of that. So now here I'm like "Wow, I've got this stable job, I've got tenure, I can say what I want. I can get involved in a lot of things. It's pretty hard for them to take this all away from me, so I might as well use it to its full extent", so you come to appreciate the position more. – Alfred

Realise that you have power and exercise it to the ninth degree, come what may. I was able to do that because I have tenure. I could speak truth to power because I have tenure at the university. I couldn't be sacked. – Walker

### ***Hope for transformations through education***

Building upon their own knowledges, experiences, and understanding of the responsibilities and privileges they had (that might not be enjoyed by others), an overall, overarching powerful theme common across participants' sharing of the reasons as to why they began to undertake teaching and learning about Indigeneity was their hope for societal transformations, and their beliefs that these transformations can be achieved through education. Given the dire situations of many Indigenous communities, and the immense challenges faced in the progressing of positive transformations for our communities and homelands, 'hope' in particular was seen as an essential foundation to be able to personally and professionally engage in Indigeneity work, particularly when our circumstances can seem so bleak. As Billy Frank Jr. (Nisqually) and Napoleon expressed:

It'll take a hundred years to bring that habitat back. But us Indians are not going anywhere. We don't go nowhere. These people here that are here, they leave, they go to where it's warm, they want to golf, you know, so they go to Florida or they go to Arizona or wherever they go. But us Indians here in the Northwest, the Pacific salmon people, don't leave... We're here dealing with all the poison out here and no salmon, no flounders, no nothing... But we've got to hope. There's hope for that and we got to keep that hope alive, because



hope is very important for all of us to grab a hold of and start moving in the right direction.  
– Frank Jr

I think that we all have to find places to work and to matter, and to find the ground from which to try and influence the world. The alternative is to do nothing and that's not acceptable, right? And we'll all have different roles in it, there's no one way to do things. But having said that, it requires optimism. It requires hope. – Napoleon

While many participants shared stories and expressed ongoing concern about the negative effects of oppressive state schooling upon their own communities, with regard to their own praxis it was ultimately the belief and hope in the power of education that led to their engagement as educators. As a starting point, the duty and importance of transmitting knowledge to the next generation was emphasised. This was highlighted by Dr. Rudy Ryser (Taidnapum-Cowlitz, Cree, Oneida), in reflecting on his decision to become an educator:

We all have a very short time while we're here, and when we contribute and make changes or try to add to the understanding that people have it's more important, I think, to have the next people in line hear and understand what's being said, because they're going to interpret after we leave. So education is about those generations to come, which means ultimately each of us has a duty to communicate to the next generation.

Other participants echoed this focus on the next generation, and in particular the importance of engaging in teaching and learning to transmit what was felt most important for continuing our existence into the future. The hope for change via the opportunities provided by teaching and learning was subsequently one reason why participants chose to undertake this work. This included education on the wider, overarching principles for humanity from an Indigenous perspective, as discussed by Professor Mick Dodson (Yawuru), as well as specific lessons learnt by our current generations to teach the next, as highlighted by McAdam:

Knowledge I think helps to bring understanding, and understanding helps with harmonious human relationships... I'm not saying everybody should agree, but we have a duty as people who share the planet. We have to strive both to look after that planet and to live together in

harmony. That's the great human challenge... So education is important in bringing knowledge, among other things. - Dodson

Our lands and our waters will sustain humanity, will sustain our children and will sustain the generations to come. The information we share hopefully will create that, in that our young people and our grandchildren will understand the importance of that, that they don't carry on the mistake of expanding the tar-sands and polluting the lands and polluting the water, that they don't carry that on, that they use other alternatives, sustainable methods of working with the land. And we have that knowledge, we have the technology to pursue that.  
– McAdam

For several participants, working in education was also seen as another avenue from which they could continue the activist work they had already been undertaking in their communities in the hope that transformations could be achieved. In particular, participants spoke about the multiple forms of transformative action they had experimented with, and how engaging in teaching and learning formed a natural extension of that work. For example, for Professor Gary Foley (Gumbaynggirr) and Pihama:

The purpose of me teaching at all is it's just the latest strategy in my life of politics. When I was seventeen Malcolm X put the fire in my belly and a determination to change the world, and over the years I've used a multitude of different tactics in that attempt to change the world. All I'm doing now is probably a slightly more sophisticated methodology than I had when I was seventeen and young and crazy. Maybe. So it's still about changing the world.  
– Foley

Everything I do is underpinned by the same thing, I just have different ways of doing it... Making a short documentary is a better way to do it, depending on the audience... workshop training, research training... in-depth research to support the kaupapa that people are driving... the kaupapa is no different, it's all the same. It's all about transforming our experiences as Māori in the colonial context. – Pihama

Investigating their time and efforts in educating others was also one strategy seen by participants to enable building of a critical mass to progress Indigeneity issues, and thereby progress transformations on a wider societal level. This was underpinned by the belief in the power of education to conscientise learners – that is, education for the specific purposes

of action – and was thereby a key means by which participants could expand their activist work, by facilitating the mobilisation of others. Ka’eo and Napoleon explained:

I’m really an organiser, you see? That’s where I’m heading but I know, in the wisdom of Malcom X, to get there I have to start here... Our seeds are planted in people which I know will eventually lead them to the path of participating in the politics of protecting their own community, or being advocates for their own community, or being stewards for their own community. So for me that’s why I always see an educator really as a very frontline person in this very clear political agenda. – Ka’eo

My approach to education is I view it as a form of activism... So I view myself still as a political activist and now I use teaching and the research that I do as a way of continuing what I imagine is the larger political project for Indigenous peoples. So that’s why I teach, it’s why I write and I try and think about research and work and courses and things that matter to our communities. – Napoleon

## **5.2 INDIGENEITY EDUCATORS’ PURPOSES**

Further to their initial discussions on how and why they chose to engage in teaching and learning about Indigeneity, the senior Indigenous, expert Indigeneity educators who were participants in this study were also clear as to the purpose of their work, and specifically the goals and aspirations they had for learners. As discussed in Chapter One: Introduction, this began with the overarching goal of conscientisation – that is, education of learners for the purposes of their engaging in further transformative action – and then the various aspects of conscientisation they felt required to transform the current Indigenous-coloniser state contexts, including decolonising minds, reconnecting learners with positive Indigenous identities, advocating for Indigenous knowledges and practices, as well as empowering learners, both Indigenous and non-Indigenous, to be transformation agents.

### ***Conscientising***

In their discussions about ‘conscientisation’, participants raised three distinct aspects of conscientising work that they considered important in teaching and learning about Indigeneity: the providing of information to raise awareness; the ‘awakening’ of learners to confront problems, and; then encouraging learners’ actions based on that new knowledge and understanding. At the very foundation of conscientising work, participants

felt it was an important part of their role to simply share information that perhaps, for one reason or another, communities did not have access to. As expressed by Durie and LaDuke:

What I used to do in psychiatry was try and bring some enlightenment to a situation. That, I think, is not a bad aim for educators as well, to bring some enlightenment to a situation. Not to bring a viewpoint that you feel passionate about, but to bring some enlightenment about whatever the topic is. That's all I've tried to do and to do that in a reasoned way... If people have an understanding of what the issue is, they can make a more reasoned commitment and take a more reasoned position. – Durie

I have always worked on is the idea that people have a right to know... I think it is really important, and I've spent most of my life doing this, making sure that this information which is held by people who governments allow and corporations utilise, that the same information is here. So that if you're going to be at the table you need to have all the information, and if you're going to counter their arguments with their ideas of whether this is a 'sound economic investment' or that this will bring you 'jobs' or that the long-term consequences of fracking are not considered to be 'a problem'. They spin a lot of things and we need to know actually what is true. Then we are able to counter them and help others wake up. – LaDuke

Another important aspect of conscientising work for participants was subsequently the 'awakening' of learners to the problems faced by Indigenous communities, and the possibilities for change. This was in part in response to what several participants identified as the effects of current state schooling, where the teaching of "false history" (Foley), for example, led to an unawareness amongst learners as to the factors underpinning Indigenous struggles and a subsequent docility as to the possibilities for transformation via targeted interventions. The need to awaken learners to these situations and possibilities, as well as highlighting the ongoing outcomes of our non-awareness and non-action, was emphasised by both LaDuke and Ka'eo:

A good portion of America, Aotearoa, is dormant, is docile, is sedated, whether it is with shopping, alcohol or drugs, and that's working out pretty well for the oil companies, and that's working out pretty well for the military. We need to be awake and conscious. So I spend a lot of my time wandering around, trying to encourage consciousness. – LaDuke

Malcom X as a political organiser, as a community organiser, he has a very famous saying where he says the biggest mistake in trying to organise a sleeping people. You first have to wake them up to their humanity, to their heritage and then you get action. – Ka’eo

The awakening of learners to problems, and particularly what might be their root causes, was therefore in part so that learners might go on to confront these issues from a more informed place. This included wide-spread societal issues that may seem either normalised or monumental, but that required confrontation in the work towards a more just society. One example provided by Foley was the addressing of entrenched societal racism:

Whilst Australia is able to delude itself and deny one of the fundamental features of its own society then Australia’s got a problem. So at the end of the day what I’m ultimately trying to do is get Australians to face up to, confront, come to terms with and resolve the incredibly racist nature of this society. Because it’s not healthy for anyone while Australia remains like that, either for the White racists themselves or the people who are subjected to what they do.

As a core part of conscientisation many participants therefore also emphasised the need for new knowledge and learning to then be followed by reflections on what type of action and interventions are needed to fully address those problems. Indeed, the focus of some participants on this aspect of conscientisation arose from their concerns over what they perceived to be a passiveness if not “inertness” (Sykes) amongst the younger generation, and the need to challenge and call upon them to act. As emphasised by Distinguished Professor Graham Hingangaroa Smith (Ngāti Porou, Kāi Tahu, Ngāti Apa, Ngāti Kahungunu) and Mereana Pitman (Ngāti Kahungunu, Rongomaiwahine, Ngāti Porou, Ngāti Wai):

There almost seems to be a quietening, if you like, of the critical voice amongst our young Māori scholars as things become economically tight and jobs become dependent upon conformity rather than engaging with freedom in the intellectual work that needs to be taken up... We’ve got to be focused on transforming as an outcome. The question is “What changes as a result of what we’re doing?” – G. Smith

It’s incumbent on me to politically conscientise our people. Otherwise for me the question must be “What are you doing? Why are you doing this then? To tell them a lovely story? Or a terrible story?” No. When I educate peoples I want them to change their lives. I want them

to understand first what happened, and then to reflect on where we're at now and what needs to happen to change that. – Pitman

For some, the need to conscientise learners in terms of emphasising action was in recognition of the positions of power that some of them would inevitably have in future. This involved highlighting to learners the opportunities and privileges they would have beyond the classroom and their time of learning once working in their respective professions to make changes, which others may not have. As explained by Napoleon, with regard to her students undertaking degrees in law:

They're going to end up, most of them, being in some positions of power. And people, no matter where they're at, have an opportunity, and whether they're in positions of power or not, they have the opportunities to challenge the continuation of power and balances and they have opportunities to challenge and change oppression, no matter what position of power they are in. So what I hope is that the people, wherever they'll end up, will at least have some consciousness about the fact that there are power dynamics that they need to pay attention to in everything.

### *Decolonising*

One central aspect of conscientising that participants felt was a core part of their praxis was decolonising learners' minds. In the discussions with participants three particular aspects of decolonisation through teaching and learning were highlighted: the 'calling out' of colonisation where participants felt colonisation was still occurring; freeing learners' minds from a colonial mentality, and; restoring faith in Indigenous identities, communities and ways of being. Specifically, many participants rejected the notion of 'postcolonialism' and rather spoke about the nature of colonisation as embedded in settler-colonial societies, and the ways in which it continues for Indigenous peoples today. As Pihama and Parker highlighted:

Colonisation is here today. It is here, we live with it every day, we embody it ourselves and we're constantly having to reflect on what that means and every part of our lives, our children, our whānau, our work, our relationships have all somehow been impacted on by the significant trauma and changes that happened for our tūpuna over the last two hundred years. There is no doubt that that has happened, and so it is about dissecting that all, or deconstructing that all, being decolonial, it is about fighting that. – Pihama

Our tribal people are still being educated about this [the colonial imposition of the blood quantum rule for tribal membership] history. They need to be educated about this history to free themselves from a body of ideas and ideologies that they inherited from the past and no longer make any sense. – Parker

The notion of ‘ideas and ideologies’ as highlighted by Parker was a key focus for several participants, including G. Smith who emphasised “the colonising process has been a struggle to control the minds and thinking of our people, so one of the responses has to be to unpack some of that colonising thinking”. While there was a focus on action (as discussed earlier), first and foremost many participants put a focus on decolonising learners’ minds of colonising ideologies. That was felt particularly important in the context of ongoing oppression and the significant societal changes needed. Mikaere and Napoleon put it succinctly:

I’m not encouraging Māori to stage an armed revolution tomorrow on the basis that the Government’s powers are illegitimate, because I actually want us all to stay alive. There are things we do in everyday life because we want to keep ourselves safe and because we want to keep being here, but that doesn’t mean to say that you have to allow your mind to be imprisoned at the same time. Your mind should be always working towards the end result, which is to be free from that imprisonment. – Mikaere

The way we think can also be a form of resistance, it can also be a form of resistance that will be positive and change things... talking about the importance of our mind no matter what’s happening to us, or what has happened to us. – Napoleon

Engaging learners in decolonising their thinking for several participants included teaching and learning whereby Indigenous learners in particular could decolonise their self-image as Indigenous peoples, which included our immense potential, and thereby learning to love and see value in ourselves (again). This was seen as the great decolonising task of education about Indigeneity, both in terms of the damage settler colonial societies have inflicted on Indigenous peoples’ sense of self, as well as a positive sense of self as a pathway to great healing and change. As expressed by Jackson and Ka’eo:

If you have faith in yourselves as a people then you believe that you have the right and the ability to do anything. What colonisation does, it destroys that belief, it destroys that faith... part of what we have to do is restore that faith in ourselves, and in doing that know that we're not perfect, neither were our tīpuna, and we have to be honest about our human fallibility, but no matter how imperfect we were or still might be no one else had the right to deny us who we could be. – Jackson

If we best know ourselves, we best love ourselves, then we'll have the highest expectations of ourselves which means those kinds of social diseases which destroy people I think will really begin to decline, because its hard to see someone who loves themselves at the same time trying to destroy themselves as well and that's why I say education to me is just as important as a doctor. You may not be dealing with the medicine but we're dealing with the spirit of that person, so education really is about almost the healing of that person, especially those who have been taught that they have no value. – Ka'eo

For some participants, this importance of decolonising and giving value to Indigenous identities in their praxis as educators arose from their own experiences of education, where a positive identity and knowledges from their own people were the key factor that assisted them through their schooling experiences. As shared by McAdam in terms of the challenges she encountered at law school as a student:

I'm glad that I did, but I think the thing that helped me through that is not so much the European education. It was the education and the support from the Indigenous elders who talked to me about the stars, about the earth and how the earth moved, and how the plants are our relatives, how the trees are our relatives, the animals, they're all nations themselves. So that was the educational component that helped me through my journey in an extraordinary way.

### ***Reconnecting***

Another purpose participants' felt was a key aspect of their conscientising, decolonising role in teaching and learning about Indigeneity was subsequently the reconnecting of their learners and communities to Indigenous knowledges and practices. This grew from the desire of participants for people to know more about Indigenous worlds, their depth and beauty, and for Indigenous communities to then flourish from the knowledge of their ancestors, including the visions they had for their descendants. This was seen as an



essential follow up, if not part of, the conscientising, decolonising aspects of our role as Indigeneity educators. As Pihama explained:

We also have to be doing the building of ourselves. Not everything we can do, everything we need to do is about responding to the Crown or responding to colonialism... When we're doing the other side, which is actually about the building of ourselves, it's about our language, bringing back our reo (Māori language), it's about bringing back our tikanga (protocols), our mātauranga (knowledges), our kawa (laws), and bringing those back to the fore, traditional knowledges back to the fore, and how we do things and how we did things and the tika (right) and pono (true) ways of doing things for us, when we do that it's inherently anti-colonial anyway.

As discussed by many participants, the disruption caused by colonisation has resulted in many Indigenous learners being bereft of knowledge about their own Indigenous identity, ancestry, society and community, and that there is therefore a need to “relay the story out there again” (Pitman). For Takawai Murphy (Ngāti Manawa), this meant reconnecting people with the depth, value and beauty of who we are as Indigenous peoples:

With Māori I want to switch them on to the joy and the beauty of being Māori, which is different to the stereotypes and paradigms many have been brought up with, many of which are negative. I want them to celebrate their Māoriness by learning te reo and tikanga, reclaiming a Māori name, reclaiming our tikanga rather than that of the coloniser.

For many participants this included a focus away from the notion of Indigenous peoples and cultures as ‘stone age’ and static, but rather as stewards of systems of knowledge refined over time that have just as much relevance today as they did before colonisation. This included, therefore, the great contribution Indigenous knowledges, practices, and thereby people, have to make to societies. In their conscientising work with Indigenous communities LaDuke and Professor Linda Tuhiwai Smith (Ngāti Porou, Ngāti Awa) emphasised:

It's not just the theoretical knowledge or knowledge of what is mercury contamination and bioaccumulation, or arsenic contamination and bioaccumulation in your aquatic system, but it is also the knowledge that there is a more enlightened path that is ours. It is ours. It's not someone else's. It's not new. This isn't an alternative energy, an alternative agriculture. This

is agriculture and energy, food energy and communities that are self-determining and that are who we are. – LaDuke

Educating ourselves as Māori in terms of what we need to know about ourselves and about the world, and also educating the world about Māori, who we are and why we have a contribution to make to the world. I believe those things are important. – L. Smith

Reconnecting with the beauty and importance of their identity, history, their ancestors, knowledges and practices, as participants discussed it, was then the basis upon which learners could connect to a more positive image of themselves and better fulfil their potential. Ka'eo in particular spoke in depth on what he felt was his role in reconnecting Indigenous learners to this better image and all that would mean for his students in terms of their own sense of self-worth and ability for self-love. He explained how he highlighted this to his students:

The ones who made it to Hawaii, they were the ones that travelled the farthest, they were the ones who were willing to go to the deep blue sea. They weren't the ones who were afraid... They weren't the ones who didn't have a purpose... They were the best and brightest of their time, the most advanced technologically, the most fearless, the most willing to see past into the next horizons... If you really knew who you descended from, what they did, how fearless they were, there is no way you could hate yourself and say "I'm going to destroy my body with drugs", "I'm going to destroy my mind and body", because you can do those kinds of things if you've been taught to think that you're not special, you've been taught to not understand your history... So education is all about saving those lives... The more we know about ourselves the more I love myself, the more I understand my history, the more I understand myself. I go "Way, how great was the experience of my kupuna (ancestors). Wow, why should I be afraid? Why should I be afraid of the next horizon?"

### ***Advocating***

Leading on from the role of reconnecting learners with Indigenous identities and knowledges was the focus of participants on the importance of their role in advocating for Indigenous knowledges, rights and 'ways of being' through their work. This included advocating for the appreciation of Indigenous peoples as distinct within the world, giving value to Indigenous laws, knowledges and practices at local, regional and global levels, and dispelling fears about the reclamation of Indigenous rights within wider society. One

aspect of this, as discussed by Ryser and Waikerepuru, was the advocating for an appreciation of the existence and importance of diverse bodies of knowledges, including those of Indigenous communities, and the great contributions those knowledges have to make to individuals and on wider societal levels:

The body of knowledge that exists in any one community constitutes a source of understanding of the world and of the universe. It's not the final say, it is part of the discussion, and unless it's a part of the discussion, unless it's part of the dialogue between people, all of humanity frankly loses out... a Berber in Northern Africa knows a great deal about the desert and can speak intensely and extensively about the desert and desert life and perspectives from the desert. Somebody from Tibet can speak to you about what it means to live at eleven thousand feet all of the time... The locality has a great deal to say about how your world looks to you, and it's important to be able to have all of those different places in the world as a part of the global dialogue. They will be different, but they will contribute to the mosaic of our body of knowledge that human beings will have access to. – Ryser

They will feel things that they haven't felt before; a knowledge about themselves, a knowledge of what's out there, and it's all coming to life through the language. From that they must feel something about what's going on within their own thinking and their own new knowledge that's coming forward, because we all change with new knowledge coming in. It doesn't matter who we are. We change because of that new knowledge and being able to understand and to share with other people that knowledge. Out of that we all grow. – Waikerepuru

Connected to advocating for the value of Indigenous knowledges was also the need to advocate for Indigenous peoples as holders and stewards of those knowledges, who learners should then draw from. For many participants this was in response to the misrepresentation of Indigenous peoples as well as shared Indigenous-coloniser histories, where Indigenous peoples and histories as reported by others often perpetuate a colonising discourse. Mutu and Foley in their teachings both highlighted the need to advocate for the use of Indigenous resources of information, and their own efforts to provide that source of information for learners as a key part of their praxis:

They read the stuff that's in the library about it and they come back in their essays confused. So I'm writing in all of their essays, and I take a lot of time on the essays to go over them and go "No, no, this is not a reliable source"... all of these Pākehā historians who have bugged

up our history, they are not reliable sources. Your reliable sources are Mikaere, my own, your guys stuff that's coming out of Massey, read that stuff. I've already told them that in class, "you find yourself", because the power of the coloniser is so great they've swamped our libraries. – Mutu

I spent the first part of my life making history and when I reached the age of about 50 I realised that academic historians were already in the process of sanitizing, altering, distorting and changing the history that I had been part of. So late in life I decided to go to university and become an academic historian, one of the things I hated the most, but in order to gain a voice... The history that is still being taught as I speak to you right now is a false history. We've still got a situation where the myths and the misconceptions and all the rest of it with Australian history are still being passed on to student teachers to teach to future generations. What I'm trying to do is introduce a bit of balance into that. – Foley

As with the earlier discussion on the importance of decolonising learners' minds, advocating for the value of Indigenous knowledges and practices was a focus for some participants due to the educational experiences they themselves had had with their own people, including elders. It was these experiences that had a profound effect upon their own praxis, and subsequently their understandings of what they should be advocating for with learners in their own teaching. With regard to what she had experienced with her elders, Mutu described:

They did it in that old way that kaumatua (elders) do, they went around and round the mulberry bush, and we're supposed to be doing whatever we're supposed to be doing, we start there and we go right the way round, and I hear all sorts of lovely stories and finally we might get back to that piece. I was doing that with several of our kaumatua and realising that really this was the stuff that my students should be learning, not so much the other stuff. That's when I started changing.

A central part of advocating for Indigeneity in their roles as educators for some participants included dispelling the fear that some non-Indigenous communities have of the recognition and restoration of Indigenous rights and societies. As Walker shared, in his experiences "Pākehā who don't know fear Māori. That's where the racism stems from, fear. So once you educate them they come right". Given the often minority contexts that Indigenous peoples find ourselves in, many educators considered addressing those concerns an important task. Kahakalau and Dodson explained:

I want Hawaiians to realise that we have a preferred way, it's our way, it's not better or worse than anybody's way, but it's our preferred way... What we say is "When Hawaiians thrive, everybody benefits" and that's really over the years the message that I feel is really the most important message, because this is not an anti-anybody else, and that's a really important message. We're not anti-anybody, we're pro-Hawaiian but we're not anti-anybody and our success translates into success for all. – Kahakalau

The art is to draw on the facts to turn their thinking around... so that we shift, move the ignorance is perhaps a better way of putting it, to persuade people not necessarily to point of view, but at least to understand that point of view and have some sympathy for it. 'If you don't agree with us at least understand you have no reason to oppose us. If you've got knowledge, that makes it easier for you'. That's where education comes in. – Dodson

### ***Empowering (transformation agents)***

One overarching aspect of participant's praxis in their teaching and learning about Indigeneity was subsequently the empowerment of learners, both Indigenous and non-Indigenous, to engage in transformative action. This included reconfirming for learners their role as problem-solvers and more than capable of designing and developing the interventions required to progress greater wellbeing across society. This included particularly for Indigenous learners to understand the value of our own Indigenous knowledges and practices as having the answers to the healing of our own communities. For many participants, this began with training learners "to be advocates on behalf of their people as well as on behalf of their rights and their interests" (Parker), to be critical, to challenge, and the need to be strong in their resolve. This was emphasised by Ka'eo and Mutu:

It's a lot easier, as I was saying, to go down that stream and river and not challenge and just go along as stated. It's a lot harder to go and paddle upstream, to paddle against the current... For many of our students, to use that analogy, they've never perhaps ever in their lives have ever attempted to paddle against the current. So these are things that they have to learn how to do. – Ka'eo

As far as those who are hostile to us are concerned, you must make sure that your arguments are irrevocable, that they cannot drive anything through, and the way you do that is you train yourself on the marae, you train yourself in the university, by the time you get to the officials they can't get through your arguments. They'll try, and they'll go around you and do the

politics and that, but if you've got a strong enough grounding both at home and in the university you can face any rabid racist in any government department. And you can walk away from it. Doesn't matter if you don't get them to do what you want, but you can walk away with your mana and your rangatiratanga intact. And that's what I want my students to learn. – Mutu

Empowering learners to become transformation agents therefore involved modelling to learners a range of critical thinking, and the confidence to identify and critique oppressive structures, thinking and behaviours. This critique was not just of wider society itself but how individuals are moulded by settler-colonial society, and holding them to account when perpetuating an oppressive approach to Indigeneity issues, to try and foster a different way of thinking and understanding. This could be a difficult task, as identified by Walker and Jackson, but something they felt learners needed to do and which they modelled in their own praxis as educators:

Part of the revolution is reclaiming your own. You know Freire says that. There are some of your people who work their way through the system and become subalterns of the system... Part of the job of the intellectual is to turn the critical eye on our own people occasionally and then sort them out... So that's been my role, conscientising our own people. – Walker

Because colonisation is such an insidious process, because it is subtle in its destructiveness, people don't even know often that they're being colonised... So every time I hear a Māori say "The reality is that you've got to do this" I always ask "Whose reality?", and it's never our reality, they always mean the Crown reality or the Pākehā reality. So in the end you can only address all that, I think, by directly doing something in your own life or with others informally or formally to deconstruct and critique what's causing that destruction, what's causing that colonisation of the mind. – Jackson

For other participants this empowering of learners included encouraging them to claim a space within what they might consider to be 'White' domains, to be wary of colonial thinking but confident to claim those spaces as not belonging to non-Indigenous society only but where Indigenous identities, knowing and thinking have rights to belong. Walters discussed this in terms of academia and the learning of technical knowledge and skills that, due to colonising discourses about Indigenous peoples and knowledges as inferior, some

students might lack confidence or feel discomfort in. Rather, her focus was on empowering Indigenous learners to claim these spaces and skills to benefit Indigenous communities:

I don't know when science became western, or when these systems were supposedly only for others other than the native people, because reality is that I feel like these are our homes as well. These are our birthright, to be in these intellectual spaces just as we have our own intellectual spaces too within our own tribal communities.... The measures and the models and 'quantitative' and 'qualitative', all these methods as just tools. Part of our decolonising and restoring our health and wellness is having that relational worldview in everything that we do, so for me the relationship I have to these tools, whether they're survey methods or qualitative interviewing, or whatever, the relationship I have with those tools is what matters... So you don't become the institution, you don't become any of these things; these are tools that we work with. Then we're empowered on our own terms to determine what's healthy and well for our communities, what's going to make sense.

While many participants emphasised the need to first and foremost focus on the empowering of Indigenous learners, others highlighted the importance also of engaging non-Indigenous learners as a part of the efforts towards progressing Indigeneity. For beginning or more junior Indigeneity educators, the challenge of engaging non-Indigenous learners to develop into allies where possible was seen by some participants as an essential aspect of strengthening our praxis. This involved being exposed to the range of discriminatory or prejudicial views from non-Indigenous learners, and developing the knowledge and skills through these experiences in order to transform those views. As L. Smith stated:

It toughens you up and it stops you from being naive about this society we live in... You get great tools and models. It also gives you hope because you do see that educating a large proportion of Pākehā does make a difference, and you can learn the role that education plays in transforming or creating allies, in taking people who are quite frankly ignorant and giving them knowledge and giving them skills, in a way neutralising them so they're not an enemy, they're potentially an ally, but you've given them sufficient tools to hopefully be more positive in the world.

As Murphy highlighted, "we need allies.... Many Pākehā want to do good in regard to Māori, but they don't know how to". One aspect of empowering non-Indigenous learners to become allies was encouraging them to recognise their positions of privilege, the

responsibilities and obligations they have to the wellbeing of wider society including Indigenous peoples, and to be brave in implementing what they may have learnt, as that would often involve challenging the status quo or embedded widespread oppressive ideologies. Both Foley and Mikaere highlighted how:

I'm trying to change their perceptions about themselves and their own society. At the end of the day Australia has to change if we are to survive, and if Australia is to change then that change has to come from White Australians, not from us. They've spent two hundred years trying to change us to fit into their mould and the fact that people like me are still here saying the sort of stuff that I do is evidence that their attempts to change us into them have failed... They are the ones who have to change if they're to be part of this landscape into the future.  
– Foley

You will manage to encourage some of them to see their responsibilities but you might also encourage them to be a little bit braver about asserting those responsibilities. Because people like Jane [Kelsey] and David [Williams] paid quite a high price in some ways for being so strong about understanding what their responsibilities to Māori were. Build some connections with Pākehā, encourage them to be a little bit braver, encourage them to do the right thing. For the ones who are doing the right thing, encourage them to feel good about that and to keep doing it. – Mikaere

As some participants highlighted, these responsibilities subsequently lay with the work needed from non-Indigenous learners with other non-Indigenous people, communities and fora on Indigeneity issues. For LaDuke, her focus on empowering non-Indigenous learners to become allies subsequently arose from her understanding that discussing the controversial, difficult topics about Indigeneity with non-Indigenous peoples could most effectively be done by members of their own communities, and indeed formed one of these responsibilities they had:

Deconstructing White privilege, racism and the industrial paradigm, it is all of our responsibility, but sometimes it is heard better, if someone who is of the same socio-economic, racial, gender, says it to you. So I work a lot with White people as allies. Beautiful people whoever they are. I work with young, White males because when those guys are talking to another White male it's an easier jump. And it's their job to do it.



Overall, the focus on empowering learners to become transformation agents was a central aspect in participants' praxis, emerging from their desires to create a critical mass to continue the work of progressing Indigeneity matters in the future. This included the hope that learners would continue to advance the thinking about Indigeneity and the interventions required, as more was achieved and analyses shifted and changed according to the new issues and opportunities that arose. As Durie and Mikaere concluded:

What's important is the next generation and the future, and actually that's what the Treaty was about, the future... It's great that we're having thirty years to think about the Hui Whakaoranga, which took place in 1984. Let's look now, "what's the next thirty years going to look like? and how can we use that to get into a better position than we're in today?"... The claims business has tended to position this as the past, but the claims are not only about the Treaty of Waitangi, the claims are about injustice and making amends for injustice. The Treaty is about the future. – Durie

I hope we will keep changing, that our perceptions of what's happening to us will keep changing, and our ideas will keep growing. My greatest wish is that everything that I'm talking about now, twenty years from now, will virtually be irrelevant... I hope that in twenty years time people will look back at what I've written and think "Really, is that the most she could hope for?" and be a little bit amused by how timid my desires are for the future. – Mikaere

### **5.3 INDIGENEITY EDUCATORS' CHALLENGES**

One last area of praxis that participants discussed that had had an effect on the development of their teaching and learning praxis was the specific challenges and difficulties they had faced in teaching and learning about Indigeneity. As Walker summarised, "You are dealing with the colonial mindset. It's going to take us a long time to work through it". Specific difficulties encountered relating to this mindset included learners' disconnectedness from Indigenous issues and realities, assumptions about the nature of teaching and learning about Indigeneity, historical amnesia as to our shared histories, and mental, emotional, spiritual safety throughout that learning. Due to the controversial nature of Indigeneity education, the notion of bravery and courage was also highlighted as a challenge for Indigeneity educators to be able to engage in this work effectively, and bring about the societal transformations felt needed.

### *Disconnectedness*

An initial area of difficulty that participants encountered when engaging learners about Indigeneity was the disconnection, particularly of non-Indigenous learners but also some Indigenous learners, to the issues, realities and overall situations faced by Indigenous communities and our homelands/environments. This may arise from non-awareness, but also from a lack of connection or relationship to Indigenous peoples and our lives. Examples given by Frank Jr and Napoleon included:

It's hard to educate... When I talk about the salmon, when I talk about the habitat, when I talk about the trees have gone, when I talk about the clean water, when I talk about the clams and the oysters and the flounders and everything disappearing, people don't know what the hell I'm talking about. Because they look out there and they see the blue water in Puget Sound, they see the water and the rivers, they think that's all beautiful. Well, that water's all poisoned. It's poisoned from everything that's running down the highway, end of the rivers, end of the creeks. – Frank Jr.

I had lots of community people come in and talk to the class and there was a woman who was in the Edmonton Women's Prison... I remember looking around at my class and thinking "You don't know what she said. You have no clue what she just said. You think you understand her and you don't." And these aren't bad people in my class, they're in the class because they want to learn something, right? But they assume that they knew, "Yeah, yeah, sure I've been there", but they hadn't. – Napoleon

As discussed earlier, for other participants a disconnection from a positive sense of Indigenous identity was the disconnectedness amongst learners causing difficulties in their teaching and learning. This often resulted from a lack of personal knowledge of the Indigenous world, only negative, discriminatory messages and a monoculturalism which "severely disadvantages" (Mutu) them when it comes to trying to learn. Dodson and Kahakalau both highlighted the difficulty of teaching a positive Indigenous identity when learners had no knowledge of self, or where a negative identity is so deeply entrenched:

Our own kids don't understand the history, even recent history. Some of our great fighters and warriors of the last three or four decades, the young kids have never heard of them. They don't know about them. They don't know the great things they did. They don't know that we're standing on their shoulders, and they ought to. – Dodson

It's been two, three, four generations minimally of hearing continuously 'less than, less than, less than' when things Hawaiians are referred to, and 'better, larger, bigger' when it's not Hawaiian, when it's Western. So saying it [that the Hawaiian worldview is of value] is one thing, but convincing people of it is another. – Kahakalau

For others like Pitman, this disconnection from a sense of Indigenous identity and our histories resulted in a disconnection from our ancestors, to the detriment of learners. Being taught in a schooling system where we learn to view ourselves as disconnected from what we are learning, even when we are learning our own history, she felt was a significant barrier needing overcoming, particularly if we were to reclaim ourselves and a sense of positive identity as a pathway to healing. As she pointed out:

Those are our tūpuna (ancestors), we are them, they are us, and that's a really great concern to me that somehow in Pākehā education we're divorced from this thing called 'history', so we find ourselves standing on the outside looking at the 'bad, sad, mad Māoris'. We're taught to view Te Kooti as a madman and Titokowaru as a lunatic and Te Ua Haumene as this, that, and there are all these terrible things that in Pākehā history they are, but actually those are my tūpuna... It's them cutting off the love and our attachment to what it is we're talking about.

A key part of this disconnectedness as identified by participants subsequently emerged from the language that is often used when discussing Indigeneity matters and Indigenous peoples. In particular there was concern over the distancing that occurs when we talk about our people, including our ancestors, in a manner in which we are not connected to them, or when we talk in ways that reinforces the colonising discourse of Indigenous peoples as inferior. Examples provided by Jackson and Ka'eo included:

I get upset when I hear particularly young Māori talk about our tūpuna as 'they'. "They did so and so against the Crown", "they fought the Crown at Rangiriri", or whatever. Well 'they' is actually a distancing pronoun, aye? It separates you from those to whom you belong. They're our tūpuna, they're 'us', so we should say "we fought at Rangiriri". But that objectifying is of course part of the Pākehā academic tradition... you objectify those people who suffered for you, those people who died for you. I don't think you can then talk about or teach this stuff adequately. – Jackson

“Who discovered Hawai’i?” This young guy, this young Hawaiian guy stood up and he said “Captain Cook, 1778”!... How can it be that we become discovered? What does that say about his view of our people? That somehow we’re like the rocks and trees, we weren’t rated human until we were discovered? What does it say in regard to his connection and relationship to who we are? – Ka’eo

For other participants, the language that was also of concern was the manner in which Indigeneity matters, and particularly the experiences of Indigenous peoples under settler-colonialism, is discussed. As participants identified, this was in a manner that sanitised our histories of suffering, shifted responsibility for settler-state policies and actions onto Indigenous communities, and therefore reinforced colonising notions of Indigenous peoples as inferior, irresponsible, and unable to manage our own affairs. One example shared by Pihama that she stressed needed to be rectified was:

I really am over hearing we “lost our language” and we “lost our land”. We did not lose our language and we did not lose our land, that implies we misplaced it. I lose my keys and I lose my wallet, I don’t lose my land and yet we hear it all of the time... The language we use in our work has to be true to the event. The land was confiscated, it was stolen, it was illegally sold, it was appropriated, and it was done through a whole range of mechanisms.

### *Assumptions*

Learners’ assumptions about the nature of teaching and learning about Indigeneity was another area of difficulty that for some participants had influenced their praxis, and particularly the manner in which they engaged with learners. On one level, participants described how many learners assumed learning about Indigeneity would be highly volatile, involve non-Indigenous learners being personally attacked, would give preferential treatment to Indigenous learners, or would not be of high quality or academically challenging, but rather had ‘cultural value’ only. As McAdam and Mikaere explained:

The purpose of Idle No More is the protection of Indigenous sovereignty and the protection of land and water. People have this misconception that when we say ‘Indigenous sovereignty’ we’re going to be kicking out the immigrants and the settler people, but that’s not Indigenous sovereignty. Indigenous sovereignty is inviting people to protect the land and the water with us... “Do you not feel protection for water?” and they said “Yes, we do”, “Do

you not feel a protection for land?” and they said “Yes”. “Ok, well, you can call it Idle No More allies” – McAdam

A lot of the Pākehā students would be uncomfortable, bordering on hostile, towards me at the beginning of the year. So you turned the work around in record time, you gave thorough feedback, you were very polite to students, you observed the highest standards of professionalism in the way that you conducted yourself with your students. And, because you virtually killed yourself being this ‘super lecturer’, by the end of the year the students would in fact have a different perception of you. All their stereotypes about Māori or First Nations people or whoever had been pushed to one side . . . It’s often a case of getting them to shift their stereotypes, whether it’s about you as a person or whether it’s about the issues that you’re talking about. – Mikaere

Another assumption learners had was around the subject matter, and the need to expand learners’ knowledge so that they understood the nature and vast range of issues to be addressed. As participants highlighted, these assumptions from learners was in part due to how these issues are currently being addressed in settler-colonial societies, which in many ways captures and restricts them to domains settler-states are willing to manage. As Jackson emphasised, understanding colonisation requires understanding the thinking justifying colonisation, and the ways that thinking has affected Indigenous peoples on deeper, more intimate levels. It is these levels that require addressing also, which may initially be difficult for some learners and outside of what they assumed the topic of Indigeneity was about:

Dispossession, colonisation, whatever you call it, genocide, for me operates on a whole lot of levels and people talk readily and easily now about the taking of the land, the policies that punished our people for speaking the reo and so on, and those things are easy to talk about now because they are so easily proved historically as matters of fact... But colonisation, as I said, is made up of all of these layers... They can’t actually talk about the fact that if you become a coloniser then you actually will yourself to do everything that colonisation requires. So if you’re going to accept that “I have the right to dispossess people” then that will inevitably mean “I have the right to kill them, I have the right to rape them, I have the right to destroy their faith in themselves”.

Related aspects of Indigeneity that participants observed learners, particularly non-Indigenous learners, did not anticipate and therefore had troubles comprehending was how

they were implicated in the struggles of Indigenous communities, and the nature of the tasks required to more accurately address their involvement. As described by Foley, for example, because of entrenched colonial thinking of Indigenous peoples as inferior, many non-Indigenous learners assumed that learning about Indigeneity would consist of learning about the problems experienced within Indigenous communities in preparation for their professional intervention in Indigenous lives as a part of ‘fixing’ those problems. What they did not expect was learning about how these problems emanated from their own communities, and the need to reconfigure their professional aspirations if they indeed intended on contributing to the resolution of Indigenous grievances:

This idea in their heads that the best thing they can do to improve things for the poor little Aborigines is for these White middle class kids from Melbourne to take themselves off into the Northern territory and teach in Aboriginal communities, and I point out to these students before I’ve finished with them that there’s no point in doing that because the primary problem that confronts Aboriginal people in Australia today is something that does not live in our communities. It’s a thing called White racism, which is something that lives in their communities, so therefore it logically follows that I say to my students “Stay out of our communities... Go to where the real problem exists, in your own community”.

What many learners subsequently did also not anticipate, as observed by the participants engaged in this study, was the powerful, personal transformations that often occurred as a result of engaging in teaching and learning about Indigeneity. The assumption rather was that Indigeneity education would be much like other educational experiences, where they would be presented with information which they could either take on board or not, with no major implications for their mental, emotional state or personal lives outside of the classroom. The expectations then placed upon educators to resolve these feelings for learners or absolve them of responsibility, so they could go on living their lives as usual, many participants felt was unrealistic. Both Walters and Pitman highlighted the difficulties this placed upon them as educators:

People have all kinds of different responses to it when I talk historical trauma. Some responses are just outright denial. Others are getting angry at me for even talking about it. It’s like this weird inability to tolerate their own sadness deeply that it connects to, so it transfers into this anger towards me. – Walters

They're going to expect you as a teacher to pick them up, cuddle them, make them feel ok. But you can't. Where's the ok place, Veronica? Where is that place to make them feel ok? There is no 'ok place'... There's only going to be a place where we get to where we must go on and fight a struggle. – Pitman

### *Amnesia*

Connected to, and in many ways underpinning, the disconnectedness and assumptions of learners when engaging in teaching and learning about Indigeneity was the state of historical amnesia, or unawareness of Indigenous-coloniser shared histories, amongst learners. One aspect of this amnesia, as highlighted by participants, was that non-Indigenous learners did not perceive how they were connected to this history, and the need to illustrate to them that they were indeed “part of the story as well” (Waikerepuru), including the resolution of these issues into the future. As Dodson emphasised, understanding our shared histories is essential in working towards our shared futures, the lack of knowledge as to our shared histories forming a barrier to the possibilities of working together effectively:

The Pākehā, or from my mother's language, the Gadia, they should understand that there is this common history. They should understand their history... You know the famous saying, “Forgetting history condemns you to repeat the mistakes of history”. It goes back to what I said earlier; we're sharing the space. We should understand each other. We should understand who we're sharing it with. There's not enough of that understanding. There's not enough of that understanding because in part people don't understand their history or are ignorant of their history.

As further highlighted by Mikaere, “for so many of our people everything that we believe has been constructed by our experience of colonisation”, which has included the sanitising or absolving of colonisations effects upon Indigenous peoples in the establishment of settler-colonial societies historically. As discussed earlier, this meant in many instances a complete lack of knowledge amongst learners as to the origins and root causes of the Indigeneity issues and the struggles experienced by Indigenous peoples currently. As Foley and Kahakalau shared:

Australians and Australia continue to live in a state of absolute denialism about their own history. I think that it's important for Australians to be fully aware of the role that racism,

White supremacist, racist attitudes and ideas, how these have been central to the shaping and the making of Australia right up until this day. – Foley

From the overthrow of our monarchy by the United States military and the subsequent annexation by the United States... because of the doctrine of ‘speak American, think American, be American’ that openly pushed ‘American, American, American’... we have been on the bottom of the educational ladder in Hawaii. The most illiterate and uneducated and under-educated ethnic group in Hawaii. How can you start off as being one of the most literate people in the world and fifty years later being the most under and uneducated in your own country, in your own land? It is because the system that was brought in to Americanise us has not just disenfranchised us from that part of it, but also from our own ways and our own knowledge. – Kahakalau

As highlighted by some participants, this lack of historical knowledge was often as prevalent amongst Indigenous learners as it was non-Indigenous learners, as a result of Indigenous learners and their family members having received the same education as their non-Indigenous peers and families. Subsequently, while some participants observed a greater level of interest amongst Indigenous learners with regard to receiving historical knowledge, and a somewhat inherent knowing that these histories are important to them and their understandings of self, family and community, the starting point in terms of base-knowledge was often the same as non-Indigenous learners, and educators should therefore not assume that they know any more than others. As Foley described:

Most of the Aboriginal people I teach know as little about their own history as what everybody else does, because in virtually all instances they went to the same schools as the White kids, like I did, and they get taught their Australian history by White teachers who learnt their Australian history from history books written by White teachers. As a result the Aboriginal students are just as ignorant as anyone else and are in need of remedial teaching. They know the need to know the truth better than my White students, but more often than not they know as little about the history as my White students, unless they’ve had a really strong person in their family who’s been the family historian.

For learners this amnesia therefore did not arise from learners having not been exposed to education about history previously, but rather from the nature of that education and its silencing or sanitising of shared Indigenous-coloniser histories. Another aspect that caused some participants difficulties in teaching and learning was subsequently the assumption of



some learners that they were already well-informed and well-educated in terms of history, and the subsequent need for educators to outline where there were significant gaps in their knowledge. For Ka'eo, this was part of a wider discussion with learners challenging notions of what constituted an 'educated' person:

You may be an educated Hawaiian but know nothing about Hawaii, have no understanding of its history, because you may know everything about France, you may know everything about the war of 1812, you can talk about Japanese literature perhaps, maybe speak Latin and be considered an educated Hawaiian, and for me that's not the same as a Hawaiian educated person, which for me builds an idea that Hawaii is the centre of the education.

Overall, for many participants this absence of historical knowledge amongst learners meant difficulties when trying to develop learners' understanding and appreciation of contemporary Indigeneity issues. A lack of historical contexts meant many learners expressed frustration and a lack of empathy for Indigenous groups trying to progress Indigeneity issues, including the struggles for recognition of historical injustices, particularly where that may involve contemporary protests, occupations of lands and waters, and resistance against state-led initiatives. As Murphy expressed:

At the moment most New Zealanders don't understand. "What are those bloody Māoris on again now?" Because they don't have an understanding of the context, people look at things in isolation. They don't see that Māori protest there... they don't see that they're all tied up, and that they're the same, as Parihaka, and they're the same as this, this and this. They haven't got the content. They haven't got any understanding.

### *Safety*

Arising out of the contexts of learners' disconnectedness, assumptions about teaching and learning about Indigeneity and general amnesia as to settler-colonial history, many participants then described the likelihood of learners having significant mental, emotional responses to the new knowledge they had been presented with. 'Safety' in teaching and learning about Indigeneity was subsequently possibly the most complex difficulty encountered by participants, demanding deep reflection by educators as to their praxis and particularly what might be appropriate and effective pedagogical responses. As described by Alfred and Sykes:

When they come in and they realise that they are part of the problem, and that their behaviours and their attitudes are actually the very thing that they're claiming to be critical of, it causes a psychological fracturing and an inability to function. They're judging themselves as they're going through this process and they're recognising themselves but they don't yet have an alternative way of being. – Alfred

It's about trying to find a place where they can feel safe to open up to difference. Some of them don't even know what their identity is, so you've got to allow them the safety of reclaiming that identity and going on that journey of reclamation. – Sykes

That students could continue to progress in their learning, including elements of learning such as assessments, while reacting on different mental, emotional and spiritual levels to Indigeneity matters was one aspect of this challenge participants had encountered. This included both Indigenous and non-Indigenous learners' responses that, albeit for different reasons, for some would manifest in significant personal paralysis, uncertainty or non-engagement. L. Smith and Pihama highlighted:

They go out and think “Yeah, that's what happened to us” but they do no work. They then don't go and do the reading... Come to the exam, they're still in their emotional zone and so they haven't moved up into that cognitive space... You basically have to understand that when you mention the word ‘Treaty of Waitangi’ it pretty much gets both Māori and Pākehā here, in this part of their body, but for different reasons, so in their puku (stomach). – L. Smith

It's all tough, it's all hard in terms of when you know that you've contributed to someone having a moment that has changed their thinking, and they don't know what to do with it. They don't know what to do with it, they don't know how to handle it, they don't know what their place is, whether they be Māori or Pākehā. – Pihama

On another level, some participants were concerned with how to keep learners safe from each other during the teaching and learning process. Due to the disconnectedness of many learners from Indigenous worlds and the prevalence of Indigenous stereotypes, many learners would initially be unaware of their ignorance and at risk of making racist, prejudicial comments or asking discriminatory questions. Mikaere discussed the terrible sense of responsibility she felt for the safety of Indigenous learners in these instances, especially when in an Indigenous-minority setting:

There are times when, if you have a group of Pākehā and Māori and it's predominantly Pākehā, it's really hard to keep your Māori students safe from the racism in the room... You get Pākehā students who feel that they had complete license to come out with these appalling statements... So the question is how the hell do you deal with that and somehow keep the other Māori in the room safe?

In addition to the mental, emotional, spiritual safety of learners, the issue of safety for educators was also discussed by participants. As identified by many participants, the teaching of Indigeneity necessarily covered both the long histories of human rights abuses as well as ongoing injustices and discrimination experienced by Indigenous peoples, communities that Indigenous educators are members of and which much of our current day realities and struggles are shaped by. For many this made teaching and learning about Indigeneity in some aspects professionally and personally challenging. As Kahakalau and Pihama highlighted:

I definitely think that education is hard work. It takes much, much more energy out of you than anybody realises... To tell people the horrible things that are happening it's not easy for anybody. It's not easy for the story teller and it's not easy for the listeners either. –  
Kahakalau

Even with all of the knowledge around what colonialism has done, issues of genocide or ethnocidal invasions on our people and other Indigenous peoples, the abuses and the violence and all of that that have been perpetrated on us, it's like there are times when I will still hear specific stories and I feel sick to my gut, I feel like I'm going to throw up. And that's because I'm not just intellectualising it... I guess that's that thing around because I'm an academic - that's how people see me, that's how people would in my role, not in myself, that's the job I do, it's not who I am - but there is a tendency to then operate only in your intellect... It's actually about connecting back into our bodies again and understanding that it's a whole. There are all of these responses that we have, and major spiritual responses. –  
Pihama

The expectation for educators to be emotionally neutral, as with other subjects, was therefore one difficulty that some participants felt was both impractical and would diminish their teaching. While some participants thought it was not good practice for educators to show their feelings fully due to the effects that may have on learners feeling

unsafe, other participants felt some emotion was inevitable and formed an important part of their pedagogical practice. In particular, approaches where indigenous educators deliberately distance ourselves from the teaching material was felt to be in danger of reinforcing a colonising approach to education as both neutral and unconnected to our current lives and life situations. Sykes and Jackson explained:

You're retelling the deepest pain for your tribal histories. For me one of them is that my grandmother and them were raped and that our land was taken and we were reduced to eight families and we became refugees amongst Te Arawa for a long time... So I don't apologise for it [showing emotions]. I would see that as a legitimate outcome and you wouldn't be expected to not be affected... Don't fall into the politics of separation of the personal from the professional. They are professional ethics. – Sykes

Talking with our people about colonisation, if you lost the anger, if you lost the grief, then you couldn't do the job, because to lose the anger and grief you have to objectify what happened... Objectifying is of course part of the Pākehā academic tradition, and if you lose the anger and the grief then you do that, you objectify those people who suffered for you, those people who died for you. I don't think you can then talk about or teach this stuff adequately. – Jackson

Overall that those responsible for teaching and learning about Indigeneity kept well, were wary of their own mental, emotional, spiritual and physical wellbeing, and did what we need to care for ourselves and each other in this work was seen by participants as important. As encouraged by Pihama and Mikaere, this will involve preparing yourself as required, choosing when you wish to engage with certain material and when not to, and choosing to 'take a break' at other times, including when there was a need to withdraw from this specific type of work overall, even if just for a period.

I used to feel like crying a lot, early on. So I think it's a time thing, I think it's partly an age thing, I think it's partly an experience thing, in terms of how do you bring that back under control when you're doing the work. And sometimes you don't have to and that's fine depending on the context. Other times you do have to just take that deep breath and pull it back in. So it varies... What it is is about how safe you feel in that context as an educator. So I think if you feel like it's not a safe context then you actually need to stop and take a deep breath and pull it back. If it's a safe context then I don't see why you need to do

anything about that except cry and say “Ah, taihoa (wait)”, just wait for it, until you’re ready to go again. – Pihama

It’s important that you don’t get burned out. It’s probably important to keep doing it as long as you’re enjoying doing it, but not being too hard on yourself, that’s the other thing. If there are times when you need to take time out from doing it, then you should take the time out. – Mikaere

### ***Courage***

To conclude, many participants subsequently wished to support and encourage amongst other, including more junior, Indigeneity educators the type of bravery and courage required when engaging in teaching and learning about Indigeneity. This included the multiple challenges from others we may face in this work, including from learners, our educational institutions and the wider public, as well as the need to model transformative action for learners that would also be open to critique and in some instances result in personal attacks. As discussed earlier, an initial aspect of the courage participants felt necessary to undertake this work was simply in knowing and accepting how difficult teaching and learning about Indigeneity can be. As highlighted by L. Smith and Pihama:

The preparation you’re doing is psychological and then how much at the end of it you’re left up here [in your mind], and you’ve got to debrief yourself and that can wear you down. I know some of our staff, they don’t want to teach the Treaty stuff anymore... To me teaching should also be joyful. You should be able to teach subjects you like, to students who love it, as opposed to teaching those difficult subjects people need to know, but until we go through a generation or more of people who become well educated and you can have a sensible conversation it’s going to be hard yakka. – L. Smith

If we didn’t have that sense of social justice, of vision, of change, of a fundamental right as tangata whenua (Indigenous peoples), we wouldn’t be doing what we’re doing, because it’s hard work... working in that critique and political awareness, working those fields that are about speaking back and voicing back and acting back to colonial imperialism that we experience every day on our land. Is a really hard place to be, it’s easier not to be in that place. The only thing is once you open that door there’s no turning back, you cannot shut and lock it. You can’t stop your awareness. – Pihama

With respect to these challenges, many participants subsequently expressed their deep support for those undertaking this work, and encouraged others to draw strength from the knowledge that what they were doing was important, and ultimately essential work for our communities and more positive, shared futures. In that regard, the bravery to engage in teaching others about Indigeneity was something that participants felt was of great value, and involved courage that should be acknowledged and celebrated. Pitman and Frank Jr both shared:

You're all driven by a desire for the truth to be known, so you have to maintain the courage that you have. You already have a lot of courage, all of you already have a lot of courage to say. It doesn't imbue you with any favours from anybody, from those White people. So the courage to tell the truth, the courage to say how it is, the courage to do those things, those are beautiful things that our tūpuna (ancestors) always celebrated, that courage. – Pitman

I think you young kids are on the right track. I think you got to spend a lifetime, a lifetime of commitment to fight for the cause... There is a lot of kids like you and a lot of young people throughout the world, and I got to be thinking of that all the time, because that's what keeps me going. It keeps me feeling young. We just got to keep going, and that's what I tell all my people right here, all my tribal people. You guys got to keep everything going and we'll survive. – Frank Jr

In their encouragement to face these challenges, participants subsequently emphasised the preparation and strength needed to maintain this work, whether that be teaching and learning engagements in classes, in our own communities, the wider community, in government fora or in the wider public domain (for example, in the media). This included the critiques and attacks Indigeneity educators might face personally and professionally, and that strength and resolve should be drawn from our commitment to the truth being known, to our rights being upheld, and a belief in ourselves and our abilities to deliver those learnings however controversial. As Walker and Pihama emphasised:

You do to have to learn to take it in the public domain, you know their system is 'challenge' and they're going to throw stones at you, you just have to be strong. Toka tu moana (Steadfast like a rock in the sea). If you think that the position you've taken up is based on truth you're invulnerable, no matter what they throw at you... That's transformative, but you have to throw stones to do it and have stones thrown back at you. – Walker

Never back down from the position that you take if you believe it is tika (right). That's not like doing it thoughtlessly, but it's still about a consciousness. Because I think once you go through that, you get to a point of being ready to take what comes even if people don't agree with you, that your self-integrity and your self-worth and your self-identity is not dependent on how other people reply to you, it's dependent on what you do yourself in the kaupapa (cause) in that time... If no one articulates what's wrong in that context then that dominance just continues unchallenged. So it is about having that real faith in yourself. – Pihama

For many participants, the courage needed from Indigeneity educators was also in terms of 'leading by example' with regard to mounting the challenges and transformative action required to progress greater realisation of the goals of Indigeneity. In particular, some participants emphasised the importance of not allowing our work to be captured in the academic arena, but ensuring it had real-life effects, which meant engaging in our communities on the issues we teach about, not just leaving it to learners, but to ourselves engage in the meaningful actions we hoped they themselves would one day take up. This was emphasised by both Pitman and G. Smith as an essential aspect of Indigeneity education work:

The thing is about taking action, action is an imperative, so it's going back to Freire's stuff of dialogue, strategy, action, reflection, those are the politics of change... Yes, we must deliberately, politically conscientise our people, but we must first of all be politically conscientised, and have taken and be prepared to lead and take action as well. – Pitman

This is the theory and praxis coming together, praxis being enactment with a critical reflection and sort of a continuous movement... Don't just tell me about our aspirations and don't just describe the pathology of what's gone in the past, but show me the blisters on your hands, show me what you have done. – G. Smith

For some participants, as discussed in the earlier section on 'Educators beginnings', it was this personal action that both deepened their understanding of the situations faced by our peoples, and solidified their involvement in this type of teaching and learning work. Being involved and leading action, whatever forms that action might take, was therefore one element that some participants emphasised could form an essential aspect of Indigeneity

educators' praxis, understanding and commitment to teaching others. As Sykes and Walker shared:

You learn a hell of a lot more when a batons being smashed in your face about state terrorism, or when you're seeing them breaking down a refuge door to actually get a woman so that they can locate her old man because they think that he's a drug dealer. You learn more from that than you ever can by just being an observer, either through books or even in the court process. There's a disjuncture between the reality of change and those that have put their lives and their wairua (soul) on the line for change than those that talk about it. 'Walking the talk'. – Sykes

I popped my head up, put a press release out, "That man should not be Minister of Māori Affairs"... The criticism struck home, because Muldoon who was the Prime Minister at the time attacked me in the press... he took time out to say "Dr. Walker, I'll have you know we the Government don't like you holding that important position as chairman of the Auckland District Māori Council". "Stiff bickies. It's an elective position in a statutory body. We're charged to look after the social, economic, spiritual wellbeing of the people and here's the spiritual wellbeing of the people being put down. They're being shot up and they're being \*\*\*\* upon by a Minister". That's speaking truth to power. – Walker

As another essential source of strength for this work, participants encouraged other Indigeneity educators to connect deeply with their own Indigenous communities, elders, identities, laws, histories, knowledges, practices and homelands. This was seen as the ultimate foundation from which educators could maintain their strength and wellbeing to continue to engage, and engage effectively and powerfully, in this work and draw courage from. This included: prayers, rituals and ceremonies; visiting with elders; visiting the resting places of those who have passed; visiting other sacred and healing sites, homelands, lands and water bodies; using traditional foods and medicines; staying in close touch with family, loved ones and mentors; supporting, debriefing, reflecting and, where possible, working closely with trusted peers, colleagues and friends; whilst becoming knowledgeable and accredited in your field, also deepening your knowledge of self, history and traditions, and; being sure to take time for self. Specifically, with regard to the turmoil and personal toll that can be experienced when engaging in progressing recognition and action upon Indigeneity issues, including teaching others, elder participants in particular



exuded a sense of peace and resolve that can be drawn from our own Indigenous knowledges and sense of who we are. As Waikerepuru shared:

The red-tipped dawn it comes up every day, so each day is going to be a new day... For our old people the dawn is the beginning of the day and their minds shape up. It's a time for karakia (incantation/prayer), so it grows that connection. Our kōrero (stories), our karakia (incantations/prayers) is a connection to the universe, a connection to the red tipped dawn, the clouds or the cloudless sky, or the fog that's coming across the window. He oranga katoa tērā (It is all life). It's the life we live and is so full of contrast, and it's all to do with providing life. Māori science has a very clear picture about where that starts. Ka puta te whai ao ki te ao mārama, tihei mouri ora! That gives a scientific connection to when humanity began on the face of the earth. Ana, "Tihei mouri ora! Go for it. Go for it man, all yours!"

### **Summary**

As explored above, the information shared by the senior Indigenous, expert indigeneity educators in this study with regard to their praxis – that is, the ongoing cycle of deep reflection upon their work as educators, critical actions in learning spaces both in the formal classroom context and beyond based on those reflections, and then the process of further reflecting and refining their teaching and learning based on new knowledges and understandings emerging from those experiences – focused upon three key areas. First were participants reflections on how they came to be educators in this field, including the profound effects personal, professional and community persons, influences and experiences had had upon their understanding of and commitment to this role. Based on these experiences and the deep belief in the power of education to bring about societal transformations, second was their focus on conscientising, decolonising, reconnecting and advocating for Indigenous peoples, identities, knowledges and ways of being as the ultimate purposes of this work, and the overall goal of developing learners into transformation agents, either Indigenous actors or non-Indigenous allies to progress towards more just societies in future. In order for educators to be prepared and grow in their own praxis and commitment to this work, third was the highlighting by these participants of several significant challenges we will face, which require deep reflection to ensure we can undertake this work as effectively and powerfully as possible. That included being prepared for learners' disconnectedness and assumptions about Indigeneity, amnesia as to our shared Indigenous-coloniser histories, and the need to keep learners and ourselves as educators mentally, emotionally and spiritually safe as we confront these issues. A key

final theme subsequently discussed by participants was the courage required to do this work, and in that respect, the full support and encouragement we have from these senior educators to be brave and have resolve. As an introduction to best evidence-based practice in teaching and learning about Indigeneity, and what implications this might have for citizenship education, these threads of praxis formed the foundation upon which educators then selected what they felt to be essential curricula and pedagogical approaches to best undertake this work. The next two chapters, Chapter Six: Transformative Curricula and Seven: Transformative Pedagogies, begin our exploration of these.

## CHAPTER SIX: TRANSFORMATIVE CURRICULA

*Ka to he ra, ka ura he ra. A sun sets, another rises.*

Following on from their discussions on praxis, in examining *what is best evidence-based practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* with senior Indigenous, expert Indigeneity educators, a central focal point of this study was upon curricula. As discussed in Chapter One, the discourse of Indigeneity encapsulates a wide range of topics about Indigenous rights to self-determination, about colonisation and the long-term effects of settler colonialism for both Indigenous and non-Indigenous communities, and pathways to wellness. Further, the varied contexts within which teaching and learning about Indigeneity occurs means educators face a range of challenges with time constraints and learner/audience diversity. As a more junior educator, I greatly sought some guidance on what myself and other Indigeneity educators should consider essential curricula, and what adjustments should be made depending on the learning context.

From the perspectives of the senior educators engaged in this project, adjustments for different teaching and learning contexts lay more in pedagogical considerations (discussed in the following chapter, Chapter Seven: Transformative Pedagogies), whereas the key curricula for them remained constant. This was based on the key messages these participants saw most important to give, emanating from their praxis as Indigeneity educators and desire to see positive transformations from it. Rather, instead of different curricula across different learning contexts, participants explained the range of curricula required to most effectively engage learners in teaching and learning about Indigeneity. This began with curricula on critical theories, concepts and approaches to provide a critical scaffolding for learners from which the many dynamics both underpinning and affecting Indigeneity could be more deeply identified, understood and appreciated. This included analyses of power, racism, historical trauma, and approaches to colonisation and decolonisation.

Participants then discussed what they considered to be essential aspects of Indigeneity itself, and particularly the contexts and realities that had led to the rise of Indigeneity, that learners should gain some understanding and appreciation of. This included Indigenous

peoples as nations, the treaties entered into with coloniser peoples, the advent of settler colonialism, Indigenous peoples' resistance, and the current situations and issues faced by Indigenous communities. Further to these contexts within which Indigeneity emerged, participants then emphasised the need to provide learners with curricula that focused on Indigeneity into the future, to prepare learners to engage in these issues with knowledge and understanding in their future lives, be that personal or professional. This included Indigenous priorities and strategies for future developments, the need to recognise and provide for Indigenous self-determination, the importance of relationships, and the centrality of Indigenous knowledges, including philosophies and frameworks about wellbeing.

Overall *ka tō he ra, ka ura he ra*, the notion of one day concluding and another beginning reflected the outlook of participants as to their engagement and choices around Indigeneity curricula – that is, the sense that they were equipping learners for and to contribute to a new day where Indigeneity is better understood and its goals progressed. This chapter examines in more depth participants experiences as to what constitutes essential curricula in effective teaching and learning about Indigeneity, and in particular what other Indigeneity educators might want to consider for curricula in our own teaching.

## **6.1 CRITICAL THEORIES**

As a first crucial step to teaching and learning about Indigeneity, many senior Indigenous, expert Indigeneity educators recommended a critical curricula base – that was, a base of critical theories, concepts and approaches from which all other Indigeneity teaching and learning material could then be more deeply understood and appreciated by learners. Power, racism, historical trauma, as well as particular approaches to the study of colonisation and decolonisation in particular were seen as providing learners valuable critical frameworks and specifically scaffolding from which teaching and learning about Indigeneity could be grounded. As expressed by Dodson, “one of the tragedies about Indigenous issues, both domestically and internationally, is the high level of ignorance about it. What we're on about and what sort of messages we want to get out, the sort of stories we want told”. These theories, concepts and approaches subsequently formed a curricula foundation upon which other areas of Indigeneity and its implications for citizenship could be more powerfully explored. The first of these was power.

## *Power*

In order to be able to effectively engage others in teaching and learning about Indigeneity, many participants talked about the value of a critical understanding of power and its facets as an initial base from which the many dynamics underpinning Indigeneity, such as the effects of colonisation and the workings of settler colonialism, could be better understood. For participants, the knowledge of the benefits of critical writing on these topics often came from their own engagement with this material, which had assisted in the growth and development of their understanding as Indigeneity educators. As Jackson shared:

James Baldwin, the Black American writer, once wrote that the British are caught in a great quandary and the quandary is that they are caught out by their own lie, the lie of their humanity... It was reading that helped me find a way through that dilemma, and then it was reading that helped me find ways to talk about it... Black consciousness writers like James Baldwin, Eldridge Cleaver, Angela Davis who was my ultimate hero, and then later other Indigenous writers, and then later still, other Māori writers.

In particular, many participants felt there was great value in engaging critical theories of power as a part of Indigeneity teaching and learning curricula, because it enabled identification of the multiple and varied ways power operates politically, socially, economically and culturally. It therefore, participants emphasised, provided a powerful analytical base from which learners could identify, understand and critique power as it has functioned in the creation of the current situations faced by Indigenous people, as well as providing learners with a critical framework to review and critique current and future developments in the area of Indigeneity. As G. Smith emphasised:

In any class I think you've got to bring it back to some baselines that are there for everyone to access, because those tools that you're giving students can be applied in their own lives elsewhere, they have relevance in a number of sites... If you've got a good critical theory base you're making informed choices and you know what you're doing, as opposed to someone who's blissfully reproducing their own colonisation.

Structural analyses of power were in particular thought important curricula for learners, due to the need for "understandings of the state's apparatus and how that apparatus has been used to deny us our identity in this country" (Sykes). As a part of this focus for learners, some participants emphasised the role critical, structural analyses had played in

previous efforts for greater realisation of Indigenous rights and the struggles to revitalise Indigenous laws, knowledges and practices launched by Indigenous communities. Subsequently, for many participants it was important educators and learners kept these analyses centred in our thinking and efforts into the future, if those interventions were to be effective. As G. Smith and Pihama shared:

I keep saying, even today, to my students “We really need to understand what is going wrong and how it’s going wrong more clearly, so that our strategies for resistance, our strategies for transforming can be more accurately applied”... Our struggle for our cultural renaissance around language and tikanga and our marae and our cultural pedagogies and all of that is absolutely important, but what I’m interested in is the way in which we struggle to maintain that and how we can do that more effectively... Understand the structural and the culturalist implications to our condition. – G. Smith

We can easily say “Hey you political activists, the issue is you don’t speak Māori. If you speak Māori everything will be ok”, and in that kind of frame there is no challenging to the power dynamics and the systems that are oppressive because those systems continue to oppress te reo Māori (the Māori language), continue to oppress tikanga (laws and protocols)... It can’t only be what they call a culturalist approach, it has to have the cultural frame linked to a knowledge of the political frame. – Pihama

Curricula introducing different theories, concepts and approaches to understanding power, for example ‘what is ideology?’, ‘what is hegemony and counterhegemony?’, ‘what is dehumanisation?’ and ‘what is liberation?’ in the contexts of Indigenous peoples’ lives and experiences was subsequently one central theme participants highlighted as a necessary prerequisite to effective further teaching and learning in this area. As participants discussed it, although Indigeneity traversed several topics, power formed a common thread across those topics and therefore a critical understanding of power as a starting point could help learners with their critiques of its manifestations across different societal spheres, what G. Smith referred to as “sites”. As highlighted in particular by G. Smith and Napoleon:

In a class like that I would make sure that it’s not the incident of the Treaty, it’s actually understanding the marginalisation and how power is used by dominant groups to reproduce their dominant interest and it comes out in many sites. One is the Treaty, one is in schooling, and if they can see the connections and the fundamentals of a critical approach, how

hegemony works, how social reproduction works, all of those things, once they understand that, that's the learning that's required and the rest of it is a site of struggle in that sense. –  
G. Smith

I see teaching law as being central to understanding political and power dynamics in so far as Indigenous relationships in Canada, and it's a way to structure and organise thinking and activities that I think is an important contribution to creating political change for people. –  
Napoleon

In teaching and learning about critical theories, concepts and approaches to power, some participants cautioned Indigeneity educators against an uncritical adoption of certain aspects of Western critical theory. In particular, while participants highlighted how these theories have been powerful reference points for many Indigenous rights movements, it is the illuminating aspects of those theories in terms of helping understand specific Indigenous situations that should be adopted, and others discarded, specifically where certain standpoints contradict Indigenous realities, worldviews, knowledges and experiences. One example highlighted by Ka'eo was the standpoint of Karl Marx with regard to religion:

Marx says “Religion is the opiate of the masses”, he's talking about religion in Europe at that time, religion was controlled by whom? By the monarchs. Religion and the state were hand in hand. Religion was used by those in power against the powerless... Now the scenario is very different... In many parts of the world, especially in decolonisation movements, especially in movements of the so-called oppressed fighting the oppressor, religion many times has been used by the oppressed as something to empower them in their fight against oppression and that's because religion is being interpreted by them, for them, for their own benefit.

### ***Racism***

Further to the focus upon power as a critical frame from which educators could better engage learners in a deeper, more critical understanding of Indigenous experiences and life situations in settler colonial societies, a subsequent curricula area that participants felt essential to teaching and learning about Indigeneity was racism. As discussed by Foley in the previous chapter, he felt it important for learners to “be fully aware of the role that racism, White supremacist, racist attitudes and ideas, how these have been central to the

shaping and the making” of settler colonial societies today. Several participants highlighted that racism, like power, could provide learners with critical scaffolding for their thinking about Indigeneity issues across a multiple range of areas. As further explained by Mutu:

“I want you to know what racism is. I want you to know what the analysis is that has been done on it”... Then as we go through the media, health, the treaty settlements... The common thread running all the way through is racism, because if you don’t have that analysis you can’t understand. How do you understand the disparities going on in health? How do you understand what’s happening in the media? How do you understand what’s happening in the treaty process? If you can put it in the framework of racism you can understand what’s going on.

Racism specifically was subsequently another core aspect that participants stressed as important curricula to introduce learners to in growing their critical thinking and understanding of Indigeneity. Like power, it could form a base from which the oppression and disadvantage experienced by Indigenous peoples in settler colonial institutions and structures could be more readily identified. This included for some participants a more critical reading of societal institutions such as the media, and examining with learners through curricula what the roles and effects of institutions such as the media have been for Indigenous peoples. This included, for example, where the “media is about upholding White privilege, about how media is framed to service White people, to demonise Māori” (Mutu), including in silencing issues about Indigeneity. As Foley highlighted:

The one thing you notice about all of the people on your TV screens denying that Australia is a racist country is that they’ve all got blue eyes and blonde hair. They’re all White people. I’ve never seen an Indian or an Aboriginal, or a Māori or any person of colour get onto a television screen in Australia and say “Oh, Australia’s not racist”, because people of colour know that Australia is racist. You don’t have to be a radical black fulla like me to perceive and experience racism in Australia. If you’ve got a brown skin, if you’ve got a non-White skin, if you’re an Asian or Indian or an Aboriginal or any sort of person of colour, you will experience racism.

As L. Smith explained, racism can be a difficult topic to teach, as “anti-racism courses around the world got a really bad name in the 1980s because of that guilt, they generated



guilt”. Despite this discomfort it may cause non-Indigenous learners, this deeper deconstruction of wider society as it has represented and benefited non-Indigenous over Indigenous peoples was considered by participants an essential facet of critical curricula, including an understanding of the racism underpinning those privileges. Only with an understanding of racism and how racism manifests structurally and across settler colonial societies institutionally did some participants feel there could be a full appreciation of Indigenous peoples’ current situations and the challenges Indigenous peoples face, such as perpetual disadvantage. For Napoleon, this included highlighting instances of privilege for learners, on both societal and personal levels:

If we look at the Aboriginal rights and title structure, the jurisprudence in Canada, where is Indigenous law?... It’s often invisible or there are gaps. So I’m interested in having students be able to critically see those gaps and critically see how Indigenous law is obscured and where Canadian law is privileged... When people say “I made it by myself... I did it all by myself without any help from anybody and other people should be able to do the same”, they’re just ignoring all of the invisible people around them that helped them to get there and all the structures of power in place that enabled them to do exactly what they did, that are so taken for granted that they are entirely invisible... Those invisible privileges need to be made visible.

Because of the possibility of learners’ perceptions that racism was no longer an issue in current day society, addressing this notion of invisibility with learners was seen by some participants as particularly important. Racism was therefore emphasised by participants as essential curricula for teaching and learning about Indigeneity, in part because successful interventions to transform society will necessarily include identifying the ways that racism is still prevalent and operating across different sectors of society, despite beliefs to the contrary. As Walker described:

You know the prejudice, the stereotypes were quite open in the 60s. There were the suburban newspapers of ‘hori’ with the thick averted lips and the V8 cars and kids hanging out the windows. Oh, the racism was awful in the 60s. They daren’t poke their head above the parapet now. Once the Race Relations Act came in they become more circumspect, they hide their racism, it’s less overt. But it still goes on in the drawing rooms of the nation.

### *Approaches to colonisation*

Further to critical understandings of power and racism, critical approaches to colonisation were considered by many participants to be key points of reference for educators and learners to draw upon as part of the critical scaffolding for learners in the study of Indigeneity. This was in order to study more deeply colonisation itself (discussed later in this chapter), and in particular Indigenous perspectives, knowledges and theories about the nature of colonisation, settler colonialism and its effects, “not just the facts of that event [dates, who, where] but the context, the economic forces, the social forces” (Ka’eo). In particular, participants emphasised the use of curricula about colonisation by which learners could examine the many layers and dynamics constructing Indigenous lived realities today arising from colonisation. This included the more personal, intimate ways colonisation has manifest for Indigenous peoples in settler colonial societies. As Jackson and Mikaere described:

In the coloniser’s world if you put a money value on it then “Oh, that was really bad, and so we’ll give you a settlement of ten million dollars” or something. But for me the taking of land, say, is just a symptom of dispossession, it’s just an example of colonisation. But colonisation, as I said, is made up of all of these layers... I often say, that the worst thing colonisation does, that it has done to our people, is destroy our faith in ourselves. – Jackson

A lot of us have almost lost the ability to imagine. That’s probably one of the worst effects of colonisation... Honestly, our powers of dreaming have just been totally chopped. – Mikaere

Curricula that therefore highlighted colonisation not as a past event but a current day reality was considered important, and the role that colonisation continues to play in our everyday lives, such as the ongoing suppression of Indigenous peoples as nations with rights to self-determination and the perpetuation of disadvantage for Indigenous communities. Drawing upon this approach, learners could more readily identify and understand the breadth and depth to which colonisation still occurs today. As examples, Pitman and Sykes explained colonisation in the following ways:

We as a people are a colonised people, therefore we have all been subjected to various and assorted ways and means that we have been colonised, in our minds, through work, through a whole lot of situations that have arisen. – Pitman

Understand that colonisation is a continuing event of disempowerment, and that over the generations in your intimate relationships colonisation has taken its form in a number of ways... political aspects, education aspects, spirituality aspects, the systems of economics that were in place that have been displaced and replaced. – Sykes.

The multiple dynamics and influences of colonisation on our thinking, and the need to reconsider colonisation and the many ways it manifests intimately in our lives, including in our own behaviours, was subsequently emphasised as a part of a critical curricula required to build an understanding of Indigeneity matters more fully. In particular, that the attempts to oppress Indigenous analyses, imagination and faith amongst our communities has resulted in members of our communities becoming active agents in our own oppression was of particular concern to participants, which the studying of Indigenous analyses about colonisation could help counter. As G. Smith highlighted in his teaching with students:

The colonising process has been a struggle to control the minds and thinking of our people, so one of the responses has to be to unpack some of that colonising thinking and to, I think, come to an understanding that, how hegemony works, hegemony is a deliberate ploy to not just colonise us but to have ourselves as minority or people with a limited power to colonise ourselves. The most powerful form of colonisation is when the people actually are doing it to themselves.

### ***Historical trauma***

Linked to deeper understandings of colonisation and the critical curricula required for a more meaningful study of Indigeneity was Indigenous theories about historical trauma, and the specific intergenerational effects from the oppression of Indigenous peoples for their/our descendants. On one level, participants felt having curricula that illustrated the intergenerational effects of colonisation was important to ensuring an accurate understanding of the root historical causes of some of the contemporary issues Indigenous communities face. Some participants explained to learners, for example, the historical experiences of Indigenous peoples in settler state schooling that underpin the current crises Indigenous communities struggle with in areas such as unemployment, low paying employment, welfare, housing, and the multiple effects this has on other facets of life for our communities such as health. An example from Aotearoa drawn upon by Walker included:

[The Native School Inspector] Bird actually went to Te Aute College and leaned on them to do away with the academic programme that produced the people like Ngata, Buck and Pomare and when they wouldn't listen, he cut off the scholarships. That's why there is an education gap. There was the first wave of graduates at the turn of the century, then there was no more until our turn... The Hunn Report had just come out in 1960 and it talked about a 'black out' in higher education. What they didn't know was this history, way back in 1910 when they were shut out of the academic programme and Māori girls and boys were steered into domestic service, into labouring work and manual work.

A further area discussed by many participants to highlight not only the historical engineering of positions of disadvantage for Indigenous peoples, but the discontinuation of Indigenous societies in terms of our own socio-economic, cultural and political systems, was the prevention of the transmission of Indigenous knowledges through the suppression of Indigenous languages. Waikerepuru, for example, explained how for Māori communities dealing with the suppression of Māori language in state schooling:

Young people who stopped speaking Māori at school stayed that way, and they became parents and they had children and their children would be like that. So there's a huge gap opening over the top of them, a knowledge gap. Without te reo (the language) there's a huge knowledge gap taking place, and that would be strange to be going around like that and trying to come to grips with te reo and the Māori world itself.

For some participants, curricula plotting different historical developments (i.e., timelines of colonial policies and Indigenous resistance in different areas) proved essential material to demonstrate the specific intergenerational effects of settler colonial policies for Indigenous peoples, to enable learners to better understand and appreciate how 'the past' is indeed relevant to and has been instrumental in shaping current Indigenous and non-Indigenous realities. In particular, by highlighting the historical context within which learners' current personal circumstances can be better understood was felt to help develop an appreciation of the struggles and achievements of Indigenous peoples across certain areas relevant to the study of Indigeneity. Drawing upon the example of Māori language, Mutu shared how in her classes she highlighted for learners:

“This is what actually has happened to the reo” and we go through the government legislation that legislated against the reo, and these are facts that the students have to know... Then you come down to the revitalisation and you come right down to Kura Kaupapa and Kōhanga Reo... “This is how the reo came to be endangered. This is what Māori have done to try and fix it up”... “So the fact that you there, who are obviously Māori, e mohio ana koe ki te reo? (do you know the language?)”. “Kāhore (No)”. Look at me like this. “This is why. This is why”. And those ones over there, who are obviously ‘ta ra, ta ra’, I say “You had the privilege of being able to go to Kōhanga Reo and Kura Kaupapa and so on. So that’s why you’re alright. But this is the history”.

Historical trauma events and connecting to a deeper understanding of Indigenous philosophies, knowledges and practices before colonisation as critical reference points when undertaking teaching and learning about Indigeneity was subsequently seen by participants as important. In particular, it was felt to provide learners with not only information as to the cause and effects of colonisation for Indigenous peoples, but an Indigenous standpoint on those events. This, participants highlighted, thereby encouraged learners to draw more deeply on Indigenous understandings in our analyses for the future also. While not specifically referring to the term ‘historical trauma’, participants such as Waikerepuru illustrated this thinking in his teaching, for example by using Indigenous knowledges and language curricula as a basis for analysing colonisation and encouraging a resilience in maintaining our own ways of thinking and being:

That’s why I say “mātauranga Māori (Māori knowledges)”. If we’re talking about mātauranga Māori it needs to be clarified, where does it begin? Not today, not 1840, you must go back pre-1840 because philosophically, religiously “kua rerekē katoa te reo o tauwiwi (the language of foreigners is completely different)”. Different religion, different philosophy altogether. Therefore we need to be aware that the philosophy has had a huge impact on Māori since 1840... We have a right to be ourselves and it must go back to the mouri atua, mouri whenua and mouri tangata. That’s where we have come from.

### ***Approaches to decolonisation***

Further to critical theories about power, racism, colonisation and historical trauma, the subsequent need to provide learners curricula about decolonisation was also raised by participants as a part of best practice in teaching and learning about Indigeneity. As raised by Jackson earlier, one challenge in this task was addressing more directly with learners

the less tangible, more intimate effects of colonisation for Indigenous peoples as a part of our decolonisation efforts. As he explained:

There are always things, always things that sort of beat away at our wairua (soul), even if we don't know that they're happening. So if we want to change all of that, if we want to change the current reality, then we can do that through Treaty hui or whatever, but we will only do it properly if we... the feminists used the term, 'naming the beast'. The beast in their case was patriarchy. The beast in our case is patriarchal colonisation, and we have to name it and know what it is and its that whole myriad of things from the whispered pain we sometimes don't even know is there... it's easy to identify the seen and tangible things and if you can quantify them as "We will settle this for a hundred dollars" then it's really easy to talk about it. But that doesn't address those less tangible, hidden things, and part of what I think has to be done if you're working with our people is find some way to talk about that.

One curricula area participants felt important to assist this 'naming' of colonisation as a part of decolonising efforts was specific language. Similar to the focus on power, racism, colonisation and historical trauma as curricula for examining the power dynamics underpinning Indigeneity, decolonising language as a curricula topic for articulating Indigeneity matters was in particular considered important to empowering learners. For L. Smith, teaching and learning curricula about the language of critical theories was a part of assisting learners to process distressing information they may encounter as a part of teaching and learning about Indigeneity:

Giving them a technical word often allows them to speak for something that might be emotional for them, but by giving them a sort of theoretical term, it might be 'inequality', it might be 'ideology', it might be 'hegemony', and you actually speak the word and teach them how to say it, get them to practice it in different sentences, and it can be empowering. It gives them a vocabulary for talking about this stuff that's then not all raw emotion.

For other participants, the value of learning critical language for decolonising purposes was its role in providing learners with concepts that could assist in decolonising Indigenous identities, and re-centering a more positive sense of self based on Indigenous philosophies, knowledges and practices as opposed to being defined by colonisation and the effects of colonisation. As highlighted by Walters, language is essential in the decolonising process

and ensuring the centering of Indigenous knowledges, what Walters referred to as “original instructions”, in our Indigeneity discussions:

Part of our transformation is shifting how we think and talk about ourselves so that we recognise that we have to work and interact with this colonial world but we don't create our identity out of that. Our identity comes from our original instructions, it doesn't come from being oppressed, it doesn't come from how a coloniser defines us... If we begin to think that our identity is defined only by our oppression and our colonisation we will cease to exist, because then we become defined by being unhealthy, then we become defined by being unwell, then we become defined by having health disparities... We've got to flip that discourse, flip that script and say “No, that's a reality, that's a social reality we have to deal with and overcome and heal from. But it's our original instruction is what identifies us”.

## **6.2 INDIGENEITY REALITIES**

Leading on from curricula about critical theories, concepts and approaches to provide learners with critical frameworks and points of reference for further exploring Indigeneity, participants subsequently emphasised the need to educate learners about some of the realities of Indigeneity – that is, the background knowledge for learners as to why the politics of Indigeneity exists, and out of what contexts it emerged. This included Indigenous peoples as nations, the treaties entered into with coloniser peoples, the advent of settler colonialism, Indigenous peoples' resistance to colonisation, and the current situations and issues faced by Indigenous peoples. As shared by Mikaere, this information could be particularly empowering of learners, who with this new understanding of the Indigenous world and the history leading up to current day “... get really animated and they argue with one another about what's possible and what's not possible, and what's really based on Kaupapa Māori and what's just borrowing from the colonised construct”. This begins with an understanding of Indigenous peoples as nations.

### ***Nationhood***

As discussed in the previous chapter, one difficulty encountered by participants that had in part shaped their praxis in teaching and learning about Indigeneity, including curricula choices, was learner disconnectedness from the Indigenous world. As discussed earlier, this disconnectedness increased the likelihood of learners' belief in myths about Indigenous peoples as lesser or uncivilised ‘cultural’ or ‘ethnic’ groups as opposed to nations with our own laws, knowledges, practices and socio-economic, political-spiritual

systems. Curricula reframing Indigenous peoples as nations with political authority was subsequently seen as an important task in teaching and learning about Indigeneity, and particularly the current day struggles of Indigenous peoples to reassert our authority. As Jackson and Pitman described:

Iwi and hapū are polities. We're being taught to see them (Indigenous nations] as some sort of kin-based structure, which is what they are, but that's not all they are, because a kin-based structure serves political ends, and if you talk about them just as some anthropological kin-based structure then you depower them, you depoliticise them. – Jackson

We have a huge long history of being able to exercise our political authority... a system of authority whereby we could express, defend, protect our authority, and it was universal throughout Māoridom. It wasn't that one tribe had it over here, one iwi or hapū had it over here and this one didn't. We all exercised the same way and we had a great respect for each other. I know, because we had huge battles when people disrespected each others' boundaries, resources, kinship, etc. When we transgressed we were dealt to. – Pitman

Another common misconception amongst learners, including those who did recognise Indigenous peoples as nations, or if not nations, at least having rights distinct from other groups in society, was that those rights and authority had been bestowed upon Indigenous peoples by coloniser states. The need to reconfirm for learners that Indigenous power and authority pre-existed colonisation was subsequently also seen as important curricula. As Parker explained:

That's what we are, we are an Indigenous nation, and this Indigenous nationhood was not given to us... For their own reasons the framers of our constitution recognised that these Indigenous people were self-governing tribal people and so they had a right to govern themselves under their own laws. So that right is embedded in the US constitution. Over the years there have been ups and downs, but this right of tribal people to their own nationhood, their own Indigenous nationhood, has never been overruled by some other law, because it's an inherent right. It's a right that comes from who they are. It is not given to us by some external authority.

In particular, participants felt learners could not appreciate Indigenous struggles for self-governance or co-governance with states due to a lack of awareness as to the existence of



Indigenous laws that emanate from worldviews distinct and different from coloniser cultures. Many participants subsequently focused upon providing learners with curricula about Indigenous laws, knowledges and practices prior to colonisation that, due to the state schooling system, learners may have little to no previous knowledge of. As a part of Napoleon's and Mutu's class curricula, they shared:

I try and include information about Gitksan law or other Indigenous law where I can, just to make sure that students get the idea that law is one form of governance, it's a part of governance of any society, and Indigenous people had and have that central part of being a society historically and still have it today. – Napoleon

“He aha tēnei mea? Te kaitiakitanga? Te rangatiratanga? Te mana, te tapu? (What is this thing? Guardianship? Independence? Authority, sacredness?)” All of these things that get talked about on the marae all the time, that my kaumatua (elders) hammered me with, and I bury them in that stuff for about 8 lectures. The 9<sup>th</sup> lecture I say “Now we will talk about the Pākehā coming here”. So by the time you get to that they've already known that the Māori world is a totally valid world, we've got our own laws, we've got our own ways of doing things, and then the Pākehā comes along. – Mutu

In educating learners about Indigenous nations, participants stressed, however, to be wary of giving learners the impression that Indigenous peoples were ‘stone age’, ‘frozen in tradition’, or unadaptable to changing circumstances. Rather, curricula about Indigenous laws and values, and how these laws and values endure in contemporary contexts was considered an essential curricula focus. Such a focus then enabled the critiquing of systems, structures and values where colonised notions about Indigenous peoples might be embedded for both Indigenous and non-Indigenous learners. One such example was in the area of leadership that, as discussed by Napoleon and Sykes, some assume as traditionally heteropatriarchal or heteronormative, or in contemporary times, meritocratic:

So we draw on the intellectual resources from our own societies in order to look at leadership, in order to look at citizenship, in order to look at who gets to make the decisions, and where ‘traditions’ are held up as being truths that can't be challenged. Of course they can be challenged. They were historically in our societies, otherwise Indigenous peoples would have fossilised in time... spaces for new conversations, fresh conversations, about

gender and the importance of challenging notions of sexuality and everything else in Indigenous societies. – Napoleon

I try and incorporate models of leadership within our people... drawing both on the leadership in the front and behind the marae, and that the leadership educated in the Pākehā system versus those who are knowledge keepers in our system play complimentary roles. – Sykes

### *Treaties*

Further to developing learners' understandings of Indigenous peoples as nations, participants also focused on providing learners with material on the treaty agreements between Indigenous and coloniser peoples as a core curricula area of teaching and learning about Indigeneity. This included the contexts within which some treaties between Indigenous peoples and coloniser peoples had been formed, and the values underpinning Indigenous decisions around various treaty terms that were offered. One example by Walters included:

Article 14 says that they could have stayed in Mississippi and given up their sovereignty... and our Chief said “No”... They [our elders] made a conscious decision to say “It’s more important for us to retain our rights, to be who we are destined to be, than it is to be absorbed into a system that will render us as individuals, because we don’t see ourselves that way. We have original instructions and protocols for ways of conducting ourselves in the world and if we are giving that right up, if we put out our fire, we literally cease to exist as a people... literally, spiritually dissolving ourselves out of existence”... They knew that some of us would die for that and it disproportionately hit our children and our elders. We knew that was the risk we were taking. But that’s how spiritually important it was for us to be who we were and are today.

For participants from Aotearoa there was a specific concern regarding misinformation about our treaty terms and the dominance of an oppressive colonial narrative as to what the meaning and implications of the treaty were. As Mutu and Jackson highlighted, this narrative has not only been incorrect but perpetuates the notion of Indigenous peoples as inferior societies without socio-political values, systems or understandings of our own. Curricula that decolonised learners' understandings of treaties and recorrected their understanding based on our own knowledges was subsequently considered important:

You have a lecture on He Whakaputanga, that nearly all of the class has never heard of, then Te Tiriti, and I have to say the students get really confused around Te Tiriti and The Treaty. I hammer the fact that “Te Tiriti is the only thing we signed and this is what it is, and this one - the ‘Treaty’ - is actually a fraudulent document. It claims we ceded sovereignty, but it wasn’t seen by our people, it wasn’t discussed with our people, it wasn’t signed by our people, it was not”. – Mutu

Prior to 1840 there’s no evidence in our history that, say, Ngāti Porou voluntarily ceded their authority to Ngāti Tuwharetoa, no evidence that Tūhoe ever ceded their authority to Ngāti Whātua, so why should we believe that on the 6<sup>th</sup> of February 1840 every Māori in the country woke up and ceded their authority... If we didn’t do it to another iwi why should we believe that we suddenly did it to this Pākehā in England?.. Have faith that our tīpuna would never have done that. Have faith that if they were staunchly independent, which we were if we jealously guarded our mana as we did, then that just logically leads to the statement that what the Crown has been telling us about ‘accession’ is wrong. Simply can’t be true. – Jackson

Curricula that emphasised that treaties were about relationships between nations, and rights and responsibilities that came with those agreements was a key curricula focus. Treaty curricula involved providing specifics through teaching and learning as to what those rights and obligations are, how they may be being breached, neglected or ignored, and/or how treaty responsibilities could be fulfilled. Parker and Durie specifically highlighted how in their teaching they outline for learners:

Two things: One is the treaty as a recognition of their [Indigenous nations’] governmental status. As they are fond of putting it, you don’t enter into a treaty with just some other private company, private corporation or association. A treaty is an agreement between nations... Second, in terms of a protection of their rights to take fish in all of their usual and accustomed places, because over the years since those treaties were entered into the surrounding state government and local governments were ignoring these treaty rights. – Parker

“Is the Treaty relevant to health?” and “If it is relevant to health, how is that linked to Māori health?” and “How does that stand up against health programmes generally in the country?”... to explain the case and then to clarify how one relates to the other... What is its role in health and what is its particular role, if there is a particular role, in promoting

Māori health? If it does both of those things, it will be carrying out the intentions of the Treaty of Waitangi. – Durie

For many participants, treaties curricula were subsequently essential so learners could be conscientised on the issues arising out of treaty breaches and engage in problem-solving where honouring specific terms of these agreements needed further work. This included encouraging learners to see how being “willing to sit down with their treaty partner and talk through issues, that would build a stronger nation” (Murphy). In the area of curricula about Indigenous peoples’ rights to our traditional homelands and environments, growing learners’ understandings of treaty terms and implications was highlighted by Frank Jr.:

We’ve put a paper together *Treaty Rights at Risk*, and we have that paper and we’ve taken it to President Obama, we’ve taken it to the Whitehouse, we’ve taken it to CEQ which organises the federal agencies, and then we took it to our delegation senator and congressmen... so they all know about it, they all know that this *Treaty rights at risk*, is in danger, our culture, our way of life, our salmon. There’s no more salmon now. So we’re saying that the United States Government has to make a change, and for us to bring our salmon back. If they don’t make a change then our salmon is gone and that’s not good for our tribes, that’s not good for the people of this state, it’s not good for clean water.

### ***Settler colonialism***

Following on from curricula about Indigenous societies and the treaties formed between coloniser and Indigenous people, providing learners with curricula about settler colonialism was another key focus for participants in teaching and learning about Indigeneity. For many participants, this involved some basic facts and details about the transformation of Indigenous homelands into settler colonial societies. This was considered important in countering the general acceptance prevalent amongst learners (and wider society) of colonisation and settler colonialism as a ‘natural’ event. Specifically, in her use of curricula, Mikaere highlights:

‘The gradual triumph of germs and numbers’, I roll that out quite regularly. It’s so true... And I often talk about disease because I think that disease played a massive role. It’s about the numbers. I’ll talk a little bit about that. The numbers might have altered the reality but they don’t alter the injustice of what has happened. It’s still a massive injustice.

As discussed above in terms of critical approaches to colonisation, further to providing some of the core facts around what transpired, participants also emphasised the need for curricula that engaged learners in understanding the deeper cultural, social, economic and political contexts within which settler colonialism took place. For many participants, this included an understanding of the historical contexts within which a “culture of colonisation” (Jackson) grew and subsequently came to Indigenous homelands. As Pitman highlighted, in her classes:

If you don't go back and have a look, how do we know where they were coming from? Why they took the actions that they did? One of the first questions that comes up really early when I'm doing a decol hui is “Why did Pākehā come here? Why did Pākehā come here from England?” and there was trade and all of that stuff but also the industrial revolution and the introduction of capitalism into that English society forced them into great poverty, so they came over here and smashed us over and became rich and privileged people. So understanding the industrial revolution and what happened in England, that's what those Pākehā need to find out.

Participants subsequently emphasised a focus on curricula that examined the many ways settler colonial societies were established in terms of the breaching of treaties, and then the human rights atrocities suffered by Indigenous peoples from the physical assertion of coloniser authority, the alienation of Indigenous lands, the population of those lands by colonial settlers, and the wars between Indigenous and coloniser peoples as Indigenous peoples resisted. However, while some learners may have some general (albeit sometimes inaccurate) knowledge as to the wars waged, there was also a focus on ensuring learners were exposed to material that detailed the ongoing use of law and policy by coloniser states to entrench settler colonialism, and specifically Indigenous disadvantage and coloniser-settler privilege, which many learners were less aware of. Curricula examples shared by Parker and Walker about colonial state authorities appointed over Indigenous affairs included:

The Bureau of Indian Affairs was really domestic colonialism. It was the instrument of the US government to enforce colonial policies... The United States no longer considered itself a member of the British Empire after the Revolutionary War, so they sort of abandoned the concept that “We are colonial power and we are going to treat our native people as other colonial powers do”. This was on the surface. Beneath the surface you looked at how they

administered their responsibilities, particularly of their Bureau of Indian Affairs which was a network of offices all across the country where tribal reservations existed, and the officials of the Bureau of Indian Affairs adopted really colonial policies, very domineering policies, paternalistic policies. – Parker

They were opposed to Māori having an academic education. Now, the first wave of graduates came out of Te Aute in 1884, Apirana Ngata, then at the turn of the century Peter Buck, Reweti Kohere and all of those people, the first wave of graduates arrived very early. They were cut off at the pass at 1910-1915 by these rules that were laid down by people like Bird, the Inspector of Native schools... Māori were expected to do manual work, technical training, and the girls to be domestics. Bird actually went to Te Aute College and leaned on them to do away with the academic programme that produced the people like Ngata, Buck and Pomare and when they wouldn't listen, he cut off the scholarships. That's why there is an education gap. – Walker

Ultimately, many participants felt it important to engage learners with curricula that then highlighted how settler colonialism permeates the societies we now live in, and the multiple ways that affects Indigenous and non-Indigenous members of society. This included societal aspects, as discussed earlier, such as gender roles, the make-up of families, entrenched socio-economic disparity, and ongoing experiences of racism and discrimination, but also a focus on the ongoing operation of constitutional power and the functioning of that power in supposed democratic societies. As Mikaere and LaDuke described, examples that they point out to their learners include:

Colonisation in Aotearoa continues for as long as we have a system where the Crown has sovereignty. It's as simple as that, because that's the guts of their colonisation: they came, they took power that wasn't theirs, and they still behave as though they have it. So actually whatever laws they pass - they might even be benign laws, they might even be laws that we like – they're still a product of colonisation because they're the ones who are passing them and they don't have the right to do it. – Mikaere

Indigenous peoples in North America and elsewhere are faced with scathing projects of destruction and we are held over a barrel because of colonialism. So to pretend that we are all on equal terms is wrong. We are not all on equal terms. I am politically, socially, culturally over a barrel that is created by the privilege of a society you live in. We all have to work together to challenge that destruction. – LaDuke

## *Resistance*

As emphasised by several participants, a key facet of the study of Indigeneity must be on the stories of resistance by Indigenous peoples against settler colonialism, and in particular the struggles of our people to protect our distinct identities and ways of existence. This was in part because of the positive messages these stories of resistance provided learners about Indigenous peoples, in direct contrast to the negative messages perpetuated as a part of settler colonialism, such as colonisation being inevitable (due to, for example, the inferiority of Indigenous nations). Curricula about Indigenous resistance was therefore felt important to encourage learners to have faith and hope in our people, drawn from the bravery and resilience shown in these times. In her teaching, Pitman shared:

There are certain times and places that I hit on because they provide great insight and they display the courage of our tūpuna who in the face of adversity, stood up... Not only how we were subjugated, but the actions that our tūpuna took and strategies that our tūpuna developed to overcome those things, so that we leave at the end of a couple of days with some tools of change. Like we weren't all really useless and hopeless and didn't all acquiesce and fold in on ourselves and become born-again Christians and give our land away, and boozers, and things like that. Actually there were histories of that being done to us, so what is that history? How did people survive through that? So I do talk about certain times like Parihaka, probably the most obvious and most profound of those things, and where we came together in great unity.

Participants also emphasised the need to focus our curricula on victories, as one concern amongst participants was that “the next generation take it for granted, but it didn't happen without a struggle” (Walker). That learners understood the contexts, nature and extent of the efforts to secure and protect some of the Indigenous rights that we enjoy today, and in particular the immense difficulties faced in those times, was thought important for learners to appreciate some of the progress made. Examples given by Parker and Walker included:

We had learned that the US Senate was going to be reorganising its system of committees and they were going to take the jurisdiction, the authority over Indian affairs, relations with US tribes, and put it under the Committee on Energy Development, and some of us were saying “That is not a good idea” because those are the senators who represent mining companies and oil and gas companies and so on and there's a conflict here between their responsibilities to also consider the treaty rights of Indian tribes and so on... [We] succeeded in persuading the

Rules Committee to take Indian Affairs out of the Energy Committee and create an independent committee, for the first time in history. – Parker

When we were young, we were trying to persuade Pākehā what a ‘tangata whenua (Indigenous person)’ is. That was like pushing sand uphill, I’ll tell you they were not listening, they were so monoculture, but now tangata whenua status is recognised. Kaitiaki is recognised in the Resource Management Act. Māori did not surrender sovereignty, they signed to Te Tiriti O Waitangi, that’s been recognised now... recognised by people who are up to the play with Treaty jurisprudence, that Māori are still sovereign and what we really are developing is a federal system of Crown, Māori as co-equals in terms of the Treaty partnership. – Walker

In our discussions on curricula, participants also subsequently felt it important to draw upon more recent examples of resistance, just as much as historical ones, and the leadership important to those times. Providing learners with more contemporary examples of Indigenous peoples’ leadership was both to honour and inspire learners about Indigenous peoples’ efforts across a range of contemporary contexts. One example given by Parker with regard to the achievements of one of his contemporaries (Frank Jr., also a participant in this study) for Indigenous peoples included:

The tribal people decided it was time to correct this, to stand up for themselves, so they engaged in what came to be known as the Fishing Wars. One of the leaders was Billy Frank Jr... he was arrested 90 times... So finally the United States Government filed a lawsuit on their behalf so it became known as *US v Washington*, Washington State. This is a famous lawsuit... also known as the Bolt Decision. The *US v Washington* case was appealed all the way up to the US Supreme Court and the US Supreme Court upheld the decision of Judge Bolt [in favour of the tribal people], so that was the highest law of the land. – Parker

That this resistance will be ongoing as long as Indigenous peoples’ identities, rights, knowledges and practices are oppressed, or for as long as Indigenous laws are broken and treaties are breached, was another important point stressed by participants. Drawing upon curricula that shared with learners current examples of resistance, and examining both the historical and contemporary contexts of those struggles as well as the strategies of resistance undertaken, was considered important to their understanding of Indigeneity in contemporary times. With regard to the current Idle No More movement, for example, McAdam shared how:



In my Indigenous laws, one of the laws... means to defend the children and the generations to come. But not just the human children. You defend for those that cannot defend for themselves, like the Tree Nation, the Water Nation, the Flying Nation and the Medicine Nation, the plants. So you defend for their children as well because they are impacted just as much as our children will be, and when their children and they themselves are sick then we're sick, and that's invoked in times of crisis... So the women of my nation, the Nehiyaw nation, are invoking that law now and this is how come it's my duty and my responsibility as an Indigenous citizen of my nation, to follow that law.

### *Situations and issues*

Drawing upon the histories of Indigenous nationhood, treaties, settler colonialism and both historical and contemporary resistance curricula outlined above, participants then felt it important to outline and examine with learners the current situations of Indigenous peoples – that is, the current political, socio-economic, cultural, environmental situations Indigenous communities are now facing affecting our mental, spiritual, physical and social health and wellbeing (discussed in Chapter One: Introduction). As discussed in the previous chapter, due to the disconnectedness of some learners from Indigenous communities, they may be unaware of these current circumstances (outside of what they see, for example, on the news). Mutu emphasised the importance of knowing the reality of current situations faced by Indigenous communities:

Put a slide up of the statistics and that looks absolutely shocking. Your students need to know those statistics, those sorts of facts, even those who come out of government departments, they need to know, because this is the real world of Māori. Particularly the imprisonment rates, the health, the life expectancy rates, the income rates, the unemployment rates, all of those sorts of things, your students need to know that.

As discussed earlier, this was not just about historical material but highlighting and examining with learners the multiple crises Indigenous peoples face today in areas such as health, welfare, housing, education, protection of women and children, the environment, and how these ongoing situations are perpetuated by settler colonial societies. Where learners may be more aware of the struggles, for example, in the environment due to the highly publicised clashes between Indigenous communities and corporations (that feature in the media), the ongoing effects of state-led education on Indigenous lives today,

including the potential positive developments for Indigenous peoples that are then suppressed as a result, may not be so well known by learners. As LaDuke and Sykes highlighted:

We are taught in industrialised education to be specialised, to be people who think that experts do things. Most of the formal education moves you away from land, moves you into your mind or moves you into industrial society, or moves you into capital society... Although we've got huge brain capacity we don't use it. We squander it. We fill it with stuff we do not need and then we become people who are really not conscious. – LaDuke

Unfortunately some of the greatest teachers in that [Indigenous rights] methodology do not find an easy ride with the institutions. Many of them are asked to leave... I could rattle off a whole lot of women that seem to have borne the brunt of the patriarchal processes that have prevented them from achieving their dreams really... They've been a group of people that are motivated by a deep sense of ensuring the integrity of our knowledge and its maintenance, and also the creation of relevant material for upcoming generations. It's just been sad. – Sykes

Drawing upon the critical scaffolding curricula discussed earlier in this chapter, where learners examine power, racism and ongoing discrimination in settler colonial societies, participants discussed the importance of highlighting how these colonial dynamics continue to construct the situations Indigenous peoples find themselves in. This not only included the situations of Indigenous individuals and communities, as discussed above, but the collective experiences of Indigenous nations and Indigenous nations' development. One example drawn upon in Aotearoa which is meant to assist Indigenous development but where Indigenous peoples continue to undergo harm, due to the colonial contexts where the state holds ultimate control, was the treaty settlement process. As Pihama described:

The point she [Sykes] was making is we now call them cross claimants whereas we may have just called each other whanaunga (relation). Totally different discourse. Because if we call each other whanaunga then we work out a way to manaaki (look after) and share that, we're not about saying "You're a cross claimant and I'm going to prove you wrong", "actually we're two hapū in the same space of the same iwi", or "We've always had that interrelationship, so how do we work that out in Māori terms?" But the law doesn't allow

that... It changes our whole way of being, and I think that's all connected to the way that the State is constructed.

As also discussed earlier in terms of curricula embedded in critical approaches to colonisation, highlighting as a current issue the ongoing effects on the psyche and mental, emotional, spiritual wellbeing of Indigenous peoples was a part of the curricula on the current situations that participants thought was important. In terms of the link between Indigenous wellbeing and the alienation, ongoing destruction or devaluing of Indigenous homelands, as Jackson explained:

There's a lingering sense of landlessness inside our people, because how can you be tangata whenua if you have no whenua to be tangata upon? So the term tangata whenua has become almost a poetic label rather than a reflection of reality. And I think there's an unarticulated pain in someone standing up and saying "Ko Hikurangi te maunga" when they've never touched Hikurangi, when they will never touch Hikurangi... because the river has been taken, the river has been polluted, and all of those things, so that's when they say "Ko au te awa, ko te awa ko au" that's a statement of pride but it's also a statement of hurt... We may pass or we may live a life which seems happy and content but there are always things, always things that sort of beat away at our wairua, even if we don't know that they're happening.

How these situations then link to the ongoing issues taken up by Indigenous peoples currently, and the ongoing resistance and struggle of Indigenous peoples with states, was then another important consideration when presenting learners with curricula about Indigeneity. Making these links explicit for learners so that they may have a deeper understanding and appreciation for Indigeneity issues into the future was highlighted. As Walker emphasised:

It's not just a history class, it's about the here and the now and the future. So you've got to teach the here and the now stuff. Why did the Kōhanga Reo thing happen? You got to put that in front of the class. Why did Māori claim the water over the sale of that power station? Now Māori have a claim of water. You've got to research, why did Māori claim water? and you will find in the records that Māori claimed water a long, long time ago. The longest running claim against the Government was the claim for the Whanganui river. That's been there for decades. And then the Te Arawa claim for the lakes, that was on the books since 1922.

### 6.3 INDIGENEITY FUTURES

A final area of curricula that participants emphasised as significant for inclusion in teaching and learning about Indigeneity was what they considered to be essential curricula for bringing about transformations in future. In response to the despair learners may feel about Indigeneity and the situations of Indigenous peoples, having been exposed to Indigeneity curricula, that learners were also introduced to curricula examining the pathways through which transformations could be achieved was important. As Waikarepuru emphasised, this included an “[i]ndication of elements that they [learners] can pursue as part of that remedy”. In this regard participants discussed Indigenous priorities and strategies for future developments, the need to acknowledge and advance Indigenous self-determination, the importance of relationships and Indigenous knowledges, as well as Indigenous frameworks of wellbeing.

#### *Priorities and strategies*

An important initial curricula area for teaching and learning about Indigeneity into the future was introducing learners to the priorities and strategies being advocated by Indigenous peoples, as opposed to just states, for positive transformations to take place. In part this included the critical curricula discussed above, such as the combating unequal power relations, racism, ongoing colonisation, as well contributing to decolonisation by recognising Indigenous nationhood, working towards the honouring of treaties, working to alleviate the structures and effects of settler colonialism and addressing the current situations and issues affecting Indigenous peoples. In particular, the importance of re/connecting learners with Indigenous identities, laws, knowledges and practices as a foundation for decolonisation to combat the many and layered negative aspects of settler colonial societies cited above was emphasised as a priority. As Kahakalau highlighted:

We are still in the process of convincing our own people that returning to a way that is grounded in our Native values and traditions, knowing our language along with English, our practicing of our eating our Native foods and all of those things ultimately will be better for us, whether it’s a health aspect or spiritual aspect or ‘liberating our mind’ aspect, when we go back to our roots we will come out stronger.

Further to this, and as a part of these efforts, participants also highlighted the need to provide learners with specific curricula on Indigenous peoples’ initiatives, about what we

ourselves are doing within our homelands to lead our own positive developments. This type of curricula was felt to provide learners with material from which they could better perceive what were the different priority areas for different Indigenous peoples in their local areas, as well as what others might be engaged in depending on their contexts, as opposed to outside entities (such as states and state agencies) determining what was most important. As LaDuke explained, with regard to her home, the White Earth Reservation:

Usually I share what we do in my community. How we are working to re-grow our food. How we are working to grow back all our food, and grow and address energy in a way that makes us strong for generations that are coming so that we're not prey... It's not new. This isn't an alternative energy, an alternative agriculture. This is agriculture and energy, food energy and communities that are self-determining and that are who we are.

Other participants also emphasised the broader structural change needed in society to remedy long-standing struggles faced by Indigenous peoples across different regions. This included for some participants both wider, constitutional change, as well as organisational change acknowledging Indigenous authority on specific issues of Indigenous concern at the more regional and local level. As Frank Jr. explained, with regard to the struggles they faced trying to deal with multiple state agencies responsible for the environment:

We need one person to be in charge for salmon. If we don't have one person there's a thousand people that's in charge, and that don't work... Somebody has to be in charge to make sure that there's a home for that salmon, the habitat's there, make sure that the trees are there, the shade, make sure that the dams let the water out, that we have enough water for the salmon to come home and live. The salmon needs a home, and these people have destroyed their home. So now we have to start bringing it back.

Further to this, while it was important to introduce to learners the priorities for wider, constitutional and organisation change, participants also felt it important to identify for learners the priorities and strategies they themselves could begin to implement, to progress positive changes at the community level. As discussed throughout the previous chapters, getting Indigenous learners to focus on their own sense of self, understandings, and thoughts and behaviours could be transformational. In particular that these changes at individual and community levels were felt to help ease learners' sense of despair when feeling that they could not effectively make changes at the wider constitutional level of

society, and give them hope that changes at this level were also transformational while those larger constitutional projects were underway. As Mikaere and Kahakalau highlighted:

I think a lot of us need to start with ourselves, which is the hardest place to start... “If in your house your whānau is good, if they’re well taken care of, if you’re healthy, if you’re not smoking, if you’re not overdoing the alcohol, if you’re taking care of everybody’s health, if you’re loving one another - you’re already busting about a hundred stereotypes, a hundred different constructions of Māori that colonisation has put on us, so you can start there”. “Oh really?”... I say to them “Go home and have babies and make them awesome - that’s a political act”. – Mikaere

The idea is the more that you can connect to your culture and your language the more that it will be of benefit for you and also for everybody else. And that’s also a wonderful part; that this is not about individuals but that this is about families, this is about communities, and this is about a nation being able to stand up again proud and identify as Hawaiian. – Kahakalau

For non-Indigenous learners who may be unsure as to how they might be able to contribute, participants found it important to give learners information on where to start. As discussed earlier, simple but fundamental changes they could make in the different roles and professions they were going to undertake, and understanding how those changes were a part of the priorities and strategies for Indigenous peoples for societal transformation, were important. In the area of education, for example, Murphy and L. Smith shared:

How the teachers can make a difference... the secret of Māori success and if teachers implement those strategies, their Māori students are going to achieve. And if it works for Māori, it works for everyone. Teachers go away empowered, and none of it is hard. – Murphy

You want them to see one or two things that they could actually do or help make happen in their work. They’re not necessarily the ones who can do them, but they can help make it happen by just thinking about something a little bit differently, maybe having a bit more confidence, not being so fearful, not being so stubborn about a particular idea, knowing the world’s not going to fall over if they try something innovative or reach out to Māori or incorporate Māori things into their curriculum. – L. Smith

### *Self-determination*

As a part of working towards the priorities and strategies discussed above both on the larger constitutional levels and level of communities that learners will be members of, one overarching theme discussed by participants that was felt essential curricula in progressing Indigeneity issues in future was recognition of Indigenous peoples' rights to self-determination. As discussed earlier, this included introducing learners to the idea of Indigenous peoples as nations, with specific identities, knowledges and traditions about power, governance, decision-making and models of social wellbeing that learners should acknowledge. As McAdam and Walters described:

Sovereignty is the way that each community understands it and the way that each nation has been gifted to follow their way of being and their way of doing. We all have to respect those knowledges and epistemologies that each of these nations has been given... Each individual is born for their nation, given to them by the spirit world. So when I teach in these teach-ins the knowledge that I pass on, I tell people that I'm not here to tell them how to be, I can only share this knowledge, and how they perceive that knowledge and what they do with it is up to them. – McAdam

I've had White people say, "Well what can I do?" Crying for us isn't going to do it. So do something simple. I learnt from you [Māori] guys. "Wherever you stand, any time you give a public presentation you should know whose territory you're in and acknowledge them. That simple. Let's start there". – Walters

With regard to Indigenous rights to self-governance, this did include pointing out to learners where states as a part of colonial settler societies were continuing to govern Indigenous peoples, and for learners to understand that – despite the status quo, which may be the only understanding of local and national constitutional power they had ever been privy to – Indigenous peoples as peoples had rights to self-determination and therefore the rights to determine our development, including our priorities and strategies, and to work towards that development as we see fit. As emphasised by Mikaere in Aotearoa:

A critical point would be that if you look at the history, then it's pretty clear that the Crown is illegitimate. That's probably the thing that people really need to grasp: that actually the entire political system in this country as it presently stands has no legitimate basis. We never

gave them power... What the Crown is doing is illegitimate so we don't have to have our minds constrained by what the Crown tells us is real or lawful or whatever.

For many participants this included not only highlighting what we were doing in terms of our own development initiatives, as discussed earlier, but also the capacities that Indigenous peoples had and continue to develop in order to progress our own aspirations into the future. As discussed by Frank Jr., this included our visions, leadership, technical capacities, and therefore the need for greater recognition and restoration of our rights to political authority, autonomy, and governance in society over Indigenous matter so that we may continue to progress these aspirations:

We have our legal, we have our technical, we have our commission, our commissioners, our policy people and we're fully equipped to take over in the state of Washington... and that's the way we feel. The State of Washington is not doing anything for the environment, and so we need the tribes to start taking over the environment... We, the tribes, have to lead the way of taking care of the salmon, taking care of the animals, taking care of everything that flies, taking care of all of our animals on the ground. The State of Washington and the Federal Government hasn't done a very good job, we're seeing that right now. So we need a change.

Curricula addressing Indigenous rights to self-governance and our capabilities to do so was an especially important teaching and learning point for non-Indigenous learners, as argued Dodson, who highlighted the need for these learners to be aware of their roles as allies and supporters as opposed to leading developments in Indigenous communities. This was in response to the entrenched negative narratives about Indigenous peoples as incapable and in need of outside interventions, as opposed to peoples struggling with the long-term effects and ongoing discriminations resulting from settler colonialism, as well as the lack of understanding that Indigenous priorities and strategies will be based on Indigenous laws, knowledges and experiences, and that this is what will be most effective in our development. As Dodson explained with his students:

You don't need to come and save us, because you're not going to do it. In the end what needs to happen is you've got a responsibility to ensure that the environment, the atmosphere, is created for us to do what we need to do, to find the solutions for the problems that confront us, because you're not going to find the solutions to those problem. We've got to be given



the space to do that... You can be doing this other stuff which is going to help... [but] if it's always seen as a problem we have that they want to help us fix, it's never going to happen.

### ***Relationships***

Building upon the right of Indigenous peoples to self-determination and the need for greater acknowledgement of that into the future, curricula addressing the restoration of what we considered essential relationships was another key focus amongst participants. For many participants restoring an understanding of our communities through curricula included highlighting for learners how members of our communities also included our homelands and the range of other entities in our environments, as opposed to just peoples, and the need to reject colonial thinking that has placed humankind as the supreme or isolated beings in existence. As Ryser and Dodson expressed:

Having a people isn't just a matter of having human beings, it involves all of the natural life around you. It involves other animals, other plants, even mountains and rivers, all of which one has a duty to respect and to endorse and support. Human beings, I think most of us have been influenced in the modern era of the last hundred and fifty years or so by the thinking that somehow human beings are the ones who should rule everything, which is an arrogant thing... When I talk to people I talk about culture as a dynamic and evolving relationship between people, their land and the cosmos, and in those sets of relationships we see an understanding. – Ryser

If I'm talking to Indigenous kids... I want them to know who their kin are, how they're connected to them. I want them to know how they're connected to the country. They don't have to be the great spiritualist, or the great elder bearing all the knowledge, but they should understand their connection and why they're connected and who they're connected with. That's the most essential thing I think for our kids to understand, wherever they come from. – Dodson

For many participants, rebuilding these connections was essential to our futures in the reclaiming and revitalisation of Indigenous worldviews and knowledges that will best ensure our healing and development into the future. This included to our sense of self, to our ancestors, to our descendants, the environment, and others in society where colonisation has disrupted those relationships. Introducing to learners through curricula

the centrality of Indigenous “relational ways of being” (Walters) was subsequently considered by some participants to be essential. As Walters further explained:

Colonisation’s purpose is to disrupt us from being able to fulfil our original instructions by disrupting our relationship to land or place, to our own bodies, to each other, to our future generations so we don’t even think about that, to our past generations knowing that whatever we’re repairing and healing in ourselves we’re also repairing our previous generations. That’s the spatial-relational way of being. So to me the fundamental things of sovereignty is growing original instructions.

Due to the long-term divisive effects of colonisation, curricula that focused upon the rebuilding and repairing of relationships and our understanding of each other as relatives was also seen by participants as central to decolonising efforts. As discussed earlier with regard to the divisiveness of treaty settlements and the framing of our relationships, some participants also highlighted the role colonial discourse has had in separating ourselves from our relations and allies, and the need to rebuild those relationships. In terms of different ethnic groups within Aotearoa, Jackson emphasised:

To see ourselves for example as Pacific Islanders and not to see Pacific Islanders as Pākehā do, as Niueans and Samoans and those others ‘out there’, because we’ve fallen into that trap and that’s a colonising trap. So ‘they’ are ‘Pacific Islanders’ and ‘we’ are ‘New Zealanders’, which is nonsense because if these aren’t islands in the Pacific I don’t know where they are, they’re not in the bloody black sea or the English Channel.

This notion of rebuilding and remaking relationships as a key expression of Indigenous self-determination into the future was also highlighted by other participants in terms of relationships between Indigenous nations worldwide. Curricula that both examined these relationships historically and engaged learners in thinking about the possibilities of new relationships were thought to be important when engaging learners in thinking about Indigeneity and the progression of Indigeneity goals into the future. As Parker and Foley stated:

... engage in treaty relationships, trade relationships, with other Indigenous nations to assert their status as an Indigenous nation and to recognise that we should be looking to our brothers and sisters across the Pacific Rim who share the same history of British colonialism,

and to find out where we can adopt common alliances, common policies where we can support each other... The future is in or being able to create these relationships with other Indigenous nations - political alliances and economic alliances, because the two go hand in hand. – Parker

There is a long and really interesting history of solidarity between certain segments of the Māori political movement, going back a long way, and the Aboriginal political movement. I would urge people to study and talk to some of the old people who are still left who were part of that, because there's some great examples of international solidarity that were built up and developed through a long period of time. It's important because all Indigenous peoples in the world need to understand that each others' struggle 'is your struggle, is our struggle' sort of thing, and the more international solidarity we can build between each other the greater possibility there is that we will survive. – Foley

As Jackson cautioned, where curricula examined past and potential relationships with other Indigenous peoples, as a part of the goals of rebuilding and creating these relationships in future, it was important to approach these relationships with respect for differences and engagements of mutual respect. This was as opposed to a colonising framework where Indigenous peoples are hierarchised in terms of our current situations or 'development'. As Jackson highlighted:

We have to learn not to act like colonisers with other Indigenous peoples. We have to learn to accept their histories and learn to accept that they actually may do some things a lot better than us, and that if there are things that we can teach them then there are things that they can teach us as well. Perhaps part of the work that you could do is that if you are going to work with our people, to be proud of who we are and what we might be then part of, that to me is to have respect for other tangata whenua (Indigenous peoples), to acknowledge and respect them.

### ***(Indigenous) knowledges***

As reflected throughout the previous chapter, in this chapter, and in our discussions on curricula about priorities and strategies, self-determination and relationships, one overarching area of curricula emphasised by participants as important to effective teaching and learning for realising the goals of Indigeneity into the future was Indigenous knowledges. Curricula developing learners' understandings as much as possible about Indigenous laws, knowledges, philosophies and worldviews was seen as essential if

learners were to fully appreciate what actions and initiatives might be successful into the future. In particular, participants emphasised a need to privilege local Indigenous peoples' knowledges, with several participants emphasising that not only was this the most powerful curricula in terms of learners being able to connect deeply to those knowledges, but was also decolonising by making visible through teaching and learning (for those who were maybe currently invisible) local Indigenous peoples. As Pitman shared:

I try to take in where I'm at and the history of the people around us in terms of resistance, so that I'm not at Parihaka talking about what happened in Wairoa, I'm at Parihaka talking about what happened at Parihaka. Because that's who they are familiar with, and that history, and their stories will come to your context, and then you draw their story out. Next minute the people start talking to each other about what happened, and they can all figure out the story for themselves.

This included expanding learners' understandings of the breadth and depth of Indigenous knowledges that, due to state schooling, learners may have not been exposed to or even be aware of. This was something spoken about by Waikerepuru in depth, particularly with regard to the importance of revitalising Indigenous languages and the insights such language gives into the Indigenous world. He described:

A, kei te takahuri i te ra, see? Kei te takahuri i te ra. Going around the sun. Māori science. Pērā. See? Te Rangi i tōna taumata, ne? I ātea nui, ātea roa, ātea mutunga kore. Infinite space... It's building their knowledge base. Te reo (the language) will carry on throughout their life and other elements will come into play as part of Papatūānuku, as part of Tangaroa, as other kōrero will come into play, 'Tangaroa takapau whāriki' and 'te mana o te wai'... So they gradually learn more and more about themselves and their language and their world.

In this regard, in addition to the Indigenous knowledges curricula discussed throughout the previous chapter and this chapter, there was also an emphasis placed by participants upon Indigenous languages and drawing upon Indigenous languages in Indigeneity curricula as powerful material for expanding learners' understandings of Indigenous knowledges, worldviews, identities and values. With regard to learners' fluency and the likelihood of many being largely unaware of Indigenous language terms, while some participants had reservations about literal translations or felt committing to learning the language in other educational spheres was an important task for learners to undergo themselves

independently or with others, other participants encouraged providing learners with translations as a part of effective teaching and learning about Indigeneity. As Murphy encouraged:

Translate everything. Translate every mihi (acknowledgement), translate every karakia (prayer/incantation), and I only ever do karakia tūturū Māori (Māori prayers). Don't have any Christian stuff, not that I think that Christian stuff is stink but because I want them to see the beauty in our own stuff. What do we need that Christian stuff for when ours are dead and dying? And if we don't do it they're going to die? I like to translate them all because I want people to see the beauty in our reo (language), in our thinking, in our karakia, in that kind of stuff, in our whakatauki (proverbs), so they get captured by it.

With regard to the scarcity of resources on some Indigenous knowledges in some localities, which may be a difficulty for Indigeneity educators wishing to engage learners in this type of material, utilising whatever material may be available to you was encouraged, as well as an understanding that as Indigeneity was progressed and Indigenous knowledges were revitalised, that more of this type of knowledge would begin to re-emerge. As Kahakalau emphasised:

I can only advocate over and over and over again to practice, to practice your own ways... to really use whatever we can find that exists, and then, as we spoke earlier, also looking at that the things that were supposedly lost are perhaps only sleeping, and that if we start practicing and get more in tune with ourselves but then also our environment, our ancestors, that these things can awaken into consciousness, either in an awake state or also in a dream, or in a sleeping state, and that so many things that people think may have been lost don't necessarily have to be lost, but that it is our responsibility to awaken them again.

As a final note on Indigenous knowledges curricula, some participants subsequently discussed the importance of introducing to learners, such as pre-service teachers or others who would have professional responsibilities in education, information resources about local Indigenous peoples. The development and provision of such resources by Indigenous peoples was felt to both ensure accurate information was being delivered in teaching and learning about local Indigenous peoples, as well as a tool to progress the forming of relationships between local Indigenous communities and educational institutions. This was in part in recognition that, while Indigenous peoples are building capacity such as our own

educators to deliver such material in schools, in the meantime the need to work with non-local or non-Indigenous educators to ensure the presence of Indigenous knowledges in curriculum was important. Such a resource was shared by Parker, who explained:

Denny Hurtado is his name, and he worked for years to create a curriculum called *From Time Immemorial...* a curriculum that would provide an opportunity for local people to be educated about the tribal people and to enter into educational agreements between the state school district and the tribal community, using Denny Hurtado's curriculum primarily... So that I think is part of our responsibility, we have to educate these people.

### ***Wellbeing***

A final area of curricula connected to Indigenous knowledges that participants felt was essential for learners to have an understanding and appreciation of in terms of progressing Indigeneity into the future was Indigenous understandings and models of wellbeing. As Jackson emphasised, this should form part of Indigeneity educators' intellectual and spiritual commitment to "reach back to who we are, to find the strengths and the wisdom in what our old people have left for us". As Dodson highlighted, this included learners being provided with curricula about local Indigenous understandings on the nature of human problems and avenues for resolution:

*Lian* is about well-being and being *aru*, and *rai* is about your spiritual essence and feeling good about that... It connects you not just to kin but to place, to soil, to sea, to rivers, to lakes, the plants, animals, and you know when you're *lian* is not good because bad things are happening in your life and they need to be fixed and kin are important to help you get through that, those sorts of troubled times. I think I understand exactly what you're talking about when you talk about, what's the word? *Rangatiratanga*... People should understand that there are these things that permeate or are foundational in Indigenous societies that make us who we are.

In particular, for many participants Indigenous knowledges about wellbeing were important curricula to accompany other curricula that was deconstructive in nature, such as the effects of power and racism, and provide learners with curricula about Indigenous philosophies and knowledges about health and wellbeing in order to provide a foundation upon which learners could then ground themselves in their future work. As highlighted by

Alfred, this was an important part of the teaching and learning process to ensure learners kept hopeful as to the future and the new directions their learning was taking them in:

Decolonising literature plus our Indigenous critiques, they get excited at first because they start to get all this information and these new perspectives, but then it starts to hit home that either themselves or their communities are so colonised that it seems beyond hope. Boom. But then they start to get the Indigenous teachings and Indigenous philosophies, that are these new ideas that then they get really excited about again, about packaging into this ‘new me’.

Like the critical theories and approaches curricula, the importance of Indigenous knowledges curricula about wellbeing was subsequently providing learners with an operational core for analyses and action into the future, not only on a personal level, but for wider society. For Walters, this was again about understanding and reconnecting to Indigenous ways of thinking about health and wellbeing which emphasise connectedness amongst members of society. For some learners this may be difficult as it requires a shift from colonial thinking which privileges the individual to an understanding of community, both on physical and spiritual levels. In particular for non-Indigenous learners, Walters highlighted:

Understanding your ancestral and current power, how your powers tie to the perpetuation of the system, helps us undo it. Because your soul wound is also part of this. Your soul wound is tied to my soul wound. Your healing is tied to my healing. I don’t think our communities can fully heal until the settler colonial mindset begins to reconcile and say “We need a shift our way of knowing and doing here”... Our healing is tied to each other and I think part of the White racial, consciousness stuff is to start thinking about identity that way.

Many participants subsequently emphasised how privileging and ensuring a space for Indigenous philosophies on wellbeing could form a powerful curricula approach to provide learners with the material to think differently about how society might form and respond to different issues. Examining how local Indigenous peoples’ traditionally “understand human beings and human dignity and notions of equality and responsibility” (Napoleon), for example, provided an important ideological platform for learners going forward. She further explained:

How do we create conversations about the importance of human political collectivities and social collectivities? It has to do fundamentally with civility and we need more, not less, civility in the world. Where there is a complete lack of civility that's where you see the continued wars, that's where you see the absolute horrendous treatment of human beings by other human beings. So the importance of civility, we need more conversations about why that matters.

To provide learners with examples, participants emphasised how narratives about past Indigenous peoples' experiences could be understood as highlighting what we considered to be essential aspects to our wellbeing. These curricula also helped learners perceive the strength and resilience of Indigenous peoples in maintaining what we know to be central to our wellbeing, such as our distinct identities and spiritual-political power, as opposed to Indigenous peoples being perceived negatively, as disempowered or deficient. This was highlighted by Walters in her discussion on the Trail of Tears and encouraging greater health and wellbeing amongst her people:

One of the things I really realised was our ancestors didn't walk the Trail of Tears for us to die like this. That's not their vision for us. Then I had my 'aha!' moment, which was "Well wait a minute. They loved us so much, they didn't have to walk the Trail of Tears, technically... [but] they loved us so much that they would not give up that right [of our sovereignty]". I realised they loved us so much they had a vision for their future, they had a vision for us. That's when I had the 'aha' moment and said "This is how it's connected to the Trail of Tears".

## **Summary**

From the expert perspectives of the senior Indigenous, Indigeneity educators engaged in this study, curricula for best evidence-based practice in teaching and learning about Indigeneity is far more than the facts concerning the 'who, what, where and when' of colonisation that may characterise other, more junior educators' foci. Rather, critical scaffolding for learners to gain deeper and more critical analyses of Indigeneity, the realities from which Indigeneity was born, and the knowledge required to best progress Indigeneity matters into the future was highlighted. Without a critical approach to Indigeneity, many participants felt that a deeper understanding and critique of how settler colonialism has and continues to construct Indigenous peoples lives and life situations would be missed, and therefore an approach utilising curricula that introduced learners to



critical theories, concepts and approaches would develop within learners a more powerful critique from which to then further engage with and understand Indigeneity material. This included the centrality of power and racism to matters of Indigeneity, the framework of historical trauma to understand some of the contemporary challenges faced by Indigenous peoples, and Indigenous approaches to both colonisation and decolonisation that address the more intimate effects of settler colonialism on Indigenous peoples and members of society, such as a positive sense of Indigenous identity. With this more critical approach in place, participants then felt learners could more deeply examine the realities from which Indigeneity has arisen. This included the notion of Indigenous peoples as nations, with distinct laws, knowledges and practices drawn from Indigenous identities and worldviews that learners may not have any prior knowledge of due to colonial state schooling. Clarifying for learners the contexts and terms of treaties between Indigenous peoples and colonial authorities, the advent of settler colonialism in breach of those treaties, and then the many forms of resistance undertaken by Indigenous peoples historically and in contemporary times in the struggle to maintain our rights and distinct identities was then emphasised, to provide learners with an account of Indigenous histories and contemporary realities that centre an Indigenous perspective (as opposed to colonial narratives that may be dominant in society). While participants also then highlighted the need to outline for learners the current dire situations and issues faced by local Indigenous peoples, following a critical approach this included the more intimate ways that colonisation continues to construct and shape Indigenous lives and life experiences. That learners were then provided with curricula that assisted their understanding of how the goals of Indigeneity might be positively progressed into the future, these expert participants considered essential. Specifically, given the likelihood of learners feeling overwhelmed or in despair when engaging with Indigeneity curricula, it was felt important that learners were then provided with curricula that provided them with a foundation of knowledge for moving into the future on Indigeneity issues. This included curricula about what the priorities and strategies of local Indigenous peoples might be, the importance of recognising Indigenous self-determination in our future development, curricula that addressed the restoring and creating of relationships, as well as Indigenous knowledges and Indigenous philosophies of wellbeing as critical reference points for future development. While the approach of many participants to these curricula was one in which Indigenous analyses, strengths and resilience was centred, overall due to the challenges encountered in this type of teaching and learning (as discussed in the previous chapter), participants also stressed the

importance of specific pedagogical approaches to best engage learners. These pedagogical strategies are the focus of the next chapter.

## CHAPTER SEVEN: PEDAGOGY

*Karangatia te ata haea, te ata hāpara, te ata kura, te ata tū. Calling the sunrise, the breaking dawn, the red-tipped dawn, the breaking day.*

Following on from our discussions on praxis and curricula, a third area examined with senior Indigenous, expert Indigeneity educators concerning *what is best evidence-based practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* was pedagogy. Emanating in many ways from the challenges they had encountered in this work (discussed in the previous chapters), participants spoke at length about the different pedagogical approaches they employed in their practice as Indigeneity educators. Specifically addressing *what teaching-learning processes do you employ that, in your experience, have the best outcomes when teaching and learning about Indigeneity?* the strategies described by participants formed a range of different pedagogical approaches that other Indigeneity educators can employ in our own practice, as well as elements for observation in the teacher-learner relationship.

Collectively, these pedagogical approaches can be drawn together under seven principles, each focusing on a different ‘role’ that these principles can serve in the teaching and learning process. These include the role of truth, self, emotion, expression, perspective, re/connection and challenge, and form a rich and layered body of strategies that educators can draw upon depending on the context of the teaching and learning moment. The observing of these principles was reflected in the notion of *te ata haea, te ata hāpara, te ata kura, te ata tū* – that is, like the many stages that can make up the dawn, teaching and learning about Indigeneity is made up of several pedagogical approaches.

Overarching these pedagogical principles, participants emphasised the teacher-learner relationship as an important thread throughout. That learners felt valued, emotionally safe and trusting of the educator was thought to be essential, and assist in overcoming some of the challenges faced in this work. Partly because of its transformational nature, the importance of support and guidance from educators for learners who may be engaging with Indigeneity material for the first time was discussed at length.

## 7.1 THE ROLE OF TRUTH

As an initial pedagogical foundation to teaching and learning about Indigeneity, many senior Indigeneity educators advised to “just teach the truth” (Walker). This was seen as especially important given the controversial, often confronting nature of Indigeneity curricula and the subsequent range of responses from learners that participants had encountered, including disbelief, hostility and a desire for ‘proof’. In particular participants spoke about the use of facts, the eliminating of myths, encouraging the posing of questions, and allowing for the co-construction of what the educator and learner knew to be ‘true’ from their own experiences, as central aspects of their pedagogy.

### *Using facts*

Drawing upon information that was factual in nature was considered by many participants to be an important approach in their teaching and learning about Indigeneity, in response to what many participants had observed from learners as an initial resistance to what they were being taught. Using facts was seen as a primary way to communicate Indigeneity curricula in a matter-of-fact manner so that learners could more readily digest this information, as well as introducing them to consider new ways of thinking about Indigeneity issues. As emphasised by Durie and Dodson, this approach can bring about positive transformations through appealing to learners’ sense of reason:

I rely heavily on people being able to make good decisions when they are well informed, so my aim is how to present information so that it can be absorbed and understood and contribute to reasoned positions... You present this in a matter of fact way, which draws on facts without necessarily demanding that people take a position on it. – Durie

What I say I want to back up by facts. That’s what I tend to do. I’m generally meticulous about sources and references and things like that... People hold attitudes that are falsely based. The art is to draw on the facts to turn their thinking around... If one person went away and got my message and changed the way they do things, that would be a success to me. Or make people think, one person think, “Wow, I’ve never thought of it that way before”. – Dodson

For other participants, drawing upon facts helped with dispelling the hostility or disbelief amongst learners when first encountering Indigeneity material. A factually-based approach was the basis upon which some participants then felt they could communicate Indigeneity

curricula more freely, however uncomfortable it might make learners feel. As explained by Kahakalau and Walker, this was important to remaining steadfast in what they, as Indigenous educators, knew to be the realities of Indigeneity and the current dire situations of Indigenous peoples:

As far as speaking the truth, I'm not going to water it down and make it palatable in terms of making it sound sweeter than it is or less harsh than it is, just because you're so and so and I might be hurting your feelings... If some of your ancestors just so happen to have been the people who did whatever it is that they did, I'm not going to all of a sudden act like they weren't part of it, it was some other White guys but not your ancestors, or whoever it may be... The reality is the truth. – Kahakalau

You could tell from the hostility of their questions they're upset, so I say "Oh, you don't like what I'm talking about? Well what I just read to you came out of Rusden's book *Aureretanga: Groans of the Māoris*, and this here came out of Harold Miller's *Race Conflict in New Zealand*, and this quote came out of..." – Walker

Drawing upon facts, however harsh, in their teaching and learning about Indigeneity was then one basis upon which participants felt they could encourage this type of analysis amongst learners. In particular, because of the entrenchment of colonial narratives about Indigenous peoples, an approach where learners were encouraged to draw upon facts in their own work could lead to great critical consciousness about Indigeneity issues, including history, as a part of the teaching and learning process. As Ka'eo explained:

I always think this is a cop out, "This is just another perspective", "There's always two sides to history", you know? It's either the truth or it's not. That's it. Either Moses lived in Africa or he didn't, and so forth... "What is your evidence that you've gathered to make that kind of statement as a conclusion?" That to me is what education is about. Anybody can pull something out of "I feel this, I think this, I thought this, I heard this". Instead I think education is about teaching students to be able to look at sources, look at information, gather all of these elements, use some critical analysis.

### ***Eliminating myths***

Following on from the use of facts, many participants spoke about the importance of 'eliminating myths' as an essential aspect of teaching and learning about Indigeneity

pedagogy. This was about unveiling mistruths as a part of the desired changes participants hoped to achieve from teaching and learning Indigeneity. Walters and LaDuke both discussed this approach in the work that they do with learners:

I try to myth bust on both ends. One is in the world of science I'll say, "Hey, we've always been Indigenous scientists. That's nothing new" and usually the White folks in the audience will be like "Yeah, yeah, right"... There's like this almost colonial press to only render Indigenous people as these romantic, spiritually enlightened folks who didn't do inductive or deductive thinking, didn't have math, didn't have science, didn't have all these other things. So I give good examples, the point where the Aztecs actually had government-funded hospitals, or the fact that we had antiseptics in North America and the use of botanicals and sterilisation to clean wounds so that people wouldn't get infected. Now that didn't hit western medicine until 150 years ago... They both exist [Indigenous and western science], and we're at a liberatory point now where we can say "How do we bring these things together?" – Walters

It is really important to begin to call them [those in power] on their lie. Because the reason that they make a lot of decisions is because they are doing a political favour for someone and because they want to be friends, or their election campaign is financed by a coal company, or because Monsanto is well entrenched in their district. So it is important to call on their morality, and to say "Some place in you, there is somebody who gets what you are doing and that you need to be the person that The Creator intended for you to be". – LaDuke

Some participants also used the eliminating of myths as a pedagogical tool to open up the minds of learners to the new information they were trying to introduce them to. Being exposed to the notion that their long-held beliefs were perhaps inaccurate, while causing some shock for learners, was also felt by participants to be a great source of empowerment and the basis upon which learners would then be more willing to engage more deeply with other Indigeneity curricula. As explained by Foley and Ka'eo:

My students are shocked when they realise or come to the realisation that they have been misinformed in school, that they haven't been taught the truth of their own history. Fortunately most of my students react to that in a positive way, in the sense that they then are able to think about their own history in a different way and they then go out and start some sort of exploration of that. – Foley

This is empowering, not because I've taught them the facts of the case of Moses, but I've taught them that all they've supposedly believed for eighteen years perhaps is, not a lie, but perhaps wasn't as truthful as it should be. Now, taking that last statement, when I look at Hawaiian history now, all this here transfers, all they thought they knew about Hawaiian history perhaps isn't as truthful either. So that's the connection. Because now when I talk about Hawaiian history they can clearly see "Ah, that's what I used to think, but perhaps this is the facts" – Ka'eo

### *Posing questions*

Encouraging the posing of questions by learners was subsequently also felt by participants to be an important approach in teaching and learning about Indigeneity, specifically to assist discerning what was fact and what information was possibly inaccurate and potentially perpetuating of colonial myths and thereby the ongoing oppression of Indigenous peoples. In particular, questioning and problem-posing in the teaching and learning process were seen as important skills the learners could apply when engaging in wider society, which could assist with the bringing about of positive transformations that lay at the heart of Indigeneity educators' praxis. Napoleon emphasised the long-term benefits of such an approach for learners:

What I'm hoping is that the world is problematised so that people can continue to ask questions and continue to not take anything for granted, to not accept Canadian law as 'truth' but to look underneath Canadian law at what are the dynamics and the issues that drive the law.

When reflecting upon the disconnectedness of many learners from Indigeneity, as discussed earlier, assuring learners that they themselves could pose questions was another approach used by participants. In this regard, learning about Indigeneity was offered as an opportunity for learners to gain some answers, clarify any misunderstandings, and gain insight into any long-held queries they may have had about Indigeneity issues. Murphy described how he tells his learners:

"After every session we're going to ask if there's questions, and sometimes people have a question but you're a bit unsure. So just write it down on that piece of paper over there in the break so no one knows who wrote it. Then after all the teaching we're going to have a session where there's an opportunity to ask any question about anything you wanted to know

about Māori and the Treaty. Here's your chance. Everything you ever wanted to know but you never had a chance, now's your chance".

Alternatively, the posing of questions to learners was used as a tool to welcome and more deeply engage learners in the teaching and learning process about Indigeneity. As discussed earlier, due to the controversy concerning many Indigeneity matters, depending on the contexts (such as compulsory classes) there may be learners who are present but do not wish to participate. By engaging learners in reflecting on critical questions, participants observations had been that learners may be more willing to participate, as well as grow the critical thinking skills required to engage with Indigeneity material more deeply. As a part of their workshops, Ka'eo and Murphy explained:

The first question I teach my students is "Well, who wrote the article? For whom? For what purpose? Who's paying them? Who's the audience? Is he the CEO of the company? Does he or she have a scientific background? Who are their sources? Is it 'I have an opinion'? What's the evidence?" And this is something that I learned as a student myself from people like Dr. Haunani Trask, which is whenever you read anything in any field you should always read it in a critical sense, you should always make sure to find out those facts about it, and if you don't know about it you should always leave it as a question: "I don't know who this person is". – Ka'eo

It's important that the wānanga draws that info out of them – they tell you – you don't tell them. "What do Māori want? What are they striving for? What are they trying to achieve?" ... We go around the room, they fire it all up, contributions such as "They want the Treaty honoured, land returned, a voice, to be listened to, to be treated respectfully, to be valued, to be free from domination" etc. They come up with all those kinds of ideas. I close the session by saying, "This is what every people wants. Why? Because it's a picture of a people who are well, who are healthy, who are successful". – Murphy

### ***Co-construction***

Co-construction of a sense of 'truth', or educators and learners together sharing what they know to be the realities of Indigenous peoples from their own knowledges and life experiences, was also considered an essential approach in teaching and learning about Indigeneity. Following on from the highlighting of facts, the elimination of myths and the posing of questions, affirming for learners the value of critically looking to themselves and



their communities as sources of knowledge and information was seen as an empowering approach to assuring learners engagement. This was summed up by Ryser:

Education is really a collective process... and one of the virtues of collective learning is that you have so much more valuable information that can come at the times that you need it. The problem with the single person teaching is that a learner only know a little bit, and it's only known for a short amount of time, and so you end with this terribly collapsed view of knowledge and it gets crystalised as if it is the knowledge for everything... If you're in the collective learning environment it's constantly changing, and you are constantly adjusting and constantly learning, from the beginning of your life to the time you go to the spirit world.

Inviting learners to co-construct a sense of truth, a sense of shared knowledge as a foundation of information that everyone can then reflect upon in their learning, and reaffirming the value of everyone's contribution, was considered by many participants essential to encouraging a wider group of learners to engage in the teaching and learning process. The role of the educator, as shared by Pitman, was then to weave that information together into a shared narrative. In her classes, she explained:

It's like having a big whariki (woven mat) out in front of you, and you lay down a kōrero on the whariki and it prompts someone else to come and put down their story and that one brings their story. And all you're doing really I think as a good educator is contextualising all of the time, so that that continuum and that time line is showing and they are manufacturing a place for themselves.

While focusing on factual information, critiquing what might be true and what might be myth, both the posing of questions and allowing learners to contribute to the knowledge shared (while open to critique) was felt to be an effective approach in engaging learners more deeply in this Indigeneity education, and facilitate their further participation as the teaching and learning process continued. The notion of guiding learners in the co-construction and analysis of Indigeneity knowledge was subsequently one pedagogical approach to teaching and learning about Indigeneity that could assist in introducing learners to what might be difficult material. As Ka'eo shared:

The way I deal with this process is it's not a one-way kind of teaching, "I'm telling you the facts", but again I look at education as being more, you want to call it a 'kahu', you want to

call it a guide perhaps, and I'm trying to just lead them to find the facts for themselves, for them to come up with their own interpretation.

## **7.2 THE ROLE OF SELF**

The role of 'self' was subsequently a second principle emphasised by participants as a central pedagogical strategy in effective teaching and learning about Indigeneity. Locating ourselves within the 'Indigeneity story' was felt by participants to enable learners to powerfully connect to the information shared and, reflecting upon the transformational purpose of Indigeneity education, put that information 'to work'. As Pitman highlighted, "If you don't own it, if you don't see it, study it, own it, you can't change it. It just becomes dust in the wind, the information". This involved educators role modelling a sense of self to learners, which could then provide a foundation upon which educators could work with learners to develop an understanding of their own place in history, as well as support them through the personal transformations that then often occurred.

### ***The educator***

While there was some hesitation from participants about the amount of personal information educators should share with their learners, overall participants highlighted how educators' personal histories and experiences could form a powerful element for teaching and learning about Indigeneity. Particularly in terms of the integrity of information about some of the Indigeneity topics discussed, many participants considered drawing upon their own knowledge and experiences as an important pedagogical approach. The efforts of educators to try and get others to understand Indigeneity was felt to be that much stronger when that information was drawn directly from the educator's life, including the more controversial issues such as the effects of colonisation upon Indigenous communities. G. Smith spoke about this specifically, both in terms of his writing and teaching:

My story is my experiences and my background and I'm never divorced from that. I know where I've come from and I know the struggle that my parents have been engaged in and my grandparents. I know the struggles first hand of loss of language. I know the struggles related to poverty. Our mother brought up five of us by herself, worked sometimes three jobs to do that. We struggled... The point I'm making here is... "Anything that I say is connected to where I've come from".

The notion of the educator bringing themselves into their teaching was also seen as an important pedagogical approach for those learners recently exposed to the idea that they had perhaps been misled or had the truth about Indigeneity withheld from them. For educators to speak directly from a place of experience was highlighted by participants as an effective tool to assist learners in being able to accept that information. Foley spoke about it in terms of ‘authenticity’:

Once they [learners] realise that they haven’t been taught the truth then they come also to the realisation that “Well, if anyone is going to teach me the truth, this guy here seems to be the best guy to do it”, because like I said, I’ve got a ring of authenticity about me. I can show my students historical film footage where, there I am getting the \*\*\*\* kicked out of me by coppers, there I am on the field with Syd Jackson and others in Hamilton in 1981 in New Zealand. I’ve been at the centre of a multitude of historical events over a long period of time, and so that seems to give me a certain level of creditability with my students which other history teachers maybe lack.

In terms of the purpose of sharing personal experiences, the notion of ‘narrative’ was emphasised – that is, thinking about what lessons we as educators wished learners to take away from the sharing of information from our personal lives. This enabled then a lessening of the focus upon sensitive information (for example, specific family members), and instead an increased focus on the message that educators wished for learners to take from that narrative. L. Smith explained:

What you learn over time is you can talk about yourself in multiple ways and you can use different images that ground you to a place and allow you to provide the examples you want to provide. I often use my own experience in my own family but I minimise who in the family, and I try and turn it into a more generic story that’s got a lesson in it, that’s got a purpose for the messages that I’m trying to give.

### ***The learner***

Following the role-modelling provided by educators, encouraging learners to connect themselves on a more personal level with the Indigeneity material, where possible, was another pedagogical approach recommended by many participants. As expressed by participants, learners locating themselves within our history was the basis upon which they could more powerfully connect to Indigeneity issues, and to their potential role in bringing

about positive transformations in future. This could be somewhat challenging as it sometimes involved educators highlighting for learners how little they knew about their own history, their place within that history, the consequences of that, and subsequently the need to learn more about themselves. As Foley and Ryser shared:

The majority of the students who I teach do come to a different perception and understanding of their own being and of the nature of the society that we're living here in Australia. Most of the methodology of what I do has to do with showing young White Australian students how they have been essentially taught lies about their own history... how they have been lied to about their own history, how little they know about Australian history, about themselves as a result. – Foley

I point out to them that if they are not aware of their own people and where they come from then they actually constitute a kind of tourist, an eternal tourist passing through... So often what they do is they invent a world that then they force upon everyone else, as if that's how the world should be, ignoring all of the other people whether they are Māori or Igbo or Dene or whoever they are, ignoring that they have a clear understanding of where they come from and what their place is like and what it means to live in that place. So I ask them "Look at your own people, look deeper, find out more about yourself before you start to tell someone else how to live". – Ryser

For learners beginning a journey of rediscovery as to their own personal histories, participants emphasised the role of educators in encouraging learners to embrace that journey and, if necessary, come to a place of acceptance. This included the learners' understanding of their ancestry, the place of their people in Indigeneity matters, be that historically or contemporarily, and to feel a sense of pride in who they were no matter what. As explained by Pitman and Kahakalau, this was important for both Indigenous and non-Indigenous learners:

It's really important that people put themselves 'on the line' and acknowledge truthfully and honestly the deeds of our ancestors... We all want to be princes and princesses but actually sometimes you're just real mongrels and your whole whakapapa sold out, that gave their land away, that got drunk all the time, that interfered with and sexually abused other tūpuna that we have, and you must put yourself on the line to look at everything honestly, to know who you are, to accept all of that stuff... So it's not always an easy thing, it's a challenging thing, to put yourself on the line, but it is an imperative. – Pitman

What we call in Hawaiian *pa'a*, being firmly situated, *ku pa'a*, standing firmly on this foundation that our ancestors have laid for us, and then we don't have to be in pain anymore because we have so much to be proud about... We need to be proud of who we are no matter who we are. White people have reasons to be proud, it's not like they're the bad people and we're the good people. There has been issues and these issues are out on the table now, but if you all go back to some of the deep values that all of our people around the world at one point or another held as important values, I think we're going to come right back to the same thing. – Kahakalau

Many participants subsequently highlighted the need for learners to locate themselves in our history as the basis upon which they could then more fully consider their role and contribution to positive changes in the future. In particular, Pitman spoke about the notion of a 'continuum' and facilitating for learners the link between their ancestors in the past and themselves in the present. She explained the importance of:

... a sense of being on that continuum and that they are part of the past but they're also part of the future. Because I don't think that you can look and understand the context of where your tūpuna were at and the stories that are around their resistance and struggle and then come away from that not affected by that. You have to put yourself on the line to understand why your parents did certain things. The other thing is that we are responsible for that future and laying out a foundation for that future. That's about being on the continuum for me, you must put people on the continuum.

### ***Transformation***

The personal transformations some learners would undergo was another important aspect drawn upon by participants in their pedagogical practice when focusing upon the role of 'self'. Some participants spoke about this transformation beginning with students experiencing a personal crisis in response to their engagement in teaching and learning about Indigeneity, particularly when connecting on that deeper personal level, and the responsibilities of educators to assist with any personal transformations learners were undertaking. For many participants, engaging students in this crisis was an important pedagogical moment, as explained by Alfred and Sykes:

I tell them what they don't want to hear, and it causes them a lot of grief. It causes them to react to me, and then it causes an emotional breakthrough. Then it's like "Ok, let's talk about

this. Let's work through it"... It's in this time period when they know they're wrong but they don't yet have the answer that everything seems kind of bleak, because then they're like "Well I thought that I was decolonised, I realised that I'm still colonised, and if I thought I was decolonised before maybe that will happen again". There's all kinds of crazy questions, but that's why we're here to hold them together and to keep forcing them to continue thinking through this, so that they'll find the answer that feels right to them and then they'll build on that. – Alfred

Imagine an onion, you've peeled it back and you've got them raw. So they've gone through the layers of colonisation in a self-discovery process of interaction with your learnings, so you've left them with this core that's unprotected and un-nurtured, so you've got to give them in your next semester tools to enable them to secure themselves with values and protections so that they start to feel whole again. – Sykes

For some participants, an intellectual crisis or breakthrough on the part of the learner was often what was required in order for transformation to take place. This was in acknowledgement of the miseducation learners had often previously undergone, that caused difficulties in their accepting of the new knowledges and understandings introduced in teaching and learning about Indigeneity. The pedagogical approaches of some participants, like Ka'eo, subsequently included specifically challenging learners' current knowledge bases in order for meaningful transformations to take place:

Many times students will have, I don't say difficulty, in buying into what I'm trying to teach, but it's like their brain is already filled with other facts about that event and it's not a matter of just pushing in more facts in there. If you don't deal with the facts that are already there they start to counter-balance one another. So I'm not just trying to add to what's already there and what I found, sometimes I need to really attack already what's in there, try to defuse and deconstruct and, in a sense, remove those false understandings as a way to make space so that what I need to teach can get in there. For example, if someone is taught for their whole life that the United States is some benevolent country that has this true idea of liberation and democracy and liberty for all and if it's something that they've had for eighteen years of their life, every day, it doesn't matter if I have all of the facts of the so called 'overthrow' which, by the way, the United States Government led. In other words, it's hard for them to, in a reasonable sense, even analyse that because it's almost impossible for them to accept that particular fact. So what I will do is that I need to make space for that to come in.

As a part of this transformation that learners will likely undergo, the other important aspect of drawing upon ‘self’ discussed by many participants as an effective teaching and learning tool about Indigeneity was connecting learners to the possibilities of the positive contribution they can make. This was particularly important to following up the initial ‘personal crisis’ stages of transformation and ensuring learners had a clear pathway leading on from these new understandings as to their world. As emphasised by Foley and Murphy:

It’s not only about getting young, White Australian students to realise that they have been misled in terms of their own history, it’s also making them realise that they have a role to play in making the Australia of tomorrow a better place. – Foley

I close the session by saying, “Māori can’t achieve those aspirations on their own. They need allies to help them. They need others, people like you, to support them. And you can’t do it all, but you can do a little bit.” I can see them, I can read them and I can see that they’re saying inside, “I’m going to do my bit”. – Murphy

### **7.3 THE ROLE OF EMOTION**

‘Emotion’ was subsequently a third aspect that participants identified as a common element in teaching and learning about Indigeneity that could be utilised as a powerful teaching and learning tool. Due to the prevalence of emotional responses from learners no matter what the teaching style of the educator, emotions were seen as something to be worked with as opposed to prevented or avoided. As Sykes shared in terms of her engagements with learners, she encouraged Indigeneity educators to reflect that: “All of those great leaders who I’ve been with, they see emotion and forgiveness, forgiving yourself, as much as an instrument of learning as the power of the learning itself”. To engage these emotions learners might likely feel as a part of the teaching and learning process, many participants subsequently highlighted the need to prepare students for these emotions, and then offered some guidance as to how educators could most effectively engage them.

#### ***Preparing***

Due to the likelihood of learners having an emotional response, some participants felt that it was important learners were pre-warned as to the emotions they may encounter as a part of their learning. This preparation served several purposes, including assisting learners to

not be paralysed by these emotions when they arose, but rather understand that it is a natural part of the learning process about Indigeneity matters. It was also felt best to highlight that there may be a range of emotions they experience, but that they should embrace as opposed to ignore those responses, and that these emotions will all be acknowledged as a part of the learning. L. Smith and Ka'eo described:

You've got different sorts of emotions going on and so it's really trying to understand that dynamic and intervening really quickly in order to move them to that next level. So acknowledging firstly as a teacher "You're going on an emotional journey and this is what this journey's going to look like. It's going to make some of you really upset and angry. Some of you might feel guilty. Some of you are going to feel sad. Some of you are going to feel 'Yay!' and then the next day you're going to feel 'Eeerrgh'". So just naming the feelings and saying "Right ok, this is how we're going to deal with them in this class." – L. Smith

That's why commonly I always tell my students... "It's common you may feel anger, you may feel sadness, you may feel disturbed, or you may not know what feeling you're having, about something that's going on in class. You should take that feeling and you should investigate. You should find out for yourself why are you bothered by a particular historical fact?" – Ka'eo

For some participants, a part of preparing learners for their emotional response to learning about Indigeneity was also encouraging them to communicate with their families about the learning they were undertaking and to prepare them for their emotional state. Some participants discussed how it was a common occurrence for there to be disruptions amongst families as a result of learners' transformations, including relationship breakdowns, and that with preparation this is something that could be prevented. Pihama described it in the following way:

So one of the things I try and talk about particularly with students that you're working with who are coming to this information first time and realising "Actually, my relationship doesn't have to be like that" or "My world doesn't have to be like that" is to remember to try and take people with you and not leave them behind. Take them with you in the change... The idea is not to have whānau (families) fall apart. Often I really try to talk to people about taking their whānau with them, so in that awareness development, sharing that knowledge, having people be really aware that they're going through a form of change so that people



can understand it, and not leaving those close to you in a state of not understanding why you've changed and what's happening?

### ***Engaging***

Following on from the likelihood of emotions emerging for learners when learning about Indigeneity, participants then also had several suggestions as to how to effectively engage learners' emotions as a part of the teachings and learning process. This included welcoming those emotions when they arose as a powerful medium for learners to connect with the information they were being presented with. For Pitman, the engaging of emotion was part of Indigenous pedagogy, as reflected in Māori knowledge-transmission mediums of *moteatea* (chants) and *waiata* (songs). She explained:

When you look at the great orators in Māoridom, or even just read *moteatea* (chants) and all of those hundreds of *waiata* (songs) that were sung in *moteatea*, they're filled with great love and emotion and bereft. Māori operate at that extreme. You've got to make that connection all of the time, I think, when you're teaching. You invite the pain and the sadness and the joy in their *kōrero* (discussions) when you're teaching.

Some participants emphasised that engaging with learners' emotions meant talking through with learners the different ways their emotional response may manifest for them, not only in terms of the types of emotions, but that there may be emotional, as well as sometimes more spiritual as well as physical responses. This was a sign for many participants that the learner was connecting deeply with the information being shared, and therefore was a positive reaction, which should be pointed out to learners to help assist their acceptance of those emotions. As pointed out by Pihama:

It's the thinking that's been colonised, so in order to make change we have to change the way people think, but not only how people think, it's not just a cognitive exercise. So the fact that people cry, well they should because you should be feeling this stuff, it's not just something that we feel from our head up or our shoulders up. So it's not just about brain activity or thought patterns or even just thinking. The way that that connects it's like the mind, heart, soul connection, they should be connecting on all levels, which is why I think that people get angry and why I think people cry, because actually if they only intellectualised it why would you cry? There's nothing to cry about. So you actually have to have that connection, so you have to have an emotional response, and you have to have an intellectual response, and a spiritual response, and for some people a physical response.

A further pedagogical significance of engaging emotions when those arose in learners was then harnessing learners' emotions in developing their commitment and focus upon contributing to future positive transformations. As Mutu and Napoleon explained, this was not about carrying those emotions into that future work, rather the opposite – that is, processing the emotions as part of the Indigeneity teaching and learning experience, so that learners could then approach their future work in a systematic manner. As they described it:

That's what I say to my students, "I know it's gut wrenching, a lot of this stuff, but at the end of the day I want you to get a good handle on it in a way that you can then get out there and make a difference... to get past the anger, to get past the emotion, never to forget how bad it is, because it is bad, but then be, not cold, but very, very analytic about how they'd go out there and do those changes". – Mutu

There's a difference between constructive and destructive anger and where we have to get to is constructive anger. We have to put it to work. We have to help it to create change. If we stay with indulging the anger in a negative way we don't change anything. So we need to work. Move through it. – Napoleon

### ***Anger and grief***

While participants noted a range of emotions learners may undergo, particular mention was made of anger, sorrow and guilt as three common responses that, when addressed, could play a powerful role in the teaching and learning process. Of all the emotions that learners may experience, participants identified anger and grief as the most common, particularly amongst Indigenous learners. As highlighted by participants, this was to be expected, given the history of dehumanisation and ongoing oppression resulting from the unequal power relations in settler colonial societies, including significant disadvantage and ongoing discrimination. As Mikaere and Sykes highlighted:

Once Māori understand that actually they [coloniser states] never did get power legitimately that can lead to a lot of anger and frustration, "Well, what do we do next?" So you've got to be a little bit careful with what you unleash sometimes, you have to help people to deal with that. – Mikaere

We had that huge in the 70s-80s, we were bloody angry. I don't think I've ever lost a lot of that. Deep in me, there's a deep anger still, and I always used to get reminded by Eva when she could see the riri (anger) coming up, she'd go "Remember we forgive, but we don't forget Annette". So in your teachings is a responsibility of not forgetting, but you must forgive, because if you don't forgive you're not able to forgive yourself, because the ancestors that caused this state of affairs is part of ourselves. So you must teach them and give them tools to facilitate dealing with anger and they need to be rebuilt again as a whole.

– Sykes

As suggested above, an important task for educators when engaging learners' anger was therefore ensuring any anger was drawn upon as a constructive force. This sometimes involved the difficult task of pointing out to learners when their anger was preventing their further development and ability to contribute to positive changes. Alfred explained in detail his work with learners in these instances:

I think that we all need to be angry, but at the same time we need to really understand the proper place for it as a motivating force and not something that you allow to control you. How we deal with it is by placing it on them and showing them that the way that they're processing their anger is very egotistical... "Hey, it's not all about you. You don't think that everybody's angry?.. Have some self-discipline, some self-control and be useful... It's an ego exercise because everything you claim to be angry about, either all of us are suffering, or if it's particular, maybe you suffered some kind of abuse or mistreatment or something was taken away from you and your family, hey, welcome to being Native. Probably the guy sitting next to you or the girl sitting next to you has had double or triple worse than you. So figure out a way to use the anger as a weapon, not something that controls you".

Other participants subsequently emphasised the importance of educators providing ongoing guidance and support of learners during the teaching and learning process to ensure learners developed their abilities to channel their anger positively. As identified by Ka'eo, for learners this development often occurred in phases, and that the use of their anger for transformations would undergo changes. This included a transition from an outward display of anger to something more internal and drawn upon by learners in their desire to work towards positive transformations as opposed to demanding it from others. Ka'eo described his work with students as follows:

We usually start out with what's called 'burning down the forest' stage... It's like a scorching. You burn down everything, everybody. If it's not totally 100% in support of Hawaiians, "you're a sell-out", you burn everything down... When you burn everything down you end up with what? Nothing. And in time you start to learn not everything in the forest is good and not everything in the forest is bad, just because it's a native plant it's not necessarily good, and you may find just because something may be alien weed, it may not be harmful, and so in the same way eventually what occurs is that they need to understand that this anger is a natural process but they also need to understand that they need to take that anger, what starts out as anger and becomes transformed into something that empowers them to want to learn as much as they can, to want to dedicate themselves to service, to want to make them push on and do it.

### ***Guilt and immobility***

As opposed to learners that might experience anger and deep grief, particularly Indigenous learners, participants' teaching and learning experiences with non-Indigenous students was that they would often be struck by feelings of guilt, which then led to a sense of immobility or paralysis in terms of what to do about what they had learnt. Like the presence of anger, participants emphasised the need for guilt to be worked through so as not to be an obstacle to non-Indigenous peoples perceiving how they could contribute to positive change. The challenge, as identified by L. Smith and others, was "How do you get people from feeling guilty, because that's pointless, to being active?". As highlighted by Mikaere and Kahakalau, their responses included:

Typically, Pākehā have that whole "Oh, what can I do?" reaction. I just say to them "I can understand you might have some guilt, but for Māori your guilt is completely without value. In and of itself, it serves no purpose. It's what you decide to do with the guilt that counts".  
– Mikaere

To say "Yeah, and if my ancestors were involved in these negative things than I need to be even more involved in making positive changes" rather than saying "Woe is me" and everybody feeling sorry for themselves. "That time is over, this feeling sorry for ourselves, we can just bury that, there's nothing good coming out of that. We need to be proud of who we are no matter who we are". – Kahakalau

As Indigenous educators, some participants felt it was not their responsibility to address non-Indigenous learners' sense of guilt, but rather that those learners should work through

that with other non-Indigenous educators (further discussed later in this chapter). For Indigenous educators who did wish to work with non-Indigenous learners in processing these feelings however, one pedagogical approach was appealing to learners in terms of a need to work together with Indigenous peoples to resolve the problems arising from our shared histories. Dodson explained his efforts to engage with non-Indigenous emotions as such:

What I try to do is to give information so that people are not in denial, that Gadia are not in denial. Many non-Aboriginal people in this country think that nothing bad was done to Aboriginal people, or 'it wasn't us'. I think that's both a cop-out and almost inhumane, in a sense. I don't blame them for the history. But if you deny it because you don't know it or you don't understand it, you're perpetuating the wrongdoing. You're perpetuating the colonisation, the destruction of our people, the destruction of culture and language and the dispossession and the marginalisation, all of those things that will get compounded by modern day denial or non-acceptance. If that's what you're doing, I don't give a rats if you start crying. But I don't want you to cry, I want you to understand. I want you to help us to try and fix the legacy of that colonialism, that dispossession, because for us its ongoing. We're still dispossessed, we're still colonised, that's not over... We need to confront it together and deal with it, without cringing about it or feeling guilty about it or crying about it. Certainly, some of the horrors of the past compel one to shed tears, but when the crying is over we got to fix the problem and we can only do that together.

#### **7.4 THE ROLE OF EXPRESSION**

A fourth pedagogical principle emphasised by participants for effective teaching and learning about Indigeneity was about learners being able to process and more deeply connect with Indigeneity curricula through opportunities to express their thoughts, feelings and new understandings about that material. This was discussed by Napoleon in terms of "conversation" and specifically, "How do we create conversations about the importance of human political collectivities and social collectivities?". For many participants this focused on dedicating time and space for learners to collectively develop their skills in terms of language protocols, and providing different avenues to learners through which they could express themselves. Assisting learners to develop tolerance for each other in the educational environments, and patience when sharing that knowledge outside of those environments in the community, was also emphasised.

### *Voicing*

As Pitman identified, in teaching and learning about Indigeneity “the objective often is to get discussion and dialogue going right at the beginning” so that learners may voice, and learn to voice, their own thoughts, feelings and experiences as part of a meaningful teaching and learning experience. Participants recognised that, due to the controversial nature of Indigeneity topics and the emotions that were likely to arise for them, engaging learners to express themselves was a difficult task. In order for deep learning to occur however, and, as discussed earlier, moving learners from a solely emotional space to a cognitive space, meant the voicing of their thoughts and feelings was imperative. Although this then required educators facilitating difficult, emotion-filled discussions, L. Smith emphasised the importance of this occurring as part of effective teaching and learning in this area:

Half the struggle is people, here, they know it’s politically incorrect to voice it, but until it’s voiced they can’t resolve this knot in their puku. You’ve got to open that knot, loosen it up, you’ve got to allow the hope that their intellectual juices start to rise and that you can then assert a language.

Allowing and being prepared for others to voice their thoughts and feelings some participants felt was an important pedagogical approach, to prepare learners for the conflict in standpoints (views, knowledges and experiences) that may arise, but be able to continue to discussion and debate issues as a part of their learning. Given the fact that learners may still be developing their language skills, including with regard to expressing themselves well while feeling emotional, was felt to be an important consideration. In Ka’eo’s classes, he explained:

The expectations is “Oh yeah, when someone says something stupid in class” which we all do, it’s not that you excuse that, but you would expect that that would happen and therefore it’s not as, not alarming, but not as flammable, and generally my students enjoy my classes for that reason. My classes are known to be very open for discussion, sometimes heated, sometimes confrontational... Sometimes they [learners] don’t have the tools to express themselves in a so called ‘politically correct’ way, they may say things that you may perceive to be “Oh that’s racist!”, but this is because they themselves are going through the process of decolonisation or they themselves are going through the process where they haven’t

developed language or tools to say what they really want to say, so you need to also allow that space.

One approach that participants highlighted that could assist in this process, particularly with regard to keeping learners safe, was the establishment of protocols around expression in the teaching and learning environment. This was to help provide a space where learners would be emotionally safe in their learning, as well as able to practise and develop their skills for future communication on Indigeneity issues. That development sometimes required role-modelling by educators. L. Smith explained how she would tell learners:

“Tutorial one is really going to talk about the rules for engagement. How do we proceed in talking about something that’s very emotive? What’s some rules about speaking?” Be up front and explicit about it and then the tutors’ role is to apply the rule very fairly and consistently until everyone gets it, so it’s a safe space. That sometimes means for a tutor voicing what you know some of those Pākehā students want to say, and also voicing what you know some of those Māori students really want to say, and getting that out in the open.

### *Avenues*

For some participants, providing for learners other avenues, particularly those who may not be confident speakers in the larger classes, through which they could express their feelings and thoughts from their learning was important. This included the use of smaller, discussion group settings, on-line internet-based forums for written expression, or private journals between the educator and learner that we could then enter into a dialogue about. Parker and Ka’eo both gave examples from their teaching:

Everybody gets comfortable with who’s in the group - they develop a level of trust that is essential to sharing with each other, their ideas, their reactions to the topics and their reactions to what somebody else has said or brought into the seminar discussion. I wouldn’t want to try to create a class and a classroom environment unless I could also use this approach. I just think it’s essential. – Parker

To make sure that I create that room for students, if they’re going to post something in a forum, on the internet, or else write something up, that I also have to acknowledge that it’s not just about debate in class, but it’s also for those who perhaps are not as verbal or are better at expressing themselves in a written form to participate... Some people, they’re just quiet, that’s just how they are, but they can write and they can be very, very powerful in

their writing, to say what they need to say. So I think that also has to be taken into account. In the end what I'm trying to say is that everybody has an opportunity in whatever way it is for them to express what they need to say. – Ka'eo

The notion of 'teach-in' as developed by the Idle No More movement further expanded the notion of avenues from a focus upon environments to also include different forms of expression whereby learners could express themselves. Within Idle No More teach-ins this included performance art such as songs and poems, visual artworks, as well as other forms of support. As explained by McAdam, co-founder of the Idle No More Movement:

The grassroots people, their voice is so diverse and so fluid and so flexible that, again, we cannot say "This is how you need to be, this is how you have to convey the message". For grass roots people their message, their voice, may be giving us a plate of cookies to support the bigger collective voice that refuses to be silent in a face of tyranny, in a face of oppression... We give a space that Indigenous people, grassroots people, all the people to come and speak and their voice will be in song, in artwork, in poems, and this is how Idle No More has gone globally.

Overall, this principle of diversity in providing a range of avenues through which a multitude of learners could engage and express themselves was emphasised as an important pedagogical tool, if teaching and learning about Indigeneity was to be effective. This was both in recognition of the difficulties some learners may have in expressing themselves, but also that different approaches will appeal to different learners, and if the goal of conscientisation was to be achieved then efforts must be made on the part of educators to ensure those different avenues were available. As both Murphy and McAdam highlighted:

Different things grab different people and what grabs that person there won't grab that one, be something else that grabs them. So I think when we teach this kind of stuff we've got to give a wide array of stuff presented in a whole lot of different ways. Not just standing and talking because not every way suits every person. People are different and different approaches grab different people. – Murphy

Maintain a diversity, maintain for it to be fluid, flexible. As Indigenous people, sometimes we've been in situations where we've been opposed, oppressed for so long that we become



the oppressors, so it's recognising that we don't do that and that we allow people their space as well. – McAdam

### ***Tolerance in-class***

In learning to express themselves, whatever the contexts or avenues might be, encouraging learners to be tolerant of others was another important pedagogical consideration highlighted by participants in teaching and learning about Indigeneity. While some participants felt that it was best to provide different spaces for learners in terms of ethnicity, so that these learners may for example feel more free to safely reflect on their shared experiences (discussed later in this chapter), other participants felt it important to keep learners together at times and that the challenge was teaching them to be tolerant. This was the perspective of both Durie and Waikerepuru:

The Treaty of Waitangi is about two groups of people trying to work out where to go together, so the last thing you'd want to do is isolate one from the other. It seems to go against the spirit of the Treaty. It might be more comfortable, but that's not the spirit of the Treaty. The spirit of the Treaty is not only about individuals, but also about groups being able to work as partners. – Durie

Here they are sitting side by side, and sometimes there's a bit of a screech over there, and then we have to work through it. These are adult people suddenly coming to a realisation, but having come from different quarters, you see? Māori facing Pākehā and Pākehā facing Māori, and suddenly it all comes to the surface. In the end those courses were dynamic, essential courses because they came out full of knowledge, through the rough and tumble of it all, to a new way of thinking... It shows we have come through it, and we have to keep going. – Waikerepuru

For other participants, encouraging tolerance amongst learners included preparing them to be tolerant of each other's levels of knowledge and understanding about Indigeneity. In the same learning environment, you could have some learners with their own experiences and depth of understanding as to Indigeneity, while others' levels of knowledge would greatly vary due to disconnectedness and the general level of historical amnesia about Indigeneity issues. One unifying point, as Mutu highlighted, was that no matter what some learners already knew, there was always something more that could be learnt by everyone:

You say to the class “Now you’ve all got to learn to get on with each other, because you’ve got to be tolerant of all the different levels of understanding”. Once you get that then you don’t get your students having a go at each other. Because that’s the other thing I used to see when I first went in there, was the Māori would form a block over here and Pākehā would turn a block over here and half of them would feel lost and then you know, it’d get bad. Got to keep them together. Keep your class together and realise they’re all coming from different points of view, but there are essential things that you’ve all got to learn. So you start there.

For some participants, this notion of tolerance subsequently included learners developing a greater sense of compassion for each other. This included appreciating the different levels of knowledge some had and others did not, as well as the emotional responses each had to Indigeneity material and the need to express those emotions as a part of deeply connecting to their learning. An example from Ka’eo as to what he says to his students was:

“Think about how the Native must feel. Think about how he must feel for the first time learning about a history that is that destructive. My God, how would you feel?” For the Native also, “Think about this non-Native here, who really is honestly trying to find a way to support and that’s difficult, the most easiest thing for them is to just keep their privileged position”... That’s something that I think we need to acknowledge, create that space, create that ability for the dialogue and usually by the end of these kinds of courses, you know these that are higher level courses, for the most part they end up becoming very, very empowering, very, very liberating.

### *Patience ‘after-class’*

While most of the discussions with participants focused on the formal educational contexts with regard to learners expressing themselves, some participants also voiced concern for learners when sharing their new knowledge once out in their communities. Much like Ka’eo’s notion of ‘burning down the forest’ due to anger, participants were concerned about the level of enthusiasm some learners had to share their new learnings with others, which would perhaps not be supported and therefore be detrimental to the teaching and learning process learners were undergoing. As L. Smith cautioned:

You don’t want people to be too active too soon, because that’s like ‘born agains’ and they’re a danger to themselves and the world. So anyone who’s just had a Treaty class and then goes out and starts hammering it out in their very next environment, they’re going to get slammed.

It's the dynamic you're working with and it's understanding what people will take out of the room when they leave.

Encouraging learners to be 'patient' with others when expressing themselves about Indigeneity matters outside of the formal learning contexts was subsequently an important pedagogical consideration highlighted by some participants. In particular there was a fear for learners becoming 'burnt-out' and disillusioned from trying to get others to change their views on Indigeneity issues before they were fully deepened themselves. Pointing out to learners that this may be their experience, and that they needed to be patient and more fully deepen and prepare themselves first was emphasised. This was summarised by L. Smith:

They go home to talk to their family and they get hammered, or they go to the pub, talk to their mates, they get hammered, so they need tools to know when to launch themselves into those, what are becoming, unsafe spaces. They need to learn to just sit, let it sit, get more confidence, get more practice, don't go and share too soon, just soak it up, get relaxed and comfortable so it becomes much more internal to them.

## **7.5 THE ROLE OF PERSPECTIVE**

A fifth pedagogical element emphasised by participants in teaching and learning about indigeneity was the importance of the perspective brought by educators to that material. Given the potentially personal and emotional nature of this education for many learners, the educator's perspective was considered a powerful element in ensuring learners and the learning experience did not 'get stuck' but rather progressed to be one that would be meaningful in terms of bringing about positive change. This included their approach to addressing frustration and despair to appreciating agency, using humour and hope, and focusing on love and beauty when learning about the struggles and situations of Indigenous peoples.

### ***Frustration, despair and agency***

One emotion often encountered from learners in Indigeneity education was that of surprise and frustration. Participants agreed it was a common experience to often encounter learners who become surprised, and felt a sense of hurt, at their lack of knowledge about Indigeneity prior to their learning. The perspective of the educator – to not blame the individual for their lack of knowledge, and allaying their fears about not knowing up until this point –

was felt to be an important pedagogical approach. In this regard, Durie shared what he would say to learners in his class:

If people say “Why didn’t I know about this?” my answer usually would have been “Well, that’s why you’re in this class, so you can know about it. Forget about what you don’t know. At the end of the year when you sit the exam I want to know what you do know. So that’s why you’re here. Good news that you’ve come along, to make up for what you don’t know. That’s why everybody’s in this class, because they don’t know something that they want to learn. Obviously you’ve come to the right place. Any more questions?”

Addressing with learners some of the factors contributing to their lack of knowledge was another approach taken up by participants to address their surprise and frustration. This approach was thought to help learners to process their feelings, by taking an analytical view and examining the conditions within which their education on Indigeneity matters had not occurred to date. As Mutu explained, this involved identifying for learners what the specific barriers to their knowing may have been.

Pākehā would come up to you and say “But how come we don’t know about this stuff?” and I’d say “Because you’ve never been taught it. Because your history books are wrong. That’s why I’m telling you about this stuff”.

Overcoming the despair learners may subsequently feel when first encountering Indigeneity material by ensuring an appreciation of Indigenous peoples’ agency was another important perspective that participants felt educators could bring to teaching and learning about Indigeneity as a part of their pedagogical practice. With regard to the depth and breadth of injustice and suffering inflicted upon Indigenous peoples, participants expressed a concern for being able to teach learners about this while also moving them through it. This could be achieved, many participants felt, by focusing on not just the suffering but the agency of Indigenous communities in those times. Napoleon explained:

If we get trapped by those narratives of despair, and many of us are still there and remain there, is that we just recycle the pain. We just keep telling the stories. I worry that there’s lots of Indigenous people stuck in that place of just recycling the pain and living through, it over and over again, as if somehow that pain provides us with legitimacy in the world, that we matter because we suffered. We need to feel the pain, but we also need to be able to move

through it and to let it go... If we focus only on the horrors of colonisation do we inadvertently devalue all of the ways that our relatives survived?

As discussed in the previous chapter, engaging with learners to focus on honouring and celebrating the actions of our ancestors through times of suffering was subsequently seen as an important role for educators. This ensured that the perspective within which history was viewed in teaching and learning about Indigeneity was one reaffirming of our survival into the future. This was encouraged by Pitman and Walters:

It is really important to talk about those times of great change and great unity. So when Parihaka came along almost every iwi in Aotearoa was attached to Parihaka in some way, and thousands of people were living there. For me it is important to talk about all of those things because out of those events come great strategies and great thinking from the people, and great reflection. – Pitman

We proposed that we re-walk the Trail of Tears, not to dwell on the drama of the trauma of the Trail, but to literally touch the ground in the footsteps of our ancestors, so that we could reconnect to the vision of health and wellness that they had for us, so that we would be vow-making for our future generations and that all health services that we did from this point forward, or health promotion activities that we do, would be guided by that recommitment to that vision for our next seven generations and so forth. – Walters

### ***Humour and hope***

Drawing upon humour and a sense of hope was subsequently another important pedagogical strategy highlighted by participants, particularly when engaging learners experiencing a range of emotions such as hostility, sorrow, anger or guilt. Bringing a 'lighter' perspective to teaching and learning was felt to ease the process for learners of what could be mentally, emotionally and spiritually challenging material. As Foley offered:

Humour is one of the most important weapons I've got... Virtually everything that happens in Aboriginal politics, especially in the one which White Australian politicians talk about Aboriginal stuff, it's hilarious, it's absurd, it's fertile territory for satire and ridicule, and satire and ridicule are really powerful weapons because you can help students see the stupidity of many of the actions that have occurred... If you get people laughing at stuff they're less likely to feel threatened by the stuff that you're talking about. Because some of

the stuff is heavy, it is intense, and if they can, if they're given permission to laugh at some of the more absurd bits then it loosens them up, loosens up their minds and helps them to see things in a different way, which is what I'm trying to get them to do.

For other participants, the use of optimism and positivity was an important perspective for educators to bring to teaching and learning about Indigeneity. For some, this enabled a focus upon the contributions Indigenous peoples had to make, as opposed to solely what had happened to us through colonisation. L. Smith was one such example of an educator bringing a positive focus:

I speak optimistically. Whoever the audience is I try and appeal to as many in that audience as possible in a positive way so that they will go out and hopefully be changed, or have a different perspective, or have more confidence to do something... So whether it's a Pākehā audience, Indigenous audience, international audience or a Māori audience, I fundamentally believe that Māori people are really cool. We're fabulous. We do have a contribution to the world, I fundamentally believe that. We're innovative, we're smart and it's because of who we are. So that part is just a given, that's the kind of place I speak from. I don't have to think about that, I genuinely believe that the world would be bereft if it didn't have Māori people in it.

As part of a positive perspective in teaching and learning, some participants also felt it an important part of pedagogy to lend support and encouragement to learners for what they could do towards positive transformations. That learners could feel positive that change was occurring, and being part of that, was thought to be a great source of hope. As Pitman explained, this was for both Indigenous and non-Indigenous learners:

When our people find out the story of what happened, oh my gawd, they're bereft, they're grief stricken, they're angry and that's a great time to get them, it's a great time to catch them then. Because you just keep teaching them and teaching them, and you listen to their story and you roll it out and you help to contextualise the story, and you manaaki (support) them about what they're already doing around change.

### ***Love and beauty***

Building upon a positive perspective using humour and hope, a focus on love and beauty was another pedagogical approach considered important by participants. In particular,

notions of love and beauty were felt to help learners overcome immobilising emotions such as despair, and could therefore assist in supporting learners' actions for positive transformations. This was not about ignoring the horrific aspects of Indigenous situations, or denying the despair and grief of learners, but focusing on elements such as love as powerful underlying themes for learners to connect to as a foundation for future engagement in positive societal change. As Pitman and McAdam discussed:

Great revolution is born out of pain, great change is born out of collective pain, the collective experience of pain, but great revolution is born out of great beauty as well. If you talk to any of the language activists like Timoti or Robert Pouwhare or Joe Te Rito they will say "It is the love of our language that made us do that, not the sadness that it had been taken". – Pitman

People who want to join Idle No More, we ask that you join it not because of any past injustices, not to minimise those, not because of past guilt, not because of things that have happened, we ask people to join Idle No More and support Idle No More because of the love for our children, because of the love for our land, for our waters, for the love of all of these things. – McAdam

That this love and beauty could be found in the actions of our people who had come through great strife, both in historical and contemporary times, was one approach discussed by participants in bringing this perspective to learners. As Napoleon emphasised, "We can either understand our people as victims or we could understand them as agents, and it seems that there is a hard time doing both... I think that's an educational challenge". Drawing upon the stories of our people and the love at the centre of those stories was thought a powerful dynamic to illustrate this perspective to learners. One contemporary example shared by Napoleon about one member of her community that she highlighted to learners was:

Part of what happens when women are in prison is that usually they're not connected to by their families in the same way as male prisoners. Women will take their kids and go and see male prisoners, where that doesn't happen with women, and so women end up being very isolated when they're incarcerated. So on Valentine's day she wanted them to know that there was one person who was thinking about them. So she took her money, and she was really poor, and bought them each a rose... How do you try and make sure that when we're

talking about issues that are hard, that there's a full sense of them, but at the same time not getting paralysed by narratives of despair? Because a narrative of despair of that woman would not appreciate her strength and agency to go, after she left prison, to go back... You could focus on her hard life and the despair of that, but if you do that then you do not appreciate her as an agent, somebody who has a will, somebody who has important contributions to give.

## **7.6 THE ROLE OF RE/CONNECTION**

The process of re/connection was a sixth pedagogical principle emphasised by participants as playing a significant role in effective teaching and learning about Indigeneity. As discussed in previous chapters, due to the disconnectedness of many learners, re/connecting learners to, for example, a positive sense of Indigenous identity was considered an important aspect of teaching and learning about Indigeneity with regard to curricula. As a pedagogical approach, participants discussed how this principle of re/connection could also be employed as a part of effective teaching and learning processes. In particular many participants discussed three strategies that had proved effective in enhancing teaching and learning about Indigeneity for learners: the reconnection of learners to traditional narratives, to elements such as lands and natural environments, and to communities and other networks.

### ***To narratives***

One pedagogical approach utilised by participants to engage learners more effectively in the teaching and learning process about Indigeneity was reconnecting them to traditional narratives of Indigenous peoples. Through the use of narrative, as described by Parker, learners are “able to relate that to their own experiences and to their own tribal customs or values... So story telling is I think an essential pedagogical tool”. For Napoleon, they were essential mediums for both the transmission of knowledges as well as providing a critical scaffolding (as discussed in the previous chapter) for examining issues in the future from an Indigenous lens. She discussed the use of narrative in depth:

They're ways of organising information for future recall. So if you look at Indigenous stories... they're very complex and you can go back to them, time and time again, and you learn through your lifetime, and generations will learn from them... they're about enabling people to think. So our brains I think work better with stories... Gitxsan stories, they contain werewolves and vampires and bloodsucking people and they're just amazing, amazing,



exciting stories but you can use them... You can use them to explore conditions of vulnerability... We need scaffolding within which to work with information, so that we can take it from the superficial knowing of things to a deeper level of knowing, and stories are a pedagogy for doing that, in and of themselves.

Like Napoleon, who highlighted the use of narratives to examine issues of social wellbeing, Pihama discussed her use of *kōrero tahito* (traditional narratives) such as *pūrākau* (traditional stories) in particular to discuss difficult topics relevant to Indigeneity, such as the protection of Indigenous women and children. From these narratives learners could glean what might be Indigenous values and approaches to those issues, which we can then apply when addressing Indigeneity matters today. One example she gave was:

In terms of thinking about “What is the point I want to make?” and “What is a story that relates to that?”... If I’m working in a context talking about family violence research work that I’ve been supporting providers to do, I’m more likely to tell the story of Niwareka, and how Niwareka responded to the abuse that she faced from Mataora and that that is a story that's about returning to your *kainga* (home) for your own safety and for *whānau* (extended family) decision making in that context, so it’s a really clear story.

Other participants who supported the notion of reconnecting to narratives as a powerful pedagogical tool for engaging learners effectively in teaching and learning about Indigeneity subsequently also highlighted the use of traditional compositions such as song, dance, poetry and proverbs as important Indigenous narrative mediums. That such compositions held essential knowledge about Indigenous values, experiences, triumphs and struggles could help ensure learners perceived the deeper emotional, spiritual nature of Indigeneity curricula. As Sykes shared:

I’ve been inspired by great women leaders who had made this kind of commitment [to education]. Many of them did it through *waiata* and composition initially. My grandmother for instance, she used to follow her father around, she was the secretary of the Te Arawa Māori Trust Board during a period of deep trauma in our area when the lakes got confiscated and taken away from us, but the messages of that time were best relayed to our family through songs about that process, and I saw an intimacy of transmission of understanding through her giving us those *waiata*.

### *To environments*

Others participants spoke about the power of reconnection in teaching and learning about Indigeneity in terms of physically re/connecting learners to homelands and natural environments. While it was not possible for some teaching and learning contexts, where possible it was encouraged as a powerful way for learners to connect and come to more deeply appreciate Indigeneity issues, such as the struggles for land. As highlighted by Kahakalau, “The atrocities that happened happened because a people came into our land that had no relation to the land and no aloha (love) for the land... they had no aloha for our people”. Connecting learners physically to natural environments and significant sites, as discussed by participants, could assist learners to positively connect to Indigeneity education on further mental, emotional and spiritual levels. As Pitman and Walters highlighted:

Get them out there on the land and move them around the land so that that sadness becomes beauty, because they can see it, they can smell it, they can feel it and they're in awe of it... So that you're giving them the beautiful story, letting them experience the beauty of where our tūpuna (ancestors) walked, as well as the ugly story, because it will make us fight more when we know the beautiful story as well. – Pitman

One elder told me, he said “You haven't lost anything, it's all around you. As long as you have the land, as long as you have the water, as long as you have the air, as long as you have the sea, as long as you have the plants, as long as you have the animals, you have these things, those instructions are still there. You've just got to reconnect to them.” – Walters

The power of teaching and learning through re/connection to homelands and environments for some participants also lay in the physical activities undertaken when visiting those environments, which could form a powerful medium for learning about Indigeneity issues. In these instances, teaching and learning was enhanced through ‘doing’ and ‘experiencing’, and for some participants provided a process that could not be matched in the formal educational setting of, for example, classrooms. One example, as explained by Ka'eo with regard to Indigenous peoples' initiatives for the replanting of native species included:

That student who spent the day planting and replanting the native forest learned a lot more about revitalisation of the forest with his hands than I could ever teach in a classroom... If

he read articles about revitalisation of the forest and replanting of the forest and he was able to take a test about reforestation, that's important, but I really value that experience that that person had with their own hands... So this isn't just noble reforestation in a book sense, he practiced reforestation, and in Hawaii we have a very famous saying in education and that's *mahaka na hiki*, the knowledge is gained via doing, or gained via experience.

Re/connections made through physically visiting and engaging in local environments and activities, participants expressed, was also an effective strategy in encouraging the ongoing contribution to those places and activities from learners into the future. This was because of the positive mental, emotional and spiritual responses learners could draw from such experiences, that could secure learners commitments to continuing those connections as a part of their health and wellbeing. That this connection was continued was a key objective of teaching and learning about Indigeneity, as Kahakalau highlighted:

I'm not going to be talking about our ways in four walls, because that's not where we were and that's not where we prefer to be... Its the hands-on, in the environment, doing the things that matter and developing this practice of being Hawaiian. It's not enough to have a nice rhetoric going on and really having never done any of these things... Those people who are hooked in sports... it was so awesome they want to have that feeling for the rest of their life, so if we can get them those experiences that turn them on, they can say "Hey I want to have this as much as I can", that will be I think the actual practice of it, is that guiding and driving force that allows them and will stimulate them to continue these practices when the class is over.

### ***To communities***

A final area of re/connection discussed by participants as a part of their pedagogical practice was the building of connections to key communities that could assist in engaging learners in a deeper understanding of Indigeneity. In the first instance, forming communities of learning amongst students, where they could share their own personal knowledges and experiences while reflecting on the Indigeneity curricula, was considered a powerful learning and teaching strategy for Indigeneity. As described by Parker:

The dynamic is powerful. Not only do they learn so much from each other by comparing their stories of their people, "What my tribe on this topic versus what your tribe does", but also the recognition of what do we have in common and what do we build for the future

based on this greatly accelerated level of understanding that we have. That's what I have experienced.

As discussed earlier, re/connecting learners to Indigenous knowledges was considered an essential aspect of Indigeneity curricula, and for many participants one pedagogical pathway to achieving that was acknowledging the knowledge held by Indigenous elders. Facilitating a re/connection between learners and local Indigenous communities where possible was subsequently another key approach discussed by participants in effective teaching and learning about Indigeneity. As Mutu emphasised:

Every little place that you go to throughout this country there are people, there are kuia and kaumatua (elders) who have the most incredible knowledge of each whānau (extended family) area, each hapū (nations) area and it's a very, very special knowledge about why that place is called what it is, what happens at this place at this time of the year, at that time of the year, where is a good place to go for this and that. There is a huge amount of knowledge held by our kuia and kaumatua, held by our whānau and hapū.

Where these connections were not currently enjoyed, for some participants this also meant amending aspects of their teaching (such as assessments) to be able to provide learners with opportunities to more strongly connect with communities that could support their learning. That these connections were made were seen as more important than a standardised approach to learning, and therefore some flexibility on the part of educators to ensure the purpose of Indigeneity education – that is, that learners feel empowered to contribute further to Indigeneity issues – was achieved was emphasised. As Alfred shared, with regard to one of his students:

“I want you to talk to four or five other women who are like you, White, committed to work in this area, having gone through crisis, and now are doing productive things that we value in our programme... I want you to go and not do this standard paper that I asked the other students to do. I want you to go and have a conversation with these five women and then write a paper on how you're going to be just like them"... So that's an example to go outside the rules, to say “Ok, this person needs this, so forget about your paper on, I don't know, on Paulo Freire or something like that, forget about that. Here, do this paper instead. Because that's what you need”.

For other participants, connecting their students to other networks that could continue to assist and support them in their teaching and learning about Indigeneity journey, particularly beyond the formal learning contexts, was important. Due to the disconnectedness of some learners, discussed earlier, there was a perceived risk of learners having no further opportunities to connect what they had learnt as a part of teaching and learning about Indigeneity in the real world. Ensuring learners had a meaningful connection to networks by which they could continue to contribute as they wished was subsequently emphasised. As Pihama shared:

We need to give our people pathways to actually move forward. So whether it be support mechanisms, whether it be “Meet up with these people”, linking them with these people, giving them contacts, giving them links, whatever it takes for Māori to have a pathway with that. In terms of Pākehā it’s a similar thing, but I tend to link them with other Pākehās. So what are other Pākehā organisations? Who are Pākehā that they know who have been doing this work for a long time? and who are not sitting in guilt but are actually doing the work... We need to link them with the networks that will work for them.

## **7.7 THE ROLE OF CHALLENGE**

A seventh pedagogical principle highlighted by participants as an effective strategy when engaging learners in teaching and learning about Indigeneity was the notion of ‘challenge’. This was utilised in a range of ways, including acknowledgement on the part of educators that just the act of engaging in Indigeneity education itself can be a challenge for learners, and to continue to encourage them to learn, including outside of the formal educational contexts. Other challenges posed by participants to learners was to imagine how things could be different in future, and to engage in action to bring those imaginings into being. As highlighted by Foley, “I tell my students that they’re my little hand grenades and their job is to go out there into the world and explode with ideas and challenges”. The acceptance of challenge, with educators’ support, was subsequently one dynamic that, while inviting learners to take some responsibility, could bring a level of excitement about future possibilities into the teaching and learning process.

### ***To learn***

One initial challenge posed by educators to learners as a part of effective teaching and learning about Indigeneity was simply ‘to learn’. This was both in recognition of the

mental, emotional and spiritual challenges learners may have when engaging in teaching and learning about Indigeneity curricula, as well as the additional factors many participants had highlighted as essential pedagogical aspects of Indigeneity education, such as connecting to and being involved in community work, as well as reflecting and beginning to form an approach as to what their own future contribution might be. As Alfred described:

We put them through pretty heavy reading, writing, and then not only that, beyond the reading and writing we also make them go into the community and take part in all these political things. It must seem for some of them like a big whirlwind in the first three months, and then even beyond that, in the second half of the first year then we start asking them to put together some sort of a vision, a strategic vision for action, to critique other peoples' visions and then to put together their own based on what we're doing. Then I involve them all the time in things that I'm doing, and things that our larger network are doing, and it can be a lot of stress on people.

For other participants, the challenge put to learners in their engagement in teaching and learning about Indigeneity was about their proactiveness in that learning, which included taking the initiative to explore critical areas further independently that educators may have introduced them to but which they could continue to learn about themselves. Placing the responsibility on learners to continue to independently learn was seen as particularly important with regard to ensuring a connection was made to local Indigenous peoples that, as discussed earlier, educators could help facilitate for learners but which learners must then take the responsibility of committing to and continuing themselves. As Dodson highlighted:

I try and encourage people not to expect to be spoon-fed. They better take the initiative. I often ask people "Well, have you ever read a book about an aboriginal person? Or a book about an aboriginal issue?" And they say "No" and I say "Why don't you start by reading a few books? I can give you a list if you like". It's the same. Sometimes you speak publicly and people ask "What can I do?"... "Well, do you know who the traditional owners are (we generally say) for where you live?" "No" "Well why don't you find out? Why don't you find out if there's not a local organization there? Why don't you ring the local land council, or go to the library, or go to the Aboriginal legal service in your town and say you're interested in finding a bit more about the local mob? Why don't you join the historical society locally

and get them to do an Aboriginal project? There's lots of things you can do to inform yourself".

As emphasised earlier, this independent investigation necessarily included learners connecting, however they could (and which, as discussed earlier, educators would sometimes need to facilitate) to local Indigenous communities for the purposes of connecting to the knowledges held by those lands and peoples. In this manner, Indigeneity education as provided in the formal learning context was highlighted as just the beginning of what educators hoped would be a lifelong journey of learners in deepening themselves on Indigeneity matters, a journey which could be more meaningfully undergone through connecting to their own communities and local peoples. As Mutu shared:

They [students] said "We've got to go home don't we?" and I said, "Too right you've got to go home. You've got to go home", and that's what I used to say to my reo (language) students as well, "Don't come in here and think you're ever going to learn the ultimate. All that I'm giving you is a teaser so that you have to go home, because the real knowledge for you lies at home".

### *To imagine*

As discussed earlier, because of the more intimate effects of colonisation on learners' ability to perceive how things could and should be different in settler colonial societies, another important challenge for educators to pose to learners as a pedagogical strategy for effectively engaging learners about Indigeneity was to 'imagine'. As highlighted by Mikaere, it's "challenging because a lot of us have almost lost the ability to imagine. That's probably one of the worst effects of colonisation", and therefore an important decolonising tool was to re-engage learners in imagining what societies could be like. For some participants, as an introductory exercise this was about engaging learners in imagining the past for Indigenous peoples, prior to colonisation. As Pitman described:

In my process of decolonisation I always say to people "Imagine you've got a", in the old days it used to be a Polaroid camera, now you've got a digital camera, "imagine you've got a smart phone, you're invisible and you have that ability to hop into the telephone box with Doctor Who and go back to the year 1800 in Aotearoa. In terms of language, land, kai (food), mobility, authority, what do you think you would see?" Of course there's a whole lot of answers to what you would see, it would be te reo Māori anake (Māori language

exclusively), it would be 66 million acres of land under Māori control... and great discussion ensues from this. There's quite a lot of clarification around authority.

With greater clarity from imagining what Indigenous societies were like, the challenge of then asking learners to imagine how societies currently might look differently many educators then posed as an important challenge for learners. This involved identification and analyses of current situations and issues, what were acknowledged priorities for Indigenous communities, and then problem solving and strategising around initiatives learners themselves could put in place. One example described by Sykes included:

We've forgotten how to dream dreams, and to envision those dreams, but to also explore ways that we can give mechanical implementation and develop apparatus with those dreams. So quite often I'll get people to go away and tell me "Right, we're going to set up the first rangatahi (youth) Māori radio station tomorrow. What do you need to do as part of it?"... You've go to do those kinds of exercises so that they think beyond what is and what might be, and they have the power from within to create what should be to meet their needs.

For some participants, this imagining also involved engaging learners on what societies might look like differently on broader, constitutional levels, and to begin to propose structures that would reflect Indigeneity and Indigenous peoples' rights to governance. Based on the curricula they had been presented about Indigenous nationhood, laws, knowledges, as well as the terms of treaties (discussed in the previous chapter), engaging learners in applying that knowledge to contemporary contexts was considered a challenging but importance exercise. As Mikaere and Napoleon explained:

I just think it's so important for us to be able to imagine what things could be like, what they might be like if we didn't have this constant barrage of counter messages out there. With my students, I'll say "Ok, this is what happened in 1840, so we know now that the Crown doesn't legitimately have power". Then I'll get them to do an exercise or write an essay where they take a particular scenario and we'll say "bearing the illegitimacy of the Crown in mind, if you were to sit down now and to design – say, a constitution – based on what should have happened, what would it look like?" – Mikaere

"What do the laws of Canada look like from an Indigenous woman's perspective? What does a Canadian state look like from an Indigenous woman's perspective?" Just to shift the way that we look at things, or to try and shift it. In a way that's imagining a different outcome,



right?.. I do often ask with some of the Canadian legal cases, “if Indigenous law had been part of what was considered as a reasoning process of reasonable and intellectual peoples, how might the decision of been made differently?” It’s an important skill for students to not just assume that all the answers are somehow there, but instead we have to imagine. We do have to imagine different kinds of possibilities for everything. So it’s a good pedagogical tool – Napoleon

As discussed previously, learning about Indigeneity could be an emotionally difficult process for many learners, due to the anger and despair some may feel, and therefore it was important to provide learners pathways forward from which they could positively contribute. For many participants the strategy of engaging learners in imagining how things might be different, and the interventions required to bring these positive transformations about, was an essential pedagogical aspect to ensure learners remained positive and hopeful for the future. As Sykes described:

You go through the reclamation and the mourning... You’ve then got to get them to the dreaming stage, then to the action stage, and then to the peace stage. So get them dreaming... Everyone has a commitment to Te Tiriti, everyone has a commitment to the local community in understanding of the tangata whenua, their rights and responsibilities and obligations where you have chosen to live. Then you go “What was the Treaty vision? And how in your class, in your time, in this moment in our history, are you going to dream that dream and then action it?” And it might be this.

### ***To take action***

Following on from their learning and imagining as a part of the teaching and learning process about Indigeneity, a final challenge felt by many participants to be important to pose to learners was subsequently about how to make their learnings about Indigeneity meaningful in a real-world context. While some participants were wary of pressuring learners to make a commitment to action, given the dire situations of many Indigenous communities and the numerous interventions required at local, community, as well as broader constitutional levels, other participants discussed learner action as an imperative. As highlighted by G. Smith and Ka’eo:

That’s what I’m asking people to do, is get out and do it. We can talk about it but what are we actually doing with our communities? How do we enact this? How is that helping them

in their communities? Don't become a guru about it, become a co-worker with people. – G. Smith

Why waste your time in this whole class learning about water if they never take part in the process of decision-making about water development in the future? Why learn about reforestation if they never take part in the future in regard to forest? To me it doesn't really expose the value of this education, and I think for many Native educators we value very much the kind of activity or actions that are outside of classroom. – Ka'eo

For many participants, it was because of the multiple and varied interventions required that learners did not have to feel intimidated or threatened by the challenge to take action, as there were multiple ways this action could be taken. As highlighted by Foley, just changing other peoples' attitudes towards Indigeneity issues and Indigenous peoples was a fundamental contribution that could bring about positive transformations. To begin, he encouraged learners to take this type of action in their personal lives with members of their family:

I say to my students... "Go and find yourself a racist, and it's not a difficult thing to do to find a racist if you're a White Australian, just go home. Go home and raise the topic of Aboriginal people at the dinner table and you'll find yourself a racist and then... your challenge then is to do something about those sort of attitudes that you encounter... your challenge is to change that person's attitude"... The majority of my students seem to respond pretty positively to that... The challenge is "Start at home, and work your way out", and I've seen situations where those students have gone and challenged really racist attitudes amongst their own family and have managed to change the attitudes of some of the more hardcore racists. And it's good for a racist as well to be challenged by somebody who they care about, their nephew or their niece, somebody at the immediate family dinner table. So it's good all around I reckon, and it works.

As emphasised throughout this chapter, however, depending on where different learners were in terms of their personal standpoints, understandings and involvement with Indigeneity issues, that learners' actions began with themselves, their own personal thinking and behaviours was considered by many participants to be important. This was subsequently an important challenge that some participants felt should be posed to learners, in terms of self-reflection and critique, and ensuring that their new understandings were

matched by new or strengthened behaviours outside of the formal learning environment in real-world contexts. As Pihama emphasised:

Awareness is actually about practice and it's about living your life differently and it's about making change... To write a chapter in your thesis as if it were somehow a publication and it's not about how we live our lives is absolutely contradictory to what we're saying Kaupapa Māori is. So I'd rather you didn't write the chapter than that you write this amazing literature review and that you go on acting in the totally opposite way in your life.

## **7.8 THE EDUCATOR-LEARNER RELATIONSHIP**

Some final comments made by participants regarding effective pedagogies engaging learners in teaching and learning about Indigeneity concerned educator-learner relationships. This included the way educators perceived learners, as highlighted by Jackson, who shared, “I want to talk to our people as whanaunga (relations), and you can't do that if you're not empathetic to them”. That educators allowed themselves to perceive and connect to learners on a more personal level, and that learners felt valued, emotionally safe and trusting of educators, was thought in particular by participants to be essential in effective teaching and learning of Indigeneity material. Because of the transformational nature of teaching and learning about Indigeneity, the importance of support and guidance from the educator throughout was also discussed at length.

### ***Establishment***

As discussed by participants in reflecting on their pedagogies in teaching and learning about Indigeneity, the establishment of relationships, in this instance to learners, was an important pedagogical consideration. As discussed in Chapter Five: Transformative Praxis, this included educators being prepared and acknowledging the homelands of where that teaching was taking place, and therefore first and foremost connecting to learners on a spiritual level through the homelands and ancestors of where they currently reside. As McAdams described:

With Indigenous nations, before I go to their territory I follow their protocol, and that's a sacred, profound and spiritual protocol for the Cree people, the Nehiyaw peoples that I come from. Before I go to their communities, to their part of their territories, I enter with tobacco and a print and a gift, and I go and speak with them that way. But for other communities,

like the Dakota, the Lakota, the Nakota, I also use a different protocol and I have to respect that. This is how, respecting their way of doing and their way of being.

For relationships then directly with learners themselves, participants cautioned against the use of sterile, non-personal relationships that may be prevalent in other topics or discipline areas, but rather in a more personal manner that put learners “at ease” (Murphy). Due to the challenges educators had faced, such as the assumptions from learners that teaching and learning about Indigeneity would be characterised by hostility, a more interpersonal approach could help ensure learners could connect comfortably to topics that potentially cause them personal discomfort. As Murphy and Kahakalau explained:

I know that seminar participants can judge how the programme is going to be in the first five minutes, and they either turn off or on in that time. So in that first five minutes I’ve got to grab them, to build rapport, to build a trust with them so they can see that I’m a friend, I’m not going to hurt them, I value their kōrero, I’ll treat them with respect. Everyone wants to feel valued, and once you’ve achieved that, then they’re open to discussing or contributing to any meaningful topic such as Māori visions, dreams, passions and aspirations... People learn if they’re valued, if they’re treated with respect, if you don’t look down on them; where it’s a positive thing where they can learn without shame. – Murphy

It’s the number one thing, to have the correct relations with the people, the audience that you’re trying to reach. It has to be a relation of love, of aloha, of respect and empathy... creating an atmosphere that is non-threatening and that is relaxing... I’m not going to go there and say “Good morning, I’m Dr. Kahakalau, I graduated with a PhD from wherever”, that’s not going to cause no relations between the two of us. I’m going to say “Aloha. My name is Aunty Ku”... When a person feels that they are valued and that someone cares about them everything changes, and there’s a vehicle now for a path of success. Success not in terms of “Oh, now I’m the next hot whatever”, but really “I am here to take care of myself, I am here to take care of my family, my nation, my environment and the spiritual world” which is really what we define as being a *kanaka pono* or righteous human being. – Kahakalau

As discussed earlier with regard to preparing learners for some of the emotional responses that they may have to Indigeneity curricula, being transparent about educators’ teaching and learning goals was one approach that some participants felt, if not a personal approach, at least helped establish a relationship of honesty and integrity between educator and

learners. Due to the subsequent transformations that many learners may undergo during the teaching and learning process, introducing learners to what the intended end goals or outcomes of that learning were was considered an important foundation upon which the educator-learner relationship could be formed from the outset. As shared by Ka'eo:

When we speak to our students or instruct our students we should be upfront, let them know exactly where we're heading. We should let them know that "I have a purpose" and first of all, my purpose for them would be perhaps to challenge particular mythologies that they've learned in the past about politics, or for them to gain a better understanding of this place, or perhaps for them to have a better understanding or to gain more tools so that they themselves may make better decisions for themselves in the future.

### *Safety and trust*

Further to the establishment of positive educator-learner relationships, ensuring learners were provided with a safe learning environment was considered crucial. As discussed in earlier chapters, an overarching concern with teaching and learning about Indigeneity was the mental, emotional and spiritual responses many learners were likely to have. Ensuring teaching and learning about Indigeneity was a positive and empowering experience for learners therefore requires the development of a sense of safety and trust between educators and learners. As shared by LaDuke with her learners, particularly when she can see some may be emotionally struggling:

"Look, it's ok, you can talk to me and you're going to be ok. You can think these thoughts, you're allowed to think these thoughts. It's going to be ok." But that is a relationship just like any human relationship that builds over a little bit of time and trust.

Because of the discomfort Indigeneity curricula could cause for many learners, many participants highlighted the importance of reconfirming for learners that, although Indigeneity material could be difficult, the purpose of teaching and learning about this material was not to attack them or invoke feelings such as guilt. Rather, participants discussed highlighting for learners that its purpose was to inform them of Indigeneity issues as a part of their empowerment to contributing to the rebuilding better, more just societies in future. This type of reassurance, participants felt, could help ensure that learners, no matter how difficult the learning they were undertaking would be, could feel

safe and a sense of trust in the teaching and learning process. As Foley and Kahakalau highlighted:

If one can make history interesting and at the same time showing students the way in which they have been misled, deceived, lied to about their own history, and making them aware that there's no need for them to feel threatened by me illustrating to them the way in which they've been lied to in school and stuff about their own history, and to face up to the truth of Australian history, should not be perceived as something that is a threat to them, which a lot of students do feel when they begin, and if they can go beyond that, then history can be interesting. – Foley

We also have an empathy that I think is so important to teach these very, very difficult subjects that are by just the nature of the context that you're talking about, there's pain involved in the subject itself... When you come and the relations with your audience again has been established as a relation of love and of caring, then it's "what I'm sharing with you is not to make you weaker and to hurt you or to make you feel inferior, but to strengthen you and to build you up". – Kahakalau

### ***Support and guidance***

A final area in educator-learner relationships that participants felt was essential to ensuring teaching and learning about Indigeneity were positive experiences for learners was ensuring that, in addition to relations of trust and a sense of safety between educators and learners, educators were thorough in their support and guidance of learners throughout the learning process. For some participants, while committing to the 'truth' and ensuring learners were fully informed as to Indigeneity issues and situations, the approach to delivering some of the material sometimes required greater consideration of the, perhaps already difficult, contexts some learners were coming from. This was seen as a particularly important consideration when engaging Indigenous learners, who in many instances were possibly experiencing the negative effects of settler colonialism in their own families and communities, and therefore, in order to support their emotional wellbeing, should be introduced to Indigeneity curricula in a way that did not cause further harm. As Mikaere described:

In the case of a Māori audience you're not trying to deliver a short, sharp shock. You don't actually want them to be crying in the isle because they realise something, because our

people get enough of that. So I never want to beat up a Māori audience psychologically. It's more a case of - and Moana of course is a master at this - of gently, quite gently enabling them to see that the way that they are seeing things until now actually isn't our way. Rather, it's someone else's way that has been imposed on us.

For other participants, another important consideration for educators was being prepared for the types of support that learners may require when engaging in teaching and learning about Indigeneity, and the types of responses or support systems that educators would then need to provide. Because of the likelihood of emotional responses from learners, who in particular may be struggling with both the current contexts and what their future contributions might be, supporting learners in the task of staying well during that process as well as forging a path forward was considered important. As Alfred highlighted:

The difference between exposing weakness and supporting them [students] is actually committing to do more work with that student, to take the extra step and say "Ok, what can I give you now?", "there's an answer to your questions". Basically, "there's an answer and there's a place for you in this struggle, and you have to figure it out, but I'm going to help you figure it out... If you're in crisis right now, what would make you feel stronger? Like, is it more knowledge? Is it more confidence? Is it more support?" So whatever the range of and the kinds of needs are that they have, then it's our responsibility to give it to them. I can't give them all of that, but we have within our capacities here as a programme the ability to address any one of those and all of those... They'll get the help because we have a big network of people, elders, healers and teachers and friends and colleagues and all these kind of people that could help this person.

For other learners who may need less direct intervention in the learning process but still require support, an important aspect of the educator-learner relationship highlighted by some participants was establishing themselves as a guide for learners, to intervene where necessary but overall to encourage learners through the journey that they were to personally undertake. In particular, allowing those learners who were able to move through the teaching and learning about Indigeneity journey, so that they could more independently reflect and conclude what their contribution in future was going to be without the influence of educators, was considered a powerful process that could be transformational for learners. As Kahakalau and Walters explained:

You transform into this ‘guide on the side’ as you’re moving with your students into the next stage of being more educated, knowing more about the past, but also therefore being stronger about understanding the present and having hope for the future, then it’s a collective process rather than ‘you’ve already got it, they don’t have anything’ and you trying to dump it on to them, which is not the case. – Kahakalau

Learning through observation is really powerful, and I think this is an Indigenous value of non-interference. You have to be able to go through your process to work through something, to figure it out... There’s times when I get impatient, I just want to feed it, but I know that’s not the best way for some people to learn. So I try to figure out ways to hold it and monitor it, and shape it, and ideally for that student to discover within themselves what it is, what their purpose is, what it is that they need to be doing, what it is that they are driven to do or called to do, and understanding their relationship to all of that as they move along and become who they’re meant to be. – Walters

## **Summary**

As discussed in earlier chapters, because of the settler colonial contexts within which learners begin their educational journey, teaching and learning about Indigeneity for many learners can be difficult. As a result of previous non-knowledge that learners often bring – which manifests in disconnectedness, certain assumptions, and overall amnesia as to Indigenous societies and settler colonial histories – being exposed to Indigeneity curricula can be confronting and disrupting for learners on mental, emotional and spiritual levels. An overarching question for Indigeneity educators therefore is how to keep learners safe, and able to progress in their learning, while engaging them in learning about difficult issues. This includes, as discussed previously, the role of ongoing unequal power relations and racism in constructing Indigenous life experiences, the breaches of treaties, the effects of historical trauma and ongoing discrimination, as well as Indigenous peoples as nations who have resisted, continue to resist, and require learners’ assistance as members of society to contribute to these struggles towards more just societies in future. The purpose of this chapter has been to provide educators with some pedagogical guidelines as offered by expert Indigeneity educators in our field on how to teach about these matters. Specifically, their focus on truth, on self, emotion, expression and perspective, and the role of reconnection and challenge for learners provides a wide range of pedagogical strategies that Indigeneity educators can draw upon to combat the range of difficulties encountered with learners, such as disbelief, disconnectedness, emotions, and the need for courage to



contribute to the positive contributions that they themselves can make. As a final chapter presenting the findings of discussions with the senior Indigenous, expert Indigeneity educators engaged in this study, the next chapter examines citizenship and specifically what might be the implications of Indigeneity for citizenship education in settler colonial societies.

## CHAPTER EIGHT: TRANSFORMATIVE CITIZENSHIP EDUCATION?

*Ka hī ngā kawainga o te ata, ka maoa te kai. When the dawn of morning light appeared, the food was ready cooked.*

Following on from the discussions on praxis, curricula and pedagogy in the interviews with senior Indigenous, expert Indigeneity educators on *what is best evidence-based practice in teaching and learning about Indigeneity? and what might be the implications for citizenship education?* a final focal area of this study was citizenship education. Specifically, this study sought these experts' views on citizenship education, whether or not the type of teaching and learning about Indigeneity they/we engage in is a form of citizenship education, and what might constitute a transformative citizenship education agenda in settler colonial societies, if at all possible. As described in Chapter Four: Methods, this included their views on the primary approaches that have been employed in citizenship education to date, such as state-participatory citizen models as well as global-cosmopolitan models, and whether or not critical citizenship education could be a vehicle for the advancement of Indigeneity. This included its relevance to the purposes of Indigeneity education (as discussed in Chapter Five), and the aspirations they had for learners to contribute to positive transformations.

When considering citizenship education, many participants first reflected on their initial thoughts about citizenship, the connections between citizenship and Indigeneity, and for some, their reservations about use of the term 'citizen'. These reservations included what participants felt was a tension between citizenship and Indigeneity, due to the individualising manner in which citizenship is primarily portrayed. Many participants subsequently discussed the link between citizenship and Indigeneity in terms of what they considered to be the requirements for a fuller, more meaningful sense of citizenship, and therefore citizenship education, for non-Indigenous peoples sharing Indigenous homelands.

Following from this initial critique of 'citizenship', participants then reflected upon citizenship and citizenship education focusing on the settler state. This included the imposition of settler colonial citizenship upon Indigenous peoples, what many considered

its exclusionary nature, and the ways in which citizenship has been employed to oppress Indigenous peoples as distinct nations with rights to self-governance. Participants subsequently emphasised the importance of discussing with learners the ideas of equality and equity and what those may mean for Indigenous peoples as one example topic area of what might constitute transformative education regarding state citizenship into the future.

Further to our discussions on the notion of Indigenous peoples as citizens of settler colonial states, participants were then asked about their perspectives on newer models of citizenship that focused on cosmopolitanism and being citizens of a global community. Again, participants shared their concerns about such approaches, including the notion of the 'global citizen' as a construct that continues the homogenisation of Indigenous peoples into a 'common' whole, suppresses Indigenous peoples through the assertion of a pseudo peace, and opens up Indigenous lands and peoples to exploitation. Rather, participants emphasised the need to engage learners in reflecting on their ongoing responsibilities to the lands, communities and peoples of the different localities they may find themselves in as a core part of citizenship education meaningful to Indigeneity and Indigenous peoples.

In contexts of these concerns and reservations as to how the notion of citizenship and citizenship education affects Indigeneity, participants then offered what might be some elements necessary to ensuring citizenship education was one in which the transformative goals of Indigeneity might be achieved. This included a discussion on definitions, Indigenous distinctiveness, what might be collective goals to engage all learners (Indigenous and non-Indigenous) when teaching and learning about citizenship in the context of Indigeneity, and the overall need for a critical approach. Ultimately, the notion of *kia maoa te kai* (*the food was cooked and ready to be consumed*) reflected the importance placed by participants on Indigeneity educators being prepared to engage learners on citizenship issues from a more critical Indigenous perspective.

## **8.1 CITIZENSHIP AND INDIGENEITY**

As described in Chapter Four: Methods, participants were invited to share their thoughts and perspectives on citizenship education and how it might be relevant and/or a dynamic affecting Indigeneity. These discussions included their own personal understandings and experiences of citizenship, the notion of citizenship as it relates to Indigeneity, their reservations about its use due to what some participants felt were the dominant,

individualising discourses framing citizenship discussions in relation to the colonial settler state, and in some instances their rejection of the term. Other participants subsequently reflected on what meaningful citizenship, and citizenship education, might be for settler/non-Indigenous citizens from an Indigenous perspective.

### *Connections*

As a beginning to our discussions on citizenship and its relevance to Indigeneity, many participants first reflected on their personal identities as citizens, and the sometimes varied ways that citizenship formed for them as members of Indigenous nations also living within settler societies. This included the centrality of several of the dynamics underpinning Indigeneity to their sense of citizenship that may or may not distinctively differ from how others conceptualise citizenship, for example, for some participants using the term citizenship formed one aspect of asserting Indigenous peoples' sovereignty as nations with self-determination. McAdam's and Walters described their sense of citizenship, belonging, rights and obligations to their Indigenous nations as such:

Now there's another type [separate to Canadian citizenship] of citizenship that's hereditary and inherent within the laws and within the self-determination of my people. The citizenship in that process is an inherent jurisdiction and authority of Indigenous women. When our children are born, our children are born for our nation and that's the self-determining aspect of the Indigenous people. That's what I recognise and what I follow. – McAdam

I speak about it in political terms, "Yes I am a citizen of my tribe, therefore you need to recognize that I'm part of a nation that is sovereign, living within a nation state. I also over here see it as my original instructions about living the vision and intention of my ancestors who came before me, because they gave their life for us to be here and they have a vision for us and we must carry that vision for future generations too. That's our obligation"... There was always a spiritual foundation about understanding who we are, why we live the way we live and I think that to me is our sovereignty, that's our citizenship right. To me that's the foundation, and we claim our sovereignty when we go back and we say, "What are our original instructions?" – Walters

As discussed by participants, citizenship was subsequently one site for asserting Indigeneity and the rights of Indigenous peoples to our distinct identities, including what meanings and obligations may be attached to understandings of 'citizenship' for us. This

included the assertion of Indigenous peoples as nations, our understandings of our rights to our own forms of citizenship and nationhood emanating from our own worldviews, and in some instances, of a rejection of settler colonial citizenship. As Jackson explained:

Mereana, she often says that “I am not Māori, I am Ngāti Kahungunu”. Now that’s a statement of citizenship. Haunani Kay Trask was the first I heard say something similar, when she said “I am not American, I am Kanaka Maoli”. That’s a very bold and definitive citizenship statement. So for me every time you talk whakapapa (genealogy) to the iwi (nation), we are talking about it in a different context, our citizenship in an iwi. Whakapapa has quite different connotations because it’s more than just citizenship, but that’s what citizenship is a part of, it seems to me. So if your thesis is about citizenship then I’d hope you’d spend some time exploring that idea.

Other participants supported this discussion on the importance of our own Indigenous language terms to convey the meanings of membership, rights and belonging to Indigenous nations from our own Indigenous worldviews. As discussed throughout this study in terms of the importance of relationships and the relational ways of seeing the world inherent in Indigenous knowledges, such terms convey the particular way Indigenous peoples understand our connections to our respective nations. In Aotearoa, for example, where the term citizenship is not commonly used to describe the belonging of Māori to their own hapū or iwi, Mikaere noted:

With Māori it’s all whakapapa. It’s not a contract. We’re related to everybody and everything by whakapapa. That’s not just to some perceived locus of power, to some concentration of power, but we’re related to everything around us - and not just to people. Citizenship seems almost quite a shallow term, almost without substance really, compared to connecting yourself to everything around you by whakapapa. That is a much more satisfying concept, a much more comprehensive concept. It places you in the world in relation to people and things and everything.

The right and ability to maintain and exercise Indigenous ways of being, including our connections and relationships as Indigenous peoples, were subsequently highlighted by participants in terms of the relationships formed with coloniser powers. Some reflected upon this in terms of a sense of ‘dual’ membership or belonging – that is, membership and belonging to Indigenous nations, as well as the option to participate as members of settler

colonial societies should we wish. As Durie highlighted, this was the promise forged with the British Crown in Aotearoa through Te Tiriti o Waitangi:

I think there are two promises that the Treaty gave Māori. One was that they should be able to participate fully in the new country, the new nation, in its economy, in its education, in all its benefits. There weren't many in 1840, but that's the promise. The other promise is that you can still retain your own culture, your own language, your own land, your own property, your own kainga (homes). So that is really talking about a dual approach. Being citizens of New Zealand and fully participating in New Zealand I think there's the citizenship thing, and being able to participate fully as well in Te Ao Māori and the Treaty said "Te Ao Māori will not be destroyed, it will remain there and that's something that you are entitled to be part of and you can keep forever".

Another connection between citizenship and Indigeneity was, as highlighted by other participants, the formation of types of citizenship identities by Indigenous peoples within the colonised contexts that reflected both Indigenous belonging and a rejection of settler-state colonialism in terms of not only citizenship to settler colonial states but also the presence of settler colonial powers on Indigenous homelands. As shared by Ka'eo in Hawai'i, these citizenship identities specifically speak to not only Indigenous membership to Indigenous nations but also made explicit their views of settler colonial presence:

A Hawaiian national is a particular Hawaiian identity that come from the Hawaiian kingdom era... that's not the same as a Hawaiian by ethnicity, and the reason why today people use that kind of language is because they try to remind the person that they are having the discussion with that on the political front we come from a nation state, our people came from a Hawaiian kingdom that was recognised, we're not just Hawaiians as an ethnicity, we're Hawaiian subjects as a political identity... So United States for example, you can be a US citizen but you can be Polish ethnically, or Mexican ethnically... I'd say if you talking ethnically, culturally, "I'm a Kanaka, yeah", if you ask me "but what are you in regard to citizenship?" I would say "I am a Hawaiian National, I'm a Hawaiian subject under political-military occupation", because I'm making a declaration that my political ties or my political identity is one which is currently being affected by the United States.

### *Concerns*

Although confident about their own understandings and personal connections to the term 'citizen', some participants highlighted the dominant discourses within which discussions

of citizenship often take place in wider settler colonial societies, and were therefore wary of its employment in trying to advance the goals of Indigeneity. Specifically, two primary concerns when initially considering citizenship were: first, how citizenship discussions are primarily captured by the colonial settler state, and second, the individuality portrayed in citizenship discussions. As Alfred explained:

It has an anti-Indigenous tone to it. I think that the whole idea of citizenship is interesting, but it's so funnelled through the political community that's been created in this colonial situation that it's almost impossible to talk about... It always comes through electoral, limited by constitution, civil rights. There's little conception of citizenship outside of that political, legal construction. We try to talk about citizenship in terms of "I'm a citizen of the Mohawk nation" but even so I don't think that's quite right, and I did write something before, critical of the whole idea of 'citizenship' being used as the concept to talk about membership in a Native nation because citizenship implies acceptance of the kind of political structure that's represented by States, not our own Indigenous political communities. That's the extent to which I've engaged with it. But, like I said, it might just be more the way that that concept is operationalised in North America.

As highlighted by several participants, tensions between citizenship and Indigeneity arise from the dominant framing of citizenship rights as individual rights, as opposed to the recognition of collective rights that Indigeneity encapsulates, and in many instances therefore may form a barrier to the advancement of Indigeneity. The suitability of citizenship and utilising citizenship rights as a part of Indigeneity rights in terms of Indigenous rights was therefore questioned. As Durie explained with regard to Indigenous rights in Aotearoa:

The problem with using the word citizenship is it's so conventionally linked to the rights of individuals that you sometimes then have difficulty figuring out the rights of hapū (nations), or even whānau (extended families)... There are other conventions around being part of a hapū or being part of a whānau which clash with an individual's right, and if you bring those so called individual citizenship rights into Te Ao Māori (the Māori world), the collective right is undermined... Indigeneity largely refers to relationships that are part and parcel of Indigenous peoples, the relationship with the land, that's where it starts, that sort of relationship, the relationship with groups, the relationships within a whānau. So the rules for whānau, the conventions around whānau don't necessarily follow the conventions around individual citizens.

Overall, because of the dominance of understandings of citizenship as framed within the relationship to settler colonial states, which many participants felt was both individualising and undermining of collectives such as Indigenous nations, some participants expressed a personal rejection of the notion of themselves as citizens of settler colonial states. The connections between citizenship and Indigeneity in these instances was the rejection by these participants of settler colonial authority and the need to continue to work towards the constitutional arrangements that recognise Indigenous peoples as nations with our own understandings and notions of belonging to our homelands. As expressed by Foley and Pihama:

I don't consider myself a citizen of Australia. I'm not an Australian. I'm a member of the Gumbaynggirr Nation and the Gumbaynggirr Nation precedes Australia by about fifty thousand years. Gumbaynggirr people were here long before Britain even existed, long before the pyramids, long before any of these Western nations existed... We never ceded our sovereignty and I don't acknowledge that Australia as a nation has any legitimacy whatsoever, and so I don't participate and I don't vote, never voted in my life. Technically in Australia if you don't vote they're supposed to fine you... I'm happy to pay a fine, I'm happy to pay for the privilege of not participating in what I regard as a dodgy democracy, as a suspect and non-democracy, as a farce. – Foley

The way that people talk about citizenship is in relation to a single sovereign state, a colonial state that assumes it's sovereignty and it's sovereign ability, which is not what the Treaty provided. So we're actually living in a constructed way of being, and all of these terms [such as citizenship] prop it up... I actually don't want to be a citizen of New Zealand. New Zealand actually as a term does not mean anything to me. It has no relationship to me, to my identity, to what my tupuna (ancestors) came from and to my tamariki (children) and my mokopuna (grandchildren) and those who come. New Zealand is related to a place in Holland, it is not related to Papatuanuku (Earth Mother), to Te Ika a Maui (The Fish of Maui), to Te Waka a Maui, Te Waipounamu (the Canoe of Maui/Waters of Greenstone). So it is a kind of anti-citizenship, and it's an anti-colonialism, anti-colonial position. – Pihama

### ***Requirements***

Further to their own personal positions relating to the term citizen and their understandings of citizenship, in reflecting on what might be the relevance of citizenship to Indigeneity, participants then offered their perspectives on what citizenship to Indigenous homelands might mean for non-Indigenous peoples. For many participants, this began with non-



Indigenous peoples understanding the homelands they lived upon, the ways settler colonialism has constructed their understanding of those homelands to date, and the relationships needed with Indigenous peoples to honour citizenship. As commented upon by Mutu and Murphy with regard to non-Indigenous citizens in Aotearoa:

You can't actually be a true citizen of this country unless you actually understand the country you live in, and for me, most New Zealanders haven't got a clue about this country. What they know about is a layer that was brought in by the British and laid over the true country, and they put a layer that was about Pākehās being supreme, and besides that or under that they put that Māori are inferior. So all of our extensive knowledge got put under there, and they built up these myths, myth upon myth upon myth. If I'm looking at the newspapers and I'm looking at what is the knowledge that is out there, it's a whole lot of myths, it's a whole lot of rubbish. I look at them and I think "You poor people. You don't know what you're missing out on. You'd love it if you knew, but you haven't been allowed to know", and for me they can't be proper citizens, or even full citizens of this country because they don't know about this country. – Mutu

One of the comments that always comes up is "This training should be compulsory for all New Zealanders". That tells me it should be a part of a citizenship kaupapa. Because how can you understand this land that you're coming to live in if you don't understand this stuff? – Murphy

The importance of citizens' understanding of Indigenous societies and of the specific histories of homelands (that they now also occupy) previous to colonisation, as well as the nature of Indigenous nations currently, was also emphasised by some participants as central to citizenship education in settler colonial societies. This is part was discussed by participants as one pathway to the building of the more positive and respectful relationships needed between Indigenous and non-Indigenous peoples for greater progression towards recognition of Indigeneity. As Parker discussed:

We want that kind of curriculum to also be offered in schools that serve the Pākehā, the non-Indians, because they should be educated. They should know the history of the tribal people that are their neighbours and in fact, in that sense, they are their landlords. So I think that this would lead to better relationships in the long run. The more informed that the citizens of both communities are, the better citizens they are, the better are they able to recognise

their responsibilities and their obligations toward each other as well as toward the political entity of the state government or the tribal government.

As discussed in earlier chapters, one of the tensions of Indigeneity for non-Indigenous learners was the perceived challenge to their sense of place and belonging. Some participants discussed this tension in relation to the ability of non-Indigenous persons to be members of Indigenous polities, and other participants, in terms of an acceptance of, not settler colonialism itself, but non-Indigenous peoples in Indigenous homelands based on the relationships formed between our ancestors and the ancestors of those peoples. As Ka'eo and Jackson shared:

Our Hawaiian kingdom was a multi-ethnic kingdom where you had different ethnicities who were all politically Hawaiian subjects, in other words just to be clear, the Hawaiian subjects include those of so-called Hawaiian blood, those who were naturalized and born in the Hawaiian kingdom during the Hawaiian kingdom period, and those who became naturalized as citizens. – Ka'eo

“Does that mean we manaaki (care for) Pākehā?” and I said, “Well yes, it does actually. Because if we are true to our tikanga, if we are true to Te Tiriti, then Te Tiriti gave them a place to be. They have no other grounds on which to be here. So if that's what our tipuna did, we gave them a place to be, then in spite of all they've done we have to manaaki them”. But manaaki doesn't mean giving up to them what is ours, it doesn't mean accepting their power over us, it means not treating them like they have treated us. – Jackson

As discussed above, for some participants the type of citizenship education needed for non-Indigenous peoples to consider their citizenship upon Indigenous homelands included reflecting on the terms of treaties between Indigenous and non-Indigenous peoples, the nature of the relationships established, and the need for non-Indigenous citizens to honour those terms if they were to enjoy full citizenship. As Sykes described, this constituted what was considered by some as the ‘price of citizenship’ for non-Indigenous peoples in Aotearoa. Specifically, she stated:

Eva [Tuaiwa Rickard] was very much part of that that believed the ‘price of citizenship’ for Pākehā in this country has to be an absolute commitment to honouring Te Tiriti. So she turned the kōrero around quite significantly, “You are invited here as manuhiri (visitors). As

tangata whenua (home peoples) we will treat and respect you as manuhiri. We will confer you this citizenship status. We aren't racist, we know that you are different, so we will have this interface set up through Kawana (Governor), a kawana, a person who would organise to ensure that your cultures, your laws, were intact, but that there was this interface, and the price of citizenship for that opportunity to ensure your dignity was respected and you coexisted with us in peace and justice which the Treaty promoted was that you honour the Treaty with us".

## **8.2 STATE-PARTICIPATORY CITIZENSHIP**

Following on from their initial reflections on citizenship and its relationship to Indigeneity, participants then began to examine in more depth their understandings, experiences and perspectives specifically of citizenship to settler colonial states and Indigenous participation as citizens. As discussed throughout this study, Indigeneity arose out of the significant oppressions Indigenous peoples have been subject to under the rule of settler states, and the efforts of our peoples to resist, assert, negotiate, and have their rights upheld within the new constitutional arrangements established through colonisation. As shared by participants, citizenship has been one tool used by coloniser powers to assert this rule. In particular, they discussed its imposition, exclusionary and oppressive nature, as well as Indigenous efforts to obtain equality as important considerations for citizenship education.

### ***Imposition***

In their discussions regarding citizenship and settler colonial states specifically, several participants described how citizenship statuses had been imposed upon members of their nations by settler colonial powers, and that, in part due to the inherent differences between settler colonial notions of citizenship and Indigenous knowledges and understanding of belonging, were both unwelcome and contested. As expressed by many participants, this imposition and the perception of Indigenous peoples as citizens of settler colonial states in the first instance clouded an understanding and appreciation of the distinct identities and worldviews of Indigenous peoples. As Frank Jr. expressed:

I was in the Korean War and I'm part of the Marine Core. I was young then and you know, you're a citizen whether you want to be or not. But we're different from these people. We're Indians. I live down here on Nisqually River, that's where the Indian Nisqually tribe lives. We think different than the citizen of this country because we are subsistence people. We don't need a lot to keep us alive, but we need our animals, our salmon, our clams and oysters,

clean water, all of these things. And they, seems like, they don't need those things, that's why they destroyed them. They think they can go to the Safeway and buy that stuff. They think that water comes in a bottle. Water comes from that ground there, down there, comes up, generates. You can't destroy that, you got to take care of that.

For other participants, this imposition as a supposed term of treaties was contested, and formed part of the teaching and learning about Indigeneity that they wished to engage their students in. In particular, reflecting upon what might be Indigenous understandings of citizenship as discussed earlier in this chapter, participants found an important area of critical reflection was to highlight to learners as a part of their studies on Indigenous nationhood and states' uses of racism and power. With regard to state citizenship under the Treaty of Waitangi in Aotearoa, Mikaere discussed with her students:

I've always thought that the 'gift' of citizenship was a pretty measly thing to give us in exchange for supposedly giving sovereignty to the Crown. It's pitiful. So whenever I'm teaching classes I ask "Would you ever imagine that you would want to give up your rangatiratanga, your sovereignty, your mana, your everything in return for this pitiful little promise of British citizenship?" Māori always go "Nah. We don't really know what it means, but nah". Because it just doesn't feel like enough. And that's probably about the most we talk about it. We hardly ever talk about citizenship, other than in fairly derogatory terms.

Other participants described how state systems and structures of citizenship had also been imposed on their own peoples' systems of membership to their own Indigenous nations, with ongoing negative consequences for what should be a matter of sovereign authority over our own existence as distinct peoples. For example, participants shared how in many instances state imposed citizenship requirements ultimately served to eliminate Indigenous 'official' belonging and participation to our own nations. As highlighted by McAdam with regard to state-imposed systems of citizenship upon Indigenous nations in Canada:

There's two types of citizenship that I'm under, and one of them is an imposed citizenship through the Indian Act, and the Indian Act dictates how my children are to be recognised under the Indian Act system. Today we call that the 'Indian math' because I'm considered a six-one under the Indian Act, and if I had children that were born from a father who is not considered or recognised as a status-Indian under the Indian Act then my children would become six-one, and if my children continue to marry or have children with non-status

people then their status as Indians under the Indian Act would be eliminated in that process...  
That's the Indian Act system imposed by the Canadian state.

### ***Exclusion***

The exclusionary nature of state forms and structures of citizenship was subsequently another area discussed by participants that was seen as particularly harmful for Indigenous peoples, that both discredited Indigenous understandings of belonging and the place and participation of Indigenous peoples within wider settler colonial society. This subsequently formed one of the conflicts felt by participants with regard to utilising citizenship as a vehicle for advancing Indigeneity. As discussed by Dodson with regard to state citizenship and participation in Australia:

Certain identities aren't allowed into citizenship. This identity discourse in Australian politics and policy frameworks, it's about the lesser citizen, the 'citizen minus'. Because you're Indigenous, the discourse is about your Indigeneity and its fundamental flaws as seen by the political regime and as seen by the dominant culture and the dominant identity. "The problem with you Aborigines is that you're Aborigines. If only you'd change from being Aborigines then everything would be alright". So that's how the discourse around policy, law and practice in Indigenous affairs is played out in Australia because that becomes the reality... That's perhaps where I have this problem with the notion of citizen and citizenship, because it can become jingoistic and nationalistic and all of the other 'istics' you want to think of that tend to marginalize or isolate, or keep people out of citizenship rather than bringing them into citizenship.

As discussed above in terms of state citizenship structures and systems that had been imposed on Indigenous nations for citizenship to their own nations, this exclusionary nature was also felt to characterise the citizenship requirements that had been imposed on their own peoples, and how contradictory this was to Indigenous notions of membership, participation and belonging. In terms of the eliminatory nature of that citizenship, as discussed by McAdam previously, this was discussed specifically by other participants in terms of the exclusionary outcomes of those citizenship systems for Indigenous peoples' belonging and participation. As Napoleon described with regard to state-imposed systems for Indigenous citizenship to Indigenous nations in Canada, which differed significantly from the Indigenous understandings of those peoples;

If you look at the Gitksan laws, it had to do with bringing people in, either collectivities or individually, through marriage and through adoption and through other things. It was about inclusion, because you were stronger as a people to be able to do that. With the Indian Act... the projection is that in less than 50 years now there wouldn't be any status Indians left - that is, registered Indians in Canada - because you just keep excluding them. If you look at it, there's about 25% of our people who marry out, so you project that over time and who gets left, right? So is that really the way that we want to measure and understand ourselves as a people? That wasn't the historic understanding. Our laws weren't informed by that. Those are colonial constructs that we've incorporated and we need to be challenging them.

Other participants highlighted how this exclusionary nature of state-citizenship manifest in the treatment of others such as refugees, and the need to reflect on this treatment as a part of Indigeneity discussions on citizenship and citizenship education with learners. Again, this was reflected upon in terms of what might be Indigenous understandings and responses to others seeking to belong to Indigenous homelands, such as the original relationship made with coloniser peoples, and how starkly different this approach was compared to the treatment by the state of these others in current times. With regard to refugee peoples in Australia, both Dodson and Foley highlight:

It seems to me it's [citizenship] probably fundamentally a discriminatory concept in its origins, because particularly the ancient Greeks, the Macedonians and the Romans, they had city-states essentially, where people inside those states had citizenship rights as members of those states and those outside didn't. Those outside were regarded as savages and that notion came through the so called 'Age of Discovery' where the Europeans took on themselves the right to go and appropriate the lands of savages, which is us essentially in their thinking. Citizenship in a modern context still has a sense of discriminatory element to it. Refugees coming to this country don't get treated the same way as ordinary citizens of this country; in fact, they're treated in a very discriminatory way. They're not unlike the savages actually in the way in which this nation state considers their status. – Dodson

The controversy in Australia about the supposed boat people and refugees and the hostile reaction to people seeking refuge in Australia is simply the latest manifestation of a deeply embedded, historical, White racism that pervades this society. And yet Australians will always deny that Australia is a racist country. It's laughable. – Foley

## Oppression

A subsequent effect of state-imposed citizenship on Indigenous peoples that participants raised was its role in the establishment and maintenance of settler colonialism, such as the replacement of Indigenous peoples' governance with settler colonial governance, the acquisition of Indigenous homelands and resources for colonial authorities, and the establishment of settler socio-cultural, economic and political dominance. Jackson in particular highlighted the role of citizenship, how it is currently perceived, in oppressing Indigenous peoples' identities as nations with our own laws, governance systems, and rights and obligations as members/citizens to our own nations. With regard to the ways iwi and hapū are perceived by settler colonial society in Aotearoa, he highlighted how:

They [Pākehā society] never use terms like 'the government of an iwi'. They never use terms like 'the constitution of an iwi', 'citizens of an iwi', because they have depoliticised what those structures are and privileged those words, 'government', 'citizen' and so on, as only being reserved for Pākehā power. When for example our tipuna (ancestors) adopted Pākehā into the iwi, there was always a ritual about that. They didn't just say "Jim Blogs, you can come and live with us and be a member of our iwi", there was actually a ritual, and the ritual to me was a citizenship ceremony. It was requiring that if you were going to be a citizen of this iwi polity, this hapū polity, then you accept these obligations. Whereas now when we talk about a citizenship ceremony its people holding the Bible and swearing loyalty to Queen Elizabeth, you know? So I have difficulty with that word 'citizenship' because of its implication that it doesn't apply to us.

As highlighted by other participants, settler colonial citizenship structures both to the state and those imposed on Indigenous peoples' membership to our own communities was in part about the process of individualisation to facilitate the easier acquisition of Indigenous homelands and the resources within those environments. One such example, provided by Parker, was the link between citizenship, blood quantum and the allocation of land allotments in Native American Indian homelands. As he shared:

Our tribal people were induced to adopt a practice of measuring the percentage of Indian blood, which we call blood quantum, as result of the allotment law... The allotment law was a coercive attempt at assimilating people, tribal people, into US society, but the real motivations had to do with opening up the land that had been set aside for people in so-called

'Indian reservations' to mineral development, as well as oil and gas, commercial timber development, and the railroads during that time were being expanded around the country.

As highlighted by other participants, the overall effects of the imposition of settler state citizenship for many Indigenous peoples meant the imposition of a new socio-cultural, economic framework from which Indigenous peoples needed to conform and live up to. Pitman in particular highlighted the need to outline to learners that what might be perceived as voluntary or even enthusiastic participation by Māori in New Zealand settler society was not out of uncritical acceptance of or reverence for those systems, but rather out of a desire for future generations to survive. As she shared:

So their [ancestors] approaches to citizenship I think were driven out of a desire to love. It's 'assimilate or die' for Apirana and them and our grandparents, and that's exactly what they did, they assimilated... I was a reasonably bright child and my mother used to say to me "You have to go to school and be as good as they are", so for the first thirty years of my life that was the message playing over and over in my mind, the benchmark of success was to be Pākehā, to have a Pākehā job, to get a Pākehā mahi (employment), to have a Pākehā house, if you wanted to be successful in the world you had to be like them.... Although we can still be Māori and hold on, hold fast to those things that he [Ngata] talks about, those are the things that sustained us emotionally in our relationships with each other, but "if we want to actually survive as a people and not die we have to be like them".

### ***Equality/Equity***

With regard to citizenship to settler colonial states, and in reflection on some of the exclusionary and oppressive outcomes of that citizenship for Indigenous peoples, many participants emphasised the principles of equality and equity, and the need for equitable approaches to ensure equal outcomes for Indigenous peoples, as one important consideration for learners in citizenship education. Given the multiple understandings of equality, participants clarified this sense of equality in terms of rights to fully participate in the democratic systems of the settler state, should Indigenous peoples wish to, the sacrifices made by Indigenous peoples in order to have our rights to participation honoured, and the subsequent equal concern that should be given to our values, needs and aspirations. With regard to the equal right to participate and be heard, as highlighted by Ryser and LaDuke:



Human beings [Indigenous peoples] who have been denigrated, considered to be backward, considered outside the conventional stream of political and social life, states have been created on top of their territories, buildings have been created on top of their graves, and what we have attempted to do over the last fifty years really is to say “Wait a minute, there are all of these other people who must have a part of the dialogue going on in the world”. – Ryser

I ran for the Office of Vice President of the United States. I did that not because I’m particularly patriotic to the United States, but I am particularly patriotic to Mother Earth. What I know is that we as Native people need to be at the table in the single largest and most destructive, industrial, military economy in the world. And if we are not at the table we’re on the menu. It is the same thing in all of our territories. We need to be there. – LaDuke

Other participants also highlighted the honouring by Indigenous peoples of treaties’ terms, and the necessity for coloniser authorities/states to do the same, as one basis upon which the equal participation of Indigenous peoples in settler state democratic governance should be valued, and where not occurring, remedied. In Aotearoa, for example, the sacrifices made by Māori in the honouring of our treaty relationship forged with the British Crown, and the subsequent need for the Crown/governments to reciprocate, was highlighted. As Sykes commented:

Apirana Ngata’s kōrero, that we have earned the price of Pākehā citizenship, moves the paradigm again to say that “We can actually participate in that relationship, even within your laws, because we fought wars in other peoples’ lands and they weren’t our wars, but they were about the fundamental freedoms of peace and dignity and harmony that is consistent with our Treaty obligations which is so important to you, so I have earned that right to participate in kawanatanga (governance) with you as an equal, to be respected and so equivalent to the price of citizenship that you obtained, provided you honour the Treaty”.

Further to Indigenous peoples’ participation in settler colonial society should we wish, that our perspectives, priorities and aspirations be given equal value was emphasised by participants, including a commitment by states to address, if not prioritise, those perspectives even when seemingly in conflict with state defined frameworks or approaches. One area highlighted by participants was the greater requirement for states to consider the needs and aspirations of Indigenous peoples as collectives with regard to our knowledges, and the current situations of Indigenous peoples resulting from settler

colonialism where we either are not free to live by or do not have access to those knowledges. As Walters and Pitman discussed:

Citizenship needs to be thought of across the political landscape that's currently part of imperialism, and then capitalism, and all these other things, and that citizenship also involves a deep-seated notion of who it means to be as a Choctaw, what does that mean as a spiritual understanding and foundation for our original instructions, and sometimes these things conflict. – Walters

I think "I'm a citizen of this country, I have paid tax, why should I be punished as a Māori? Why should I have to struggle?" A classic example of this is why should I pay money to the Crown to go and learn my own language?.. I'm a citizen in this country and I should just be able to go to kura (school) and do that, that is my right as a citizen who has paid taxes in this country. But that's a Māori need, aye? A Māori want being attached to a Pākehā thing, a Pākehā construct over there. I think as citizens of this country we should have a right to determine that equitable basis on what all that money should be spent on and how we should be spending it. That's my right as a citizen of this country. – Pitman

### **8.3 GLOBAL-COSMOPOLITAN CITIZENSHIP**

Further to their discussions on settler state citizenship and citizenship education, participants were also asked about their views on the notion of the cosmopolitan 'global citizen' and citizenship education. While participants raised several issues with this approach, the risk of ongoing assimilation through an imposed sense of homogeneity, a sense of pseudo peace through a false sense of unity, and further exploitation of Indigenous peoples' homelands was of particular concern. As emphasised by Jackson, "There's always a danger in universalism, in universalising a concept, whether it's human rights which when being universalised become individual rights and diminish collective rights, and the universalising of citizenship eventually universalises it within the Pākehā western model". Rather, participants stressed the importance of ensuring citizenship education emphasised ongoing responsibilities whatever contexts (local, regional, global) learners found themselves in.

#### ***Homogeneity***

One concern of participants about the uncritical promotion of cosmopolitan, global notions of citizenship was the advancement of an assimilationist agenda in which all citizens

locally are perceived through a homogeneous lens. On one level, this was through the assertion of supposed similarities between citizens that diminish the notion of Indigenous and the distinct identities of Indigenous peoples, while reaffirming the legitimacy of coloniser peoples' presence upon and control of Indigenous homelands. One example from Australia was the notion of all citizens as having migrated from 'somewhere' that, although may seem in direct contradiction to the aggressive treatment of prospective new migrants (such as refugees), was again about the eradicating of difference to assert an equal right of coloniser settler groups to occupy Indigenous homelands. As Foley shared:

Anthropological, archaeological discoveries have pushed the time that Aboriginal people have been in this country back to in excess of sixty, seventy thousand years... Over that period, Aboriginal people had developed a pretty extraordinary society that did minimal damage to the landscape and the environment, and managed to survive for all those times, all those years until the British came. Now, in more recent times, with the history wars and the cultures wars that have gone on in academic Australia, it's now popular for people to say "Oh, Aborigines were just the first of a series of immigrant arrivals in this landscape" and in saying that they're trying to put the British as the second wave of settlers to arrive in Australia, albeit seventy thousand years later. They're trying to put the British on equal footing with us... they're all designed to diminish the significance of just how long Aboriginal people have been here and just how ancient our existence as part of this landscape has been.

As identified by many participants, notions of hyperdiverse citizenries were often accompanied by the rhetoric of multiculturalism that promoted the inclusion of different cultures within societies as a whole, but were colonising in nature due to what are considered acceptable differences being decided by settler state authorities now in power. The adoption of a more global, cosmopolitan notion of citizenship while determining the parameters of multiculturalism locally was therefore seen as one way for colonial authorities to promote a discourse of inclusion while maintaining an assimilatory, homogenising agenda. As highlighted by Mikaere and Jackson in Aotearoa:

It sounds a little bit like the concept of multiculturalism. I'll always remember something Ranginui Walker once wrote: that multiculturalism was "an excuse for doing nothing at all"... It was a way of saying "well you know we're all equal, we're all even, we don't need any 'special treatment' for Māori because Māori are just another group in the global mix".

So when we start talking about global citizenship that's what worries me - that it becomes a nice way to obliterate uniqueness. – Mikaere

A universal system of citizenship, as I said, to me will almost inevitably I imagine be a European-based system. "Oh yes we can be multicultural, but there are some basic things to that multiculturalism like the rule of law", by which they mean the rule of their law and so on. But what often happens when Pākehā theorists try to get culturally sensitive is they don't actually say "We acknowledge the validity of your cultural values", they tend to say "I will respect your values within a universalised framework" and then they whisper "which we will define". – Jackson

Another particular concern of participants regarding global notions of citizenship was the suppression of Indigenous worldviews, understandings, priorities and perspectives that clash with states' predetermined frameworks of common values about what global, cosmopolitan citizenship is asserted as meaning. Participants subsequently saw it as important to clarify with learners the cultural frames within which different ideas about global ideals, such as human rights, were posited, and that understandings of these terms may differ depending on peoples' local contexts. The danger, as participants highlighted, was the assertion of these predetermined understandings that dismiss or marginalise the worldviews and knowledges local to Indigenous homelands and languages. As Walters and Ryser explained:

We might agree on this global citizenship but we might have totally different meanings about what that looks like, how it should be. We might even share words. We might even say "Human rights are important"... We're using the same language but we're not speaking the same language... On a human being level, yeah, we're all human beings, but there is social meaning and real power attached to that, both political power and then on the spiritual level, a spiritual power... Quite often when we go to these humanitarian, giant, global efforts, Indigenous people are always the last to benefit from that and we're usually not really part of that conversation. It's based on these world-views that make no sense to us sometimes. – Walters

It removes one from their loyalty and commitment to their own culture and to their own people. So when you do that it's difficult for people to connect the thought of being a citizen and not being a citizen, or not being a person really, at the same time. So it's much easier to notice that, yes, there are people who are citizens, but I'm a member of my community, I

participate in my community, and there are lots of words that explain what each one of us is in our community. We each have our place. And those are a lot of different words depending on the culture we are in. – Ryser

### *Pseudo peace*

Another issue for participants regarding a cosmopolitan, global sense of citizenship underpinned by a predetermined set of ‘common’ values and aspirations for society and the wider globe concerned the assumptions around a (pseudo) peace that could be achieved through the uniting of citizens around said values and aspirations. The concern itself was not with the principle of peaceful societies, but rather the incentive upon Indigenous peoples to cease our resistance, protests, and struggles that challenge the status quo. Participants subsequently emphasised the need to engage learners in critical reflection on discourses such as common values, connectedness and peace through notions such as the cosmopolitan, global citizen, and what the actual implications of that were for Indigenous peoples in terms of Indigeneity. As Mikaere and L. Smith discussed:

I think that, for the privileged, it becomes a way for them to abdicate responsibility for the dreadful things that they have done to other people. It is another way of saying “We’re all equal. Let’s embrace our many differences and we can all be friends”. But in fact it’s very hard to be friends with someone who has oppressed you, it’s very hard to just forget about that. It sounds like just another version of the “Let’s move on” sentiment... just another way of trying to dress up the idea that we can move past what’s happened in the past, that we can just all move on together. – Mikaere

Because I bet in their global citizen, the US version of global citizenship is not dominated by Chinese looking people, it’s not dominated by Indian looking people, and it’s certainly not dominated by Indigenous looking people. It’s a power discourse, so the global subject is a White subject. That’s how I see it. And it’s determined by power dynamics, who sees themselves owning the world... Because it is interesting who makes those claims... because that’s not what the Middle East are saying. They’re not saying “global citizen”, they’re saying “Get out America, get out of our faces”. It’s a particular discourse. – L. Smith

In particular, that learners were engaged in critical reflection on how notions such as the ‘global’ citizen aligned to the global market were emphasised by some participants as an important consideration for any citizenship education recognisant of Indigeneity and

Indigenous perspectives. How states respond and maintain control in global environments, including the ongoing targeting of Indigenous peoples as population groups that need to be dominated and controlled, was one example highlighted by Sykes and G. Smith. As they explained:

Civic responsibilities for civilians and the state I think, like the term 'nation', are terms that are being challenged by the global phenomenon of transnational capital. So that's when you get into a little bit of a conflict again in the modern context, because citizenship and worlds without borders is what that 'one world order' requires, to enable their thinking to be maintained, their power. – Sykes

The idea is that you have the freedom of the market but you need tighter social control and you need control over moral authority, so the idea of neo-liberal economics has two faces, one is the free market, that's one element, and the other element is the rise of moral authoritarianism, because the more freer the market the tighter the controls over the population. You don't want them to have freedom, so you have more interest in prisons, more interest in army - these are all the things going on in New Zealand - more surveillance, all of these things raise their heads in this environment. – G. Smith

Rather, several participants emphasised the acknowledgement of Indigenous peoples as specific citizenries facing specific and ongoing situations arising from settler colonialism as a prerequisite for greater peace. This included the rights of Indigenous members of society to exist peacefully as distinct peoples with, for example, our own homelands, laws, knowledges and practices being acknowledged and worked towards between states and Indigenous peoples. Examples provided Murphy, Foley and Waikerepuru included:

The question was "How can you have peace in New Zealand?" and he [Hone Harawira] said to them "You cannot have peace without justice", and he's right... How can you give respect to all these other cultures when you haven't addressed the one who this is their land? You've got to address the relationship with them first and when that's secure, then we can address everyone else... To me a lot of that stuff is 'smoke screen' stuff to sideline Māori. – Murphy

"Aborigines were just the first wave of immigrants into this landscape, and they shouldn't have or be considered as any more important than the later British and the other arrivals". Nonsense. Racist clap trap. So, as a lot of my political comrades say, and I might have even

had a hand in coming up with this slogan myself, “Always was, always will be, Aboriginal land”. – Foley

We’re global citizens, but we have our language, our philosophy that’s us. We are bilingual, multilingual, see?.. That’s a global right, it’s a global citizen right. Has to be, because bilingualism comes into play, multilingualism comes into play, so there’s no barriers between languages and cultures. So there’s a place or respect and regard for all nations that has to be maintained throughout... We can interact at a level, global level, as a matter of respect, honour and philosophy based in peace. That way we have communications at all levels. – Waikerepuru

### **Exploitation**

A further concern of participants with regard to cosmopolitan, global approaches to citizenship was the risk of further exploitation of Indigenous homelands, due to a sense of belonging or being able to claim a right to belong to wherever in the world citizens wished. This emanated from and further contributed to the notion of states and corporations as having access to the entire globe, and expanding and exploring where profits can be made, much like the initial period of colonisation under the Doctrine of Discovery. As Napoleon and Pihama emphasised:

Often when people talk about globalism or global citizenship a lot of it contains some unexamined assumptions about economies and capitalists and imperialism, that it’s just about the world being available and people having the privilege to go and take and be a part of it. That’s exactly another example of unexamined privileges. –Napoleon

That whole notion that somehow there is no border, there is no boundary, is just another creation of another illusion to enable them [non-Indigenous peoples] to move across our lands, them to move across our lands not us to move across our lands, not Native people to go across those borders freely on their land when half of their nation is on one side of the border and the other half is on the other side of the fence, they can’t cross freely, only the colonial states can cross freely, and that’s a whole globalisation agenda. The globalisation agenda is about breaking down the barriers that enable capitalism and imperialism to move even more freely than it moves already. – Pihama

As also highlighted by some participants, this right to access all lands and the subsequent invisibility of Indigenous peoples on those lands, as well as an absence of

acknowledgement and positive relationships with those peoples, characterises the behaviour of individual citizens today. That this is not the understanding of what an honourable citizenship would form from an Indigenous perspective was subsequently highlighted, and the dangers of notions of ‘global citizenship’ only cementing these individualised behaviours further, emphasised. As described by Pihama:

Due to an economic context, our people do that too do now, in terms of go and live uninvited on someone else’s territory, and we do it here. We are in a context “To have a job you have to go somewhere else and live”, so you go somewhere else and live, but we’re not actually invited to that territory... In a day we could drive from the top of the Island to the bottom and we could cross all of these tribal boundaries, all of these iwi and hapū (nations) boundaries and never once have to say hello to the hau kainga (home people), that’s what the context is that we’re in now. I don’t know that that would have happened in another time where we would have felt an ability to go and live on someone else’s land and act as though we have some fundamental right to that land.

As several participants highlighted, a culture of exploitation is made more possible through the notion of the global citizen through the construction of globally-located identities without responsibilities to any particular place, community, or the needs and struggles of that community. The manner in which identities are constructed in a ‘global era’ was subsequently one area that participants highlighted as important to discussions of citizenship and citizenship education relevant to Indigeneity, and the multiple effects this may be having on the way learners perceived themselves, their identities, and their rights and obligations to localities and other peoples. As L. Smith summarised:

It’s a neo-liberal identity and it’s the sense that you don’t have any location and you’re not historically or geographically located your identity, who you are, you can just float around as a neo-liberal subject, there are no borders, you can engage in the market place, because actually your identity is determined by the market, not by your country or your community.

### ***Responsibilities***

To resist the dynamics of ongoing colonial homogeneity, pseudo peace and exploitation that the notion of cosmopolitan, global citizenship is at risk of perpetuating, participants subsequently emphasised the importance of engaging learners in thinking about their responsibilities as citizens – be that to their communities, Indigenous communities, states



or the globe – and shared their perspectives on what those responsibilities might be. As Napoleon emphasised:

We need political collectivities. We need to be responsible to one another and we need to be generous to one another, and as being relational and as being a part of something that's bigger than ourselves. I think that the difficulty with people taking the position that 'we are all citizens of the world' is that that fragments those larger political activities and sense of responsibility that we should have to one another. It's part of the continuing atomisation of human society and it's built on a myth that we somehow can be atomistic human beings, that we can be autonomous without being part of a group and that way we don't have any responsibilities to anybody.

As a part of considering our collective responsibilities to each other, participants subsequently emphasised, as discussed throughout this study, the need to acknowledge Indigenous peoples and our specific worldviews, laws, knowledges, and values inherent in our sense of belonging to our homelands. As expressed by some participants, if this was a basis upon which a notion of 'global citizenship' was understood then that would better serve the goals of Indigeneity. As LaDuke and Kahakalau summarised:

I have heard many people say "Well, you know, we're all in this together." We are in this together but it cannot be, if you do not respect me as an Anishinaabe Quay, and respect the place that we come from as Indigenous peoples who are land-based, who are spiritually-based in a place, and have some thought that we are now all here instead of that we are place-based, you have missed the essence of who we are. So there is this balance that is this responsibility. – LaDuke

When you look at citizenship from a political aspect and from again the relations of people - if that's what this whole citizenship is about, which is about relations in there as well, among each other, relations among people, relations in the environment, relations among people as part of citizenship - when we look at what our values, our traditional values are about, reciprocal help, 'kokua aku, kokua mai' 'this way, that way' it's always 'aloha aku, aloha mai', it's always this reciprocity that I don't help you because I expect you to help me back, but I help you because that's what I need to do and at the same time because it happens, you will do the same thing and we will be all good... If this educated Hawaiian becomes an educated global citizen and exhibits these same values the globe would be just fine. – Kahakalau

How learners might begin to think differently about their responsibilities as citizens in the global era was subsequently highlighted by participants, particularly in terms of our awareness as to what were common, global issues that needed the urgent attention and collective efforts of all citizens, be that locally, regionally or globally, to resolve. Amongst many examples, one raised by participants was the protections of lands, waters and the environment, and the responsibilities of citizens globally to collectively resist the expansion of fossil fuel industries, as highlighted by LaDuke and McAdam:

I don't call myself an activist, I call myself a 'responsible human being'. What I am doing is what a sane person would do. I am saying that you should not contaminate the water. You should not squander hundreds of billions or trillions of dollars on stupidity. That people have a right to live with dignity, and your choices as a multinational corporation or a government to put your greed ahead of life is immoral and I'm going to challenge you. We're going to challenge you. So I consider myself a responsible citizen, a responsible human. But what I always say is that I am not a patriot to a flag. I'm a patriot to a land. I'm a patriot to my Mother Earth. – LaDuke

At the end of the day we can make all the declarations that we want. I can declare nationhood, I can declare Canadian citizenship, I can declare all these beautiful things. But if we don't have clean water and a clean earth and a clean land those things become irrelevant because our struggles will be survival. It will not be citizenship. It will be the destruction of humanity. So we can discuss those and those are beautiful dialogues, but we also have to respect the understanding of other nations and part of that understanding is the priority has to be protection of all people, protection of all lands, protection of all water. – McAdam

#### **8.4 A TRANSFORMATIVE CITIZENSHIP EDUCATION AGENDA?**

As described by G. Smith, “the whole notion of citizenship is a site of struggle where we're contesting the taken for granted, dominant perspective, which is colonising”. While participants had several reservations about the term citizenship, and subsequently whether or not citizenship education was a vehicle from which Indigeneity and progress towards the goals of Indigeneity could be achieved, as discussed previously, discussions with participants also included what might form a transformative citizenship agenda (if at all possible). This included the need to carefully define the nature of that education and what might be some necessary elements, including the distinctiveness of Indigenous peoples, and what might be some agreed areas of commonality to draw upon when engaging

Indigenous and non-Indigenous learners. Overall the need for a critical approach if this type of education was to be of any benefit to the transformational nature required of such education in progressing Indigeneity and greater wellbeing for Indigenous peoples was emphasised.

### **Defining**

With regard to existing definitions of concepts relevant to teaching and learning, such as citizenship education, as shared by G. Smith, “my stance has really been to simply ignore all that and to redefine it in our terms, and I think that is a powerful resistance method that we always have, to redefine those things”. The exercise of defining critical citizenship education from an Indigenous perspective, and specifically what might be a meaningful citizenship education to progress understandings of and the goals of Indigeneity in settler colonial contexts, was seen as a valuable one if we wished to do so. As G. Smith further elaborated:

I defined four contesting notions of iwi (nations) that were going on at the time... My argument was that we need to invest in building our own models, in response to iwi development as it was at that time, but to understand these pressures that somehow we had to weave our way through those and come to some sort of control around what it is... I would say that that example there is very similar to the definition around citizenship, that we need to find and unpack some of those strings. Some are helpful, some are unhelpful. Swimming against all of this is that understanding that Māori are not homogenous either, so we've got to try and get a flexible idea here, but I think that most of us know where the bulk of Māori are coming from and can develop definitions that can have appeal... That idea of citizenship, again, needs to be set by us. There is a tino rangatiratanga (independence/self-determination) element, the ability to 'name our own world' as Freire would say, and that's an important part of resistance. Of course the opposition keep trying to domesticate us by incorporating us into existing definitions.

As a part of the task of redefining citizenship education, citizenship terms that are founded in Indigenous understandings of the world, including what it means to be a citizen, was one important consideration. This was seen as essential in particular to portray to learners the different approaches to understanding of our relationships as citizens from an Indigenous worldview, which as some participants had described was less about

individualism and individual rights and more about how to maintain peaceful societies. As Waikerepuru explained:

Citizenship in Māori terms is also necessary to be part of the discussion. Citizenship, 'nohonga tahitanga'. 'Nohonga tahitanga' - 'living together'. Koira taku; te nohonga tahitanga, ne? We had to do that before just as Māori, nohonga tahitanga this tribe, that tribe, that hapū, this hapū. We all had to live together, so no different to Pākehā coming to live with us, because we were different in our own hapū and iwi. Quite different that we'd even fight against each other, or marry each other so we don't fight against each other. So there's all of those things we have to come to grips with. Tona mutunga, ko te nohonga tahitanga, living together, citizenship... It's a unity and a form of behaviour where we can live with each other, talk with each other, sleep with each other, marry each other, ērā kōrero katoa, ka taea. So there's no isolation, karekau tēnā mea te tūtahitanga, nē, no isolation.

As also discussed above, that citizenship education would require reconceptualisation to include the knowledges and experiences of Indigenous peoples, and that these formed part of the knowledges about citizenship on the homelands now shared with others, was an important element that would define what citizenship education was from an Indigenous standpoint. Indigeneity in terms of how those knowledges had been suppressed as a part of settler colonialism, and the struggles and ongoing need to revitalise them, was subsequently also emphasised as an important part of that education. As described by Mutu and Sykes with regard to the defining of what would be meaningful citizenship education in Aotearoa:

When the British arrived here what they wanted to do, when the state turned up here or when the British Crown turned up here, they didn't come here to be citizens. They came here to take over this country and to turn it into an England in the South Pacific, and that's what they did. They did it here and they did it in Australia as well. Now when they did that they denied themselves a wealth of knowledge and a wealth of understanding. They can't understand that unless they know what it is that they don't understand. – Mutu

If you believe that a right to be here is conferred by the Treaty of Waitangi then there is no conflict in what you're promoting, because the price of citizenship is to understand the values that underpin this country. So if you're going to be assisting people, Māori or Pākehā, to understand what that means and how over time it's transmogrified by different policies but it's then been reclaimed again by different generations, I don't see any problem with it...

If you're trying to assert an independent state based on Māori values then 'citizenship transformation' is an apt term to describe that admirable goal. It's certainly something as a Treaty activist that guides me. – Sykes

### **Distinctiveness**

Whatever the conceptualisations of citizenship might be, an important thread throughout participant's discussions, as emphasised throughout this study, was the right of Indigenous peoples to our distinctive identities, worldviews, laws, knowledges and practices, languages and traditions, all elements which arguably (depending on your conceptualisation) are, if not state citizenship rights, rights of the citizenries of Indigenous nations. That Indigenous peoples could continue to exist to be who we are, as collectives whose wellbeing is embedded in those identities and practices associated with them, was subsequently highlighted as an essential element to understanding citizenship and citizenship education from an Indigenous standpoint. As LaDuke shared:

My community, my Anishinaabe people, are who resonate. Culture is practiced, a way of life is practiced, as an individual but it is practiced collectively. We are lonely for each other if we do not hear our songs, if we do not eat our foods, if we do not have our ceremonies, and those are things that we collectively do as people... The reality is that we could be brown-skinned Anishinaabe people who no longer speak our language, who no longer have our ceremonies, who no longer eat our foods and who are entirely entrenched in America. Then who are we? So my loyalty is to the people and to the land that continue what The Creator instructed us to do.

Participants subsequently rejected the idea of needing to assimilate into wider settler colonial society as a part of citizenship, but that in fact, as discussed above, Indigenous peoples continued existence and protection of those identities were a key aspect of state citizenship within settler colonial societies. Jackson discussed this in terms of the 'price of citizenship' in Aotearoa and what he felt has been the misunderstanding of some in terms of what Sir Apirana Ngata was advocating. As Jackson described it:

If you look at his [Ngata's] work and his life as a whole, then 'the price of citizenship' never meant becoming subjects to a Pākehā system, if you like. I think what he saw it as was an end to the denial of who we are, so that we could be fully citizens in Māori terms. Just like in 'E tipu e rea', when he talks about mātauranga Pākehā, and that I think is carelessly

mistranslated as Pākehā knowledge, yet when you read again what he said in other contexts he never equated knowledge with Pākehā, and what he was talking about was modern knowledge, new knowledge. When you read stuff he wrote, for example, about his land policies and setting up farming corporations and so on, he talked a lot about setting up Pākehā structures, but when you read what he was actually saying around that, like Pākehā farming co-ops and so on, I think he was searching for a new way to ensure that our land would be safe. So I think it's lazy to just translate that as 'Pākehā knowledge', 'Pākehā structures', to credit them with the only structures possible, and likewise 'the price of citizenship'.

Rights to be distinctive subsequently required an understanding of citizenship, and the reconceptualization of citizenship education, to be cognisant of different citizens groups and distinct citizenries within the homelands now claimed by coloniser state authorities – that is, the existence of Indigenous citizenries who are members to their own nations, who may or may not also simultaneously be citizens of the settler state also (imposed or otherwise). As Durie highlighted, this will require states to reform their understandings of citizenship to include not only individual but collective group citizenries' citizenship rights, which may prove a significant challenge:

Modern democracies need also to consider that within their society there are groups that have rights... to say that "there are groups that are part of our society and we've got to recognise them, and there are individuals, every individual has certain rights as well". So the notion of citizenship as linked only to individuals is not consistent with where modern democracies will be heading... We have an idea of individual citizenship rights but we also recognise through the Treaty that a group, Māori or hapū or iwi, have rights too as a group, not as individuals, but as a group, and that's a different connotation.... As long as you clarify that citizenship is more than individual rights, it's the way that people relate to each other and the rights that people have individually and collectively. Now the problem with that is that citizenship rights are so much linked to individuals, the rights of individuals, that you have difficulty incorporating the collective right into it and that's what modern democracies are facing.

One approach to the development of an understanding of distinctiveness when engaging learners in critical citizenship education recognisant of Indigeneity was what G. Smith coined "cultural citizenship". In particular, the term 'cultural citizenship' as described by G. Smith would encapsulate the notion of collectivity embedded in Indigenous

worldviews, as opposed to the individualism and individual rights inherent in dominant perceptions of state citizenship, and our obligations to people that include, given the dire situations of many Indigenous communities, an obligation to bring about positive transformations. As he stated:

There is a need to identify our 'cultural citizenship' and to struggle to develop that... What counts as a good Māori citizen today? What are the things that we need to survive as a Māori citizen? We need our reo, we need our language, we need to resurrect some of our cultural nuances that are about sharing and protecting our cultural preferences and a whole lot of things... I don't want to be just captured by the government rhetoric of "We must produce people who will pick up good jobs", a very individualised meritocratic idea that you study to get good credentials to get a good job, it's a picture of individualised advancement, is built off the capitalist notion of the possessive individual, that people naturally want to accumulate property and to build, if you like, their individual freedom through individual freedoms, their wealth and so forth. That doesn't fit every person. I think that immediately that is a contestation with our cultural preference - in other words it is colonising... So that's part of our struggle here. All that stuff that I'm talking about to me is part of that cultural citizenship... creating people who have got good skills to go to work, but really people who can make an impact on the socio-economic condition of our communities.

### **Collectivities**

In contrast to the dominant discourse about individuals that many participants felt captured current understandings of citizenship, as described previously, a key theme that participants identified for citizenship education relevant to Indigeneity was one that emphasised the importance of relationships and citizens as members of collectives with common responsibilities, be that on local, regional or global levels. One area of common concern raised by participants as an example area upon which all citizens, Indigenous and non-Indigenous, could arguably agree on was environmental protection for future generations and the need for collective global action. As expressed by LaDuke and McAdam:

We are all children of Mother Earth. That is perhaps a different way of saying that we are all global citizens. We are children of Mother Earth and we have responsibilities as humans who are here to treat all of our relatives with respect, whether they have hands or fins, or roots or paws. That is the bottom truth. – LaDuke

Idle No More, the long-term vision is that we all stand united, and that we all stand in solidarity with all the other people, the global citizens of the world. That is our lands and our water will sustain humanity, will sustain our children and will sustain the generations to come. The information we share, hopefully will create that, in that our young people and our grandchildren will understand the importance of that... It doesn't matter what language you speak, there's a universal language when you tell people, "we have to do this for our children, for your children and my children". Any parent can understand that. – McAdam

The importance of collective engagement and the ability of all citizens to participate was subsequently another aspect highlighted by participants as important for citizenship education relevant to an Indigenous standpoint and the goals of Indigeneity. As discussed above, such as approach would align to the values of inclusiveness, as opposed to exclusion, that underpinned Indigenous understandings of membership and belonging central to Indigenous societies, and included a commitment to achieve this inclusiveness despite some of the challenges faced by Indigenous peoples in terms of our current situations in contemporary settler colonial society. Examples provided by Napoleon and Parker included:

My work with Indigenous law is based on the premise that fundamentally it has to be intensely democratised, that Indigenous law needs to be a part of everybody's business in all our communities. So it needs to be a business of my brother when he's in jail, it needs to be a business of my sister who might be on welfare, it's needs to be a business of every single person and they need to believe that and understand that they're a part of figuring out how we should manage ourselves as a people. So if we understand law as something that is what people do collaboratively, collectively, then how do we support that? What are the ways which we can support that? So that people are individually and collectively self-governing in a way that is a full sense of being a citizen in our societies and in the rest of the world? – Napoleon

Sometimes the community has been scattered out, but even people like myself, I don't live back where my tribal people are but I stay in touch with them, I have family connections, I partake in the ceremonies that our people hold, we have maintained that cultural connection with our tribal people. Our children, my grandchildren, for example, I'm assisting my son to enrol his son within the tribe, to become a citizen of the tribe. So these rights of citizenship are crucial because otherwise you're just adrift in the larger society. – Parker



The common ideals we may share for future generations was subsequently another aspect of collectivity that participants discussed for citizenship education recognisant of Indigeneity, where, despite the dangers of universalism, some common ground was thought possible. This included, as discussed by participants, what might be shared goals with regard to notions of cosmopolitan, global citizenship and citizenship education, focusing both on common goals for our shared world as well as the life of individuals within a global era. As Kahakalau and G. Smith discussed:

All those people who want to have that, who talk about global citizens are talking about a global steward, and they're talking about global peacemaker. They're not talking about global military... They're talking about people working together, they're talking about peace, they're talking about harmony, they're talking about environmental protection and all of those kinds of things. So I think we're talking the same 'global citizen'. I don't see anybody saying 'global citizen' that means 'global thief' or 'global destroyer of the environment', I don't think that's the international definition of global citizen. – Kahakalau

A 'cultural citizenship profile' in my view is all of our excellence in our Māori worldview and excellence in the opportunities that the world offers. It's not either-or. So our cultural citizenship is a particular issue because it's under stress, it's under the need for revitalisation in areas and so on, but we also are citizens of the world and we want to participate in the world, so it's not either-or. When I was teaching I never found one parent who just wanted only Māori things for their kids, and often we get painted into a corner where it's either this or that. – G. Smith

### **Criticality**

Overall, if citizenship education was to be utilised as one teaching and learning avenue through which Indigeneity might be advanced, participants emphasised that it must be critical, exploratory and expansive in nature in terms of how that education for citizenship is being conceptualised for learners. This included, for example, engaging learners in questioning the nature of dominant understandings of the settler colonial state, understandings of democracy, equality, participation, and what might be responsible citizenship on local, regional and global levels from an Indigenous perspective – that is, from Indigenous laws, knowledges, practices, as well as experiences, priorities and aspirations. As G. Smith and L. Smith both highlighted:

We can teach the civics that's already there, but we would teach it from a critical perspective of how that impacts or doesn't impact on Māori, what the dangers are, what the potential is of that. Māori need exactly the same sort of things but they need it from our own perspective and in our own interests... We really need to ensure that when we're teaching about citizenship we're not teaching domestication because I think that's the duality that's there, there's citizenship for sovereignty and self-development and a national pride versus citizenship for homogenising and domesticating the population and asserting authority. – G. Smith

[Re: national anthem, national flag] They're the symbols of citizenship and those symbols are very powerful. They're like representations of all of the core things that when you see them you do have an emotional reaction, when you see the New Zealand flag you think "Yeah, that's us", you hear the national anthem, so those are symbolic elements of what it means to belong to New Zealand and it's how those are used that are really important... Those representations, people just soak those up and start taking them for granted as the natural order of things. That's the stuff I think has to be broken down through more systematic teaching, how that's formed. – L. Smith

As discussed previously, this aspect of criticality also meant engaging learners in understanding why some Indigenous peoples reject citizenship to the state, and for some participants formed one topic to be able to engage learners in a deeper understanding of Indigeneity and the struggles of Indigenous peoples, including being Indigenous nations whose power and authority have been usurped by coloniser states. Citizenship education relevant to Indigeneity, as drawn from the discussions with some participants, therefore would include perspectives that are "anti-colonial, it's anti-establishment, it's anti-state because it's an imposed state. This is not our ideal situation, this is not what our tupuna (ancestors) envisioned for us" (Pihama). As Foley explained with his students:

I don't regard Australia as a legitimate entity and as an illegitimate entity I want my students to understand why I don't acknowledge and recognise. I want them to understand why I believe that actual British acquisition of sovereignty in this country was illegitimate and just doesn't stand up to history or legal scrutiny. It's a part of trying to get Australians to think in a completely different way about themselves, about nationalism, about all sorts of things.

Citizenship as a site for transformation and transformative work was subsequently also emphasised by participants as one connection between citizenship and Indigeneity, and

specifically what might form a critical, transformative citizenship education in settler colonial societies. For Napoleon, this involved reconceptualising citizenship as emanating from the people, as opposed to states or other structures, and, as discussed above, focusing on the agency and ability of citizens to engage in transformative work in their communities. As Napoleon described:

I find [citizenship theorist] Tully's work really useful because he says that we need to think about citizenship as coming from the ground up... that citizenship should be understood as practices of freedom and that there are these complex practices of freedom that we engage in as peoples collectively... So I think that his framework of thinking about citizenship is really useful... whether certain practices help us to change oppression and further political projects or does it simply maintain the existing power structures and oppressions that our people are experiencing? It offers different tools and I think that those tools are the kinds of tools that all of our communities' members need. All of our community members should be able to think about the world and believe that what they think is important that what they do and what they think about has political meaning. So how do we ascribe meaning and importance to what people do? Citizenship for me is all of those things.

As with the critical curricula discussed in Chapter Six: Curricula, to support this transformative goal, participants also thought it important to not only engage learners in critiques of citizenship, but ensure learners are engaged in understanding what citizenship based on Indigenous worldviews might be, and imagining what citizenship based on Indigenous understandings could look like into the future. This included both citizenship education in terms of notions of state and global citizenship that were decolonising, in that they reconnected learners to the perspectives and aspirations of Indigenous peoples. As shared by Jackson and Kahakalau:

What citizenship education in the twenty first century in Māori terms means for me is that you deconstruct what that term has come to mean in the Pākehā nation state, but it's never enough just to deconstruct. I think you have to sit alongside it, the reconstruction of what we are, what we were, so to no longer privilege the term. And if we just critique Pākehā and don't posit something Māori in its place then even that critique is a privileging of them. I think deconstruct citizenship in Pākehā terms of what it's done to us, but reconstruct what our notion of citizenship is, and that's tied up with whakapapa. – Jackson

At the time of the US invasion of Hawaii in 1893 we were the most literate people in the world. We had an over 90% literacy rate and we had more documents, books etc., printed in our language than any other Indigenous peoples. We had millions of pages, daily newspapers, all these things printed and written in Hawaiian. Our young people went to Oxford in England, they went to the universities in Italy, and were fully integrated into that type of very high level European scholarship at that time, could function fully in there coming out of our own Hawaiian education system... “Hey, the more I know about the history of my ancestors the more proud I can be of who I am, and the more I can get back to that state again”. – Kahakalau

### **Summary**

In their discussions on citizenship education, the implications of an understanding of Indigeneity for citizenship education, and specifically whether or not such education could be a vehicle for advancing the understandings of learners about Indigeneity, the senior Indigenous, expert Indigeneity educators engaged in this study had a range of views. This was in part due to the varied citizenship circumstances of participants as experienced across Aotearoa, mainland United States of America, Hawai’i, Canada and Australia, which included Indigenous nations who use the term ‘citizen’ to describe their own sense of belonging to their Indigenous peoples, others where the English language term is not commonly used, where state citizenship systems and structures have been imposed upon Indigenous peoples systems of citizenship to their own nations, as well as citizenship identities formed specifically in context of and to express rejection of settler colonialism. Overall, there was concern over the individualising nature of state citizenship, what many participants felt had been exclusionary and oppressive for Indigenous peoples, and therefore whether or not citizenship was a helpful or limiting term when trying to engage learners in discussions about Indigeneity. Similar concern was expressed with regard to cosmopolitan, global citizenship models, and the risk of such models in supporting the assimilationist goals of states. This included what participants had experienced as states attempts to assert the notion of homogenous, united, peaceful citizenries, and the further undermining of Indigenous peoples as stewards of our homelands. Overall, if citizenship education was going to be of any benefit to advancing the goals of Indigeneity, participants offered what they considered would be the requirements of non-Indigenous peoples as citizens sharing Indigenous homelands, what might be important to Indigenous peoples in terms of citizenship considerations such as equality within the settler state, and responsibilities to the wider globe. Overall, what participants identified as some elements

for the forming of a transformative citizenship education programme in settler colonial states included definitions of citizenship education in our own terms, the importance of articulating Indigenous distinctiveness and understandings of collectivities, and centering a critical approach to the study of citizenship. The next chapter discusses these findings, as well as the findings of the previous three chapters on praxis, curricula and pedagogy, in context of the literature reviewed in Chapter Four, and what might be the new knowledge offered by this study for Indigeneity educators for teaching and learning about Indigeneity and citizenship into the future.

## CHAPTER NINE: INDIGENEITY AND CITIZENSHIP IN TEACHING AND LEARNING – CONSIDERATIONS FOR EDUCATORS

*Tēnā, he tamaiti i aitia mō te ata hāpara. Behold, a child conceived for the dawn.*

This chapter discusses the findings of the interviews with senior Indigenous, expert Indigeneity educators on *what is best evidence-based practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* in context of the current literature available on this topic (examined in Chapter Four), and offers Indigeneity educators new directions as to the future development of teaching and learning about Indigeneity and citizenship. In particular, it highlights the contribution of these findings to the current points of consensus and current trends in this area, provides some resolve for Indigeneity educators on current debates where there is a lack of consensus, and highlights the new knowledge offered by participants where the literature was limited. This includes a focus on teaching and learning about Indigeneity specifically, the voices of Indigenous educators and concerns for Indigenous learners, what might be best evidence-based practice specifically in terms of praxis, curricula and pedagogy, and what might form a transformative education agenda when teaching about citizenship matters from an Indigenous standpoint.

With regard to *best evidence-based practice in teaching and learning about Indigeneity*, the discussions from participants make significant contributions to existing literature in terms of both strengthening current approaches, trends, and providing advice on areas where there is a lack of consensus. Specifically, in terms of the current focus of existing literature on colonisation, decolonisation and anti-colonialism, critical theories, pedagogies and language, a rejection of multiculturalism as an appropriate framework for teaching and learning in this area, and the importance of Indigenous knowledges and experiences, participants supported these foci and offered further insights as to how these might be strengthened to implement best evidence-based practice from their perspectives as Indigenous, expert educators in this field. These insights included their expert perspectives on current and growing trends, including place, community-based learning, the use of multimedia, multimodal approaches to learning and the focus on White/settler studies from an Indigenous educator standpoint. With regard to the debates within existing

literature, the wisdom shared by participants provides clear directions for Indigeneity educators into the future that help to resolve uncertainties, including questions as to the required background knowledge and roles of educators, the nature and extent of Indigenous engagement in assisting teaching and learning in formal educational contexts, and the presence of conflict and emotion.

With regard to *what are the implications of Indigeneity for citizenship education?* the findings of this study provide significant direction for future developments. This draws from: (a) the discussions about citizenship and citizenship education with participants that highlight how citizenship is itself a site of Indigeneity struggles, and what are some of the subsequent implications of Indigeneity for citizenship education, (b) what participants have described as some initial elements for a transformative citizenship education agenda in settler colonial societies, and (c) the implications of participants' best evidence-based practices in teaching and learning about Indigeneity for citizenship education generally. These together form multiple and detailed considerations for the future work of both Indigeneity educators and those engaged in teaching and learning about citizenship, for what might be considered a more critical, meaningful citizenship education recognisant of Indigeneity and the need to engage learners as potential transformation agents progressing Indigeneity goals into the future.

With the dawn being (from a Māori perspective) a time where the senses are most alert, this chapter calls upon Indigeneity educators to employ all our critical capabilities to move teaching and learning about Indigeneity and citizenship into the future. Although a difficult teaching and learning area, fraught with specific challenges that can draw heavily upon the mental, emotional and spiritual energies of ourselves and our learners, the guidance and advice offered by senior Indigenous, expert Indigeneity educator participants in this study provides a clear foundation upon which we can continue to develop our practices into the future from a place of strength. This includes where existing literature and the findings from participants align, and where participants have significantly expanded and deepened the body of knowledge available on particular aspects of these practices, both in terms of Indigeneity and citizenship.

## **9.1 TEACHING AND LEARNING ABOUT INDIGENEITY**

In terms of the current literature available relevant to teaching and learning about Indigeneity and what might be the implications for citizenship education, the findings from the discussions held with senior Indigenous, expert Indigeneity educators in this project offer much in terms of further development in this area. This includes the further deepening of the existing literature in which there was some consensus and growing trends, and the resolve of some of the debates in which there was little consensus across the literature.

### **Points of consensus and trends**

As highlighted across the existing literature reviewed for this study, there were several points of consensus on what was considered essential aspects of teaching and learning in this area, which the findings from the discussions with senior Indigenous, expert Indigeneity educators further contribute to and in many instances broaden and deepen in terms of what might constitute best practice from expert Indigenous perspectives. This includes the role of teaching and learning in engaging learners about colonisation and decolonisation, the use of critical theories, a general rejection of uncritical multicultural frameworks in this area, and the importance of Indigenous knowledges and perspectives, as well as a focus on local communities and settler colonial studies.

As discussed in Chapter Six: Curricula, the need to engage learners about colonisation, decolonisation and anti-colonialism, as emphasised by existing literature on this topic, was supported by the discussions from participants, and in particular the need for learners to understand Indigenous peoples as nations with distinct homelands, laws, knowledges and practices that have been suppressed through colonisation and the establishment of settler colonialism. Participants subsequently also supported the focus within the literature on treaties, with some participants emphasising a focus be given particularly to treaty terms, clarifying common misunderstandings as to these terms, and ultimately how settler colonialism breached the terms of the relationships between Indigenous and coloniser peoples that these treaties had intended. Existing literature and the findings from the discussions with participants also aligned in terms of the importance of the need for learners to understand the ongoing, long-term effects of colonisation and the nature of settler colonial societies for Indigenous peoples, our life situations, life chances and wellbeing. This was discussed by participants specifically in terms of intergenerational ‘historical trauma’, and adds to existing literature though providing one frame from which



Indigeneity educators can base their discussions with learners regarding those long term effects. In terms of educators' discussions with learners about colonisation and decolonisation, the discussions from participants also highlighted the need to ensure the more intimate effects of settler colonialism are identified for learners in educators' approaches to colonisation and decolonisation, which move beyond just a descriptive history of colonial policies to an engagement with curricula on how colonisation has constructed the contemporary lives of Indigenous peoples. This includes how an alienation from knowledges that provide a positive sense of self identity results in a lack of "faith in ourselves" (Jackson) as a people, and thereby stifles our ability to imagine how societies might be different based on Indigenous understandings, our own priorities and aspirations, and the interventions that will be of most value for our people.

The focus of existing literature on critical theories, pedagogies and language to facilitate a more critical approach to teaching and learning about Indigeneity was subsequently also supported by the discussions with participants. Across the existing literature, this was primarily concerned with the employment of critical pedagogies to ensure learners' experienced a deeper, more personal engagement with Indigeneity material that included critical analyses of not only society but their own current understandings, standpoints and societal privileges. The literature was therefore primarily concerned with White/non-Indigenous learners, and in that regard, while agreeing with the overall employment of critical pedagogical approaches, as discussed in Chapter Seven: Pedagogies, participants expanded significantly on this literature through the specifying of seven different principles (truth, self, emotion, expression, perspective, re/connection, and challenge) that are essential to, not only non-Indigenous, but Indigenous learners' engagement and mental, emotional, spiritual processing of Indigeneity curricula that they themselves, families, communities and peoples will be the subject of. Further to these critical pedagogies, as described in Chapter Six: Curricula participants also highlighted how this critical approach needs to be a curricula focus – that is, the importance of introducing curricula to learners on concepts such as power and racism, as well as historical trauma and more critical approaches to colonisation and decolonisation, as critical frameworks from which other curricula about Indigeneity, and specifically both the historical and contemporary experiences of Indigenous peoples in settler colonial societies, can be better understood.

One concern raised in the literature on the employment of critical theories was its root in non-Indigenous, class-based struggles, and how a focus on ‘transformation’ is at risk of undermining local Indigenous knowledges that do not need transforming but rather revitalising. This was addressed in the discussions with participants across all areas of praxis, curricula, pedagogies and citizenship, in terms of the importance of developing learners’ Indigenous knowledges base to be able to rebuild a sense of future direction, following the critiques of current societies (which may leave some learners feeling bleak and without hope for the future). As discussed in Chapter Five: Praxis and Chapter Six: Curricula specifically, this included not only developing learners’ knowledge and appreciation of the value of Indigenous laws, philosophies, knowledges and practices, but also a clear understanding of the situations, issues, priorities, strategies and frameworks of wellbeing (drawn from Indigenous knowledges) of Indigenous communities, as determined by Indigenous peoples for this future development, that learners could then ground their future efforts upon. The discussions from participants therefore supported the consensus across existing literature on the need to focus on the knowledges and experiences of Indigenous peoples in teaching and learning about Indigeneity, such as Indigenous societies prior to colonisation, as well as the need to privilege Indigenous language terms to convey Indigenous understandings on different matters. Further to this, the discussions from participants highlighted the need to ensure curricula was provided to learners about Indigenous nationhood specifically – that is, curricula on Indigenous authority, laws, governance, socio-political systems, and so forth – to ensure learners’ understandings of Indigenous peoples as developed, politically self-determining nations, as well as the resistance of Indigenous peoples both historically and contemporarily to the usurpation by coloniser authorities of this power.

Uncritical approaches to multiculturalism as inappropriate and in many instances harmful frameworks for teaching and learning about Indigeneity, as discussed previously, was also another aspect of the literature that participants’ discussions endorsed. While the critique of multiculturalism was in-depth across the literature, its irrelevance to teaching and learning about Indigeneity was ultimately highlighted by its absence from any discussions on praxis, curricula or pedagogies, and was only raised by participants when asked about cosmopolitan-global models of citizenship, in which they cited their concerns for the use of multiculturalism in further homogenising Indigenous peoples within a ‘globalised whole’. Rather, the discussion from participants aligned with the consensus across the

existing literature to acknowledge Indigenous peoples knowledges and experiences, and specifically to privilege the distinct worldviews, histories, narratives, traditions, perspectives and aspirations of the Indigenous peoples local to the lands upon which that learning was taking place. As discussed by participants in Chapter Five: Praxis and Chapter Seven: Pedagogies, this included a reconnecting to local Indigenous homelands, environments, and engaging in activities in those environments as powerful mediums for teaching and learning in which learning could be experienced on greater emotional, spiritual and physical levels. In that regard, participants discussions supported the growing trend amongst existing literature on place, community-based education and the development of learners' personal connections to local environments as places of colonisation and decolonising possibilities, while emphasising that this involved learning on physical, emotional and spiritual levels as well as mental, from the mauri (spiritual essence, such as beauty and reciprocal relations of care) emanating from those places.

Another area that was noted as a growing trend across the literature that the discussions from participants also supported was the need for White/settler colonial studies, with the focus of participants being on settler colonialism as a key curricula area. As described in the review of literature, White/settler studies featured initially in context of different pedagogical models for cross cultural, intercultural (as opposed to multicultural) education, to help assist non-Indigenous learners to better connect to their own standpoints and privileges, with White/settler studies being one approach suggested by some authors that might pedagogically form a more direct approach to developing such understandings amongst non-Indigenous learners. Whereas the participants of this study were Indigenous educators concerned with re/connecting both Indigenous and non-Indigenous learners to a positive sense of Indigenous identity, the discussions from participants on pedagogies for the development of non-Indigenous learners' identities was not considered a part of their role, outside of these learners developing an understanding and being challenged as to their responsibilities to progress more just societies, including the goals of Indigeneity. Rather, participants in this instance discussed their pedagogical responsibilities to White/non-Indigenous learners identity development in terms of the need to connect these learners to White/non-Indigenous networks who could support and foster them in this process (see Chapter Seven: Pedagogies). This is not to say that White/settler studies is not an important aspect for non-Indigenous educators, and/or those teaching predominantly White/settler learners, but rather that as Indigenous educators the responsibility as highlighted by

participants was to connect those learners to White/non-Indigenous networks to assist that development. Overall with regard to White/settler studies, the participants of this study supported a focus on settler studies in terms of settler colonialism as a curricula area (see Chapter Six: Curricula), as also discussed in the existing literature, but highlighted the need to provide learners with specific examples of more recent and contemporary policies that illustrate how settler colonialism is an ongoing process perpetuated by settler colonial states. This ensured, for example, that learners were not just aware of how colonisation had historically constructed privilege for descendants of settlers and entrenched disadvantage for Indigenous peoples, but was an ongoing process which continued the privileging of White citizens and the disadvantaging of Indigenous citizens today.

### **Points of difference**

In terms of current literature on the topic of teaching and learning about Indigeneity, as examined in Chapter Four, there were also several areas where there was little to no consensus as to what constituted best practice. This included disagreement as to the background knowledge required of educators about Indigeneity in order to teach, and the subsequent role of educators in the teaching and learning process, the nature of engagement with Indigenous communities, and the presence of conflict and emotions in the teaching and learning process. While in some instances participants did not address these questions explicitly, their discussions offer significant insights into these areas from expert Indigenous perspectives, and provide some resolve for Indigeneity educators addressing these matters in our future work.

A first area that the findings from participants' discussions help resolve and significantly expand is with regard to the required background knowledge of educators to engage learners effectively in teaching and learning about Indigeneity, where the views expressed across existing literature varied. Many texts, for example, argued a need for educators to have an in-depth understanding of a range of factors affecting teaching and learning about Indigeneity, from knowledge of local Indigenous peoples to an understanding of the epistemological differences between Western and Indigenous knowledges, and critical awareness as to how these differences may manifest in teaching and learning. Others, however, drawing in part upon critical theories, focused more on a facilitatory, dialogical role exploring these knowledges alongside and with learners, as opposed to assuming the role of 'experts'. These two positions are not necessarily contradictory – that is, educators

can both be deepened in Indigenous knowledges and perform a facilitatory role – and indeed the participants in this study, who are esteemed experts in this field, discussed in depth in Chapter Seven: Pedagogies a range of critical approaches to teaching and learning in which learners co-construct the knowledges being explored, and in which their own knowledges, experiences, thoughts and feelings are central to the teaching and learning process. Where the literature emphasised a level of ‘required background knowledge’, however, the discussions from participants significantly expand upon this requirement, in that they exuded a far deeper connection to Indigeneity from which they were able to serve powerfully as educators in teaching and learning about these matters. For example, although they did not address the question of ‘required background knowledge’ directly, as described in Chapter Five: Praxis and Chapter Seven: Pedagogies it was not just background knowledge of Indigeneity but rather their personal experiences and involvement in the struggles of Indigeneity, from childhood, in schooling and higher education, and in their ongoing personal and professional lives, including as activists in the community, which formed the foundation upon which they now educate from an informed and experienced position in this field. Subsequently, as highlighted particularly in Chapter Five: Praxis, that educators are not only knowledgeable about Indigeneity but are ourselves actively engaged in the struggle for Indigeneity, to bring about the positive transformations that we are challenging our learners to contribute to, was discussed as central to effective teaching and learning in this area. This is one critical consideration for those currently and wishing to teach Indigeneity into the future – that is, the notion of praxis and conscientisation in the full sense of our understandings (and teachings) of Indigeneity drawing from our actions, and being constantly refined through ongoing action beyond the formal teaching context and into the world.

The discussions from participants concerning their personal involvement, commitment and praxis in Indigeneity matters subsequently supported the current and growing trend within the literature focusing on multimedia, multimodal learning approaches with regard to the use of Indigenous testimonials, literature, visual imagery and other artistic forms of expression, however from the point of view that participants, being members of Indigenous peoples, communities and families, and engaged in the struggles for Indigeneity, could themselves provide powerful testimony and narratives in teaching and learning about Indigeneity. A more accurate portrayal of Indigeneity struggles that they themselves had been involved with, as discussed in earlier chapters, was indeed one reason why some

participants chose to take up this work. As discussed in Chapter Seven: Pedagogies, a focus on multimedia, multimodal approaches in this area also included educators' personal connections to *kōrero tuku iho* (ancestral narratives) in terms of *purakau* (traditional stories) and *waiata* (songs/compositions) that form a part of Indigenous peoples' knowledges, but also convey to learners Indigenous values and frameworks for addressing current and future issues.

Another area in which there was a lack of consensus across the literature that the discussions from participants somewhat addressed was the question as to the nature of Indigenous engagement (communities and persons) in teaching and learning about Indigeneity. While much of the literature stressed its importance, to help develop and in some instances (in the form of guest lectures) deliver quality curricula and resources, provide support for educators, role model Indigenous pedagogies (such as narrative/storytelling) and provide opportunities for learner-Indigenous community engagements, other literature was wary of uncritical engagements and the need of non-Indigenous educators to instead focus on their own efforts for personal decolonisation and contributions to societal transformations. Again, the nature of these debates across existing literature arguably arose from the majority of authors being non-Indigenous, and requiring Indigenous intervention to ensure accuracy, support and development of non-Indigenous educators and learners. This subsequently was not an issue for the participants of this study who are themselves Indigenous experts. Where participants discussions did agree with the sentiments of the literature in this regard was the need for Indigenous-authored resources, due to the challenges encountered with learners where the majority of materials available are written by non-Indigenous persons giving inaccurate views of shared Indigenous-coloniser histories (as discussed in Chapter Five: Praxis and Chapter Seven: Pedagogies). In principle, participants did discuss the need for learners to engage in communities, however this was in terms of encouraging and making connections for learners to further engage in Indigeneity learning and action beyond the formal learning contexts – specifically, the encouragement of Indigenous learners to connect to their own peoples in their traditional homelands, particularly elders, and, as discussed earlier, for non-Indigenous learners to connect to White/non-Indigenous networks. This was seen as essential, with regard to both Indigenous and non-Indigenous learners, to continue to learn and deepen their understanding of the knowledges, perspectives, priorities and strategies

of both Indigenous and non-Indigenous peoples with regard to bringing about positive societal transformations on Indigeneity matters into the future.

In terms of the emergence and role of conflict and emotion in teaching and learning about Indigeneity, as highlighted in Chapter Five: Praxis and Chapter Seven: Pedagogies, the findings from participants were in stark contrast to the debates in existing literature. Within existing literature the views on conflict and emotion ranged, whereas some authors perceived emotions as unhelpful and should be avoided or minimised when emerging, with particular concern shown for the comfort of White/non-Indigenous learners, whereas other authors discussed conflict and in particular emotional responses and discomfort from learners as key indicators that they were successfully connecting to that learning on a deeper, more personal level. Participants, alternatively, were clear that both conflict and emotions were an inevitable, and for some, desirable part of teaching and learning about Indigeneity, where learners would have a range of responses on mental, emotional and spiritual levels that they should be prepared for as a part of the teaching and learning process. Participants' pedagogical considerations, as described in Chapter Seven: Pedagogies, were then often focused on addressing and engaging these multiple responses as a core part of effective teaching and learning in this area. In addition to the multiple layers described under the role of truth, self, emotion, expression, perspective, reconnection and challenge, at the core of this approach was the importance of educator-learner relationships, where participants provided specific guidelines in terms of the establishment of that relationship, issues of safety and trust, and the need for ongoing support and guidance (see Chapter Seven: Pedagogies).

## **9.2 IMPLICATIONS FOR CITIZENSHIP EDUCATION**

A further area in which the discussions from participants contribute significantly in terms of new knowledge to the field of teaching and learning about Indigeneity and citizenship was the perspectives of participants as to citizenship as one site affecting Indigeneity, their views on current predominant citizenship education approaches, and what elements might form a transformative citizenship education programme in settler colonial societies. As examined in Chapter Four, across the existing literature in this field there were some discussions on citizenship and citizenship education generally that were of some relevance, however, the number of Indigenous authored texts presenting Indigenous analyses was limited. The findings from participants subsequently form a significant contribution to our

current understanding of the link between Indigeneity and citizenship, and provide clear guidelines as to what might be greater critical citizenship education that enables citizens to advance the goals of Indigeneity into the future. This includes: (a) the guidelines for future citizenship education work from the specific discussions about Indigeneity and citizenship from participants, and; (b) the implications of participants best practices in teaching and learning about Indigeneity for citizenship education generally.

### **Current discussions**

As discussed in Chapter Four: Existing literature, of the 76 texts reviewed, one sole article was written about citizenship education and Indigenous citizenships (to both Indigenous nation and settler states) in the settler colonial contexts. A small number of other texts featured within this literature were relevant to citizenship matters in teaching and learning about Indigeneity, for example, the Indigenous education articles highlighting the preparation of Indigenous citizens to participate in the socio-political lives of their Indigenous communities and nations, and the importance of Indigenous knowledges and intercultural pedagogies in developing White/non-Indigenous educators' and learners' commitment to inclusivity and societies that could deliver greater justice and equality to Indigenous citizens. While these would constitute critical aspects of citizenship within settler colonial states, they were limited in terms of the broader analysis of citizenship education this project sought, with only one article - the work by Cherokee scholar Haynes Writer (2010), *Broadening the meaning of citizenship education: Native Americans and tribal nationhood* – addressing directly and in depth the question of citizenship education recognisant of Indigeneity within settler colonial states. This one article itself is significant and, to revisit Haynes Writer's (2010) work, calls for the reconceptualisation of citizenship education so that it might provide what she described as:

... the space to disrupt the traditionally narrow and thus colonizing and culturally imperialistic definition of citizenship education for one that explores the intricacies of tribal nationhood and the dual citizenship of Indigenous Americans. A socially just and effective citizenship education means including and understanding the historical and political contexts of Indigenous Americans so that the complexity of the United States' politically based past and present relationship with and responsibility to tribal nations and their citizens is exposed. (p. 78)



Participants discussions about citizenship and citizenship education, as described in the previous chapter, very much echoed the sentiments of Haynes Writer's work. Specifically, after critiquing the current predominant models of citizenship education for their colonising aspects – that is, the imposition and exclusionary, oppressive nature of the state-participatory models of citizenship, and the risks of cosmopolitan-global approaches in perpetuating homogeneity, pseudo peace and exploitation of Indigenous peoples – participants identified what might be some key considerations for citizenship education from an Indigenous perspective, that would provide citizens with the necessary knowledges to be able to continue to debate and progress Indigeneity from an informed position into the future. This included the need to emphasise specific Indigenous perspectives of what constitutes equality and responsibility, in response to the state-participatory and cosmopolitan-global citizenship approaches, as well as the broader exercise of defining what transformative citizenship education would be from an Indigenous perspective, which would necessarily honour Indigenous rights to distinctiveness, Indigenous perspectives on collectivities, and overall embody a critical approach to citizenship. This critical approach is essential, particularly given the perspectives of those participants who reject any sense of citizenship to settler colonial states. This rejection, as expressed by participants, is part of their rejection of settler colonial states unjust dominance over Indigenous peoples, and therefore are perspectives of citizenship that would form critical points of teaching and learning about Indigeneity. Subsequently, while there were some reservations amongst participants about the use of citizenship education as an appropriate or effective vehicle to advance the goals of Indigeneity, acknowledgement of these reservations would form a part of teaching and learning about citizenship from an Indigenous standpoint, and form part of a citizenship education programme recognisant of Indigeneity.

### **Citizenship education recognisant of Indigeneity**

In summary, as raised in the discussions with participants specifically about citizenship and citizenship education from their perspectives as Indigenous, expert Indigeneity educators, the following are some of the implications of Indigeneity for citizenship education, specifically in terms of what curricula a more critical, transformatory citizenship education would provide for citizens of settler colonial societies. These curricula include:

- Indigenous laws, values, knowledges and practices of membership and belonging to Indigenous polities (which may or may not include the English language term ‘citizen’), which includes relational engagements with homelands, waters, other living entities, and peoples including ancestors and future generations;
- The perspectives of Indigenous peoples as to how non-Indigenous peoples could better honour citizenship on their lands, such as through the honouring of treaty terms and committing to a deeper understanding of the laws, knowledges, histories, experiences and aspirations of local Indigenous peoples and homelands prior to and during colonisation, and in contemporary times;
- The imposition of state citizenship upon Indigenous peoples, including state structures and systems for Indigenous peoples’ membership and belonging to their own nations, and the effects of that upon Indigenous peoples, including experiences of oppression and exclusion;
- The rejection by some Indigenous peoples of state citizenship as part of their rejection of settler colonialism;
- The ways Indigenous peoples have honoured (albeit, imposed) state citizenship, and the rights of Indigenous people to participation that gives equal/equitable regard to Indigenous needs, perspectives and aspirations, as a part of achieving equal/equitable outcomes for Indigenous citizens;
- Concerns over the actual and potential use of global citizenship to further homogenise and exploit Indigenous peoples and homelands, through undermining Indigenous peoples’ statuses as Indigenous to specific homelands and the suppression of Indigenous peoples’ resistance through uncritical assertions of peace and harmony;
- The ways Indigenous peoples have, continue to, and aspire to engage globally, the rights to do so based on understandings of relations and responsibility, and the responsibilities of other non-Indigenous citizens to take these perspectives into account when travelling across and upon different Indigenous peoples’ homelands;
- The rights of Indigenous peoples to our distinctiveness as peoples, and the distinct needs, perspectives and aspirations of Indigenous peoples with regard to our citizenship (such as cultural citizenship);
- The inherent differences between Indigenous conceptualisations of citizenship and colonial notions of citizenship, highlighting the tensions for Indigenous peoples such as Indigenous relational understandings of the world and collectivity, as

opposed to the dominant individualising discourses underpinning other understandings of citizenship;

- Citizenship as a site of contestation, struggle and transformation for Indigenous peoples and to advance the goals of Indigeneity.

### **Implications of teaching and learning about Indigeneity for citizenship education**

Further to these elements arising from the discussions with participants on citizenship as a site of Indigeneity struggles and the subsequent implications of Indigeneity for citizenship education specifically, considerations for a transformative citizenship education in settler colonial societies can also be drawn from the discussions with participants regarding teaching and learning about Indigeneity generally. This study therefore invites citizenship educators to consider the following implications of best evidence-based practice in teaching and learning about Indigeneity for our practices in teaching and learning about citizenship:

From the discussions on praxis specifically;

- Educators' beginnings: What personal, community and professional experiences have shaped our perspectives of citizenship, be that to our Indigenous nations (if Indigenous educators), state citizenship or forms of citizenship to the global community? What responsibilities and privileges should we ourselves be cognisant of when engaging learners about citizenship matters? How does our commitment to transformations in education involve transformations in the site of citizenship?
- Educators' purposes: How might we ensure that conscientising, decolonising, reconnecting, advocating and empowering outcomes sought for our learners are central to our citizenship education efforts?
- Educators' challenges: In what ways do learners' disconnectedness, assumptions, and amnesia about Indigeneity effect our teaching and learning about citizenship? How can our praxis ensure mental, emotional, spiritual safety when engaging learners in these matters? What courage is required when addressing citizenship as a site of Indigeneity struggles in our teaching and learning?

From the discussions on curricula specifically;

- Critical theories: What critical concepts, theories and approaches need to be drawn upon when engaging learners in teaching and learning about citizenship as a site

relevant to Indigeneity? E.g. how might understandings of power, racism, historical trauma, and approaches to colonisation and decolonisation assist our examinations of citizenship in settler colonial societies?

- Indigeneity realities: What features in our curricula with regard to the nature of citizenship? Is it one recognisant of Indigenous nationhood, treaties, citizenship under settler colonialism, Indigenous resistance, and the situations and issues for Indigenous peoples arising from citizenship experiences?
- Indigeneity futures: How does citizenship feature as a site of advancement for Indigeneity into the future? Are we engaging learners with material about the priorities and strategies concerning citizenship for Indigenous peoples (and arguably the responsibilities of non-Indigenous peoples from an Indigenous perspective)? How is the link between citizenship and Indigenous self-determination, relationships to others, Indigenous knowledges and frameworks for wellbeing featuring in our curricula?

From the discussions on pedagogy specifically;

- The role of truth: How are we as educators drawing upon facts, eliminating myths, inviting the posing of questions and allowing co-construction of knowledges with learners about citizenship matters?
- The role of self: What personal perspectives, experiences and aspirations from both ourselves as educators and from our learners regarding citizenship are we inviting into our teaching and learning? What personal transformations are we facilitating from these processes specifically, with regard to our understandings and future work as citizens in settler colonial societies?
- The role of emotion: How are we engaging the presence of emotions that may arise in teaching and learning about citizenship in settler colonial societies? Are we preparing learners for these emotions, and engaging them as effectively as possible?
- The role of expression: What environments, platforms and avenues are we providing learners to be able to voice and further deepen their understandings of citizenship in settler colonial societies? How are we addressing tolerance in the formal learning contexts, and encouraging patience and the initial strengthening and deepening of learners' perspectives, to ensure learners sharing of their new

knowledge is a positive experience outside of the formal learning context in their family and community environments?

- The role of perspective: Are educators' critically aware of the perspectives we are bringing about citizenship in settler colonial societies to our learners in our teaching and learning engagements? Specifically, how do we address learners' potential feelings of frustration and despair, while highlighting the agency of Indigenous peoples in these matters and drawing upon elements such as humour, hope, love and beauty to these discussions?
- The role of reconnection: What Indigenous narratives on citizenship can we draw into our teaching and learning on these matters? How can citizenship recognisance of Indigeneity be experienced through our relations with our homelands, natural environments, and the communities that we are members of?
- The role of challenge: How are we utilising the notion of 'challenge' in our teaching and learning regarding citizenship and Indigeneity? What future imaginings and actions for positive transformations are we engaging our learners in regarding citizenship as a key site for change?
- The educator-learner relationship: How can we form the types of relationships with learners necessary to ensure the outcomes we seek from this type of learning are achieved, particularly with regard to safety, trust, support and guidance?

### **9.3 INDIGENEITY AND CITIZENSHIP EDUCATION INTO THE FUTURE**

As examined above, the contributions of participants' discussions to new knowledge about (1) best evidence-based practices in teaching and learning about Indigeneity, (2) their views on citizenship as a site of Indigeneity struggles, and the subsequent implications of Indigeneity for citizenship education, (3) what might form initial curricula elements of a transformative citizenship education in settler colonial societies, and (4) the implications of best evidence-based practices in teaching and learning about Indigeneity for citizenship education also, are significant. In contexts of the limitations of existing literature on teaching and learning about Indigeneity and the implications for citizenship education, the significance of these contributions includes the centralising of Indigenous educators, learners, and what constitutes best evidence-based practice from Indigenous experts' perspectives.

### **Indigenous educators, learners, and best evidence-based practices**

As described in Chapter Four, and discussed previously, a significant limitation of the existing literature on teaching and learning about Indigeneity and what might be the implications for citizenship education in settler colonial societies was the predominant focus of the literature on non-Indigenous learners and the praxis, curricula foci and pedagogical approaches employed by non-Indigenous educators. This arose from the large portion of the literature being written by non-Indigenous authors and, while important to the contributions of non-Indigenous peoples to this area, manifests in the considerable absence of Indigenous voices, perspectives and aspirations in a topic area in which Indigenous peoples lives and life situations are the focus. As highlighted in Chapter Four, the risks of such an approach for the wellbeing of Indigenous peoples in settler colonial societies are multiple, including the othering of Indigenous peoples as unknown entities to be discovered by non-Indigenous learners, and the objectification, simplification and exploitation by non-Indigenous educators of Indigenous peoples as educational ‘props’ in their teaching. Some of the efforts of non-Indigenous educators to critically and carefully engage in this area, as described within the literature, are valuable and hold much promise in terms of the preparation of non-Indigenous learners to engage in respectful future relationships with Indigenous peoples grounded in a more critical awareness of self, society and the privileges and responsibilities they have as settler peoples. Other practices described within the literature were not only inadequate, but in some instances unethical and potentially harmful, such as the misappropriation of Indigenous terms and the inviting of Indigenous ‘victims’ to display our trauma to learners (and which we Indigenous, according to these authors, are meant to find healing). Arguably the most significant contribution of this study in terms of new knowledge are the voices of Indigenous educators, with explicit consideration given to Indigenous as well as non-Indigenous learners, and the distinct experiences, responses, needs and support required to maintain and nurture wellbeing for all (educators and learners) engaged in this teaching and learning area.

With regard to best evidence-based practice, participants have also been explicit and specific as to what the outcomes of teaching and learning about Indigeneity are. While existing literature in some places referred to these aims somewhat, in terms of our future praxis, the specific identification by Indigeneity educator experts of these sought outcomes as the conscientising, decolonising, advocating, re/connecting and empowering of learners

provides a platform upon which we can more consciously and deliberately shape our teaching and learning practices into the future. In that regard, these experts have also provided clear guidelines on best evidence-based practice; curricula choices - that is, the use of critical theoretical approaches, the realities within which the politics of Indigeneity arose, and the aspects important to the greater realisation of Indigeneity into the future; pedagogical strategies - that is, what can be achieved through a focus on truth, self, emotions, expression, perspectives, re/connection, challenge, and the educator-learner relationship, and; for those who are interested, matters of citizenship - particularly citizenship as a site of Indigeneity struggles, and what citizenship education recognisant of Indigeneity would look like. In comparison to the existing body of literature available on this field, these contributions are summarised in the following table:

**Table 8: New knowledge contributing to existing literature**

<b>Nature of literature</b>	<b>Literature theme</b>	<b>Existing literature</b>	<b>New knowledge contribution (summary)</b>
Consensus	<i>Colonisation / Decolonisation</i>	History of colonisation, treaties, long-term effects.	Use of frames such as historical trauma; Acknowledgement of more intimate effects of colonisation; How these effects affect Indigeneity into the future; Nature of decolonisation efforts addressing intimate effects.
	<i>Critical theories / pedagogies</i>	Critical pedagogical approaches (primarily non-Indigenous learner focused)	Seven pedagogical principles to engage Indigenous (as well as non-Indigenous) learners; Need for critical approach in curricula also (e.g. power, racism, historical trauma) to provide critical scaffolding; Need to follow-up with Indigenous knowledges to 'rebuild' learners sense of direction.
	<i>Critique of multiculturalism</i>	Rejection of multicultural approaches	Risks of further oppression of Indigenous identities via multiculturalism within citizenship approaches
	<i>Indigenous knowledges and experiences</i>	Indigenous knowledges and experiences prior to and of colonisation	Also: current issues, priorities, strategies, frameworks; resistance, historical and contemporary; Clear articulation of Indigenous nationhood (authority, examples of laws, etc); Inherent value for future.

Difference / No or little consensus	<i>Educators knowledge and role</i>	Background knowledge required vs. role as co-learner and facilitator	Knowledge from personal embeddedness in Indigeneity struggles; Commitment to and demonstration of personal engagement/praxis in Indigeneity struggles required; Education one form of Indigeneity activism.
	<i>Indigenous engagement</i>	Indigenous engagement vs. Focus on own efforts for decolonisation	Indigenous educators' abilities to form necessary/relevant materials themselves; Engagement by Indigenous learners with own people, including elders; Non-Indigenous learners' connection to White/non-Indigenous networks.
	<i>Conflict and emotion</i>	Undesirable vs. necessary.	Range of learner responses defined; Factors contributing to responses identified; Seven pedagogical principles specifically
Current or growing trend	<i>Place, community-based learning</i>	Sites of Indigenous knowledge; relations to place; Sites of colonisation / decolonisation	Natural environments and activities powerful mediums/teachers themselves in Indigeneity teaching and learning processes on physical-spiritual levels; Sites for understanding colonisation and engaging in decolonising work.
	<i>Multimedia, multimodal teaching and learning</i>	Use of visual images, Indigenous literature and testimonials, artistic forms of expression.	Indigenous educators' own narratives and histories from personal experiences and lives; Indigenous forms of knowledge transmission, such as kōrero tahito (narratives) and waiata (songs/compositions) for historical knowledge but also values and frameworks to address current and future issues and development.
	<i>White/settler studies</i>	Intercultural or White/settler studies pedagogies for non-Indigenous identity development.	Need to connect non-Indigenous learners to White/non-Indigenous networks; Curricula focus on settler colonialism for all learners, including contemporary policy contexts and perpetuation.
Little to no literature / Further investigation needed	<i>Indigeneity education</i>	Colonisation, decolonisation etc. discussed generally.	Specific, defined outcomes sought from Indigeneity education; Specific challenges defined and strategies for effective teaching in context of the specific challenges faced and outcomes sought.
	<i>Indigenous educators and learner</i>	Primary focus on non-Indigenous educators and learners.	Knowledges, experiences, perspectives and insights from Indigenous educators, with specific attention to Indigenous and non-Indigenous learners.



	<i>Best evidence-based practice</i>	Inadequate and harmful practices; Justifications / explanations of history to convey necessity of topic.	Defined outcomes sought from Indigeneity education (as opposed to justification); Indigenous expert knowledges and perspectives on what constitutes best practice in praxis, curricula, pedagogy and citizenship.
	<i>Citizenship and citizenship education</i>	Discussion on citizenship and citizenship education generally; Limited number of Indigenous perspectives.	Defined risks of current dominant (state-participatory and cosmopolitan-global) models for further Indigenous oppression from Indigenous perspectives; Citizenship as site of Indigeneity struggles, and subsequent implications of Indigeneity for citizenship education; Elements for a transformative critical citizenship education recognisant of Indigeneity; Implications of best evidence-based practices in teaching and learning about Indigeneity for the field of citizenship education specifically.

## Summary

As discussed above, much of the existing literature on teaching and learning about Indigeneity and the implications for citizenship offered valuable considerations for teaching and learning in this area, including where there is an established consensus as to best practice, what current and growing trends there are that can deepen our teaching in new and exciting directions, and the debates in which various justifications were given for different approaches according to the specific contexts within which this teaching and learning is occurring. Overwhelmingly what has been missing from this existing body of knowledge, however, are Indigenous voices on best evidence-based practice in teaching and learning about Indigeneity specifically, and what might be the implications of Indigeneity for citizenship education. This study has sought to address this gap by engaging senior Indigenous, expert Indigeneity educators in sharing what advice and guidance they might have for other, more junior educators in terms of our praxis, curricula choices, pedagogical approaches, and perspectives on citizenship, and together these discussions form a significant contribution to this current body of knowledge from which Indigeneity educators can focus the strengthening of our practice into the future. This includes: (1) best evidence-based practice in teaching and learning about Indigeneity, including identification of the specific outcomes sought, the specific challenges that may be encountered with learners, and then curricula and pedagogical considerations to

overcome those particular challenges; (2) their views on citizenship as a site of Indigeneity struggles and the subsequent implications of Indigeneity for citizenship education, including recognition of Indigenous understandings of membership and belonging to Indigenous nations, and the effects of both state citizenship and state imposed citizenship systems and structures upon Indigenous nations' citizenship; (3) what might form initial curricula elements of a transformative citizenship education for all citizens, Indigenous and non-Indigenous, in settler colonial societies, and the implications of best evidence-based practices in teaching and learning about Indigeneity for citizenship education generally, in the areas of praxis, curricula and pedagogy.

The next chapter, Chapter Ten, concludes this study, providing an assessment of its strengths and weaknesses, and what might be some areas for further research into the future.

## CHAPTER TEN: CONCLUSION

*E hī ake ana te atakura, he tio, he huka, he hauhū. Tihei mauri ora! The red dawn arising, an air sharpened by front and ice. Behold life!*

As discussed throughout this study, the field of teaching and learning about Indigeneity and citizenship is characterised by specific dynamics, tensions and challenges that Indigeneity educators need not only overcome but can engage and utilise to fashion critical, meaningful educational experiences for our learners. Like the break of the dawn, emerging from a stage of darkness characterised by frost and ice, the process of teaching and learning about Indigeneity for learners can be full of uncertainty, discomfort, tension and conflict. Yet, because of this uncertainty (darkness) and discomfort (frost and ice), the coming of understanding (daylight) is powerful, enabling transformations on a deeper level that many other topics in education may not involve. These deep transformations are indeed what are required to advance Indigeneity and the more just futures for Indigenous peoples, those that share our homelands, and future generations that our teaching seeks. Therefore, these tensions are to be welcomed. However, great knowledge and skill is required to ensure the teaching and learning experienced is indeed transformational, while also ensuring the mental, emotional and spiritual safety of both educators and learners throughout. To that end, this project engaged senior Indigenous, expert Indigeneity educators to ascertain what advice and guidance they had to offer Indigeneity educators working in this field in terms of *what is best evidence-based practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?*

In answering these research questions, this project has several strengths. This includes: the justifications for such a study emerging from the global contexts of Indigeneity, the UNDRIP, and approaches to citizenship education that are undergoing change; its epistemological, theoretical, and methodological foundation, including the development of Kaupapa Māori (Indigenous, decolonising, critical) practitioner ethnography; the findings from the review of existing literature and from the interviews with senior Indigenous, expert Indigeneity educator participants for best evidence-based practices in teaching and learning about Indigeneity, and; the contributions of participants in terms of our understandings of citizenship as a site of Indigeneity struggles and the subsequent implications of that for citizenship education, what might be elements for a transformative

citizenship education agenda in settler colonial societies, and the implications of their best practices generally for citizenship educators.

While the strengths of this project are significant, there are also limitations. These include: the different contexts, both settler state and Indigenous, that the teaching and learning practices of participants and others will be emanating from; my abilities as a more junior educator to fully comprehend the nature and depth of the knowledge being shared with me by our seniors; other areas of support for Indigeneity educators that this project has not addressed, such as professional, institutional support in the face of attack and criticism, and; as a best evidence-based practice research, evidence from learners and their families. Overall, this chapter reviews these strengths and limitations in more detail, and suggests where further research should be undertaken in order to continue to deepen the body of knowledge available to Indigeneity educators to strengthen our work into the future.

### *Strengths*

As discussed in Chapter One, the United Nations Permanent Forum on Indigenous Issues (2012) has called for the strengthening of citizens' education on the factors underpinning the current dire situations experienced by Indigenous peoples, such as the Doctrine of Discovery and other policies that have entrenched privilege for the descendants of settlers, and have created oppression, suffering and ongoing disadvantage for Indigenous peoples. A greater understanding of these historical and contemporary factors is indeed required if citizens are to be both informed and empowered to progress Indigeneity matters into the future, and ultimately contribute to the creation of the more just futures we seek. However, the political, constitutional tensions that Indigeneity causes for states, as emphasised in the initial rejection of the UNDRIP by the settler colonial states that formed the foci locations of this study, are embodied in the learners that we as Indigeneity educators are tasked to engage. The justifications for this study are therefore strong, with developments in critical citizenship education approaches that focus more explicitly on the experiences of oppressed, marginalised and/or alienated groups within our populations also providing a significant opportunity to be able to investigate more deeply education for improving the situations of Indigenous peoples and our health and wellbeing as citizens in contemporary times. From a Ngāti Porou standpoint, the sacrifices made by our ancestors of the Māori Battalion to secure such health and wellbeing for their descendants in the future of Aotearoa, including our rights to the exercise of our mana tuku iho (divine spiritual-

political authority) over ourselves and our homelands, also form mental and spiritual responsibilities that I have as an educator to progress teaching and learning about Indigeneity and citizenship further. It was in the honouring of these responsibilities, to my ancestors and to future generations, that a project of this scope was deemed necessary.

As a Ngāti Porou, Ngāti Uepohatu, Te Ata Kura educator, these mental and spiritual responsibilities included also the kawa and tikanga (laws and protocols) of how such a research project should be undertaken. As a more junior educator wishing to engage senior experts from my own iwi, other iwi in Aotearoa, and other Indigenous nations abroad, the epistemological principles of tupu, wairua, mauri, mana, tapu, kawa, aroha, whakapapa and whakawhanaungatanga explained in Chapter Two provided a strong foundation upon which I could do so safely. This safety, as discussed in terms of A. Durie's (1998) ethical framework on mana in Chapter Three, included my engagement with participants in a manner that ensured tupu and upheld the mana of all involved. In that regard, the adherence to mana motuhake and mana whakahaere – that is, the blessing received to undertake this study by our Te Ata Kura mentors, and the invitations from CWIS and NCIS to conduct research with the Indigenous communities abroad I wished to engage participants from, under their cultural guidance – is another strength of this study. Overall, in addition to these epistemological foundations, by drawing upon the theoretical perspectives described in Chapter Two – that is, Kaupapa Māori, whakaaro Ngāti Porou, Te Aho Matua, reconceptualised critical theory and critical pedagogies - this study makes an important contribution to the field of practitioner ethnography by further developing such an approach in the form of Kaupapa Māori (Indigenous, decolonising, critical) practitioner ethnography. This includes in the approach to analysis of research data in a manner that: honoured participants' Indigenous identities; was decolonising in its focus on their strengths, resilience, creativity and leadership; was critical, in being attuned to the ways these expert educators' practices formed in the struggle against coloniser oppression, the effects of that oppression which manifest in our learners; and ultimately privileged the knowledge and expertise of these participants as an essential form of evidence in the determining of evidence-based practices in this field. As stated previously, in the existing body of literature reviewed on this topic only 22% of the methodologies employed included interviews (from interviews and multimethod approaches that utilised interviews also, see Figure 6: Literature Methodologies, Appendix 1), and none with key informant Indigenous educators. In that regard, both nationally (in Aotearoa) and globally (including

mainland USA, Canada, Hawai'i and Australia), this research has addressed a substantial gap in the existing research available on best evidence-based practices in this area.

In terms of best evidence-based practices, the examination of the nexus between existing research and educator expertise in this study, and determining of processes/means as well as outcomes/ends, are also significant and form a key strength of this work. With regard to the outcomes of teaching and learning about Indigeneity, while much of the existing literature reviewed in Chapter Four on this topic discussed these aims in various ways, the participants of this study were explicit in defining what the purpose, goals and sought outcomes of teaching and learning about Indigeneity are. These are provided in Chapter Five, and discussed throughout Chapters Seven to Eight – that is, it should be conscientising, decolonising, re/connect learners to positive Indigenous identities, advocate for Indigenous philosophies, knowledges and practices, and empower learners to embark upon contributing to positive transformations in the future. The specific difficulties and challenges educators will face in trying to achieve these outcomes with learners – that is, learner disconnectedness, their assumptions and amnesia, needs regarding emotional safety, and the courage required to teach in this field – are also defined in Chapter Five and discussed throughout. However, to overcome these challenges, participants then gave clear instructions – across Chapters Six and Seven – of what curricula choices and pedagogical strategies can be employed to ensure these purposes, and ultimately progressions towards Indigeneity, are achieved. In terms of the evidence drawn from existing literature, where there are some points of consensus and other growing trends, but also points of disagreement and little to no literature in others, these guidelines from participants significantly expand and deepen the body of knowledge available to educators in this field. This includes what should be considered essential curricula, including critical theories, concepts and approaches, and the factors underpinning Indigeneity realities and futures, described in Chapter Six, and a range of pedagogical strategies that can be employed, including drawing upon truth, self, emotion, expression, perspective, re/connection, and challenge, and the dynamics of educator-learner relationships, described in Chapter Seven. Given the limitations of existing literature in terms of the lack of focus upon Indigenous educators and learners, this work is also substantial in terms of determining best practices from an Indigenous perspective that address the responses and ongoing needs of both Indigenous and non-Indigenous learners, and their empowerment as potential transformation agents. The contributions from participants to our

understanding of what constitutes effective, best evidence-based practices when teaching and learning in this area are subsequently substantial and a key strength of this work.

In terms of current developments amongst citizenship education approaches, the contributions made by participants in this study for the further critical development of citizenship education specifically in settler colonial contexts are immense. In particular, participants' discussions confirm citizenship and subsequently citizenship education as one site of Indigeneity struggles. The implications of Indigeneity for citizenship education, what might be some initial elements for a transformative citizenship education agenda in settler colonial societies, and the implications of participants' best evidence-based practices in teaching and learning about Indigeneity themselves for citizenship education are all substantial contributions to the existing body of knowledge about citizenship education as a whole. These together form multiple and detailed considerations for the future work of both Indigeneity educators and those engaged in teaching and learning about citizenship, for what might be considered a more critical, meaningful citizenship education recognisance of Indigeneity into the future.

### ***Limitations***

While the call for the strengthening of teaching and learning about Indigeneity by the UN Permanent Forum (2012) is significant, there are other contexts within which the importance of best evidence-based practices in teaching and learning about Indigeneity and citizenship should be considered. This includes the many contexts, including at tertiary level, in which this type of education has been made a compulsory element – a factor touched upon by some of the existing literature, but which has not been explored by this study. The current and ongoing relationships being developed between Indigenous peoples and these states, and the responses of those states across areas such as education, health, justice and welfare, are essential contexts within which the importance of such teaching and learning is embedded and should be examined further. Particular priorities for this type of compulsory learning across these different state contexts may differ as determined by the nature of these relationships being forged, and these influences will be important to note as we continue to develop this field in the future.

With regard to the contexts of Indigeneity across these different sites from which this study was conducted – that is, Turtle Island (mainland USA and Canada), Hawai'i, Australia and

Aotearoa – one limitation of this study is that it did not attempt to provide an examination of these different contexts in depth. While there are some similarities to our experiences as Indigenous peoples that the discourse of Indigeneity itself encapsulates, as described in Chapter One, there will also be differences in terms of colonial policies, current Indigenous realities, Indigenous resistance and the particular ways different Indigenous peoples (other iwi and other Indigenous nations abroad) have responded and continue to respond according to their own laws, philosophies, knowledges, practices, experiences and specific aspirations<sup>78</sup>. As discussed in Chapter Eight, this also includes the varied ways citizenship has been imposed, adopted, and resisted in these homelands, and the specific citizenship identities that have formed. This omission on my part was for two reasons: First is that, in contrast to much of the existing literature examined in Chapter Four, this study has not drawn upon the specific histories across these locations to justify the need for teaching and learning about Indigeneity or otherwise. Rather, drawing upon the collective contexts within which the politics of Indigeneity has arisen, the focus of this study has been committed to an extensive examination of what might be best evidence-based practice. Second is that, as a Ngāti Porou, Ngāti Uepohatu person abiding by the laws of tapu and mana, these specific histories have not been my stories to tell. Indeed the risk of my omission and misinterpretation of details of these histories would pose the threat of mate (regression) as opposed to tupu (progression) as explained in Chapter Two, and therefore could have been more harmful than helpful in terms of the purposes of this study. Rather, where elements of these specific historical and current contexts arose as part of the discussions, it was as participants wished to share them. Yet, as described above, many of the detailed practices shared by the expert educators in this study will have arisen from these specific contexts. Should they wish, further research by members of these nations into these practices as they arise out of these specific contexts would be valuable.

Methodologically, there will also be limitations to this work regarding my attempts to engage with senior experts in our field, specifically to do with my prior knowledge, understanding and analysis as a younger, Māori, Ngāti Porou, Ngāti Uepohatu person. First, for those participants from different iwi in Aotearoa and different Indigenous nations abroad, there will be a layer of knowledge belonging to their peoples that I anticipate was

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<sup>78</sup> Indeed, as discussed in Chapter One and Two, the specific contexts within which this project arose included *the price of citizenship* and my responsibility as a Ngāti Porou to persevere in the tasks – including education - that can assist citizens of Aotearoa to better honour Te Tiriti o Waitangi.



not shared with, and possibly would have not been fully understood by, me as a Ngāti Porou, Ngāti Uepohatu person. As with the specific contexts of settler colonialism, the specific laws, philosophies, knowledges and practices of these peoples that arise from their own kōrero tuku iho, narratives, chants, songs and proverbs, and in their own languages, are of significance to this area. Again, while reference was made at times by different participants in these interviews, these were the examples that participants were willing to share, whereas a deeper investigation should be conducted into the role of Indigenous knowledges and traditions by researchers from those homelands who will understand their depth and beauty, should peoples from those nations wish to do so. Second was my ability as a more junior educator to fully understand the depth of the knowledge being shared with me by the senior experts in our field. As highlighted in Chapter Three, while further probing questions were used to clarify any points I did not understand during the interviews, there are aspects that due to my lack of experience compared to these experts I would not have understood nor fully appreciated. While a Kaupapa Māori (Indigenous, decolonising, critical) practitioner ethnographic approach was developed to make explicit my interpretation of the data, my current level of understanding would have affected the nature and depth of my analysis. Indeed, how I have interpreted the data today may be different tomorrow. While knowledge transmission processes between junior and senior members of communities is a valued methodology in Indigenous communities, peer research between senior Indigeneity educators will garner a level of knowledge and analysis that would be of extreme value to more junior educators such as myself in this field.

For the future development of this field based on the findings of this study, while the needs of learners, both Indigenous and non-Indigenous, have been covered by participants in depth throughout the findings chapters, particularly Chapters Five, Six and Seven, the professional support needs of Indigeneity educators has not. The recommendations made by our senior educators described in the latter section of Chapter Five are important reminders for personally maintaining our physical, mental, emotional and spiritual wellbeing to be able to engage in this work. However, the professional support needed by Indigeneity educators will also be vast. This will range from professional development, training and resources specifically for those who are more junior educators, to extensive specialized support from our institutions and professional communities. For example, complaints from learners who are experiencing discomfort, and attacks (including

hatemail, threats and aggression) from colleagues, other academics, educators and the wider public who themselves disagree with Indigeneity are numerous. This is another layer of the Indigeneity educator experience that, while touched upon by some participants in Chapter Five in terms of the courage required to undertake this work, has not been examined in any depth in terms of the institutional, professional support that Indigeneity educators should have in place to be able to undergo this work.

In terms of evidence-based practice and the model established by Bourke et. al. (2005, cited in Bourke & Loveridge, 2013), as discussed previously, this study has only examined two of the three areas required to develop a holistic understanding of evidence-based practices in this area – that is, it has only examined the current research/literature available, the knowledge and expertise of educators in the field, and provided an analysis of where those two bodies of evidence meet, and the new knowledges contributed by participants that broaden and deepen the existing research in this area. The third body of evidence required to determine best evidence-based practice, that is, evidence from learners and their families, has not been explored by this project. Indeed, given the breadth of evidence required by this study with regard to existing literature and educators' praxis, curricula choices, pedagogical approaches and perspectives on citizenship and citizenship education, research with learners also was outside of its scope. Research with learners and their families therefore forms another pertinent area of research that needs examination – that is, the needs, experiences, and aspirations of learners and their families for teaching and learning in this area. With regard to evidence-based practices and the achievement of outcomes, experiences of learners in their journey with educators about Indigeneity, their insights and experiences from a learner's perspective as to the curricula choices and pedagogical strategies employed by educators in their learning experiences, and indeed whether or not they felt conscientised, decolonised, re/connected, and empowered to continue in the task of progressing Indigeneity goals into the future, is a further area of research that needs to be undertaken. Further, as per Macfarlane's (2015) model, that this research be conducted based on culturally relevant protocols will be essential to the collection of evidence that is meaningful.

A further, final limitation of this study is that, overall, in terms of the answers sought regarding *what is best evidence-based practice in teaching and learning about Indigeneity? and what are the implications for citizenship education?* this project has been

one of breadth, as opposed to depth. Indeed, any one of the focal areas of this study – that is, praxis, or curricula, or pedagogies, or citizenship – could have formed a project’s sole focus and elicited data to a greater depth than has been captured by this study. This includes the different elements of any one of the themes across the different findings chapters, particularly in the areas that existing literature does not yet address. For example, approaches to colonisation, historical trauma, and decolonisation as a part of essential, critical curricula in this teaching and learning area, or the focus on agency, humour, hope, love and beauty as essential perspectives that can be brought to difficult topics by educators as a part of our pedagogical strategies, are examples of significant findings that this project has identified but only briefly addressed. Further research is encouraged on any one of these areas, to continue to strengthen the diverse body of knowledge available to more junior Indigeneity educators, who will feel certain affinities with some areas and less confident in others.

### **Further research needed**

In summary of the limitations above, the following areas are recommended as topics for further investigation by researchers:

- The manner in which specific best practices have emerged and are implemented across different settler colonial societies in context of the relationships between Indigenous peoples and states, both current and being developed, including the contexts within which this type of education may be increasingly a compulsory element in education as a part of those relationships;
- The manner in which specific practices have emerged and are implemented across different settler colonial societies in context of the specific histories, current realities, political identities, resistance, priorities and aspirations of the Indigenous peoples in those homelands, including in the site of citizenship;
- The specific practices implemented by Indigenous educators across different settler colonial societies grounded within and emerging from the specific Indigenous philosophies, laws, traditions, knowledges and practices of their peoples and homelands;
- Peer-research by senior, expert educators, to elicit layers of more meaningful data that can emerge from both the research process and analysis by peer senior educators;

- The types of support needed by Indigeneity educators, in terms of professional development, resources, and from our institutional and professional communities;
- Culturally responsive evidence-based practice research with and by learners and their families;
- Further, more in-depth research into any one of the praxis, curricula, pedagogy and citizenship best evidence-based practice areas that this project has identified.

### **Summary**

With all the work yet to be done, teaching and learning about Indigeneity and the implications for citizenship education is still very much in its dawning stages. Yet, like each daybreak following the dawn, the time when teaching and learning about Indigeneity will become an increasing, if not compulsory, aspect of the education of citizens in settler colonial societies is coming. As emphasised throughout this study, to honour these opportunities to bring about more just futures for ourselves, those who share our homelands, and those generations yet to come, Indigeneity educators must be prepared. To contribute to this preparation, this project has attempted an extensive review of the different areas that need attention – that is, what are best evidence-based practices in terms of praxis, curricula choice, pedagogical strategies, and matters of citizenship, as exemplified by those who are most senior and expert in our field. While this teaching and learning area can be personally and professionally difficult, the findings of our seniors as detailed in this study provides much relief, validation, affirmation and guidance for our future work. To reiterate Jackson, reaching “to who we are, to find the strengths and the wisdom” in our own people, including our senior expert educators in this field, has provided a foundation from which we can intellectually, emotionally and spiritually engage in this work from a place of strength, resilience, and commitment to the positive transformations we wish to bring about, both through our own praxis and the engagement of learners as potential transformation agents.

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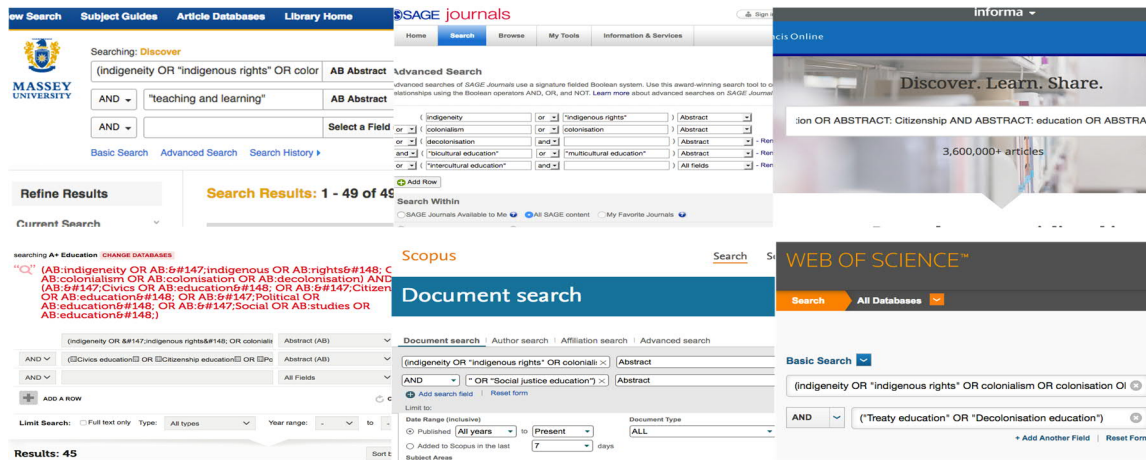
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## Appendix 1: Literature review search

Figure 3: Example boolean phrase search engines strategies



Some variations in search strategies were undertaken depending on engine. For example:

- Taylor and Francis whose search options do not include an abstract option or recognise quotation marks the search terms needed to be amended to (*ABSTRACT: indigeneity OR ABSTRACT: indigenous AND ABSTRACT: rights OR ABSTRACT: colonialism OR ABSTRACT: colonisation OR ABSTRACT: decolonisation*) AND (for example) (*ABSTRACT: Indigenous AND ABSTRACT: education OR ABSTRACT: Aboriginal AND ABSTRACT: education OR ABSTRACT: First AND ABSTRACT: Nations AND ABSTRACT: education*);
- JSTOR the second Boolean phase needed to be separated out into individual areas, so instead of (“Civics education” OR “Citizenship education” OR “Political education” OR “Social studies education”) it was “civics education” then “citizenship education”, and so forth;
- Web of Science has no ‘abstract’ option, while JSTOR have only 10% of articles with abstracts, so searches in both were conducted using ‘item title’;
- SAGE has own Boolean phrase search engine so was inputted individually.

After trialling search options Google scholar did not offer adequate restrictions and so was removed from this study.

**Table 4: Literature databases search results**

<i>Search terms/phrases in abstract:</i>	<i>Databases used</i>										<b>Total across all databases by search term, excluding duplicates. (Total including duplicates)</b>	<b>TOTAL identified excluding duplicates</b>
(indigeneity OR “indigenous rights” OR colonialism OR colonisation OR decolonisation)  AND [terms/phrase below]	Massey - Discover	A+ Education	AS Premier	Education Source	Eric	JSTOR	SAGE	Scopus	Taylor and Francis	Web of Science		
“Indigeneity education”	1	0	0	0	0	0	0	1	1	0	<b>2 (3)</b>	
(“Indigenous education” OR “Aboriginal education” OR “First Nations education”)	48	23	12	11	22	1	2	22	18	1	<b>101 (160)</b>	
(“bicultural education” OR “multicultural education” OR “intercultural education”)	23	0	8	4	12	0	38	8	2	0	<b>72 (95)</b>	
(“treaty education” OR “decolonisation education”)	5	0	1	1	1	0	0	3	12	2	<b>17 (25)</b>	
(“anti-racism education” OR “social justice education”)	3	22	0	2	3	0	0	1	2	0	<b>26 (33)</b>	
(“critical curricul*” OR “critical pedagog*” OR “Educat* praxis”)	36	2	14	12	16	2	20	19	1	2	<b>64 (124)</b>	
(“civics education” OR “citizenship education” OR “political education” OR “social studies education”)	11	45	2	3	6	0	58	3	22	0	<b>140 (150)</b>	
“Teaching and learning”	49	12	15	13	17	6	7	19	0	0	<b>72 (138)</b>	
<b>Total across all search terms by database, excluding any duplicates (Total including duplicates)</b>	<b>161 (176)</b>	<b>90 (104)</b>	<b>52 (52)</b>	<b>44 (46)</b>	<b>70 (77)</b>	<b>8 (9)</b>	<b>125 (125)</b>	<b>75 (76)</b>	<b>28 (58)</b>	<b>5 (5)</b>		
<b>TOTAL identified (excluding duplicates)</b>											<b>475</b>	



**Table 5: Literature review inclusions/exclusions**

<i>Exclusions</i>	<i>Total</i>
Non-minority indigenous context (Africa, Asia, Southern America, Other); Indigeneity, but not teaching and learning; Teaching and learning, but not Indigeneity; Miscellaneous (reviews etc.).	414
Total for inclusion/collection (primary literature list)	61

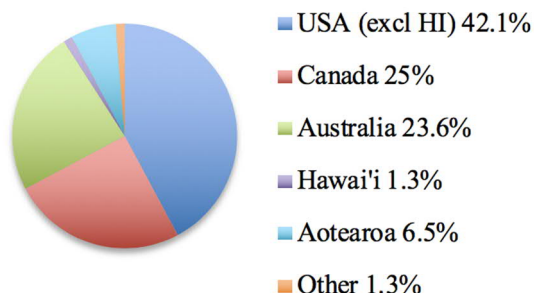
**Table 6a: Literature primary, secondary and tertiary lists**

<i>Literature List</i>	<i>Primary</i>	<i>Secondary</i>	<i>Tertiary</i>	<i>TOTAL</i>
Number identified	61	32	14	107
Number inaccessible	12	12	7	31
Number collected	49	20	7	76 total for review

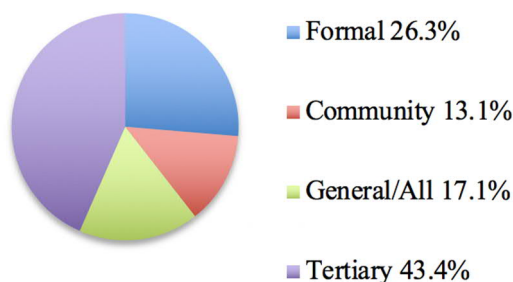
**Table 6b: Indigenous authored (sole-authored) literature**

<i>Literature List</i>	<i>Primary</i>	<i>Secondary</i>	<i>Tertiary</i>	<i>TOTAL</i>
No identified	15 (24.5% of 61)	12 (37.5% of 32)	7 (50.0% of 14)	34 (31.7% of 107)
No inaccessible	5 (41.6% of 12)	5 (41.6% of 12)	2 (28.5% of 7)	12 (35.2% of 31)
Total collected	10 (20.4% of 49)	7 (35.0% of 20)	5 (71.4% of 7)	22 (28.9% of 76)

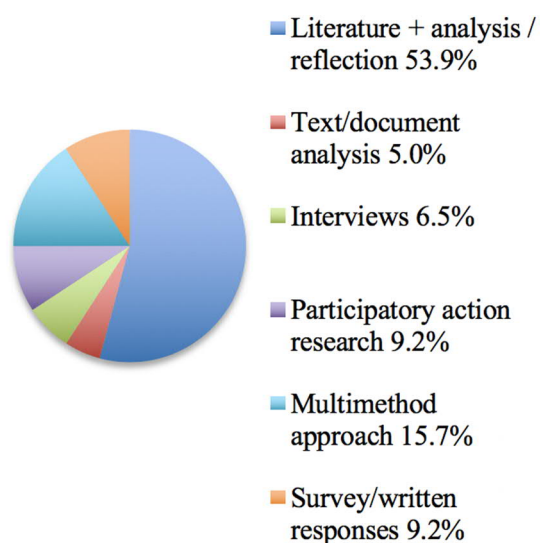
**Figure 4: Literature origins**



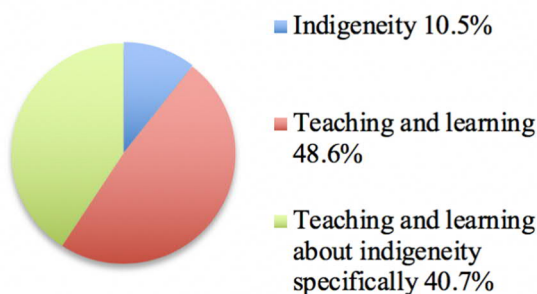
**Figure 5: Literature sector**



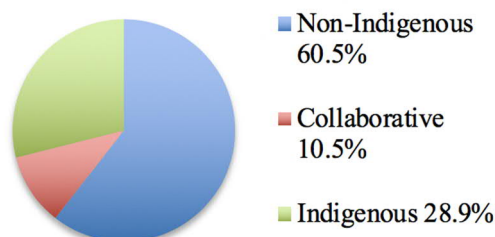
**Figure 6: Literature methodologies**



**Figure 7: Literature overall focus**



**Figure 8: Literature authorship**



**Appendix 2: Literature coding book (example excerpt, pp. 1-2)**

		<i>Article features</i>					<i>Article details</i>									
No	List	Author name	Year	Type	Author ethnicity/nationality	Rating	Focal community	Key definitions	Type of findings shared	Methods described	Theory discussion	Curricula Suggestions	Pedagogy Suggestions	Praxis Suggestions	MAIN FINDING	Limitation (in terms of my focus)?
1	Primary 1	Adare-Tasiwoopa, et.al.	2016	Journal article	Cherokee and White American	4	Preservice trainee teachers at tertiary.	Indigenizing	Analysis of literature and documents	Content analysis / critique	Discussed	Key events / stories	- Compare literature	×	1. Deconstruction of myths 2. Learning to critique stories is pathway to critique of everything else.	×
2	Primary 2	Almeida	1998	Journal article	Lenni Lenape and Shawnee peoples	4	Tertiary graduate students in teacher training	Indigenous education	Outline of tertiary Indigenous education course	×	Theory offered	Relationship between Indigenous issues and education	Critical thinking engagement (students and teachers)	Links to other Indigenous peoples' movements	1. Indigenous education programmes valuable course in graduate teacher training.	Brief
3	Primary 3	Bang et. al.	2014	Journal article	Authors all Native American Indian peoples	5	Youth/children, community education	Community based design research (CBDR)	Reflection on own practice in context of literature	Educator reflection meetings Elder guidance	Discussed  Indigenous theory shared	Stories/identity of land before colonisation, medicines, etc, as well as changes.	Land as "first teacher" Relationship with lands	Language and perspective used by educators	1. Place-based education from an Indigenous perspective. 2. Beware of contributing to colonising view.	Indigeneity education an outcome of approach rather than focus.
4	Secondary 1	Battiste	2002	Govt report	Mi'kmaq peoples	4	Canadian govt report, Education at all levels	Biopiracy!	Extensive literature review	×	Discussed	Indigenous language as key curricula	Emotions part of journey	Teachers commitment to decolonisation	1. Specific legislative contexts to be addressed	Indigeneity ed only addressed briefly, but there in wider context
5	Primary 4	Battiste	2000/2009	Book chapter	Mi'kmaq peoples	4	Canadian educators / Education at all levels.	Cognitive imperialism	Critical reflections	×	New Indigenous theory offered	Indigenous languages	Elders and bush	Reflections on schooling culture and ability to	1. Succession planning / Nation's development of youth required.	Indigeneity education an outcome of focus on Indigenous knowledges as opposed to the focus.
6	Secondary 2	Battiste. et. al.	2005	Journal article	Indigenous and non-Indigenous	4	Canadian educators / Education at all levels.	Animating of 'place'	Western knowledge sites	Colonial reading of place	Critiqued and new theory offered	History of colonial institutions	Use of photographs	Understanding effect of colonialism on teaching	1. 'Thinking place' to animate 'Indigenous humanities'	×
7	Primary 5	Bedard	2000	Book chapter (based on thesis)	White Canadian	4	Public school (formal) educators	Multiculturalism Racism	Critique of current approaches/literature	×	Critiqued	×	×	White educators must develop White consciousness.	1. Multiculturalism and anti-racism approaches do not work 2. Whiteness focus needed	Critique of current approach, not suggestions as to indigeneity curricula and pedagogy / White-educator focus
8	Primary 6	Bhavnagari	2007	Journal article	Indian-American (India)	3	Preservice trainee teachers at tertiary	×	Literature reviewed + own practice	×	Discussed	Multiple suggestions	Multiple suggestions	Multiple suggestions	1. Critical pedagogy a must 2. 'Hope' a key focus	Non-Indigenous perspective? Own reflections Lack of criticality

9	Primary 7	Biggs-El	2012	Journal article	Moorish/African American	3	Public school educators	Pop-culture pedagogy Critical pedagogy	Literature reviewed	×	Discussed	Rap and spoken word poetry	Performance art	Educators connect to youth culture via rap, etc, to understand young learners	1. Understanding, study and use of performance art (rap and poetry) in education	Indigeneity cited as part of wider context, but not specifically.
10	Primary 8	Booth	2014	Thesis	White Australian	5	White High school educators	Aboriginal content	Educators/teachers experiences + responses	Interviews, document analysis, observation	Discussed	Aboriginal content	Emotive/sensitive issues require a considered approach	Disagreement over levels of knowledge required by educators	1. Connections with Aboriginal communities can assist with Aboriginal education	×
11	Primary 9	Bowers	2003	Journal article	White American	4	Public school educators	Critical pedagogy	Critique of theory literature	×	Critiqued – New theory offered	Role of consumerism Community-based/traditional alterNatives	- Participation and study of/at local level	Reflection on own bias	1. Critical pedagogues tend to favour individualism 2. Need eco-education based on local knowledges + solutions	T+L about indigeneity not specific focus, but potentially as about Indigenous right to knowledge/approach
12	Primary 10	Bowers	2008	Journal article	White American	5	Public school educators	Critical pedagogy of place Thick-description	Critique of theory literature	×	Critiqued _ new theory offered	Language used	- Critical inquiry and participation at local level for thick description	- Language used - Understanding complexity of role - Personal cultural knowledge	1. Overcome limitations of critical pedagogy with thick descriptions	T+L about indigeneity not specific focus, but potentially as about Indigenous right to knowledge/approach
13	Primary 11	Bradley	2012	Journal article	White Australian (Yanyuwa adoptee)	4	Tertiary educators and learners	Problem-based learning (PBL) and Reflexivity	Outcomes of PBL trials	Local peoples engaged Student reflections	Discussed	Critical theories Indigenous knowledges	Problem based learning Engagement of emotions	Preparing for engagement of emotions, rolemodelling honesty etc.	1. PBL as a basis for learning 2. Teacher facilitation of emotion	Non-Indigenous author/perspective
14	Secondary 3	Brayboy	2005	Journal article	Lumbee peoples	2	Tertiary - USA researchers	TribalCrit race theory	Review of current literature	×	Discussed and new theory offered	×	×	Application of TribCrit in research	1. TribCrit Race theory tenents important in transforming approaches to ed.	About educational research as opposed to teaching and learning
15	Tertiary 1	Cajete	2009	Book chapter	Tewa (Pueblo) USA	4	Education at all levels.	Indigenous education, cultural historical foundations.	Own reflections	×	Indigenous theory offered	Indigenous histories	Indigenous education media – dance, pottery, metaphor.	Teaching = healing Own Indigenous knowledge	1. Indigenous approach/worldview about knowledge central to Indigenous education.	Indigeneity not specific focus, but addressed in context of Indigenous knowledges.
16	Secondary 4	Carey-Webb	1991	Journal article	White American	3	USA public schooling English teachers	×	Literature on use (and example of testimonials)	×	Discussed	Use of Indigenous testimonials (written and visual)	Use of Indigenous testimonials (written and visual)	Consideration of challenges and strategies for inclusion	1. Testimonials a powerful teaching tool	Indigeneity not specific focus, but addressed in context
17	Primary 12	Carey-Webb	2001	Book chapter	White American	4	Tertiary (also secondary) educators + learners	Postcolonial and “third world” literature	Student reflections	×	Discussed	Works of Shakespeare Critical reading (e.g. Zinn)	Students critique of texts and literary figures	Teachers engagement with literary criticism	1. Literary critique and criticism important	Non-Indigenous author/perspective

## Appendix 3a: Invitation letter – CWIS, Turtle Island and Hawai'i



Center for World Indigenous Studies

PMB 214, 1001 Cooper PT RD SW 140  
Olympia, Washington 98502 USA

22 August 2012

Dear Ms. Tawhai,

It is with pleasure and satisfaction I extend an invitation on behalf of the Center for World Indigenous Studies for you to join us as a Fulbright Scholar as we host your research in the United States from January through March 2013 while you engage your work under the title, “Transformative potential? Indigenous Political educators’ assessments of citizenship education.” Your inquiry is of immense importance as it comports well with the work and research of the Center not only in the Americas, but also in Africa, the Pacific region Europe and Asia. Our Associate Scholars as well as key members of the CWIS Board of Directors will be interested to share perspectives with you on indigenous peoples’ “citizenship education.” I am aware the Dr. Ku Kahakalau, Mr. Jay Tabor, Dr. Mirjam Hirsh, and Dr. Oguchi Nkwocha will mutually benefit from your inquiry since they each touch on the subject of citizenship education in the fields of education, geography and political communications. We welcome the bi-directional learning offered by your efforts to critically assess the transformative potential of citizenship education in indigenous communities with significant implications for metropolitan societies elsewhere in the world.

We look forward to the opportunity to schedule consultations with indigenous community representatives from the Puyallup, Muckleshoot, and Suquamish affording you the direct opportunity to inquire into your subject in a variety of indigenous community circumstances. You will be invited contribute your colleagues in a dialogue regarding the Good Governance First Coalition project that involves Indian governments exploring enhancements in the exercise of governing powers—concerning especially the role of community members in the exercise of those governing powers through their governments.

The Center for World Indigenous Studies is a trusted and respected research and education institution that seeks to encourage the elaboration of indigenous knowledge systems. You will be among several Fulbrighters at the Center. Your work is entirely compatible with research and education we have been conducting at venues throughout the world for more than thirty years. Your work will contribute a new layer of understanding as well as contribute to the growth of indigenous knowledge that will surely advance our understanding of civil peace and comity.

We wish you the very best in your application to the Fulbright Foundation and look forward to your joining us in January 2013.

Yours sincerely,

Rudolph C. Ryser, Ph.D.  
Chair of the Board  
[chair@cwis.org](mailto:chair@cwis.org)

## Appendix 3b: Invitation letter – NCIS, Australia



### ANU National Centre for Indigenous Studies

Building 5 Level 2  
Fellows Road  
Canberra ACT 0200 Australia  
<http://anu.edu.au/ncis>

Director: Prof Mick Dodson AM

Centre Administrator: Barbara Wallner  
T +61 2 6125 6708  
F +61 2 6125 0103  
[Barbara.wallner@anu.edu.au](mailto:Barbara.wallner@anu.edu.au)

CRICOS Provider No. 00120C

Veronica Tawhai  
Te Putahi a Toi, School of Maori Studies  
Massey University  
Private Bag 11 222, Palmerston North  
AOTEAROA New Zealand

7/5/2013

Dear Veronica,

Many thanks for your application to the NCIS Visiting Scholar programme. We would be very interested in hosting you here as a visitor for the proposed period of 15 to 26 July 2013 to facilitate your interview program, subject to receipt of Massey University ethic's clearance for these interviews - could you send this to me as soon as possible?

We cannot unfortunately provide you with funds to support your stay, but should be able to provide you with desk space here at the Centre.

We would very much like to hear about your work and would certainly like to take up your kind offer of giving a presentation on your area of research. This would either be in our regular monthly NCIS 'Research Hour' at 4pm on Wed 17th July or at another time to be arranged. The 'Research Hours' are organised by HDR Candidate Rep Alycia Nevalainen ([alycia.nevalainen@anu.edu.au](mailto:alycia.nevalainen@anu.edu.au)) and out of session talks are organised by our Centre Administrator, Barbara Wallner ([barbara.wallner@anu.edu.au](mailto:barbara.wallner@anu.edu.au)).

As time is short, could you liaise directly with Barbara about arrival details, as well as appointments to see Prof. Dodson. You may also wish to talk with other staff at NCIS in your research area and, if so, I suggest contacting them as soon as possible to make sure they are available.

Details on accommodation at ANU can be found here: <http://accom.anu.edu.au/UAS/1042.html>  
and an ANU web 'pin board' for accommodation in Canberra is found here:  
<http://accom.anu.edu.au/UAS/977/187.html>

If you have any questions please do not hesitate to get in touch.

ANU NATIONAL CENTRE FOR INDIGENOUS STUDIES



We look forward to welcoming you at NCIS

Kind regards,

A handwritten signature in black ink, appearing to read 'C. Fforde'.

Associate Professor Cressida Fforde  
Deputy Director  
National Centre for Indigenous Studies  
The Australian National University  
Building 5, Fellows Rd  
Acton 0200  
Tel: (02) 6125 9321  
email: [cressida.fforde@anu.edu.au](mailto:cressida.fforde@anu.edu.au)  
Web: [www.law.anu.edu.au/ncis](http://www.law.anu.edu.au/ncis)

## Appendix 4a: MUHEC approval – Aotearoa, Turtle Island and Hawai'i



**MASSEY UNIVERSITY**  
TE KUNENGA KI PŪREHUROA

11 December 2012

Veronica Tawhai  
School of Māori Studies  
**PN601**

Dear Veronica

**Re: HEC: Southern B Application – 12/47**  
**A red-tipped dawn: Citizenship education and indigeneity**

Thank you for your letter dated 9 December 2012.

On behalf of the Massey University Human Ethics Committee: Southern B I am pleased to advise you that the ethics of your application are now approved. Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

Yours sincerely

Dr Nathan Mathews, Chair  
**Massey University Human Ethics Committee: Southern B**

cc A/Prof Huia Tomlins-Jahnke  
School of Māori & Multicultural Education  
**PN900**

Prof Robert Jahnke, HoS  
School of Māori Studies  
**PN601**

---

**Massey University Human Ethics Committee**  
**Accredited by the Health Research Council**  
Research Ethics Office

Massey University, Private Bag 11222, Palmerston North 4442, New Zealand T +64 6 350 5573 +64 6 350 5575 F +64 6 350 5622  
E [humanethics@massey.ac.nz](mailto:humanethics@massey.ac.nz) [animaethics@massey.ac.nz](mailto:animaethics@massey.ac.nz) [gtc@massey.ac.nz](mailto:gtc@massey.ac.nz) [www.massey.ac.nz](http://www.massey.ac.nz)

## Appendix 4b: MUHEC approval – Australia



MASSEY UNIVERSITY  
TE KUNENGA KI PŪREHUROA

30 May 2013

Veronica Tawhai  
School of Māori Studies  
PN601

Dear Veronica

**Re: HEC: Southern B Application – 12/47**  
**A red-tipped dawn: Citizenship education and indigeneity**

Thank you for your letter dated 28 May 2013 outlining the change you wish to make to the above application.

The change has been approved and noted, as follows:

- Inclusion of three interviews in Australia, bring the total number of international interviews to 12 to balance with the 12 local interviews.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

Yours sincerely

A handwritten signature in black ink, appearing to read 'N. Matthews'.

Dr Nathan Matthews, Chair  
**Massey University Human Ethics Committee: Southern B**

cc A/Prof Huia Tomlins-Jahnke  
School of Māori & Multicultural Education  
PN900

Prof Robert Jahnke, HoS  
School of Māori Studies  
PN601

---

Massey University Human Ethics Committee  
Accredited by the Health Research Council  
Research Ethics Office

Massey University, Private Bag 11222, Palmerston North 4442, New Zealand T +64 6 350 5573 +64 6 350 5575 F +64 6 350 5622  
E [humanethics@massey.ac.nz](mailto:humanethics@massey.ac.nz) [animaethics@massey.ac.nz](mailto:animaethics@massey.ac.nz) [gtc@massey.ac.nz](mailto:gtc@massey.ac.nz) [www.massey.ac.nz](http://www.massey.ac.nz)



## Appendix 5a: Information sheet - Aotearoa



MASSEY UNIVERSITY  
INSTITUTE OF EDUCATION  
TE KURA O TE MĀTAURANGA

### *A RED-TIPPED DAWN: Citizenship Education and Indigeneity* INFORMATION SHEET

#### *Introduction*

E te [title], tēnā koe. Tēnā koe i roto i ngā tini āhuatanga e pā mai nei ki a tātau i tēnei wa. Kotou a tātau tīpuna kei tua o te arai, e oki. Rātau te hunga wairua ki a rātau, tātau te kanohi ora ki a tātau. Tēnā tātau katoa.

Ko Hikurangi te maunga

Ko Waiapu te awa

Ko Ngāti Porou te iwi

Ko te Papa tipu o Uepohatu te whenua

Ko Veronica Makere Hupane Tawhai taku ingoa

Kia ora [title]! And thank you so much for your interest in my PhD study. My research explores education on the rights of Indigenous peoples, their experiences of citizenship from colonisation, and the collective responsibility of all to the restoration of wellbeing and societal-constitutional transformation. It subsequently asks whether or not this type of education can be considered 'citizenship education', or is something different. To find the answers, I am asking my political educator heroines/heroes – that's includes you! No reira, nei rā te mihi – I hope you will find this project one worthwhile of your participation!

#### *Project summary*

Overall I am seeking to talk with Indigenous educator leaders – up to 12 from Aotearoa and 12 from abroad – who are interested in sharing their thoughts, insights and perspectives on a model of education that can transform citizens' awareness and understanding of Indigenous rights and experiences, collective responsibility to societal wellbeing and the calls for societal-constitutional transformation. Due to your broad experience and work in Indigenous rights and your efforts to educate others, you have been identified as someone who could greatly contribute to this study.

If you agree to participate, I will arrange an interview at a venue of your choice, at a time convenient to you. The interview will take no more than two hours. Before the interview, I will invite you to sign a consent form indicating that you have full information about the project, its purpose and procedures.

### *Project Procedures*

At the interview, I will ask you a range of questions about your thoughts on the potential role of education in transforming society through creating a greater understanding amongst all citizens as to Indigenous rights, the experiences of Indigenous peoples as citizens, the effects of colonisation and the responsibilities of all citizens to restoring societal balance and wellbeing. I will also ask about your views on civic and citizenship education approaches used in state mainstream schools, the factors you would apply when considering whether or not this type of education is going to be of benefit to your community, and whether or not the educational model I am discussing can or should be considered 'citizenship education'.

The interview with your permission will be audio and video recorded. If you give permission for the interview to be recorded, you have the right to ask for the recorder to be turned off at any stage. Later, you will also be asked to check your interview recordings and transcripts, as well as any preliminary findings with your comments. The recordings will be kept in a secure file on my computer for the duration of the research project (seven year), and then returned to you and your whanau. With your permission, these edited recordings may be used in future presentations produced by me about this research and kaupapa. A copy of the research findings will be provided to you, as well as a copy of all video-clip presentations made using your comments.

Overall you will be asked to give approximately four hours to the project: up to two hours for the initial interview, and two hours to check the transcript, image recordings and review any preliminary findings your comments are included in.

With your permission, you will be acknowledged in the findings. Alternatively, if you wish your participation to be confidential, this will be upheld.

You will be offered a koha in acknowledgment of your contribution to the project.

### *Participants Rights*

Please know you are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- ask for the recorder/video camera to be turned off at any time during the interview.
- withdraw from the study at any time;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given a summary of the project findings.

### *Project Contacts*

If you have any questions please do not hesitate to contact myself or my supervisor;

Veronica Tawhai

[REDACTED]  
[REDACTED]  
[REDACTED]

[V.M.Tawhai@massey.ac.nz](mailto:V.M.Tawhai@massey.ac.nz)

Associate Professor Christine Cheyne  
School of People, Environment and Planning  
Massey University, Palmerston North  
(06) 356 9099 ext 2816

[C.M.Cheyne@massey.ac.nz](mailto:C.M.Cheyne@massey.ac.nz)

No reira, he mihi nui ki a koe [name]. Thank you, and I look forward to hearing from you!



Veronica MH Tawhai

---

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 12/47. If you have any concerns about the conduct of the research, please contact Dr Nathan Matthews, Chair, Massey University Human Ethics Committee: Southern B, telephone +64 6 350 5799 x 80877, email [humanethicsouthb@massey.ac.nz](mailto:humanethicsouthb@massey.ac.nz).

## Appendix 5b: Information sheet – Turtle Island and Hawai'i



MASSEY UNIVERSITY  
INSTITUTE OF EDUCATION  
TE KURA O TE MĀTAURANGA

### *A RED-TIPPED DAWN: Citizenship Education and Indigeneity*

#### INFORMATION SHEET

##### *Introduction*

*E te rangatira [name], tēnā koe. Tēnā koe i roto i ngā tini āhuatanga e pā mai nei ki a tātau i tēnei wa. Kotou a tātau tīpuna kei tua o te arai, e oki. Rātau te hunga wairua ki a rātau, tātau te hunga ora ki a tātau. Tēna tātau katoa.*

Esteemed [name], greetings. Greetings to you in acknowledgement of the many factors affecting our lives us at this time. To our ancestors beyond the veil, may you rest. Those of the spirit realm unto themselves, we of the physical realm unto ourselves. Greetings to all.

Hikurangi is the sacred mountain

Waiapu is the sacred river

Ngāti Porou is the nation

The ancestral home of Uepohatu is the land

Veronica Makere Hupane Tawhai is my name

Kia ora! As stated, my name is Veronica and I am from Ngāti Porou, Ngāti Uepohatu on the East Coast of Aotearoa (New Zealand). Education to advance the restoration of political power to Indigenous peoples is a focal point of my life; as a parent of Indigenous children, a lecturer in Indigenous policy and politics, a member of various grass-roots Indigenous communities, and now as a doctoral student. My doctoral research explores education on the rights of Indigenous peoples, their experiences of citizenship from colonisation, and the collective responsibility of all citizens to the restoration of wellbeing and societal-constitutional transformation. It subsequently explores whether or not this type of education is 'citizenship education', or is something else. To find the answer I am hoping to ask my political educator heroes/heroines – that includes you!

### *Project summary*

Overall I am seeking to talk with Indigenous educator leaders – up to 12 from Aotearoa and 12 from abroad – who are interested in sharing their thoughts, insights and perspectives on a model of education that can transform citizens' awareness and understanding of Indigenous rights, experiences, collective responsibility to societal wellbeing, and the calls for societal-constitutional transformation. Due to your broad experience and work in Indigenous rights, and your efforts to educate others, you have been identified as someone who could greatly contribute to this study!

From January 7<sup>th</sup> to April 7<sup>th</sup> of 2013, the Centre for World Indigenous Studies in Olympia, WA, USA and Oahu, Hawai'i will host my stay as a Visiting Fulbright scholar. If you do agree to participate, I will arrange an interview at a venue of your choice (outside of your workplace this may be a local cultural centre or library), at a time within these three months convenient to you. The interview will take no more than two hours. Before the interview, I will invite you to sign a consent form indicating that you have full information about the project, its purpose and procedures.

### *Project Procedures*

At the interview, I will ask you a range of questions about your thoughts on the potential role of education in transforming society through creating a greater understanding amongst all citizens as to Indigenous rights, the experiences of Indigenous peoples as citizens, the effects of colonisation and the responsibilities of all citizens to restoring societal balance and wellbeing. I will also ask about your views about civic and citizenship education approaches used in state mainstream schools, the factors you would apply when considering whether or not this type of education is going to be of benefit to your community, and whether or not the educational model I am discussing can or should be considered 'citizenship education'.

The interview, with your permission, will be audio and video recorded. If you give permission for the interview to be recorded, you have the right to ask for the recorder to be turned off at any stage. Later, you will also be asked to check your interview recordings and transcripts, as well as any preliminary findings with your comments. The recordings will be kept in a secure file on the researcher's computer for the duration of the research project (seven years), and then destroyed thereafter. With your permission, these edited recordings may be used in future presentations and the development of resources arising from this research. A copy of all recordings will be provided to you, along with a copy of the research findings.

Overall you will be asked to give approximately four hours to the project: two hours for the initial interview, and one-two hours to check the transcript, image recordings and review any preliminary findings your comments are included in.

With your permission, you will be acknowledged in the findings. Alternatively, if you wish your participation to be confidential, your anonymity will be upheld.

As per the cultural laws of my people, you will be offered a koha (token of reciprocity) in acknowledgement of your contribution to the project.

### *Participant's Rights*

Please know you are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- ask for the recorder/video camera to be turned off at any time during the interview.
- withdraw from the study at any time;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the project findings when it is concluded.

### *Project Contacts*

If you have any questions or concerns please do not hesitate to contact either myself, my primary supervisor Associate Professor Huia Tomlins-Jahnke or my host Centre advisor Dr. Rudolph Ryser;

Veronica Tawhai

████████████████████

██

████████████████

[V.M.Tawhai@massey.ac.nz](mailto:V.M.Tawhai@massey.ac.nz);

(or between Jan 14<sup>th</sup> – March 24<sup>th</sup> 2013)

Apt K15, 300 Kenyon Street NW

Olympia, WA 98503

USA

209 4836 276

Associate Professor Huia Tomlins-Jahnke

(Ngāti Kahungunu, Ngāti Toa Rangatira, Ngāi Tahu).

Head of School, Te Uru Māraurau, School of Māori & Multicultural Education

Massey University,

Private Bag 11 222

Palmerston North 4442, New Zealand  
64 6 3569099 ext 8744  
[H.T.Jahnke@massey.ac.nz](mailto:H.T.Jahnke@massey.ac.nz);

Dr. Rudolph Ryser  
(Taidnapum-Cowlitz, Cree, Oneida).  
Director, Centre for World Indigenous Studies  
PMB 214, 1001 Cooper PT RD SW 140,  
Olympia, Washington 98502 USA  
360 4505645  
[chair@cwis.org](mailto:chair@cwis.org)

Thank you [name], and I very much look forward to hearing from you. Ngā mihi,



Veronica MH Tawhai

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This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 12/47. If you have any concerns about the conduct of the research, please contact Dr Nathan Matthews, Chair, Massey University Human Ethics Committee: Southern B, telephone 06 350 5799 x 80877, email [humanethicsouthb@massey.ac.nz](mailto:humanethicsouthb@massey.ac.nz).

## Appendix 5c: Information sheet – Australia



MASSEY UNIVERSITY  
INSTITUTE OF EDUCATION  
TE KURA O TE MĀTAURANGA

### *A RED-TIPPED DAWN: Citizenship Education and Indigeneity* INFORMATION SHEET

#### *Introduction*

*E te rangatira [name], tēnā koe. Tēnā koe i roto i ngā tini āhuatanga e pā mai nei ki a tātau i tēnei wa. Kotou a tātau tīpuna kei tua o te arai, e oki. Rātau te hunga wairua ki a rātau, tātau te hunga ora ki a tātau. Tēnā tātau katoa.*

Esteemed [name], greetings. Greetings to you in acknowledgement of the many factors affecting us at this time. To our ancestors beyond the veil, may you rest. Those of the spiritual realm unto themselves, we of the physical realm unto ourselves. Greetings to all.

Hikurangi is the sacred mountain  
Waiapu is the sacred river  
Ngāti Porou is the nation  
The ancestral home of Uepohatu is the land  
Veronica Makere Hupane Tawhai is my name

Kia ora! and thank you so much for your interest in my PhD study. As said my name is Veronica (ronnie) and education to advance the restoration of political power to Indigenous peoples is a focal point of my life; as a parent of Indigenous children, a lecturer in policy and politics, a member of various grass-roots communities, and now as a doctoral student. My research explores education on the rights of Indigenous peoples, their experiences of citizenship from colonization, and the collective responsibility of all to the restoration of wellbeing and societal-constitutional transformation. It subsequently asks whether or not this type of education can be considered 'citizenship education', or is something different. To find the answers, I am asking my political educator heroes and heroines – that's includes you!



### *Project summary*

I am seeking Indigenous leaders – up to 12 from Aotearoa and 12 from abroad – who are interested in sharing their thoughts, insights and perspectives on a model of education that can transform citizens' awareness and understanding of Indigenous rights and experiences, collective responsibility to societal wellbeing and the calls for societal-constitutional transformation. Due to your broad experience and work in Indigenous rights, and your efforts to educate others, you have been identified as someone who could greatly contribute to this study!

From July 15<sup>th</sup> to 26<sup>th</sup> 2013 the National Centre for Indigenous Studies (NCIS) at the Australian National University in Canberra will host me as a Visiting Scholar. If you do agree to participate, I will arrange an interview at a venue of your choice (such as a local cultural centre or library) in your home location, at a time within these two weeks that is convenient to you. The interview will take no more than two hours. Before the interview, I will invite you to sign a consent form indicating that you are fully informed about the project, its purpose and procedures.

### *Project Procedures*

At the interview, I will ask you a range of questions about your thoughts on the potential role of education in transforming society through creating a greater understanding amongst all citizens as to Indigenous rights, the experiences of Indigenous peoples as citizens, the effects of colonisation and the responsibilities of all citizens to restoring societal balance and wellbeing. I will also ask about your views about civic and citizenship education approaches used in state mainstream schools, the factors you would apply when considering whether or not this type of education is going to be of benefit to your community, and whether or not the educational model I am discussing can or should be considered 'citizenship education'.

The interview, with your permission, will be audio and video recorded. If you give permission for the interview to be recorded, you have the right to ask for the recorder to be turned off at any stage. Later, you will also be asked to check your interview recordings and transcripts, as well as any preliminary findings that include your comments. The recordings will be kept in a secure file on my computer for the duration of the research project (for seven year), and then returned to you and your family. With your permission, these edited recordings will be used in future presentations arising from this research. A copy of all recordings and presentations will be provided to you, along with a copy of the research findings.

Overall you will be asked to give approximately four hours to the project: two hours for the initial interview, and two hours to check the transcript, image recordings and review any preliminary findings within which your comments are included.

With your permission, you will be acknowledged in the findings. Alternatively, if you wish your participation to be confidential, this will be upheld.

As per the cultural laws of my people, you will be offered a koha (token of reciprocity) in acknowledgement of your contribution to the project.

### *Participant's Rights*

Please know you are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- ask for the recorder/video camera to be turned off at any time during the interview.
- withdraw from the study at any time;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given a summary of the project findings when it is concluded.

### *Project Contacts*

If you have any questions or concerns please do not hesitate to contact either myself, my primary supervisor Associate Professor Huia Tomlins-Jahnke or NCIS Deputy Director Associate Professor Cressida Fforde;

Veronica Tawhai

[REDACTED]

[REDACTED]

[V.M.Tawhai@massey.ac.nz](mailto:V.M.Tawhai@massey.ac.nz);

Associate Professor Huia Tomlins-Jahnke

Head of School, Te Uru Māraurau, School of Māori & Multicultural Education

Massey University, Private Bag 11 222, Palmerston North 4442, New Zealand

64 6 3569099 ext 8744

[H.T.Jahnke@massey.ac.nz](mailto:H.T.Jahnke@massey.ac.nz);

Associate Professor Cressida Fforde  
Deputy Director, National Centre for Indigenous Studies  
The Australian National University  
Building 5, Level 2, Fellows Road, Canberra ACT 0200, Australia  
02 6125 9321  
[cressida.fforde@anu.edu.au](mailto:cressida.fforde@anu.edu.au)

Thank you [name], and I look forward to hearing from you.

A handwritten signature in blue ink, appearing to read 'Veronica MH Tawhai', with a stylized, cursive script.

Veronica MH Tawhai

---

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 12/47. If you have any concerns about the conduct of the research, please contact Dr Nathan Matthews, Chair, Massey University Human Ethics Committee: Southern B, telephone +64 6 350 5799 x 80877, email [humanethicsouthb@massey.ac.nz](mailto:humanethicsouthb@massey.ac.nz).

## Appendix 6: Consent form



MASSEY UNIVERSITY  
INSTITUTE OF EDUCATION  
TE KURA O TE MĀTAURANGA

### *A RED-TIPPED DAWN: Citizenship Education and Indigeneity*

#### PARTICIPANT CONSENT FORM

I have read the *Information Sheet* and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

- I agree/do not agree to the interview being sound recorded.
- I agree/do not agree to the interview being visually recorded.
- I wish/do not wish to have my recordings returned to me.
- I agree/do not agree to have my interview content included in future presentations arising from this research.

I understand and agree to participate in this study based on the conditions set out in the Information Sheet.

Signature:

Date:

.....

Full Name - printed

.....

## **Appendix 7: Interview schedule**

### *A RED-TIPPED DAWN: Citizenship Education and Indigeneity*

#### INTERVIEW QUESTION SCHEDULE

##### Preliminaries

- Review project information (refer to Info Sheet, provide another copy if necessary)
- Reconfirm ethical aspects: the right to not answer, to withdraw at any time, to ask questions, etc.
- Invite participant to sign consent form and ask permission for recordings, and if given, do sound check.
- Reconfirm storage of data, and project process, i.e. participant review of data and receipt of results.
- Karakia.

##### Interview Questions

(Note: use 'Māori' or 'Indigenous' depending on the participant).

1. [Starter question]: Please share with me how it is you came to work in the field of Indigeneity/Māori or Indigenous rights, and why you chose to work in this area.
2. Specifically, why do you choose to educate others about the rights and experiences of Māori/Indigenous/your people? What is it you hope to achieve?
3. What is your understanding of the term 'citizenship' and what has been your/your people's experiences of citizenship? (NB: make differentiation between state and iwi-tribal citizenship – participant may speak on both).
4. What have you personally experienced as 'citizenship education' in your lifetime? And what did you think of it – for example, was it relevant? Did it acknowledge the citizenship experiences of your people?
5. Traditionally, state citizenship education models have focused on the relationship between the citizen and the state. What are your perspectives on such models?
6. Newer models of citizenship education focus on preparing learners to be 'global citizens'. Do you have any views on that approach?

7. What criteria would you apply when assessing whether or not 'citizenship education' is going to be of benefit/transformative for your community? What outcomes would you seek?
8. Is citizenship education an appropriate vehicle to try to advance transformations for Māori/Indigenous peoples? Is the notion 'citizenship education' appropriate, or is it something else?
9. This type of transformative education may require a different approach for non-Indigenous peoples to that take with Indigenous peoples. If you agree, what are some of the elements of an educative approach/pedagogy for when we are working with non-Māori/non-Indigenous people? What about Māori/Indigenous peoples?
10. For a transformative education on Māori/Indigenous rights, what content would you say is needed?
11. For a transformative education on Māori/Indigenous rights, which teaching-learning processes would you think are best to be employed?
12. [Conclusion]: Is there anything else you would like to add before we conclude?

#### Conclusion

- Thank the participant for their time - offer koha.
- Check the participant has all contact details and reconfirm next contact point (checking of transcript).