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# **Tūpekepeke! Māori knowledge and practices in Health and Physical Education**

**The perspectives, experiences and aspirations of secondary school teachers’.**

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

Masters of Arts in Māori Studies

At Massey University, Palmerston North,  
Aotearoa New Zealand.

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2016

## ABSTRACT

This thesis explores *What are the perspectives, experiences and aspirations of secondary school Health and Physical Education teachers' to better implement Māori knowledge and practices in their lessons?* Individual, semi-structured, in-depth qualitative interviews were conducted with three secondary school Health and Physical Education (HPE) teachers with similar teaching experience, but different ethnic backgrounds. It was found that HPE teachers see Māori knowledge and practices as an effective way to enhance Māori student achievement, increase awareness of Māori culture amongst non-Māori students, and promote the overall development of Aotearoa New Zealand as a nation where indigenous knowledge and practices are a valued and contributing part of life and society. In order to achieve this, HPE teachers recommended development in teacher training programmes, professional development for practicing teachers', and the development of resources and networks of teachers in the area of Māori knowledge and practices specific to HPE in Aotearoa New Zealand

## ACKNOWLEDGEMENTS

Na tou rourou, na taku rourou, ka ora ai te kaupapa.

My first thanks must go to you Kelly. This journey has been as much yours as it has mine. Thank you for your encouragement, support and most of all your patience throughout. Ki a kotou aku tamariki, Makahuri, Ihiko kotou ko Koromiko, o kotou kaha ki te tatari me te tākaro tahi a te wā ka haere au ki te mahi taku mahi ia po, ia po. Also to Codey and Chloe, thank you for your support in helping fulfil my role at home by helping your mother.

I must also acknowledge the huge contribution from my sister Veronica. I don't tell you enough, but it is your support and critique that continue to challenge and guide me towards achieving my academic goals. Thank you also to my mum Pam for your support, and my brother Reupena, and sister Hana for your input and contribution.

To those who have provided academic supervision during this project: Dr Margaret Forster, Dr Bevan Erueti and Dr Seth Brown. Thank you for your guidance in the completion of this work.

To my participant HPE teacher colleagues, thank you for letting your guard down, sharing your ideas and thoughts, and thereby making this research project possible.

No reira, tēnā kotou, tēnā kotou, tēnā tātou katoa.

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## GLOSSARY

**Aroha** - Love

**Hapū** - Wider family group

**Hauora** - Overall health and wellbeing

**Ka Hikitia** - Māori education strategy (See Ministry of Education, 2009)

**Kapa Haka** - Māori song and dance

**Karakia** - Prayer

**Kī o rahi** - Traditional Māori ball game

**Kaupapa** - Collective philosophy

**Kaupapa Māori** - A Māori philosophy, topic or subject (See Smith, 2003)

**Kete** - Basket

**Kōhanga reo** - Māori language early childhood centre

**Kura kaupapa Māori** - Māori language primary school

**Mahi** - Work

**Mahi-a-rēhia** - Work and activities of the 'old times'

**Manaakitanga** - Caring for others or showing care (See Bishop et al 2001, Ministry of Education, 2011a).

**Mātauranga** - A broad concept involving learning, knowing and knowledge (See Pere, 1982, 1988)

**Mihimihi** - Standing and introducing yourself or giving your Pepaha

**Iwi** - Tribal groups

**Ngā tapu ae** - Traditional Māori game

**Pākehā** - Immigrants to New Zealand of European descent

**Pepaha** - Introducing yourself through stating iwi, hapū and whānau connections

**Rangatahi** - Youth

**Tangata whenua** - Indigenous people

**Tātaiako** - Document to supplement Ka Hikitia

**Te ao/reo kori** - The world/language of movement

**Te ao Māori** - The Māori world/worldview

**Te Kotahitanga project** - Professional development programme (See Bishop et al., 2001)

**Te reo (Māori)** - The (Māori) language

**Te Wheke** - Māori health framework (See Pere, 1988)

**Tēina** - Younger sibling

**Tīpuna** – Ancestor (Ngati Porou dialect)

**Tikanga** - Protocols

**Tino rangatiratanga** - Self-determination and chieftainship

**Tuākana** - Older sibling

**Whakapapa** - Genealogy

**Whānau** - Family

**Whare** - House

**Whare kura** - Secondary school, high school

**Whare Tapa Whā** - Māori health model (See Durie, 1994)

**Whenua** - Land

## PREFACE – MY PLACE IN THIS PROJECT

A Pākehā, an Asian and a Māori walk into the school gym.

The Pākehā asks the Asian: “Hey, what do you think about all this Māori stuff?”

The Asian says: “Oh yeah, it’s mean! But I don’t really know enough. What about you?”

The Pākehā replies: “Yeah I get the hauora stuff, but the other Māori stuff, not really.”

The Pākehā and the Asian both pause, and turn to the Māori.

The Māori looks back at them and says: “I don’t know why yous are looking at me, we all studied together!”

The above scenario, while taking the form of a joke which is usually discriminatory and stereotypical, is used in this instance to highlight the similarities in perspectives, experiences and aspirations of HPE teachers’ across different ethnicities in Aotearoa New Zealand. It is this scenario that I wish to dispel from the gyms, classrooms and any setting where the learning objectives of the New Zealand Health and Physical Education Curriculum are delivered and obtained by students in Aotearoa New Zealand.

Playing and games of bat-down, long-ball, ball tag, bullrush, league, soccer, basketball, as well as climbing trees, go-home stay-home, bombs at the pool or river, riding skateboards and bikes were my main leisure activities growing up. These experiences prepared and led me to continue my participation in sports and physical activity throughout school, from being a Highbury Hummer in the Under 6’s soccer team, to a more competitive, formal level. By my final year of school, a game of hockey on Wednesday, a game of basketball on Friday, a game of rugby for school, then a game of rugby for the College Old Boys Under 19’s on Saturday, plus all the trainings, was my usual timetable as a seventeen year old also studying NCEA level three, with a 9-11pm part time job. Committing time to the activities and games I enjoyed and participated in while I was young were a big part of my development, and a big part of what has led me to this point.

I am also secure in who I am as a Māori. Though my Māori parent died when I was young, my mother (a Pākehā woman) has always supported and encouraged my siblings and I in our identity. I am in no way an expert, but see myself as privileged in the knowledge I possess as Māori and in things Māori, compared to other Māori who may not have had the opportunities

or support I have, and non-Māori people living in New Zealand who may not have had the opportunity to experience or be part of Māori culture.

Education also has always been an important part of my life. I come from a family of educators, my father in particular being a university lecturer, and my mother, a school teacher for over thirty years. These influences have positively impacted on my siblings and I who all chose to work in education

Given this upbringing, it was only natural I found myself a career as a Health and Physical Education teacher. Through a combination of my love for sports, my identity as Māori, and my experience as a HPE teacher I have come to the point of this research project. I believe HPE is a learning area that connects to learners across all backgrounds, socio-economic standings, and ethnicities. My dream is to be able to contribute to this area and particularly the development of HPE in Aotearoa New Zealand, to become a leader of HPE knowledge and practices across the globe. This masterate project I hope to be the first in a range of research projects that I can contribute to this area, and the betterment and future of Aotearoa New Zealand.

# **CHAPTER ONE: INTRODUCTION - INVESTIGATING MĀORI KNOWLEDGE AND PRACTICES IN HEALTH AND PHYSICAL EDUCATION**

Health and Physical Education (HPE) has been part of the primary and secondary school curriculum in Aotearoa New Zealand since 1877 and the passage of the New Zealand Education Act (Stothart, 2000). It has undergone many changes throughout the years, from humble beginnings as a way to prepare students for military action (Culpan & Galvan, 2012) to the current focus on developing not only students' physical abilities but areas outside of sport, recreation and physical development such as self and social responsibility, personal identity, interpersonal skills, positive attitudes and values (Ministry of Education, 1999, 2007). There is also recognition that health and wellbeing was and is a core part of Māori society, from pre-colonial times to the present day, with an important contribution to make to national conceptualisations of health and wellbeing. As a result, HPE has come to incorporate Māori knowledge and practices (MKP), and has many potential benefits: enhanced Māori student achievement, increased awareness of Māori culture amongst non-Māori students, and the overall development of Aotearoa New Zealand as a nation where indigenous knowledge and practices are a valued and contributing part of life and society.

As a way to contribute to and strengthen the implementation of Māori knowledge and practices in HPE lessons in Aotearoa New Zealand, this thesis examines the perspectives, experiences and aspirations of three New Zealand secondary school HPE teachers' from different ethnic backgrounds - one 'Māori', one 'European New Zealander' and one 'Asian Kiwi' (as self-identified by the participants). Specifically, it provides an in-depth exploration into the perspectives and experiences of these three teachers' as to the place of Māori knowledge and practices in HPE, and what their aspirations might be for the future. Tūpekepeke, or the traditional Māori exercise of jumping energetically, describes the enthusiasm of these participants, calling for our greater attention to supporting their needs for development in this area. Therefore, this research project seeks to answer the question:

*What are the perspectives, experiences and aspirations of secondary school Health and Physical Education teachers' to better implement Māori knowledge and practices in their lessons?*

The participants were asked what were the barriers, the enablers, and what they required in order to strengthen their teaching of Māori knowledge and practices in their HPE lessons. Their suggestions provide valuable guidelines and insights that can contribute to further development in this area.

This chapter explores the reasons for conducting research on how to strengthen the inclusion and implementation of Māori knowledge and practices in the New Zealand curriculum, specifically in the learning area of HPE. Further details are provided of the research undertaken, including the focus, methodology, the research questions and limitations. Key concepts relevant to the research are also discussed, and an outline of the structure of this thesis is provided.

## **1.1 JUSTIFICATION**

Research to strengthen the implementation of Māori knowledge and practices in HPE is important to the Aotearoa New Zealand education system, and to improve the overall wellbeing of Aotearoa New Zealand as a whole. Reasons include enhanced Māori student achievement, increased awareness of Māori culture amongst non-Māori, and the overall development of Aotearoa New Zealand as a nation where indigenous knowledge and practices are a valued and contributing part of life and society.

### **1.1.1 Māori Student Achievement**

Increased use of Māori knowledge and practices in the curriculum is recognised as a pathway for improving the educational achievement of Māori (Bishop, 2003; Campbell and Stewart, 2009; Hook, 2007; Legge, 2003; Salter, 2002; Whitinui, 2010). Tomlins-Jahnke (2008) explains that schools must “account for indigenous ways of thinking, learning and doing if education is to be relevant and worthwhile and if Māori children are to enjoy successful education outcomes” (p. 5). Achievement in education is widely recognised as a key factor to uplifting overall socio-economic status (Marmot, 2006). While poor education is recognised as one of the determinants of poor health (Durie, 1994) if Māori are to have an improved level of health, improvement in educational outcomes is needed. Success in HPE has the potential to affect other aspects of Māori development and well-being, such as educational achievement and employment, which in turn impacts upon health. For example, with higher achievement levels at secondary school, Māori students are more likely to go onto further training, such as tertiary education or apprenticeships. This leads to a higher qualified Māori workforce, who

can then obtain higher paying jobs across a wider range of areas in the employment sector. Higher paying employment provides the ability for Māori individuals and families to build a securer future, for example, to buy a house instead of renting, to go to the doctor and dentist, to buy healthy foods and afford school fees, and so forth (see Durie, 1994).

As a learning area that currently uses Māori knowledge and practices, HPE therefore is a significant site for Māori development. The inclusion of Māori knowledge and practices in HPE may be an important foundation for positive Māori development, and is an area of importance for research. This project will look at the ways HPE teachers may currently include such knowledges in their lessons, and the effects they believe this has on the participation and achievement of their Māori students, and how this inclusion can be strengthened. Benefits are also explained beyond that of increased participation and achievement for Māori students. Benefits can also be gained in other ways for both Māori and non-Māori students through participation in activities based on Māori knowledge and practices, extending beyond personal benefits to wider society.

### **1.1.2 Increased awareness of Māori culture amongst non-Māori students**

Salter (2002) explains that HPE has become a space in the curriculum where the need for Māori knowledges and practices are important for two reasons: allowing these to be “accessible to the many Māori students in mainstream education, and also to provide a window for non-Māori into a Māori cultural world” (p. 6). Through the implementation of Māori knowledge and practices, not only are the needs of Māori students better catered for, but a door is opened for non-Māori students to enter a realm where they can gain an understanding of te ao Māori (the Māori world) and value it as a unique part of the knowledges available to those of us here in Aotearoa New Zealand. Experiencing Māori content through HPE therefore permits non-Māori students to learn Mātauranga Māori (cultural knowledge) and tikanga Māori (Māori cultural practices) (Culpan & Galvin, 2012) such as language, movements, philosophies, attitudes and beliefs. Through these learning experiences non-Māori students can feel confident, encouraged and empowered to learn Māori knowledge and practices, gaining personal benefit in terms of hauora (holistic wellbeing), benefiting the community and society as a whole.

Strengthening the inclusion of Māori knowledge and practices in HPE is a significant step towards encouraging understanding and acceptance of Māori concepts by non-Māori students.

This research explored the reactions of non-Māori students to the implementation of Māori knowledge and practices in the context of HPE, as retold by three HPE teachers from different ethnic backgrounds, and in particular, the possible benefits or barriers witnessed and experienced during implementation.

### **1.1.3 Indigenous knowledges, contribution to society**

Worldwide there is a trend to bring into schools, classrooms and lessons indigenous knowledge and practices as a basis for development. For example, in Alaska, engagement between indigenous peoples and the State has seen the development of ‘cultural standards’ to assist a curriculum that “balanced and integrated native and non-native knowledge and skills” (Emekauwa, 2004, p. 4). In New Zealand this is seen in the formation and use of cultural standards for teaching practice, which Tomlins-Jahnke (2006) describes as giving Māori the opportunity to “outline and make clear to the education community, policy makers and politicians alike, what tribal expectations are for students, the whānau, the community, the teachers, curriculum and the operation of schools” (p. 2). As Salter (2002) explains, a focus on Māori culture has a history in Physical Education, dating back to Phillip Smithell’s work in the 1940s, and the 1987 physical education syllabus which asserted “the culture of Māori, the tangata whenua, has a central role” (p. 6). An example of the way Māori knowledge is given focus within the current HPE curriculum is through the concept of Hauora (holistic wellbeing), which is “at the heart of this learning area” (Ministry of Education, 2007, p. 22).

There are many advantages to the inclusion of indigenous knowledge and practices in education (Emekauwa, 2004; Tomlins-Jahnke, 2006). Current Māori knowledge and practices in the HPE curriculum hold potential benefits for the improvement of ethnic relations and understanding in New Zealand society. With the correct and regular implementation of these knowledges and practices, these benefits can be realised and enjoyed by Māori and non-Māori within New Zealand society. This thesis will examine the evidence that has been provided from HPE teachers as to the potential of Māori knowledge and practices being implemented in HPE lessons and the effects this has on Māori and non-Māori students.

## **1.2 RESEARCH DESIGN**

The research project involves qualitative in-depth interviews with three HPE teachers from secondary schools where HPE is offered as a core subject in year 9 and 10, and as an option in years 11, 12 and 13. The participants’ different ethnic backgrounds (self-identified as: Māori,

European-New Zealander, Kiwi-Asian) provided perspectives from three different vantage points, offering a range of ideas, experiences and insights to the implementation of Māori knowledge and practices in HPE.

### **1.2.1 Methodology**

This project had several objectives: (1) To provide a background to the development of HPE in Aotearoa New Zealand and justification for the research project; (2) To review the literature relevant to the implementation of Māori knowledge and practices in HPE; (3) To conduct interviews with HPE teachers to discuss their perspectives and experiences, and to determine their needs and aspirations for greater inclusion of Māori knowledge and practices in HPE, and; (4) To formulate recommendations for the further strengthening of Māori knowledge and practices in HPE.

Three steps were taken in the collection of data for this research project.

- (1): Three HPE teachers from three schools in the Manawatu-Whanganui area were approached and invited to participate in the research project.
- (2): In-depth qualitative interviews were recorded with the permission of the participants. The recorded interviews were then transcribed following Mergenthaler and Stinson's principles for transcription development (as cited in McLellan, MacQueen, & Neidig, 2003).
- (3): The transcripts were then analysed for similar themes using constant comparison (see Lacey and Luff, 2001). Particularly, areas of success, and areas that challenged HPE teachers were identified. Also, where HPE teachers would benefit from support to increase inclusion of Māori knowledge and practices in their lessons were highlighted.

All participants of the study were experienced HPE teachers having studied undergraduate degrees in sport, and post graduate diplomas in education with HPE as their main subject. At the time of the study, all participants were fully registered with the New Zealand Teachers' Council, in full time HPE teaching positions, and had been teaching HPE for at least the previous five years. The participants were able to offer different perspectives from the way their ethnic backgrounds influenced their attitude and delivery of Māori knowledge and practices in HPE. The interviews were in-depth, with open ended questions that led to further discussion. This discussion is explained in Chapter Four: Findings, and analysed in Chapter Five: Analysis.

### 1.2.2 Ethics

During the developmental stages, staff at the School of Māori Studies, and the School of Arts, Development and Health Education, Massey University, were consulted about the nature of ethical issues of the research project. In those discussions reference was made to the ethical framework by Arohia Durie (1998). Durie uses '*mana*' to form a framework of ethics for Māori research, looking at Mana Tangata, Mana Whakahaere, and Mana Motuhake (Durie, 1998).

Mana Tangata is about the dignity and safety of researchers and participants. This was present as the research project protects the identity of all the participants in order for them to feel confident in sharing their concerns, needs, and worries without the risk of being professionally scrutinised. Mana Tangata is recognised in this research as the project is aimed to improve the practices of HPE teachers' and will ensure focus is not on the weaknesses or shortcomings of the teachers'. Safety of the researcher was also ensured throughout the interview process as appropriate safety planning was put in place with a third party being notified of where and who the researcher was with, and timeframes as to when the interviews would be completed.

Mana Whakahaere is about upholding participant authority and control in decision-making (Durie, 1998). This was exercised through the participants being given the opportunity to view the questions prior to the interview, and the transcripts following. Through this practice, participants were given the opportunity to reflect on different aspects they might find difficult or where they might feel vulnerable. All participants were also given written transcripts of interviews where they could make amendments, change, erase or add any data they had provided, or wished to provide. Mana Whakahaere was recognised through the right of the participant to a copy of the interview transcript and to edit and remove any comments they wished to be excluded.

Mana Motuhake is the fostering of outcomes which benefit participant communities. As the research is aimed at improving teacher practice, participants will be provided with findings of the research project in order for them to use the information as they wish. The ultimate aim of the research project is to improve the educational achievement of Māori students.

### **1.2.3 Limitations**

There are limitations to this project. A first limitation concerns the scarcity of resources on HPE from a Māori perspective. It should be noted that though Best's (1925, 1976), and later Smithells's, resources give detailed descriptions of many traditional activities, these are written from a European perspective and often fail to acknowledge Māori epistemology (Hokowhitu, 2008; Pihama, Smith, Taki, Lee, 2004). However, his description and detail of traditional Māori activities has been recognised as one of the best from that time. It is fortunate that Best's account of traditional games and pastimes of the Māori in pre-European times is detailed, as this knowledge may have been lost due to the "impacts of colonisation... the erosion of traditional values and philosophies which collectively contributed to the abandonment of many games" (Brown, 2013. p. 13). Hokowhitu (2008) further reflects that the 'abandonment' term has been used as a deliberate way for colonial powers to disassociate themselves from the impacts of colonisation on knowledge.

A second limitation of this project was that only three participants were interviewed. It may have been beneficial for the study if it had involved more participants from a wider range of ethnic backgrounds that are common in New Zealand. For example, the project may have been enhanced with the inclusion of participants who were immigrants, who had tried to implement Māori knowledge and practices in their HPE lessons, who could offer an 'outside' perspective and opinion of the inclusion of MKP. However the size of this study and the focus on qualitative, rather than quantitative data did not allow for more participants, with three providing rich data.

A further limitation of the study was that there were no female participants. This factor may have improved the scope of the research with the perspectives and experiences of female HPE teachers' being explored.

The fact no recent teacher graduates participated in the study could also be considered as a further limitation as they could have provided recent or current content delivered in teacher training programmes. However, because these teachers are recently graduated, a lack of experience may have denied them the ability to identify barriers and enablers, and therefore contribute to the main focus of the study: Identifying the perspectives, needs and aspirations of HPE teachers' to better implement Māori knowledge and practices in HPE.

Purposive sampling was used in the identification of participants for the research. This could also be seen as a limitation of the study as there may be teachers who disagree with, or see no value in, the implementation of MKP in their classes. The perspectives and experiences of this group were not represented.

### **1.3 KEY CONCEPTS**

Key concepts in this research project include: Māori knowledge and practices; Hauora/wellbeing; Health and Physical Education; and HPE lessons.

#### **1.3.1 Māori knowledge and practices (MKP)**

Māori knowledge and practices refers to the beliefs, philosophies, values, activities, and practices that relate to and come from a Māori worldview. Examples of knowledges, practices and activities represented by the term MKP commonly throughout this thesis are: Hauora, strenuous Māori games (such as: Kī o rahi or Ngā tapu ae), more sedentary Māori games (Whai patokotoko -Māori string games), components of Te Ao/Reo kori (tī rākau, poi, kapa haka). This also includes teaching practices and strategies such as: tuākana/tēina and manaakitanga.

#### **1.3.2 Hauora/wellbeing**

Hauora is a Māori health framework that sees health as holistic well-being. In the Hauora model, four dimensions of health are identified. These are: Taha hinengaro, taha wairua, taha whānau, and taha tinana drawn from Duries (1994) Whare Tapa Whā. Hauora recognises the importance of strength in each of the four dimensions. This is exemplified in the Whare Tapa Whā (four sided house) model, where support, strength, and maintenance is needed in each dimension in order for the whare to be strong. Another important aspect of the Whare-Tapa-Whā and Hauora model is the interrelated connection between the four dimension. This is also personified in the Whare model, as health is seen as similar to the whare, where all four walls support each other in order for the structure to be strong.

#### **1.3.3 Health and Physical Education (HPE)**

The focus of this research is development in the learning area of Health and Physical Education. Health and Physical Education is referred to as HPE. This term is used to represent the learning area of Health and Physical Education as outlined in the current New Zealand Curriculum document (Ministry of Education, 2007). This learning area is discussed in further

detail later. In a global context, it could represent the New Zealand HPE counterpart that would be found in other countries.

### **1.3.4 Health and Physical Education Lesson/s**

The term lesson or lessons is used in the research question, and throughout this thesis. It is important to recognise this term is used in the context of Health and Physical Education, where 'lesson' or 'lessons' can mean something much different from the typical school lesson taught in the classroom with desks, books, computers and a whiteboard. Because of the nature of Health and Physical Education, many environments including the typical classroom are employed to provide the opportunity for students to obtain learning objectives. Therefore, in the context of this thesis, the term lessons includes learning: in the gym, on the sports field, obstacle course, swimming pool, outdoor education environments (river, bush, ect) and any other setting that is or could be used by HPE teachers in the delivery of their curriculum.

## **1.4 THESIS STRUCTURE**

In order to present the findings of research concerning the perspectives, experiences and aspirations of HPE teachers' to better implement Māori Knowledge and Practices in their lessons, six chapters were formed.

Following this introductory chapter, Chapter Two examines the history of the developments of HPE practice in Aotearoa New Zealand. This includes an investigation into traditional Māori knowledge and practices in HPE pre 1840 and European colonisation; the introduction of Western-based HPE in Aotearoa New Zealand education through colonial schools and the evolution of the Western-based system; recent developments regarding the inclusion of Māori knowledge and practices in education; and, the current climate for Māori knowledge and practices in HPE looking to the future. Within the history, theoretical foundations of HPE are discussed in a chronology of developments over the years. This chapter provides the background and theory to understanding current HPE in Aotearoa New Zealand, and the foundation the HPE curriculum and current practices are built on. This provides context as to the current experiences and aspirations of HPE teachers' to better implement these in their lessons.

Chapter Three describes the methodology employed in this research project. The research approach and method chosen to conduct the research was in the best interest of the participants

in maintaining their professional and personal dignity, while contributing to positive societal changes in Aotearoa New Zealand. The use of Durie's (1998) framework on mana ensured this, and is explained fully in this chapter. Chapter Three also includes details of the research design, thematic analysis of the research findings, and ethical considerations. A qualitative research design with purposive sampling of HPE teacher participants from different ethnic backgrounds, who had tried implementing MKP in their lessons was decided the most effective approach to answering the research question: *What are the perspectives, experiences and aspirations of secondary school Health and Physical Education teachers' to better implement Māori knowledge and practices in their lessons?* Purposive sampling provided scope into the perspectives of three HPE teachers' with ethnic differences.

Chapter Four presents the findings of this research conducted with the three experienced, ethnically diverse HPE teachers, about the delivery of Māori knowledge and practices in their HPE lessons. These were: (1) Participants awareness of the importance of Māori knowledge and practices in HPE; (2) Participant's experiences with Māori knowledge and practices in HPE; and, (3) The needs and aspirations of HPE teachers' for the increased and improved implementation of Māori knowledge and practices in HPE. The data suggests, HPE teachers see value in the delivery of Māori knowledge and practices, and were able to identify and discuss enablers and barriers to their delivery. It was identified that more needs to be done to meet professional development and teacher training needs in this area, the main focus being on the delivery of effective professional development programmes that are practical, instructional, and specific to HPE.

Chapter Five discusses the potential and untapped desire of HPE teachers' for the implementation of Māori knowledge and practices in their delivery. The needs in the areas of teacher training, professional development, and resource development for Māori knowledge and practices in HPE are identified and elaborated on, specifically: what teachers' feel they need in order for them to achieve the greater inclusion of MKP in their lessons. Recommendations are made for the future direction and development concerning Māori knowledge and practices in HPE. This includes resource development in a range of formats (video, lesson and unit plans, instructional booklets), the establishment of networks between HPE teachers locally and nationally, and perhaps most desired, the delivery and availability of professional development courses involving practical examples of Māori knowledge and practices delivery in a HPE setting.

Chapter six concludes the thesis, reiterating the recommendations made arising from the perspectives, experiences and aspirations of the three HPE participant teachers'. This includes developments in teacher training programmes, effective professional development opportunities and practical resources for HPE teachers'.

## **CONCLUSION**

Research into answering the question *What are the perspectives, experiences and aspirations of secondary school Health and Physical Education teachers' to better implement Māori knowledge and practices in their lessons?* grew out of the identification of an opportunity for enhanced Māori student achievement, increased awareness of Māori culture amongst non-Māori students, and the overall development of Aotearoa New Zealand as a nation where indigenous knowledge and practices are a valued and contributing part of life and society. A qualitative research design with in-depth, semi-structured interviews was decided the best method for conducting the research. Purposive sampling was also used to identify prospective participant teachers from different ethnic backgrounds who had tried implementing MKP in their lessons in order to provide a range of vantage points in answering the research question. Durie's ethical framework emphasising mana ensured the research project was conducted in a way that upheld the dignity of the participants while positivity contributing to societal change in Aotearoa New Zealand. Limitations included male representation only, and the need for inclusion of a more diverse range of ethnicities. Also, inclusion of more recently graduated teachers would have provided insight into the current/latest content delivered at the teacher training level. The key concepts and terms: Māori knowledge and practices, hauora, implementation, and Health and Physical Education have been used throughout the research project. These have been identified and explained to provide understanding and context during discussion. Overall Māori knowledge and practices in HPE is emphasised as an area of importance to the future development of health and wellbeing in Aotearoa New Zealand for all citizens, through the many benefits that can come from New Zealander's having received health and physical education inclusive of Māori knowledges and practices, and teachers who can confidently engage students in learning about them.

## **CHAPTER TWO: LITERATURE – A CHRONOLOGY OF HEALTH AND PHYSICAL EDUCATION THEORY AND PRACTICE IN AOTEAROA NEW ZEALAND**

The study *What are the perspectives, experiences and aspirations of secondary school Health and Physical Education teachers' to better implement Māori knowledge and practices in their lessons?* is informed by the history of the development of HPE practice in Aotearoa New Zealand. This includes (1) traditional Māori knowledge and practices in HPE, (2) the introduction of Western-based HPE in Aotearoa education through colonial schools and the evolution of that system to the present day, (3) recent developments regarding the inclusion of Māori knowledge and practices in education, and, (4) the current climate for Māori knowledge and practices in HPE looking to the future.

Section one examines the literature on traditional Māori knowledge and practices for health and physical education. This includes Māori conceptions of health and wellbeing and traditional Māori approaches to education. Many Māori HPE games, activities and pastimes are being revived as one way to realise greater inclusion of Māori knowledge and practices in HPE today. This material gives a historical perspective of what could be considered a Māori health and physical education curriculum for consideration by HPE teachers.

Section two discusses the introduction of Western-based HPE education into Aotearoa New Zealand and different developments from the 1870s to the present. This includes the 1877 Education Act, the initial 'military drill' approach, and the eventual move to the focus on movement, physical skills, games and sports, to the current focus of the use of HPE specific pedagogical models. In line with the overall policy trend of assimilation, Māori approaches to health and physical education were excluded in favour of the British-based education system. This section explains the current lack of Māori knowledge and practices in the HPE curriculum, some of the current challenges HPE teachers' face in this regard, and some of the current practices of HPE teachers'.

Section three examines the subsequent struggles for greater acknowledgement and inclusion of Māori knowledge and practices within the mainstream schooling system, and specifically HPE. This began with the seminal study commissioned by the Superintendent of Physical

Education, Philip Smithells in the 1940s, the introduction of *Te reo kori* in 1987 and *Hauora* in 1999, followed by further changes as a result of the *Te Kotahitanga Project* 2003 and the Māori education strategy *Ka Hikitia* 2007. This section sets the scene for the current status of Māori knowledge and practices in the New Zealand Curriculum.

Section four examines the current climate for Māori knowledge and practices in HPE. This includes the current phase of *Ka Hikitia*, and supporting documents for *Ka Hikitia* such as *Tātaiako* that highlight the current trend of developing cultural competency for teachers'. It is from this context that the research question of this study emerged: *What are the perspectives, experiences and aspirations of secondary school Health and Physical Education teachers' to better implement Māori knowledge and practices in their lessons?*

## **2.1 MĀORI APPROACHES TO HEALTH AND PHYSICAL EDUCATION.**

Traditional Māori HPE included physical activities that catered for all dimensions of a person's development. Approaches to these traditional activities illustrate the breadth and depth of the traditional Māori conceptions of health, wellbeing and education. They also show key areas of learning within the Māori HPE curriculum, as described by Best ([1925] 1976): "Military Exercises and Games viewed as Useful for Training" (p. 24); "Aquatic Games and Pastimes" (p. 40); "Games requiring Manual Dexterity, or Agility" (p. 55); games developing "Calculation, Mental Alertness, or Memorising Powers" (p. 110) and; "Games and pastimes of children" (p. 122). Traditional ball games and sports are also discussed by others, and more recently by Brown (2010b, 2013). The integration of activities from these key areas of learning, paired with the Māori conceptions of health, wellbeing, and education, was the typical environment where Māori HPE was effectively delivered.

### **2.1.1 Māori conceptions of health**

As described in models such as *Te Whare Tapa Whā* (Durie, 1994) and *Te Wheke* (Pere, 1988), traditional Māori conceptions of health are holistic. Health therefore is more than purely physical or mental, but involves other dimensions that also contribute to a person's overall health such as spiritual, social and emotional aspects. Māori health and physical education activities reflect this holistic approach.

Taha wairua (spiritual health) can be seen in Māori health and physical education activities where an individual's understanding of the link between him/herself as human, and the rest of

the universe and source of life is promoted. Activities from all learning areas contribute to this. Piu (skipping), Toro teka (dart throwing), Mamau (wrestling), aquatic activities, and other games involved the repeated performance of chants, riddles, charms, rhymes and songs, that referred to atua, tīpuna, whenua, birds and other important aspects of the Māori world and wider universe. These activities linked the performer to their heritage and the world around them, building a sense of personal identity and taha wairua (See Best, [1925] 1976; Brown, 2006; Clayworth, 2013).

Taha hinengaro (mental and emotional health) can be seen in Māori HPE approaches through the focus on a person's mental abilities. Many traditional Māori HPE activities, for example, kai games (riddles, puzzles, guessing games, draughts type games) and Whai Patokotoko (hand string games), developed calculation, mental alertness, and memorising power. Para whakawai, whawhai mekemeke, tākaro omaoma (military type exercises and physical training activities), kokiri (water jumping), and pou toti (stilt walking) (childrens' games but also enjoyed by adults), developed confidence and mental toughness. Key characteristics of taha hinengaro (See Best, [1925] 1976; Brown, 2006; Clayworth, 2013).

Taha whānau (collective wellbeing) can be seen in Māori HPE activities through the focus on social health and relationships. Many of the traditional Māori HPE activities already mentioned relied on social interaction, team work and a healthy competitiveness. Tī rākau and tītī tōrea (stick games), waka hoehoe (canoe racing), and taupunipuni (hide and seek) are further examples (See Best, [1925] 1976; Brown, 2006; Clayworth, 2013).

All activities mentioned above developed Taha tinana or the physical dimension of health, fostering optimum physical growth and development of strength, fitness, agility, flexibility and dexterity, as well as other components of physical fitness.

The notion of 'mana ake' in Māori approaches to health and wellbeing recognise the unique qualities of each individual and each family, and the way these qualities create a positive identity. 'Mauri' is the life force within people and objects. 'Hā a Koro mā, a Kui mā' refers to breath of life of ancestors. 'Whatumanawa' represents the healthy expression of emotions. 'Whanaungatanga' requires building positive relationships, communication skills, and acknowledging other people's feelings (Pere, 1982). These dimensions are represented while

participating or preparing to participate in physical activities through karakia, chants and other oratory traditions and practices previously mentioned.

### **2.1.2 Māori approaches to education**

Traditional Māori education philosophies guided Māori in the delivery of knowledge such as HPE. This involved specific practices and behaviours from the learner and teacher in the transition of knowledge. One such approach is *Te Aho Matua* (Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa, 2000), which focuses on Te Ira Tangata, Te Reo, Ngā Iwi, Te Ao, Ahuatanga Ako, and Te Tino Uaratanga. Another is *Ako* which, amongst other components, focuses on Tīpuna-Mokopuna, Taonga, and Mātauranga (Pere, 1982).

A key principle within Te Aho Matua is Te Ira Tangata. This focuses on all-round development of individuals and individual strengths. As seen in the examples already mentioned, traditional Māori HPE involved a range of physical activities that developed many different dimensions of an individual and the societies health (See Best, [1925] 1976; Brown, 2006; Clayworth, 2013). Based on the health philosophies already mentioned, and physical activities focused on strengthening each dimension of health, the traditional Māori HPE curriculum clearly set the platform for all-round development of the individual.

A second key principle used in the delivery of physical education is Ngā Iwi. This principle focuses on the social development of the student (particularly children), including a sense of identity, belonging and responsibility to the group. Behaviours being “caught rather than taught” (Ministry of Education, 2008, p. 744) describe how approval and disapproval of behaviour is expressed by all members of the social group, and therefore the ‘culture’ of the group is sensed and learnt by the student. A number of traditional Māori physical education activities already mentioned require positive group or social interaction, for example: Mamau (wrestling), Kī o rahi (a team ball game), Kai games (word games, riddles, etc.), Koruru (knucklebones) to name a few. Approval or disapproval of behaviour was a key method in leading students to learn desired behaviours, attitudes, and knowledge of what was expected of a positive member of the community.

A third key concept identified in Te Aho Matua is Te Ao. Closely linked to Ngā iwi, Te Ao looks at concepts of social responsibility, where students are made aware of their impact on others and the environment around them (Ministry of Education,2008). Behaviours were

explicitly approved or disapproved of by the community, developing in students an understanding of the impact of their actions. For example, through karakia, jingles, chants, riddles, charms, and songs as part of many different physical activities, the concept of Te Ao was recognised. The information learnt through these practices would lead to respect and feeling of responsibility for others and the environment, as well as the recognition of that responsibility, being passed to them through ancestral heritage.

Many of the Ako tikanga align with the principles and concepts of Te Aho Matua as previously discussed. For example, Tīpuna-mokopuna links children with their ancestors and heritage through the handing down of important knowledge from Tīpuna (grandparents) to their mokopuna (grandchildren). Ako also acknowledges Taonga. This refers to tangible and intangible possessions that are of high value. In the context of traditional Māori physical education, physical objects such as Kī (ball), Karetao (jumping Jack puppets), and Taiaha (wooden stave and fending spear) used in physical activity could be seen as important tangible taonga. Perhaps of more importance is the intangible taonga, such as the deep knowledge that comes with these items in the correct use, history and story behind them. Without this knowledge, these physical taonga and the activities and games they are used for, could be lost along with the cultural significance they hold for Māori.

The Taonga concept is closely linked to another Mātauranga; a broad concept encompassing many meanings depending on the context it is used (Pere, 1982). In any case, the term mātauranga in the least involves learning and knowing. In the context of the traditional Māori health and physical education curriculum, Mātauranga was at the centre of all activity; from the construction of taonga (moari - swing, tī rākau - long stick, manu aute - kite), to the karakia, jingles, charms, chants, songs, and riddles, performed during different activities, and the rules and proceedings of different activities. Mātauranga and the transition of Mātauranga involving traditional Māori health and physical education activities were of utmost importance.

As shown in the examination of Te Aho Matua and Ako, HPE was part of a wider Māori health and education strategy that focused on the overall learner, where knowledge that was important was effectively passed on to the younger generation through the actions of the community as a whole. In terms of HPE, many games and activities were used to gain the

learning objectives of the Māori HPE curriculum and are a part of the revitalisation efforts around Māori knowledges and practices in general.

### **2.1.3 Māori Health and Physical Education games, activities and learning objectives**

In addition to the broad health and education goals, there are specific HPE goals that can be gleaned from the Māori HPE curriculum. These goals can be seen as specific learning objectives or skills to be gained in different 'key areas of learning' in HPE. This section will further discuss some of the traditional activities in each key area of learning in order to illustrate the breadth and depth of the traditional Māori physical education curriculum, and the learning objectives that were relevant to HPE practices at the time, many of which remain relevant in modern times.

“Military Exercises and Games viewed as Useful Training” (Best, [1925] 1976, p. 24) is one key area of learning. This includes activities for developing typical components of fitness such as: muscular strength, power and endurance, cardiovascular endurance, speed, agility, flexibility, reaction time, balance, and coordination (Calman, 2016). All four dimensions of hauora (tinana, whānau, hinengaro and wairua) were potentially developed through traditional Māori games and training activities. Firstly, military exercises and games useful for training were important parts of traditional Māori society in training men and women for tribal defence. One objective of this area of learning is proficiency in hand held weapons through the well-established School of Arms known as Te Para whakawai. These included specific strikes, guards, feints, thrusts, and blows for long stick type weapons or more formally “fire-hardened wooden stave and fending spear” (Stewart, 1943, para. 1) (such as taiaha and tewhatewha), and smaller, flat, short, single handed, cleave type weapons (patu, mere). The skills and technique that had been established over generations was far superior to any hand held weapon known to Europeans at the time and for many years after (Stewart, 1943). Tī rākau, tītī tōrea, and rākau (long and short sticks) were also used in training activities. For example, working the wrists around sticks to develop hand-eye coordination, flexibility and strength, or patterns of throwing and catching sticks to develop coordination and reaction time.

“Aquatic Games and Pastimes” (Best, [1925] 1976, p. 40) is another key area of learning in the traditional Māori physical education curriculum. This included many activities enjoyed by adults and children. A few are: Kauwhakataetae (swimming races), Whakaheke ngaru (surf

riding), Kokiri or ruku (water jump), and Moari (water swing). With the support of others (Dieffenbach; Nihoniho) Best (1976) describes Māori to be “absolutely and thoroughly at home in the water” (p. 40), being skilled in a number of different strokes and able to swim long distances in torrential waters. Whakaheke ngaru were forms of wave surfing. A Moari was a type of swing, not exclusively for water sports, but many were erected next to the water’s edge, where performers would swing on a flax rope and release themselves into the water. Waka hoehoe or boat paddling and sailing were also common practice (Clayworth, 2013; Calman, 2016).

A third key area of learning involved “Games requiring Manual Dexterity, or Agility” (Best, [1925] 1976. p. 55), activities such as Kōruru (Jackstones or knucklebones) and Whai Patokotoko (Cats cradel string games), similar to games found in other areas of the world at the time. In Kōruru, small stones were thrown and caught in increasingly complex movements. Different skills were mastered in order to advance to the next stage of the game. This activity was enjoyed by children and adults, and was much more advanced than the European style of Jackstones or Knucklebones (Sutton-Smith, 1951). Whai Patokotoko was also enjoyed by children and adults, and as described by White (cited in Best, [1925] 1976) transmitted a rich knowledge of heritage in the stories told, as illustrated by the shapes made using the string.

Games requiring “Calculation, Mental Alertness, or Memorising Powers” (Best, [1925] 1976. p. 110) were also popular. Mū tōrere is a draughts type board game requiring strategy and cunning; Kai represented different activities to do with word play, riddles and guessing games. Kōrero tara or kōrero pūrākau, a major part of Māori leisure, was the informal telling of stories. This included new adventures as well as old tales of conquest, handed down through generations. Examples of other activities are Punipuni: a hand game aimed at developing hand eye coordination, and Tutukai: a game based on hiding a stone or similar artefact which developed awareness and mental alertness. Two very different activities, but both could be played anytime, anywhere, and involved a rhyme or charm to be repeated (Clayworth, 2013; Calman 2016).

Other “Games and pastimes of children” (Best, [1925] 1976. p. 122) as recorded by authors like Best also describe Manu aute - kite flying, piu - skipping, Ta pōtaka - top spinning, Taupunipuni - hide and seek, Pou toti - stilt walking and varieties of stone bowls. Though

similar to games and activities of other communities around the world at the time, it was recognised by Best and others that these games were ‘original’ Māori activities, involving Karakia, rhymes, jingles, similar to other traditional Māori activities (Brown, 2006; Clayworth, 2013; Calman, 2016). Other traditional activities mentioned are: Topa - a dart throwing type game, Poroteteke-a head stand type game, Wī-a tag type game, Ripi or Paratiti-stone throwing activities, and many different hand and finger games such as Upoko titi, Hapi tawa, and Tara koekoea. These all introduced Māori children to the skills involved in the activities mentioned in the other learning areas of traditional Māori HPE.

It is important to recognise traditional ball games and sports, as this has been a major part of the revival and revitalisation of Māori games in more recent times (Brown, 2013). The many different traditional ball games are classed under the term Kī o rahi (Brown, 2010b). These traditional Māori ball games developed all dimensions of health and were common for children and adults. A brief example: The game now known as ‘*Kī o rahi*’ typically involves a ‘kī’ (ball), a circular ‘watea’ (open space, now known as atea), Te tipu waru-a-Namu and Pou (posts for scoring), and two teams (kīoma and taniwha) that have different objectives, to score points before roles are reversed for quarters or halves (Rangatahi Tū Rangatira, 2016a). The game requires strategy and teamwork in order for a team to be successful, and depending on what version is being played (tackle or touch) demands strength in physical fitness components, relies heavily on quick reaction, excellent hand-eye coordination, agility and speed, muscular strength, power and endurance, and cardiovascular endurance.

Unsurprisingly, “games and sports had an enormous impact on Māori societies” (Brown, 2006, p. 10). Stothart (1974) describes traditional physical activities of Māori as “sophisticated and organised” involving “a complex system of games, pastimes and physical training” (p. 1). The diaries of early traders, whalers, sealers, and later, the recordings of settlers and anthropologists from as early as 1780 provide evidence of Māori physical health. Europeans were “impressed with Māori physique in general, and stature in particular” (Inwood, Oxley and Roberts, 2008, p. 7), seen to be “well built, well shaped, and erect in figure, with broad chests and massive rounded limbs, which usually display great muscular development” (Kerry-Nicholls, 1886, p. 193). Māori were described as “strong and energetic... His physique and health might well have been the envy of the European peasant of the time” (Cumberland, 1949, p. 402). Along with aspects such as diet, this is seen to be a result of Māori physical activities.

Many aspects of the traditional Māori HPE curriculum including health philosophies and physical activities are now being recognised as valuable tools in the current HPE curriculum. With colonisation, new models of education and with the colonial ideals of assimilation, suppressed the traditional Māori health and physical education curriculum, in favour of a Western based programme for all. In HPE this officially started with the Education Act of 1877.

## **2.2 THE INTRODUCTION OF WESTERN-BASED HEALTH AND PHYSICAL EDUCATION IN AOTEAROA: 1877-PRESENT.**

This section discusses the introduction of Western-based HPE education in Aotearoa and different developments from the 1870s to the present. This begins with the 1877 Education Act, moving to the 1920's 'military drill' approach, the eventual move to the focus on movement, physical skills, games and sports, to the development of HPE specific pedagogical models common in current practice. In line with the overall policy trend of assimilation, Māori approaches to HPE were excluded in favour of the British-based education system. This explains the current lack of Māori knowledge and practices in the HPE curriculum and some of the current challenges HPE teachers' face in this regard.

### **2.2.1 Colonial education and the 1877 Act.**

The Education Act (1877) saw the introduction of a free national education system in Aotearoa New Zealand where it was compulsory for "every child... to attend school" (The Education Act, 1877, para. 89). In the years leading up to the 1877 Act, many steps had been taken towards developing an education system based on European beliefs, structures and practices. The first step was the Native Trust Ordinance (1844), following the signing of the Treaty of Waitangi in 1840. Explicitly expressed in this document was the aim for a European education system in Aotearoa New Zealand to "assimilate as speedy as possible" (Native Trust Ordinance, 1844, para. 1). This was confirmed with the Education Ordinance (1847), where it was stated that "instruction in the English language ... [was] a necessary part of the system" (Education Ordinance, 1847, para. 4) and therefore, educational instruction in New Zealand was to be in English. The Native Schools Act (1858) continued legislation geared towards the goal of assimilating Māori, where in order to receive government funding it was required that native (Māori) "scholars... be both boarded and educated" (Native Schools Act, 1858, para. 6) away from their homes and families at missionary-led schools. Due to the New Zealand land wars, these schools were never well attended (Tomlins-Jahnke & Warren, 2011).

Following the wars, the Native Schools Act (1867) introduced state-led schools in Māori communities, funded jointly by the government and Māori. However, if funding was to be provided by the government, curricula were to be delivered “in the English language” (Native Schools Act, 1867, para. 21). The Native Schools Amendment Act (1871) increased the rate at which native schools were established by placing on government the full financial burden, but requiring Māori to provide land for the school. With the increased number of schools, the New Zealand Education Department was founded and the 1877 Education Act put into legislation, taking control of all state funded schools, and providing a nationwide curriculum to be taught throughout the country aimed at assimilating Māori. This was strengthened through additional government legislation in the Native Schools Code 1880 which further encouraged teachers to assimilate Māori students and their communities (Tomlins-Jahnke & Warren, 2011), and the School Attendance Act 1894 where “every Native [Māori] or half-caste child... would be required... to attend a public school” (School Attendance Act, 1894, p. 107). The final piece of legislation that supported the European education system to assimilate Māori into Western-based society was the Tohunga Suppression Act (1907), where transmission of many traditional Māori knowledge and practices was outlawed. There is evidence that this type of colonial education system, where non-European students are encouraged to disassociate themselves from their native culture, knowledge and values still exist in New Zealand today (Husband, 2015). Instead, Western-based focal points for education were promoted. In HPE that included military drill focused curriculum.

### **2.2.2 Military drill**

The Education Act (1877) included physical training for all boys and was a first for physical activity or training in a Western education system in Aotearoa New Zealand (Stothart, 1974). The act recognised the importance of “a playground of at least a quarter of an acre” (Education Act, 1877, p. 126) needed for the HPE component of the curriculum, labelled as “military drill and physical training” (Education Act, 1877, p. 126). This set the tone for what was to take place in schools. School boards appointed instructors from cadet companies with “military training rather than training in physical education and games” (Stothart, 1974, p. 7) and cadet companies were established in schools (Fry, 1985; Stothart, 2000). The type of physical activity that ‘military drill’ was composed of was cemented: running, jumping, marching, stretching, flexibility, and other such activities. The presence of this type of physical education in the curriculum was to satisfy “the need for physical training and fitness in readiness for possible military action“ (cited in Culpan and Galvan, 2012, p. 31). Young

men were trained to develop orderly habits, control, discipline, fitness and obedience. It was also thought this type of training could aid in achieving one of the ultimate aims of the colonial government in ‘civilising’ the Māori and assimilating them into European culture, thought best achieved through physical activities (Culpan & Galvan, 2012, p. 32), and in 1901, the Physical Drill in Public and Native Schools Act ensured that all boys and girls over the age of eight were to be taught ‘physical drill’ (Stothart, 1974, p. 10). However, limitations were soon realised as “development languished for want of a set syllabus” (Stothart, 1974, p. 10). This lack of resources gave way for the *Manual of Physical Exercise*, published in 1908 as an alternative to the military ideas and practices of the time. Though ‘Military drill’ remained part of the national curriculum and was continued in many secondary schools until the 1960s (Stothart, 1974; Fry, 1985), by 1912 the Manual of Physical Exercise had proven extremely popular and had very much replaced the use of military drill for physical education (Stothart, 1974). This was a significant development in the area of HPE in Aotearoa New Zealand, as in the following years, a new syllabus for cadet training was released, one seen as the beginnings of the modern HPE curriculum.

### **2.2.3 The birth of a modern, holistic Health and Physical Education curriculum in Aotearoa.**

An article in the 1919 Dominion newspaper titled *Cadet Training New Syllabus Issued Physical Training a Special Feature Development of Character* gives a breakdown of the *Syllabus of cadet training*. From the name, this new syllabus still had notions of a military style system, however, the aim of the new curriculum was to help create ‘good citizens’. The instruction was “to increase the proportion of physical training... and reduce the proportion of infantry drill” (“Cadet Training New Syllabus Issued Physical Training A Special Feature Development of Character”, 1919, para 1). This change reached beyond what might have been recognised as physical training and included “games and sports” with a competitive element encouraged (“Cadet Training”, 1919, para 1). It was at this time that a health component to physical education was introduced. This was largely achieved through topics that were to be delivered through regular ten minute lectures, focusing on what could be described as an early form of overall wellbeing education. Amongst others, the topics of these lectures included “‘physical efficiency and fitness,’ ‘personal hygiene,’... ‘observation, memory, and concentration,’... ‘self-control... ‘swearing, smoking, and drinking,’... ‘patriotism and citizenship,’ ‘healthy minds and bodies’” (“Cadet Training”, 1919, para 8).

Similar to the Māori health philosophy of hauora previously discussed, it was recognised that “the outstanding subjects during a cadet’s training must be those dealing with his physical, mental, and moral development” (“Cadet Training”, 1919, para 7). It was also recognised that overall well-being was important, as “no amount of physical training can make a cadet strong and vigorous whose teeth require attention or whose knowledge of self-control and personal hygiene is deficient” (“Cadet Training” 1919, para. 7). This syllabus was aimed at overall development and though it may have been part of an army cadet training programme, eventually abandoned in schools, it marks the introduction of an ‘overall wellbeing’ health policy in a Western-based New Zealand school curriculum, that knowingly or not, reflected and opened an opportunity for the inclusion of Māori knowledges and practices such as hauora.

#### **2.2.4 Further development, challenges and milestones in Health and Physical Education.**

Throughout the 20<sup>th</sup> century, the Western-based HPE curriculum continued to be developed. This included many significant events from 1920s-1980s, as physical education in the New Zealand public school sector began (Stothart, 1974). New curriculum, syllabus, and policy were introduced, with some received well from teachers, and some not. These included: The introduction of music and movement type activities such as folk dancing as a major focus for primary schools from 1920-1925 (Stothart, 1974); The appointment of James Parr as the Minister of Education in 1926, bringing policy change but leaving teachers with little or no training in the field of physical activity and movement (Stothart, 1974); James White’s long awaited book ‘*The growing body*’ released in 1932, intended to lead teachers, in HPE with an “emphasis on orthopaedic work and postural correction, but also included some eurythmics [sic], folk dancing, athletics and games.” (Stothart, 1974, p. 24), but which was not well received for a number of reasons, including a disorganised resource and teacher attitude. HPE was however moving in the right direction, as in 1937 the New Zealand Physical Education Society was established (Stothart, 1997). This led to the formation of district associations where Phillip Smithells took on leadership roles.

Phillip Smithells (from England) became the Superintendent of Physical Education in the Department of Education in 1939. With him he brought experiences from different parts of Europe, contemporary thinking at the time about physical growth and development, and he was responsible for the 1933 *Syllabus of physical training* adapted from the version in

England. This syllabus was implemented in the 1940s where “stress was on ball handling, agility, folk dance and group work under leaders” (Stothart, 1974, p. 32). Under his guidance, Physical Education finally became a compulsory core subject with allotted time in New Zealand schools from 1946. This significant recognition of HPE followed the 1942 report from the Ministry of Education appointed Thomas Committee (Culpan & Galvan, 2012), known as the Thomas report, which identified Physical Education as a ‘core’ learning area to be experienced by all students, and led to properly trained specialist HPE teachers (Stothart, 2000).

As well as greatly contributing to the western-based HPE curriculum in New Zealand, in his time as Superintendent Phillip Smithells made significant contributions within the area of Māori knowledge and practices in terms of HPE. Specifically, from 1942-1946, he “recognised the value of these [Māori games and activities] and urged physical education organisers to collect and record them as they visited schools throughout New Zealand” (Stothart, 1974, p. 3). These included games and rhythmical activities, mostly sourced from the older generations and grandparents “who were the real sources of games and activities” (Smithells cited in Stothart, 2000, p. 12). It was perhaps these actions of Smithells that ignited the greater inclusion of Māori knowledge and practices in the curriculum as “up until the late 1940’s, New Zealand Education Department policies had not included games and pastimes from the Māori tradition” (Legge, 2011, p. 82).

In the 1950s however, Physical Education was still seen as an undervalued subject, as HPE teachers were paid less and not treated equally with the teachers of more ‘traditional’ subjects. One teacher recalls that he was “not allowed to sit with the rest of the staff at morning assembly” (Stothart, 1974, p. 19). These negative views may have contributed to the rejection of C. Ruxton-Bach’s *Notebook of Health Education including Hygiene and Physiology and Physical Education* introduced in 1956. This was a missed opportunity for major development of HPE in New Zealand as the booklet was rejected by schools, but later on was recognised to be well ahead of its time (Stothart, 1974).

In the 1960s there were many more significant developments: Regular training and refresher courses for HPE teachers’, gymnasiums became a mandatory facility at all schools, and an official qualification in secondary school Physical Education was recognised. These were all milestones that established and validated HPE as a learning area in the New Zealand

curriculum. Over the 1970s diversification of the HPE curriculum became a trend following annual professional development conferences with practical workshops, keynote speakers, and short research and professional topic discussions. “Recreation and leisure studies, outdoor pursuits, dance, health on rainy days and physical education for children with special needs” (Stothart, 1997, p. 9) were all expanding the scope of the HPE curriculum. While there was still yet to be recognition of MKP, this scope continued to expand in the areas of teaching sports and physical skills where specific HPE pedagogical models were being developed.

### **2.2.5 Model-Based Instruction in current practice.**

In other parts of the world, as HPE had become recognised as a valued part of the school curriculum, many HPE specific pedagogical models were being born. These are known as Model-Based Instruction (MBI) strategies (Gurvitch & Metzler, 2013) and although these pedagogical models were developed over the 1970s, 1980s, and have continued to develop over the years, they are still common in HPE lessons around world. This includes New Zealand where MBIs are employed as effective strategies in achieving good educational outcomes from the New Zealand HPE curriculum. There are several common MBIs: Teaching Games for Understanding (TGfU) (Bunker & Thorpe, 1982) uses modified games to help students develop tactical awareness, leading to skill and game appreciation; The Sports Education Model (Sports Ed.), where students are assigned to ‘sports teams’ within the class and given the opportunity to participate in an experience similar to what they could expect in a regular sports team, throughout a regular season (Siedentop, 1994); Bloom’s (1976) Learning for Mastery (LfM or Mastery learning), a group based, teacher-paced, approach to students acquiring a specific skill or set of skills, and; Keller’s 1968 (cited in Grant and Spencer, 2003) Personalised System for Instruction (PSI) model, an individual, student-paced approach to the mastery of specific skills or set of skills (cited in Blakemore et al, 1992). Each of these MBIs has value in different learning outcomes for HPE and depending on the game and/or skill focus, can be combined or used concurrently during one learning module. For example: In a Sports Ed. learning module with volleyball as the sport of focus, TGfU activities could be used to help develop tactical awareness of using depth and width when serving the ball. Once this tactic is understood and appreciated, the skill of serving the ball in an effective attacking play is valued, building motivation for students to learn effective execution of the skill. This could be achieved through the use of a mastery learning, or PSI type skill development session, where stages of the skill are broken into ‘sub-units’ or finer

parts for learning, then combined to execute the entire skill. These models can align greatly with Māori knowledge and practices mentioned earlier. For example: The Sports Ed. model could be used to present a unit focused on the game of Kī o rahi; TGfU activities developing tactics of spatial awareness and moving into space, or man on man and zone defensive could be used to build knowledge of the game, leading to appreciation of evasive skills and ball control. Other TGfU activities, the PSI, or the mastery learning models could then be used to teach motor skills, such as catching and passing.

### **2.3 GREATER INCLUSION OF MĀORI KNOWLEDGE AND PRACTICES: 1940-2007**

Section three looks at the recent development for inclusion of Māori knowledge and practices within the mainstream schooling system. This trend for greater inclusion started with the aforementioned seminal study commissioned by Philip Smithells in the 1940s, and was followed by a “widespread community consultation” (Legge, 2011, p 83) by the New Zealand Department of Education in 1984. This resulted in the inclusion of *Te reo kori* (1987) and later *Hauora* (1999) in New Zealand HPE curriculum documents, and finally the recognition of theories such as Kaupapa Māori in mainstream teaching and learning leading to the *Te Kotahitanga Project*, then the beginning of the Māori education strategy: *Ka Hikitia*.

#### **2.3.1 Recognition of the value of Māori knowledge and practices**

The inclusion of Māori knowledge and practices in HPE since the time of Smithells has been a source of pride to the HPE profession in Aotearoa New Zealand. As announced by Smithells: “I think it is to the credit of our profession that we were possibly the first predominantly Pākehā group in New Zealand that ever made it explicit that the Māori had something to teach the Pākehā” (cited in Stothart, 2000, p. 12). A strong statement from Phillip Smithells, identifying the value of Māori knowledge and practices and the fact that up until his time, this had been left out or ignored in all, or at least most, areas of development in the Pākehā dominated society. As Superintendent of Physical Education, Smithells was able to see first-hand many Māori games and activities still practiced during his visits to Māori schools in the 1940s. As mentioned by Stothart (2000, p. 12), Smithells was “fascinated” with these activities and, as mentioned earlier, through his leadership position was able to encourage teachers, and appoint field staff to collect as much information as possible of Māori games and activities, with the aim of teaching these to the wider teacher communities (Legge, 2011). Smithells, his predecessor Dudley Wills, and their teams worked hard from 1942 to

1946, gathering evidence and examples of Māori activities through documenting, photographing, and observing Māori games and pastimes at every opportunity. The aim was to share this information, and develop the ability of HPE teachers' around the country to deliver these MKPs in a mainstream setting through, training beginning teachers, distributing booklets and notes to schools, and publishing articles in the Education Gazettes' of the 1940s (Stothart, 2000). Despite these efforts, much of their work failed to come to fruition in the intended sense, as "it had never become a focus in New Zealand physical education" (Legge, 2011, p. 83). On the other hand, Smithells work may have been much more important in another sense as he claimed "he was thanked on a marae by Dr Mahara Winiata ... for rescuing many games and pastimes from being lost" (Stothart, 2000, p. 12).

### **2.3.2 Ups and downs for Māori knowledge and practices in HPE**

Following the activities of Smithells, it was not until the 1980s that Māori knowledge and practices were once again considered to be part of the mainstream curriculum after strong political protest around the needs of Māori not being met. This included in education, and prompted the New Zealand Department of Education (1984) to attempt to address the needs of Māori through "widespread community consultation to develop a more equitable curriculum" (Legge, 2011, p. 83). This led to Māori movement concepts in the mainstream curriculum being considered, then formally introduced in the 1987 Physical Education syllabus (Department of Education, 1987) as *te reo kori*- the language of Māori movement (Legge, 2011; Stothart, 2002). The concept of *te reo kori* "was strongly endorsed by teachers... a mixture of contemporary and traditional approaches to Māori movement" (Legge, 2011, p. 83), consisting of different Mahi-a-rēhia, such as Tītī tōrea and Tī-rākau (short and long stick) activities, Poi (ball on a string), Kapa Haka (such as: haka, action songs). At this time, "te reo kori became an integral and significant component of New Zealand physical education" (Stothart, 2000, p. 12) and by 1989, was one of eight options for learning modules at Bursary (University entrance) level in secondary schools throughout New Zealand. This success for Te Reo Kori in the mainstream curriculum was however short lived, and despite Te Reo Kori being recognised by HPE teachers as "worthy of significant status" (Stothart, 2000, p. 13), new governments "determined that *te reo kori* was difficult to teach" (Legge, 2011, p. 84). In the 1999 Health and Physical Education curriculum document (Ministry of Education, 1999) Te Reo Kori had been removed as an integral component and added to a list of possible activities for effective curriculum delivery.

As mentioned earlier, hauora focuses on the four dimension of health: taha tinana - physical, taha hinengaro - mental and emotional, taha whānau - social, and taha wairua - spiritual (Durie, 1994). Hauora suffered a similar fate as Te Reo Kori, where it was reduced from an overarching concept to one of four Underlying Concepts. The other three being: attitudes and values, the socio-ecological perspective, and health promotion (Ministry of Education, 2007). Hauora has since found its own position as a significantly important part of the HPE curriculum, and has become a significant opportunity to include MKP as part of a core curriculum learning area.

### **2.3.3 Māori knowledge and practices in the modern curriculum**

Kaupapa Māori theory first emerged in the Kura Kaupapa Māori movement of the 1980's (Smith, G. 2003), with the goal of creating a space where Māori ways of knowing and being were normal and valid. These goals were achieved with the establishment of Kōhanga reo (pre-school) starting in 1982, followed by Kura Kaupapa Māori (primary school) in 1985 (Tomlins-Jahnke & Warren, 2011), and then Whare Kura (secondary school) in 1993 (Campbell & Stewart, 2009). This created a space that validated Māori knowledge, practise, protocols and pedagogy in education (McMurphy-Pilkington, 2008). The success of a Kaupapa Māori approach was recognised and in order to address the needs of Māori not being met in the mainstream education system, initiatives were developed and implemented in schools throughout Aotearoa New Zealand. One of these was the *Te Kotahitanga Project* (Ministry of Education, 2003).

Arising from the findings of this report and other research such as *Te Toi Huarewa* (Bishop et al, 2001) and the *Achievement in Multicultural High Schools project (AIMHI)* (Hawk & Hill, 2000), the concept of the 'Effective Teacher Profile' (ETP) was created. This is a tool in professional development for teachers', and a model to help improve the educational success of Māori students through improved relationships and engagement. Summarised by Erueti and Hapeta (2011), the ETP is made up of two parts. The first emphasises dual competencies: firstly, guaranteeing a 'suitable cultural context' to increase Māori student achievement. This is centered on teachers rejecting deficit theorising as a means of explaining low educational achievement of Māori students, developing teacher understanding of how to improve educational achievement of Māori students, and commitment to improving educational achievement of Māori students (Bishop et al, 2003). The second part of the ETP focusses on achieving and maintaining a responsive environment for Māori students, where success is

found through effective teachers employing six behaviours, as summarised by Erueti and Hapeta (2001).

**Manaakitanga:** They care for the students as culturally-located human beings above all else;

**Mana motuhake:** They care for the performance of students;

**Whakapiringatanga:** They create a secure, well-managed learning environment by incorporating routine pedagogical knowledge with pedagogical imagination;

**Wānanga:** They engage in effective teaching interactions with Māori students as Māori;

**Ako:** They use a wide range of strategies that promote effective teaching interactions and relationships with their learners;

**Kotahitanga:** They promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students (p. 144).

The ETP is focused on the use of Māori cultural values and principles in order to build relationships with students, as a means to improve student achievement. The benefit of such strategies is emphasised by Whitinui (2010), who states:

The most effective way to improve levels of participation (i.e., interest, attendance, engagement, association and success) working with Māori secondary school students is to employ learning environments that are socially, culturally, emotionally and spiritually uplifting and in particular, to assign learning activities that are specifically linked to their unique identity as Māori (p. 19).

Within the Te Kotahitanga Project, the needs of Māori students were addressed at the policy level in mainstream schools, through the inclusion of concepts that were Māori and based on a Māori world-view, values, and philosophies. The importance of the inclusion of Māori knowledge and practices as an avenue to improve Māori students engagement and therefore Māori student success is highlighted.

Following on from the Te Kotahitanga Project was *Ka Hikitia - Managing for success: The Māori education strategy 2008-2012* (Ministry of Education, 2009). Managing for success was the first stage of the Government's current Māori education strategy. The strategy recognises achievement will be found through meeting the educational needs of Māori students, and creating a system that can and will maximise Māori potential, with "Māori enjoying education success as Māori" (Ministry of Education, 2009, p. 11). This strategy required a shift in the minds and behaviours of the teachers' of Māori students. As identified by Bishop (2003), a common challenge for the improvement of educational achievement for Māori students is the deep held beliefs of many teachers in main stream schooling, who "locate the problems of Māori development and educational achievement with the learners themselves" (Bishop, 2003, p. 222). The initial stage of Ka Hikitia aims to move away from deficit theorising and encourage teachers to create a space where Māori knowledge and culture is valued, leading to positive self-identity for Māori learners. Salter (2002) explains the positive impact the use of Māori activities in mainstream settings has on Māori students' "personal identity and self-worth" (p. 6). This has long been advocated for by Durie (1994, 2001, 2003), who expresses the positive or negative impact the presence or absence of cultural knowledge can have on a person's sense of identity. For example, Lawson Te Aho (1998) describes the link between loss of cultural identity and risk-taking or negative health behaviours by indigenous youth. Durie (2003) highlights that "Good mental health depends on many factors, but among indigenous peoples the world over, cultural identity is considered to be a critical prerequisite" (p. 148). Particularly in education, this initial stage of Ka Hikitia aims at realising Māori potential through "identifying opportunity" to acknowledge and value the previous knowledge of Māori students, "investing in people and local solutions" as knowledge sources, "tailoring education to the [Māori] learner" and "indigeneity and distinctiveness" of being Māori as a valued asset (Ministry of Education, 2009, p. 19). This strategy, in theory, is a clear shift towards improving the educational success of Māori students through meeting their needs by creating a space where Māori can achieve as Māori.

The attempted inclusion by Philip Smithells in the 1940s, to Te Reo Kori in the 1987 curriculum, *hauora* in the 1999 curriculum, and government initiatives such as the Te Kotahitanga Project in 2003 and the Māori education strategy: Ka Hikitia in 2007, laid the foundation for the greater inclusion of Māori knowledge and practices in HPE in Aotearoa New Zealand. The questions are now posed: Where are we now? And where do we go from

here? The next section of this chapter will discuss the current status of MKP in New Zealand Health and Physical Education now looking to the future.

## **2.4. MĀORI KNOWLEDGE AND PRACTICES IN HEALTH AND PHYSICAL EDUCATION NOW AND INTO THE FUTURE.**

Section four examines the current climate for Māori knowledge and practices in HPE. The scene is set with a brief description of the learning area of HPE in the current New Zealand Curriculum document (Ministry of Education, 2007), followed by an outline of the second and current phase of the Governments Māori Education Strategy *Ka Hikitia- Accelerating Success: The Māori education strategy 2013-2017* (Ministry of Education, 2013), and *Tātaiako: Cultural competencies for Teachers of Māori Learners* (Ministry of Education, 2011a).

### **2.4.1 The 2007 curriculum and Māori knowledge and practices**

The current New Zealand Curriculum document (Ministry of Education, 2007) includes HPE as a core and compulsory learning area. Within HPE, Māori knowledge is given focus through the concept of hauora (holistic wellbeing). Hauora is placed “at the heart of this learning area” (p. 22) as an ‘Underlying Concept’ to be weaved through HPE activities in order to promote behaviours and knowledge positive for hauora. This calls for the potential inclusion of hauora in all HPE activities, which covers all seven ‘Key Areas of Learning’: Mental health, sexuality education, food and nutrition, body care and physical safety, physical activity, sport studies, and outdoor education, and the ‘Four strands’: Personal Health and Physical Development; Movement Concepts and Motor Skills; Relationships with Other People; and, Healthy Communities and Environments” (Ministry of Education, 2007). The structure of the 2007 HPE curriculum provides an opportunity for Māori development and educational achievement through the inclusion of Māori knowledge and practices that are relevant to Māori learners. For example, as mentioned, a once integral part of the HPE curriculum was the MKP Te Reo Kori. This includes Rākau (short or long stick) movements. Rākau activities can be delivered with and through the integration of curriculum structures. For example: The strand of ‘Movement Concepts and Motor Skills’ includes the learning objective of students developing “complex movement sequences” (Ministry of Education, 1999, p. 19). This could include a sequence of movements using Rākau. While learning this sequence, the underlying concept of ‘Attitudes and Values’ can be integrated through discussion and promotion of the tikanga, and obvious safety requirements while using the rākau. This ties in with two of the

seven key areas of learning: 'Body Care and Physical Safety' as well as 'Physical Activity'. This example, illustrates how Māori knowledge and practices can include an underlying concept, strand, and a key area of learning, integrating all levels of the HPE curriculum structure. When delivered correctly and appropriately, such MKP activities are possible avenues to integrate the learning intentions of the HPE curriculum, while acknowledging the aims of strategies such as Ka Hikitia, where Māori knowledge is included, respected, and Māori can enjoy educational success as Māori.

#### **2.4.2 KA HIKITIA- ACCELERATING SUCCESS: The Māori education strategy 2013-2017.**

*Ka Hikitia- Accelerating Success: The Māori education strategy 2013-2017* (Ministry of Education, 2013) is the second and current phase of the Government's Māori education strategy. It builds on the first phase with the aim of "Māori enjoying and achieving education success as Māori" (Ministry of Education, 2013, p. 11). As part of the 'vision', Māori learner's "identity, language and culture [are] valued and included in teaching and learning" (2013, p. 13). This statement calls for teachers in all learning areas, including HPE to develop "culturally responsive" (Ministry of Education, 2010a, p. 24) curriculum. As Tomlins-Jahnke (2008) explains, schools must "account for indigenous ways of thinking, learning and doing if education is to be relevant and worthwhile and if Māori children are to enjoy education outcomes" (p. 5). Working towards the third phase (and beyond) of *Ka Hikitia- Realising Māori Potential: The Māori education strategy 2018-2022*, "Sustained system-wide change" and "Innovative community, Iwi and Māori-led models of education provision" (Ministry of Education, 2013, p. 8) aims for a long term change within the education system by employing a curriculum that regularly delivers knowledge, practices and activities that are Māori, in a way that is Māori. In recent years there have been many government initiatives released to support the aims of Ka Hikitia, such as *Statement of Intent: 2010-2015* (Ministry of Education, 2010a), *Tū Rangatira* (Ministry of Education, 2010b), and *Whakapūmautia, Papakōwhaitia, Tau ana - Grasp, Embrace and Realise* (Ministry of Education, 2011b). *Tātaiako* is one such initiative that is particularly relevant for this research project.

#### **2.4.3 TĀTAIAKO: A vehicle to move forward**

*Tātaiako: Cultural competencies for teachers of Māori learners* (Ministry of Education, 2011a) is a government initiative to support the goals of the Māori education strategy Ka Hikitia, Where the aim of "Māori learners achieving education success as Māori" (Ministry of

Education, 2011a, p. 5) can be achieved by developing the teacher competencies outlined in Tātaiako. These largely involve building relationships through engagement with students and their communities, such as: Ako, Tangata Whenuatanga, Manaakitanga, Whanaungatanga, and Wānanga (Ministry of Education, 2011a). In the context of teacher competency and what is relevant for teachers in their specific school community, these are:

**Ako** - Teachers' taking responsibility for their own learning and that of Māori learners;

**Tangata whenuatanga** - Teachers' providing context for Māori language, identity, and culture to be valued;

**Manaakitanga** - Teachers' acknowledge Māori cultural knowledge, values and beliefs;

**Whanaungatanga** - Teachers' build positive relationships with Māori learners and their communities;

**Wānanga** - Communicating with learners and their communities to benefit Māori student achievement (Ministry of Education, 2011a).

This initiative is specifically designed to help teachers work towards achieving the aims of Ka Hikitia and is particularly effective as it provides teachers with description of the 'cultural competencies' identified to improve relationships with students and their communities, but more importantly, it gives practical and succinct 'behavioural indicators' for teachers where they are effectively employing the competencies of Tātaiako, as well as examples of 'learner' and 'whānau voice' when 'outcomes' are being met (Ministry of Education, 2011a). Supportive and instructional initiatives such as Tātaiako, and professional development programmes such as the Te Kotahitanga project therefore are effective methods of providing teachers with the direction they need to contribute to the improved educational achievement of Māori students. These documents have been designed recognising and exclaiming the importance of education that "reflects and values their [Māori student] identity, language and culture" (Ministry of Education, 2013, p. 6). The need for inclusion of MKP across all curriculum areas is also recognised in these and other initiatives. With regards to HPE, this led to this research project and the research question: *What are the perspectives, experiences and aspirations of secondary school Health and Physical Education teachers' to better implement Māori knowledge and practices in their lessons?*

## CONCLUSION

The traditional Māori HPE curriculum had proven successful in developing healthy citizens and involved Māori philosophies and physical activities which are now being recognised as valuable tools in the current HPE curriculum. After many years of an imposed assimilative Western-based education system, from at least 1877 through to the 1940s, Māori knowledge and practices were finally formally recognised HPE authorities as valuable methods and activities for learning. The work and vision of Phillip Smithells was fundamental in this. Since then, MKP such as Te Reo Kori and Hauora have been recognised in curriculum documents. Hauora in particular is a MKP that seems to have cemented a place in the mainstream HPE curriculum, at the heart of the learning area as one of four underlying concepts. The inclusion of such Māori knowledge and practices has been recognised as a way to raise Māori student achievement and promoted through government initiatives such as the Te Kotahitanga Project in 2003, and Ka Hikitia in 2007. Documents supporting Ka Hikitia such as Tātaiako are useful resources for teachers', to give a clear picture of what success in the goals of Ka Hikitia looks like. It is from this position that the desire to examine the current practices of HPE teachers', and reflect on their experiences in order to improve and increase the delivery of Māori knowledge and practices in their lessons, began. The next stage was identifying a method that would enable the researcher to explore the issue, while protecting and enhancing the mana of the prospective participant teachers'.

## **CHAPTER 3: METHODOLOGY – RESEARCH FOR POSITIVE SOCIETAL CHANGE**

This chapter describes the methodology drawn upon in this project to investigate *What are the perspectives, experiences and aspirations of secondary school Health and Physical Education teachers' to better implement Māori knowledge and practices in their lessons?* This includes the research approach, the research design, analysis of the research findings, and ethical considerations.

The first section of this chapter describes the research approach underpinning the methodology used in this project, and the goal of this research to contribute to positive changes in Aotearoa New Zealand for both Māori and other New Zealanders. Research has an important role in progressing positive changes in society, and an important focus of this research was how it could contribute to positive change through HPE. The gathering of evidence through research to progress change is a central part of many Māori development models. That research can contribute in an effective way to positive change in society, as opposed to being damaging or unhelpful, is a focus of many Māori research models and the promotion of Māori values in research.

Following on from the research approach, the second section of this chapter explains the research design. A qualitative research design was decided on, as it enabled the researcher to explore in depth the perspectives, experiences and aspirations of HPE teachers' to better implement Māori knowledge and practices in their lessons. This involved purposive sampling of secondary school HPE teachers from different ethnic backgrounds who had tried implementing MKP in their lessons, semi-structured in-depth interviews, and interview questions designed to empower teacher participants.

The third section of this chapter focuses on analysis of the research results. This involved the compiling of transcripts from the interview data, thematic analysis of those transcripts, and then the organising and drawing from themes to report the research findings in a way that focused on ideas for development and strengthening of this area.

The fourth section of this chapter focuses on the ethics observed in this project, formed from Durie's (1998) framework on 'mana'. The research processes followed ensured the mana of participants was kept intact. This specifically focused on the acknowledgement and upholding of mana tangata, mana whakahaere, and mana motuhake.

### **3.1 RESEARCH APPROACH**

The research approach underpinning the methodology of this chapter focused on three key aspects; The role and importance of research in helping make positive changes in society; Gathering evidence for positive change as emphasised in Māori development models, and; Effective research as outlined in Māori values for research, such as the Mana framework by Arohia Durie (1998).

#### **3.1.1 Positive change in wider society**

Babbie (2007) outlines the three main reasons for research as being: (1) exploration, (2) description and (3) explanation. In this case, the research looks to explore the perspectives of HPE teachers' concerning Māori knowledge and practices, and the nature of the experiences and aspirations of HPE teachers' for the increased inclusion of MKP in their lessons. The research is also descriptive in discussing and gathering qualitative information to answer *What are the perspectives, experiences and aspirations of secondary school Health and Physical Education teachers' to better implement Māori knowledge and practices in their lessons?* While the previous background chapters give this thesis an 'explanation research' tone, the aims of this project to build understanding of the issue and give justification for the needs of the development of MKP in education, strengthen the focus on how this might be achieved. With this goal at the forefront of the research project, the aim of this research is aligned with Durie's (2004) philosophy of research outcomes, where the value of the new knowledge discovered in the research will be measured through the gains made in different areas, including social wellbeing and education.

As discussed earlier in this thesis, Hauora is a compulsory part of the HPE curriculum and invites implementation of Māori knowledge and practices within HPE lessons. As a Health and Physical Education teacher, the opportunity to conduct research and make positive changes to support other HPE teachers to include Māori knowledge and practices in their lessons formed a key reason for this work. As a Māori HPE teacher, fluent in te reo Māori and Māori knowledge and practices, the aroha (caring or concern) I felt for those teachers who

had no self-knowledge of the Māori world and may struggle with this implementation was another reason for this research. The aims to discuss experiences and perspectives, identify struggles, determine any needs and aspirations, and then explore ideas for development to make positive changes in this field for teachers and, as a result, students, underpinned the purpose of this research project.

### **3.1.2 Positive Māori development**

Research has an important role to play in positive Māori development. As stressed by Durie, Fitzgerald, Kingi, McKinley and Stevenson (2002) in their description of the *Tri-axial Māori Development Framework*;

[I]n addition to articulating Māori views, the methodology of Māori development should be swayed by empirical data. Assumptions made on the basis of opinion alone lack credibility, not only because they are necessarily unreasonable or even incorrect, but because they do not satisfy the requirements of reasoned inquiry. (p. 463)

The Tri-axial framework, built from research at Te Pūtahi-a-Toi, School of Māori studies at Massey University in Palmerston North, emphasises the link between quality research, data gathering and Māori development. The ‘process axis’ of the framework in particular highlights “the adoption of an evidence based approach” and “holistic interpretations of knowledge through the integration of multiple sectorial and disciplinary insights” (Durie, et. al., 2002, p. 463). The *Te Hoe Nuku Roa* study, a longitudinal research project engaging Māori households, is an example of this. Its aim is to “provide a sound empirical base that will inform Māori and other planners and facilitate the development of policies and programmes appropriate to Māori advancement and cultural, social and economic terms” (Durie, 1995, p. 461). The idea of planning and being able to plan for the future is also highlighted by Mako (1998);

We require data that allows us to estimate where we are currently at, in addition to information that measures where we have come from. This data will also be used to measure disparities between groups of Māori and also between Māori and other groups of the New Zealand population and will certainly allow for high quality planning for the future (p. 33).

Research therefore has an important role in planning to reduce disparities and make positive changes in society. As identified by Durie (2003) in the *Matrix of Development Goals and Required Capabilities*, “increased research and planning” (p. 101) and “a more comprehensive research and planning portfolio” (p. 99) is needed to achieve Māori development goals. A long-term challenge faced by Māori however has been that research can be damaging or unhelpful as opposed to contributing to positive changes. This is often to do with the research purpose or design and the way the research is conducted. Māori as a group have been the subjects of research by others in Aotearoa since the arrival of Pākehā and the use of information-gathering and reporting in the process of colonisation (see Smith, 1999). In the twenty-first century research about Māori has continued, but has been accompanied by a much heavier reflection on “issues relevant to Māori research and development” (Durie, 1998, p. 1), with Māori leading research with Māori communities and a focus on Māori needs and aspirations. This has made a significant difference to the value and use of research as a foundation for Māori development.

The way the research results have been analysed and reported has also been a difficulty. A common complaint, as Walker (1997) explains, is that “as a rule the findings [of research] do not change the reality of those living the experience, the researched” (p. 3). Walker (1997) explains an abundance of past focuses of Māori research have been “on sickness and not on health, on failure and not on success” and that “solutions have not been forthcoming from this focus” (p. 4). An important aspect of research involving Māori is therefore that it focuses on problem-solving and building on Māori strengths. As argued by Arohia Durie (1998), “research should make a positive contribution to Māori needs, aims and aspirations as defined by Māori” (p. 260). This has led to the development of Māori research frameworks.

### **3.1.3 Māori research values and frameworks**

Because of the multiple challenges that Māori face, a lot of work by Māori has gone into developing frameworks to support research that can help achieve positive change. Kaupapa Māori research is one example. As described by Smith (1997), kaupapa Māori describes “the practice and philosophy of living a ‘Māori’, culturally informed life” (p. 453). In research, it has been described by Cram (2001) as about “retrieving space for Māori voices and perspectives” (p. 40). A kaupapa Māori approach to research can be reflected in the following principles: Tino Rangatiratanga – The Principle of Self-determination; Taonga Tuku Iho – The Principle of Cultural Aspiration; Ako Māori – The Principle of Culturally Preferred Pedagogy;

Whānau – The Principle of Extended Family Structure; Kaupapa - The Principle of Collective Philosophy; Te Tiriti o Waitangi – The Principle of the Treaty of Waitangi; Āta - The Principle of Growing Respectful Relationships; Kia piki ake i ngā raruraru o te kainga – The Principle of Socio-Economic Mediation (Rautaki Ltd. & Nga Pae o te Maramatanga, n.d.). “Māori centred-research” is another research model. With Māori interests, culture, and values as the primary focus. Methods of Māori centered research “capture a Māori reality, including lifestyle, patterns of thought, aspirations for the future, and a determination to retain a Māori identity” (Durie, 2001, p. 169). This is seen as best practice as this type of research contributes to the communities where research is conducted.

This research drew upon Māori values and protocols through its use of the mana framework developed by Arohia Durie (1998). Durie (1998) focuses on the principle or value of ‘mana’ to guide research that will be of benefit to Māori. In particular three aspects of mana are outlined by Durie (1998) as important to research; mana tangata, mana whakahaere, and mana motuhake. Mana tangata can be broken into three specific factors: dignity, safety, and mutuality. Dignity focuses on individual and/or a group’s right to be treated with dignity and respect in relation to their beliefs, ideas, knowledge and culture. Safety includes the care and consideration of all participants’ wellbeing, as a group and as individuals. Mutuality ensures that benefits of some type are enjoyed for all involved: participants, researchers, and co-researchers (Durie, 1998). Mana whakahaere is split into two factors: control and collaboration. This principle allows participants control and authority over the direction, process, and outcomes of the research, while ensuring all rights, views and perspectives are given balanced attention (Durie, 1998). Mana motuhake focuses on the future, looking at the outcomes of the research, its potential positive contributions to Māori development. This starts with recognising the implications finding could have for “future meanings” (Durie, 1998, p. 262).

The philosophical approach adopted in this project therefore focused upon the importance of and opportunity provided by research to contribute to positive changes in society. It required acknowledgement of the important role research plays in planning for positive Māori development, and acknowledgement of aspects such as ‘mana’. This research seeks to gather evidence from HPE teachers about their perspectives, experiences and aspirations to better implement Māori knowledge and practices within their lessons, so that we can plan to support these teachers through the development of programmes and resources for their specific needs.

This will not only have benefits for Māori achievement, but for all New Zealanders and wider society through greater understanding and appreciation of our country's indigenous culture, values and worldview. Robust research however requires careful and well thought-out planning, including consideration of purpose, processes and method. This is further explored under research design.

### **3.2 RESEARCH DESIGN**

This project is classed as practitioner research, where the researcher is also practising in that area, in this case, known as a 'teacher research'. Menter, Elliot, Hulme, Lewin, and Lowden (2011), describes the aims of researchers, through practitioner research, as not only "seeking to develop their own practice" but more importantly, aiming for "outcomes to be shared with other practitioners" (Menter et al, 2011, p. 4). These were the conditions of this study; whereas a HPE teacher I sought to explore *What are the perspectives, experiences and aspirations of secondary school Health and Physical Education teachers' to better implement Māori knowledge and practices in their lessons?* to be able to contribute to growth of this area in my professional field.

Based on the above research approach, a qualitative research design was decided the best to explore in depth the experiences of HPE teachers' to better implement Māori knowledge and practices in their lessons. This included purposive sampling of secondary school HPE teachers from different ethnic backgrounds who had tried implementing MKP in their lessons, semi-structured in-depth interviews, and interview questions designed to draw from teacher participants information in a way that was focused on their 'mana' and development of HPE resources in this area.

#### **3.2.1 Qualitative research**

As explained by Babbie (2007), the basic difference between qualitative and quantitative research is "the distinction between numerical and non-numerical data" (p. 23). This can be explained in the phrase 'numbers verses words'. Quantitative methods gather data or information from a wide range of sources in order to establish trends but, this data may lack depth and meaning. For example, as explained by Babbie (2007), inductive research "moves from the particular to the general, from a set of specific observations to the discovery of a pattern... Notice, incidentally, that your discovery doesn't necessarily tell you *why* the pattern exist – just that it does" (p. 22).

Qualitative research on the other hand aims to gain learning from individual experiences and perspectives on a specific topic or set of issues (Dicco-Bloom & Crabtree, 2006). In collecting non-numerical data, the most popular process of qualitative research is in the form of interviews. These interviews could be made up of a number of open-ended, almost general questions around a specific topic. A special characteristic of qualitative interviews is the ability to be flexible (Babbie, 2007). In the context of this research project, it was decided more suitable to collect in-depth data of the experiences of HPE teachers'. Through a qualitative approach, a conversation between the participant and the researcher took place with a general plan of enquiry (Babbie, 2007) where perspectives were discussed, leading to patterns and themes being revealed between the different participants, across the different interviews. This way, it was possible to explore each participants perspective, experiences and aspirations as HPE teachers to better implement Māori knowledge and practices within their lessons.

### **3.2.2 Participant sampling**

Purposive sampling was the method used for the selection of participants. The use of this method ensured the researcher could select participants who offered diversity within the informant group while providing the information needed to achieve the objectives of the study (Babbie, 2007). Using purposive sampling, three HPE teachers from secondary schools where HPE is offered as a core subject in year 9 and 10, and as an option in years 11, 12, and 13, were selected. All three participants were experienced HPE teachers having studied undergraduate degrees in sport, and postgraduate diplomas in education with HPE as their main subject. At the time of the study, all participants were fully registered with the New Zealand Teachers Council, in full time HPE teaching positions, all participants had experience working with Māori students, and all had integrated, or attempted to integrate, Māori knowledge and practices into their HPE lessons in one way or another.

One important diversity factor of the study was the ethnicity of the participants. Firstly, Māori knowledge and practices are required to be taught by teachers of all ethnicities, not just Māori. Secondly, Māori knowledge and practices are intended to be taught to all New Zealanders, regardless of ethnicity, not just Māori learners. Therefore, an important approach taken in this study was to connect with and explore the perspectives, experiences, and identify the needs and aspirations of teachers' from different ethnic backgrounds, to be able to provide a fuller

picture on the perspectives and what is needed by all teachers to meet their aspirations for implementation of Māori knowledge and practices in their lessons. Ethnic identities were based on self-identification by the participants. Based on this self-identification, participants' ethnic backgrounds included one Māori participant, one European-New Zealander participant, and one Asian-Kiwi participant. Each participant chose their own alias name for the purpose of the study, but were provided with suggestions.

Participant One is referred to as Bobby. He is a self-identified Māori, and at the time of the interview, was teaching in the area of his own iwi. He taught at a co-ed school with a role of over 1500 students. He considered the role to have a "low percentage of Māori students, but probably representative of the Māori population in New Zealand". This teacher also had substantial experience teaching in a single-sex school for boys, with a very high percentage of Māori.

Participant Two is referred to as Stan. He was a self-identified European-New Zealander. At the time of the study, the school he taught at had an estimated role of over 250 students. He stated the ethnic makeup as "forty-three per cent Māori". The teacher had been working at this school for five years.

Participant Three is referred to as Luke and is a self-identified Asian-Kiwi. At the time of the study, the school he taught at was co-ed with an estimated role of over 1000 students. A special characteristic of this school at the time of the study, was a rumaki (total immersion) unit as part of the school. This presented a strong Māori presence within the school, however, there were also many Māori students outside the rumaki unit within the mainstream school system.

The importance of ethnic background to a teacher's classroom practice was revealed during the interview process. Participant's identities affected their perspective of and ability to implement Māori knowledge and practices in the curriculum, raised in each instance by the participants themselves. This is discussed later in the findings.

### **3.2.3 Semi structured interviews**

This research project used a qualitative method through individual face-to-face, in-depth, semi-structured interviews. Semi-structured interviews are the use of open-ended questions to

promote discussion from participants. This may include probing questions to lead to specific information if it does not come up, but more specifically does not allow the discussion to travel too far from the overall goal of the research (Rabionet, 2011). This approach also aligns with the mana approach, reflecting mana tangata through encouraging the participant to speak their thoughts on an issue as well as allowing the participants' mana whakahaere in leading the discussion in a comfortable direction, while focusing on the issues important to them.

Focusing on mana motuhake, or beneficial outcomes for the participants, the questions focused around giving participants an opportunity to express their thoughts and feelings on Māori knowledge and practices (validity of topic), their personal experience with the implementation of those knowledges and practices in an HPE setting (personal experience), and then their ideas as to how they could be better supported in the delivery of Māori knowledge and practices in their HPE lessons (focusing on needs). The interview schedule of questions were as follows:

### *Interview questions*

- 1 Can you tell me your name, today's date and the school you teach at? [Ice breaker question]
- 2 Can you tell me about yourself; why you want to be or wanted to become a HPE teacher?
- 3 What does the term 'Māori knowledge and cultural practices' mean for you? What does it mean in teaching HPE?
- 4 Do you think Māori knowledge and cultural practices are valid/important parts of the curriculum?
- 5 How have you tried implementing Māori knowledge or cultural practices in your classroom? (for example: Hauora, te reo kori, kapa haka).
- 6 Do you test or evaluate your student's prior/current knowledge on Māori culture? How do you teach to the different range of prior knowledge amongst students in such activities? (For Students who have experience in kapa haka, or played kī o rahi etc?).
- 7 Do you think Māori knowledge and cultural practices in education could/does improve the level of participation and achievement of Māori students? What about other students?
- 8 [If yes to question 7] What do you think the reasons for this improvement may be?

- 9 What opportunities and support do you currently have to implement Māori knowledge and cultural practices in your lessons?
- 10 What PD or training have you for this also? What opportunities for PD have you had?
- 11 As a PE teacher, what do you need to effectively incorporate Māori knowledge and cultural practices in your curriculum?
- 12 Is there anything you wanted to add or talk about?

While interviews are being conducted, it is the role of the researcher to ask a question, listen to the answer, interpret meaning, then ask another question to either move on, or provoke a deeper more meaningful answer (Babbie, 2007). As part of the discussion on the participant teachers' perspectives, experiences, and support ideas for better implementing Māori knowledge and practices in their HPE lessons, further questions and issues came to light. As is the nature of semi-structured interviews, these issues and ideas were also discussed and the effects or outcomes of these issues explored as part of the interview. Participants were told as part of the process that their interviews would contribute to new thinking and the possible development of new resources on how to support HPE teachers such as themselves in the implementation of Māori knowledge and practices in their lessons. This was an important aspect of mana tangata in the interview, as it reinforced for the participants their importance to this research topic and the field of HPE in general.

### **3.3 ANALYSIS**

Analysis of the research data focused on the compiling of transcripts, thematic analysis of those transcripts, and then the organising and drawing from themes to report the research findings in a way that focused on development ideas.

#### **3.3.1 Transcripts**

Transcriptions were reviewed and confirmed by the participants, as part of the ethical standards of this project and mana tangata. There are many other rules that were applied to the formulation of data transcription from recorded interviews, for example the editing of the transcripts and the recording of language errors. Mergenthaler and Stinson (as cited in McLellan, MacQueen, & Neidig, 2003) identify several principles or rules for transcription development that were employed in the formulation of transcripts from the recorded interviews collected in this research. They include:

1. Preserve the morphologic naturalness of transcription (Keep word forms, the form of commentaries, and the use of punctuation as close as possible to speech presentation and consistent with what is typically acceptable in written text).
2. Preserve the naturalness of the transcript structure.
3. The transcript should be an exact reproduction.
4. The transcription rules should be universal (or applied across all transcripts).  
(Mergenthaler and Stinson, as cited in McLellan, MacQueen, & Neidig, 2003, p. 65)

All interviews were transcribed by myself as the researcher. Each took a substantial amount of time and was completed in blocks, rather than a whole transcript in one sitting or day. The interview transcripts were edited as they were typed, and excluded common ‘fillers’ such as: “ah”, “um”, “oh”, “hmm” or words such as “yeah”, “nah”, “well” and similar phrases, for example, “things along those lines”, “stuff like that”, “ya know”, “I guess”, “yeah, yeah, yeah”, “nah, nah”. These fillers were removed and edited at the writing of the transcripts if they did not add to the conversation, and in some instances did detract from the point the participant was making. Following the principle of *mana whakahaere*, participants each had the chance to review the transcript themselves, ensuring the editing of these fillers did not upset the validity of essence, meaning, and context that the participants shared their thoughts in. Ensuring the meaning and context of participants interviews was not lost was also an important aspect of thematic analysis.

### **3.3.2 Thematic analysis**

Thematic analysis is a method of analysing data gained from qualitative methods of research and was the method of data analysis used in this research project. Boyatzis (1998) identifies the main purpose of thematic analysis as being about a way of: (a) “seeing”, (b) “making sense” out of material that seems unconnected, (c) analysing qualitative information, (d) “systematically observing” interactions or situations, and (e) “converting qualitative information into quantitative data” (pp. 4-5). As identified by Talja (1999), interviews are “not interpreted as stories having a clear and distinguishable message and meaning”, rather “all the accounts produced by the participants are taken into consideration and analysed to identify significant patterns of consistency and variation in them” (p. 466). Thematic analysis, as described by Boyatzis (1998), has four distinct stages: sensing themes, reliability, coding, and interpretation.

Stage one of thematic analysis as identified by Boyatzis (1998) “Sensing themes - that is, recognising the codable moment” (p. 11), is about identifying different parts of the data and recognising themes to be coded and categorised. As the data of this research project was derived from qualitative in depth interviews, codable moments were first sensed during the interviews. These were then reinforced in the transcription development stage, and further as these transcripts were developed and checked for accuracy. At the completion of writing the transcripts, there were explicit themes that had arisen.

Stage two of thematic analysis, as discussed by Boyatzis (1998), is “Doing it reliably - that is, recognizing the codable moment and encoding it consistently” (p. 11). Stage two looks into identifying common moments, but in more depth. These moments are then categorised into themes and sub-themes. At this stage it is important that the researcher is consistent in the recognition of themes, without allowing personal ideologies to shape or influence their findings. After stage one, initial themes were recognised. The structure of the interviews helped with this. For example, participants were specifically asked about barriers to their delivery of Māori knowledge and practices in HPE. As the discussion was free-flowing, there were other occasions where participants had made comments relevant to the theme of ‘barriers’, where participants had used words such as difficult or hard. If applicable, the quote was then coded as significant to this theme. These initial themes were first identified and colour coded in the first transcript, then quotes from the other transcripts also coded in the same way.

Stage three of thematic analysis is “developing codes” (Boyatzis, 1998, p. 11). The challenge at this stage is using the data provided to select appropriate themes, then identify these themes consistently, and finally assessing and extracting the data’s true essence and meaning. This stage was closely linked with stage two in the processing of data for this research project. Themes were revealed further through building on possible themes first identified in stage one and two. After transcripts were reviewed and possible themes identified and colour coded, each colour coded section or quote was then combined with related quotes from all transcripts and grouped under a theme heading. These initial themes were then analysed further and grouped more specifically, or correctly. As each quote from participants were sorted, sub themes were revealed and similarities or differences between the experiences of the participants. This enabled the drawing conclusions and identification of the main point that had arisen through discussion with each participant on that particular theme.

Stage four of thematic analysis, as discussed by Boyatzis (1998) is “Interpreting the information and themes in the context of a theory of conceptual framework - that is, contributing to the development of knowledge” (p. 11). The fourth and final stage therefore focuses on the outcomes of the research. This aligns to the mana framework, as the findings are hoped to contribute to enhanced Māori student achievement, increased awareness of Māori culture amongst non-Māori students, and the overall development of Aotearoa New Zealand as a nation where indigenous knowledge and practices are a valued and contributing part of life and society.

### **3.3.3 Reporting of findings**

The results of the research will be compiled as a report and given in both hard copy and electronic form to each of the participants. The report will also be made available to the wider public through a copy of the thesis in the Massey University library. A summary report will be given to the Ministry of Education and to the resource development group ‘Education Counts’. A cover letter will outline the findings in regards to the need for further development of resources and offer my assistance for the formulation of such resources. It is also possible that the finding may be disseminated further in publications and conferences.

## **3.4 ETHICS**

Official ethics approval was sought and granted from the Massey University Human Ethics Committee<sup>1</sup>. This concerned research conducted with teacher participants, ensuring no harm would come to them, or the researcher. From a Māori perspective, this is best explored through tikanga such as Arohia Durie’s (1998), framework on mana.

Arohia Durie’s framework on ‘mana’, as mentioned, forms the framework of ethics for this research project. Discussed in more depth are the processes followed to ensure the mana of participants was kept intact. Following is a detailed description of how this research project specifically acknowledged and upheld the mana of participants and their role in the research.

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<sup>1</sup> Massey University Human Ethics Committee: Southern A, Application 12/50

### 3.4.1 Mana Tangata

As mentioned previously, Mana Tangata is about the dignity, safety and mutuality of researchers and participants. This includes issues of confidentiality, and how the research data is managed by the researcher.

First and foremost, the research project sought to protect the dignity and safety of all participants by considering all dimensions of hauora. The physical was considered and all participants were given the option of where the research interviews would take place. Through this, the physical demands of travel were eliminated and issues of being physically comfortable were catered for. Refreshments were also provided by the researcher to help with this. Mental and emotional safety was an important dimension to be considered as the information/data sought was of the participant's personal ideas, experiences, needs and aspirations. Overall the safety of participants' health in these areas was protected, through identifying the issues, what actions could be taken, and reflection on why these were important to ensure the mana of participants was kept intact and how this could be achieved.

As part of mana tangata, participants were also given the option of keeping their identity confidential and as mentioned, were given the opportunity to choose an alias name for the research project. There are many reasons for confidentiality. The most important for this study is the personal and professional safety of the participants. The aim of the study is to identify *What are the perspectives, experiences and aspirations of secondary school Health and Physical Education teachers' to better implement Māori knowledge and practices in their lessons?* This question asks the participants to recognise and share possible weaknesses they may have in this area. Therefore, participants needed to feel confident in sharing their experiences, concerns and needs without the risk of being professionally scrutinised. In light of this risk, the research results needed to be kept separate from other information that may reveal the participants identity. Specifically permission forms were kept in the office of the researcher, separate from transcripts and audio recordings. Transcripts did not include the names of any participants. Only two copies of each audio recording exist at any time: one on the recorder used in the interviews, and a second backup copy on the laptop of the researcher. The numbers of copies of transcripts were also kept to a minimum: one on the laptop of the researcher, a backup on the external hard drive of the researcher, and each participant was given a copy of their individual transcribed interview for review.

### **3.4.2 Mana whakahaere**

Mana whakahaere is split into two factors: control and collaboration. This principle allows participants control and authority over the direction, process, and outcomes of the research, while ensuring all rights, views and perspectives are given balanced attention.

Mana Whakahaere is upholding participant authority and control in decision-making. This was exercised through the participants being given the opportunity to view the questions at least a few days prior to the interview. Through this practice, participants were given the opportunity and time to reflect on different aspects they might find difficult, or where they might feel vulnerable concerning the topic, and their right to refuse. This not only ensured mana whakahaere for the participants, but also enriched the quality of the research through well thought-out answers. A second strategy to ensure mana whakahaere was upheld in the data analysis and transcription process. Participants were given copies of transcripts to review and were instructed to remove, amend or add any information they had provided or wished to provide as part of their interview. Through this, participants had control over their input into the research project and were able to build on any of the views or perspectives they felt deserved more attention.

Initial findings were also given to participants to check and confirm that the information the participants had provided had been interpreted the way it was intended. This also ensures mana whakahaere as it gives participants a stake of control in the reported findings and possible outcomes of the research.

### **3.4.3 Mana motuhake**

Mana motuhake focuses on the future, looking at the outcomes of the research potential for positive contributions to Māori development. This starts with recognising the implications findings could have for the future, including better planning for development of the HPE field, with possible potential benefits for HPE teachers, enhanced Māori student achievement, the benefit of increased awareness of Māori culture amongst non-Māori students, and the overall benefit of development of Aotearoa New Zealand as a nation where indigenous knowledge and practices are a valued and contributing part of life and society.

Mana motuhake is about the research leading to positive change. As discussed above, this is a key aim of the research: Determining the needs of HPE teachers' for the better

implementation of Māori knowledge and practices in HPE, and all the benefits that will flow from that. The findings of the research hopefully will lead to positive change for the development of HPE teacher practice in New Zealand. It not only validates the use of Māori knowledge and practices in HPE, but provides insight as to the professional development needs of HPE teachers', and offers ideas to build on the skills HPE teachers' currently have in order to achieve the increased implementation of Māori knowledge and practices in HPE.

## **CONCLUSION**

The goal of this research project is to contribute to positive societal change in Aotearoa New Zealand for Māori and non-Māori. This can be achieved through the greater implementation of Māori knowledge and practices in the learning area of Health and physical education, leading to enhanced Māori student achievement, increased awareness of Māori culture amongst non-Māori students, and the overall development of Aotearoa New Zealand as a nation where indigenous knowledge and practices are a valued and contributing part of life and society. This research project took a Māori centered approach and was conducted with three HPE teachers of different ethnic backgrounds who had tried implementing MKP in their lessons. A qualitative research design, with individual, semi-structured, in-depth interviews was employed. Interview questions and discussion were designed to empower participant teachers. This empowerment was achieved through the use of Durie's ethical framework of mana, specifically, where the mana of the participant teacher's was upheld through confidentiality, tone of discussion, transcript verification and approval, and participant knowledge that their contribution will potentially lead to positive societal change at least in the area of HPE, and hopefully in education in the wider context. Thematic analysis of the transcripts was used to draw themes from the data, focused on the perspectives, experiences and aspirations of HPE teachers' for the development of resources to aid them, and their HPE teacher colleagues in the delivery of Māori knowledge and practices in HPE. Overall, the gathering of data in this research project ensured in-depth information on the perspectives, experiences and the aspirations of HPE teachers' for the implementation of Māori knowledge and practices in their lessons was discovered, while upholding the mana of the teacher participants and aiming to contribute to positive societal change for both Māori and non-Māori in Aotearoa New Zealand.

## **CHAPTER 4: FINDINGS – THE PERSPECTIVES, EXPERIENCES AND ASPIRATIONS OF HEALTH AND PHYSICAL EDUCATION TEACHERS’**

This chapter presents the findings of research conducted to investigate *What are the perspectives, experiences and aspirations of secondary school Health and Physical Education teachers’ to better implement Māori knowledge and practices in their lessons?* From the information gathered, three common themes identified were: Participants’ awareness of the importance of Māori knowledge and practices in HPE; Participant’s experiences with Māori knowledge and practices in HPE and; The needs and aspirations of HPE teachers’ for the increased and improved implementation of Māori knowledge and practices in HPE. Within each theme, other sub-themes formed the discussion on issues concerning the implementation of Māori knowledge and practices in HPE. Commonalities and differences found in the transcripts have been identified, drawn out, and are discussed.

### **4.1 TEACHER PARTICIPANT PERSPECTIVES ON THE IMPORTANCE OF MĀORI KNOWLEDGE AND PRACTICES IN HEALTH AND PHYSICAL EDUCATION.**

While reviewing the data gathered from interviews with three HPE teachers of different ethnicities who had tried implementing MKP in their lessons, three subthemes arose about the use of Māori knowledge and practices in New Zealand schools. These sub themes were: The link between Māori student achievement and Māori knowledge and practices; The link between Pākehā student cultural awareness and Māori knowledge and practices; and: The link of the Treaty of Waitangi to Māori knowledge and practices.

#### **4.1.1 Participant understanding of the link between Māori student achievement and Māori knowledge and practices.**

**Participants were highly aware of the challenges faced by Māori students in the mainstream education system, that lead to many Māori students failing or leaving schools with little or no qualifications.** As stated by Bobby, “There’s always a massive percentage of Māori students failing... the [city] council had talked about the actual percentage of Māori kids... between sixteen and twenty... who had a qualification.” Stan explained that his “school population is forty three percent Māori students,” and generally,

students were challenged with “understanding how” some games and activities worked, as Stan described: “they struggle with... the in’s and out’s.”

**The high level of awareness amongst participants as to the challenges faced by Māori students came from the fact their schools were proactive in raising awareness amongst staff.** At Bobby’s school “at the end of the year, they always review and look at ah, how many Māori had passed NCEA or how many were successful and not successful and they always looked at why that was the case.” This was similar to Luke’s school, where he recalled “presentations on statistics and stuff from obviously the Māori students” that were “compared to... the achievements of various other schools at the same decile.” Stan explained that in his school, “at the end of the year we have our discussion and review of NCEA assessments”. Within his department, a high percentage of Māori students on the role meant Māori students’ academic success was measured. As part of this review, areas where students struggled were identified and adjusted depending “on the group and the type of learners at the time.” From these comments it was evident that a review of specifically Māori student achievement in each participants’ school was a common process, with a common goal of raising Māori student achievement. Because of this process and goal, participant awareness of the challenges in education faced by Māori students was high.

**Awareness of challenges faced by Māori students had resulted in a greater commitment in schools amongst participants towards raising Māori student achievement.** Participants recognised the commitment of their school and school leaders in raising this awareness, as well as supporting actions to raise Māori student achievement. At Luke’s school, he felt they were “really focused on Māori achievement,” describing it as “huge and our principal... really big on it.” Bobby felt “the school have a care for Māori success,” explaining senior staff “have targeted that [Māori student achievement] and see it as an issue” and have put programmes in place “to try and improve the success rate of the Māori students.” Luke also explained some of the initiatives his school had put in place, however, recognised that “some of them [Māori students) will not necessarily thrive in that.. some kinda fail... things have been put in place to help them not get to that level.” However, it seemed Stan had recognised the issue of Māori student achievement in the past, and made plans in his HPE programme to help make the curriculum more relevant to Māori students, aiming to boost their success. Overall, it was clear Māori student achievement being identified as an issue in each of the

participants' schools had led to a commitment amongst participants to understand how to raise Māori student achievement.

**As a continuation of their schools efforts, each of the participants talked about ideas they had trialled in looking for ways to raise Māori student achievement. A common practice identified was the greater use of Māori knowledge and practices in the curriculum.** Bobby was very clear about his belief of the effects of MKP in the curriculum where he stated: “I think having Māori knowledge and cultural practices in the programme... does help their [Māori students] participation and achievement... They feel they have an understanding of that particular game because they are Māori... They feel more confident to participate...they participate often at a higher level.” Luke had the same experience at his school, where he also thought the inclusion of MKP “makes them [Māori students] feel comfortable and it makes them feel at home.” Though he did not directly state this improves achievement of Māori students, Luke recognised the link between MKP and Māori student achievement when he spoke of the achievement in the Māori unit at his school, describing that through MKP in and out of the school, “these guys excel and do well.” This connected his belief of Māori students being successful through involvement and participation in MKP, to what he had experienced with his implementation of MKP in a mainstream education setting, that being, using MKP as a pathway to improve Māori student achievement. From Stan’s experience teaching in a school with a high percentage of Māori students, his beliefs were clear and straight forward: the inclusion of MKP helps Māori students “to participate more... to the best of their ability.” Stan explained further the positive effect he had witnessed of the efforts from his Māori students, where the inclusion of MKP activities in practical lessons “makes them [Māori students] go really hard out... not just achieving for Māori but achieving well... they don’t just achieve, they achieve with merit and excellence.”

*All participants made statements that showed awareness of the challenges faced by Māori students in mainstream education. The support and encouragement in their school to address these challenges with the aim of raising Māori student achievement had led participants to trial different methods in their lessons, where they found the inclusion of Māori knowledge and practices in the curriculum was an effective way to raise Māori student achievement. From this discussion, it was also found increased participation and engagement was not with Māori students only.*

#### **4.1.2 The link between Non-Māori student cultural awareness and Māori knowledge and practices.**

Though it was not a question in the interview schedule, each interview led to a discussion around the implementation of Māori knowledge and practices in HPE and the experience for non-Māori students. All participants talked about their view of the way non-Māori students generally fared participating in MKP and some challenges were identified and are discussed later in the chapter, but the participants' feedback of the experience for the non-Māori students was generally positive. Specifically, **the way implementation of MKP helped raise awareness around Māori culture gave non-Māori students an opportunity to participate in something Māori**, and promoted Māori knowledge and the knowledge of Māori students as valuable.

**One of the most significant benefits for non-Māori students experiencing Māori knowledge and practices was the opportunity to raise their cultural awareness.** Bobby particularly recognised his use of mihimihi as an opportunity to expose non-Māori students to Māori culture. He found for his students “it’s important that we explain the importance of the mihimihi, traditional aspect of why people do mihimihi.” Luke was also able to see the benefits for his non-Māori students through his own implementation of Hauora and Kī o rahi, as well as other initiatives around the school. He recognised his efforts helped “the other [non-Māori] kids understand why we are doing it, why we have a rumaki [full immersion Māori language] class.”

**The use of Māori knowledge and practices in mainstream schools provides an opportunity for non-Māori students to experience and be exposed to aspects of Māori culture.** Participants generally had positive feedback from their students around participation in MKP. Luke claimed through excellent demonstration and then participation in an MKP experience, “it makes us [non-Māori] want to learn more about it.” Stan had also found his implementation of MKP very successful for non-Māori students. The game Kī o rahi was particularly positive as “the non-Māori students react to it really well... it doesn’t really matter, Māori or non-Māori, if they love PE they will like the game.” This allowed Stan to provide a MKP experience for non-Māori students as he had found they “will be more willing to learn the game [Kī o rahi] to make their PE experience more enjoyable.” In addition to the students who enjoyed the game because they enjoyed physical activity, Stan also recognised, because of the nature of the game, it was effective in increasing participation of students who

may not be naturally interested in physical activity. It gave them an opportunity to become more involved and participate as “every player that plays within that game has to be involved ... to make the game actually work ... they all have a role where [as] some sports can be dominated by a couple of really sporty people”. Stan therefore highlighted participation in Kī o rahi not only provided an experience in Māori knowledge and practices, but enhanced the HPE experience for all students.

A third idea identified particularly by Luke was the benefits for **non-Māori students in seeing Māori knowledge, and the holders of Māori knowledge, as valuable**. This was discussed with Luke in the context of his use of Hauora, Kī o rahi, and Kapa Haka in his HPE lessons. This was a place where Māori students were seen “showing their capabilities and... It helps us [non-Māori] appreciate their [Māori students] capabilities.” Luke continued to discuss the benefits of this for Māori and non-Māori students as he felt in MKP activities “kids [non-Māori] in the class look up to these guys [Māori], because they see these guys excel and do well, and they want to be like that.” Luke described it as an opportunity to “show case almost, and get them to kind of help teach.” This was similar to Stan, as he explained within his school “some of the students are also willing to help me out,” as many of them had previous experience in the game Kī o rahi. Cultural awareness and appreciation was therefore exemplified through teachers giving value to the knowledge Māori students possessed, and holding those Māori students in a light where they were seen as valuable assets in promoting, assisting in the learning of valuable Māori knowledge.

*It was clear that the participation of non-Māori students in Māori knowledge and practices was very valuable in terms of raising Māori cultural awareness and acceptance amongst non-Māori students. Those whom may or may not have had previous experience in Māori cultural activities found value in activities that sit under the banner of Māori knowledge and practices.*

#### **4.1.3 The link between the Treaty of Waitangi and Māori knowledge and practices.**

Participant teachers were aware that the Treaty of Waitangi was also relevant to the inclusion of Māori knowledges and practices in New Zealand schools.

**Most participants had an awareness of the principles of the Treaty and how their schools were working to uphold them.** Luke identified his school’s efforts to “try and keep the Māori culture into the whole curriculum”. This was similar to Bobby who, when thinking

of his school efforts, said "considering the principles of the Treaty... [they] do a pretty good job." Stan recognised "Māori culture is an important part in New Zealand". Although unsure about Treaty principles, Stan, Luke, and Bobby had an understanding of the general way the Treaty could be upheld and implemented in the wider school.

**With more discussion, participants were to some degree able to reflect upon their practice as teachers in terms of the Treaty of Waitangi. Primarily there was a focus on the need for positive relationships.** Bobby explained his belief in the importance of building "a positive relationship with not only the student, but also the whānau... the wider community... and even at a hapū and iwi level." He explained "the importance of involving hapū and iwi and family in the decision making process," promoting "partnership and participation of the whānau," and thought it was good practice to see "teachers going out of their way to meet parents" in order to build relationships. Luke recalled occasions where in his attempts to build relationships with a student he had "asked him [the student] about his iwi and stuff," to recognise his student as Māori and help build identity and a positive, respectful, relationship. Luke also acknowledged the work done around Māori culture at his school that he believed had led to "a lot of respect from the Māori community for our [the school's] teaching staff." Stan's aims were not upon building relationships with the community, but rather with the individual Māori student, to build trust by looking for opportunities to value their identity and "make them feel included".

**Overall, despite participant teachers being unable to identify the explicit link between the uses of MKP to the Treaty, such as the active protection of taonga, they were unconsciously honouring the Treaty principles in many ways.** For example, Luke shared that in his delivery of Hauora and the whare tapa whā model, "before we even do it in English, we do it in Māori," as "there is a sense of protecting it [Māori things]." Stan spoke about his preservation of the history around the game Ki-o-rahi, where he said: "before we start off the unit we actually go into the background and how the game eventuated." As Stan exclaimed, he was "making sure that with those sorts of games [indigenous], that they [the students] understand different cultures and obviously Māori culture is an important part in New Zealand." As a teacher in the district where he was from, Bobby had local knowledge such as: "What is iwi? What is hapū? The awa, the maunga, and stuff like that," and had incorporated this into his Hauora unit. As part of the unit, students were taught to deliver their mihimihi in Te Reo Māori, and as explained by Bobby, a deeper level of learning for the

students was part and parcel: “We explain the importance of the mihimihi, traditional aspect of why people do mihimihi and it’s to find out where they are from, who their family is, and to learn things within [the region], within their community.” As tangata whenua, Bobby found it important to deliver the knowledge of the region “so a lot of kids get to find out information around that.” Linked to upholding the Treaty of Waitangi, through these actions Bobby was actively protecting Māori knowledge through the use of the Hauora concept in HPE.

*Based on participant responses, more needs to be done to educate HPE teachers about the relevance of the Treaty to the inclusion of Māori knowledge and practices in their teaching practice. This can begin by expanding upon teachers’ awareness as to how the Treaty is being honoured in their schools generally, to how it is relevant specifically to HPE, and by reinforcing for teachers how the things they are currently doing, such as being considerate of relationships and the student identity, are a positive foundation from which to continue to develop their honouring of the Treaty principles.*

## **4.2 PARTICIPANT TEACHER EXPERIENCES WITH MĀORI KNOWLEDGE AND PRACTICES IN HEALTH AND PHYSICAL EDUCATION.**

The second major theme drawn from the data focused on participant teachers’ experiences with Māori knowledge and practices in HPE. This included discussion on Māori knowledge and practices currently being implemented by participant teacher’s in their HPE lessons; what they had found to be successful implementation of Māori knowledge and practices in their HPE lessons; barriers and challenges for participants in implementing Māori knowledge and practices in HPE.

### **4.2.1 Māori knowledge and practices currently implemented by participant teacher’s.**

Bobby, Stan and Luke all reflected on their teaching practice and recognised their use of Māori knowledge and practices as a strategy to raise Māori student achievement. They all offered examples in their own learning environments, assessment, and general school as to how MKP were implemented. An example discussed with all three participants as part of their own lessons was Hauora and the Whare Tapa Whā.

**The use of ‘Hauora’ and the Whare Tapa Whā health model was the prominent example provided by participant teachers’ of Māori knowledge and practices in their lessons.**

When Bobby was asked if he could recall any MKP's that were parts of his curriculum, he immediately referred to the actions of HPE teacher's in his department: "We really drill that hauora concept". One particular point that was common for all participants was *when* they taught the hauora unit. Bobby said: "Hauora and an individual's overall well-being, that's the very first unit we teach at junior level." Stan also "taught it [hauora] from day one, with year nine. The first class, first unit is about wellbeing and the hauora model," while Luke explained at his school, HPE starts "with Mason Durie's theories [of Hauora] and we find that it fits in really nicely for when they [the students] first come into school". Luke commented that in his HPE department they wanted "to try and keep the Māori culture into the whole curriculum... we use hauora and stuff like that." Stan explained "Māori knowledge and cultural practices are definitely valid parts of the PE curriculum, specifically and especially that Hauora sort of unit... the Whare Tapa [Whā] model." All participants were also able to give examples of theory-based activities they used to teach Hauora. Stan said he would talk to the students and instruct them to "write down how their hauora was affected in that particular [practical] session: mentally, spiritually, socially and physically." When Luke was introducing the Hauora topic he would "write the dimensions [of health] up in Māori and ask, what do you think this one is? And taha whānau is the one they pick up first." Bobby on the other hand would provide activities where students would "talk about the social aspect, relationship issues, communication issues, how do we help with decision making?" in working towards understandings of "taha whānau, your social well-being." From these comments it was clear that hauora is a valued part of the curriculum and recognised as a MKP, held at the forefront of the HPE curriculum in the schools of all participants.

**Kī o rahi was another common MKP included in HPE programmes, however, in contrast to Hauora, Kī o rahi was a MKP used for practical (physical) activities.** Bobby explained that in light of his school's aim to increase Māori student achievement, "they have looked at trying to involve more things that are Māori, for example, we introduced last year... Kī o rahi." In reflection, Bobby commented on the success of the unit and said "Kī o rahi is definitely a massive activity that we are now trying to push." Stan also spoke at length about the "junior unit that we do with our kids at school... a game called Kī o rahi." He explained that, as they had found the activity increased participation of all students, his department had decided the activity would be ideal for senior students and they now "offer the same unit for level one" NCEA. When asked about Kī o rahi, Luke explained the activity was "part of [the] 'minor games'" module, which included a range of other sports or games. Luke also managed

to make links between Kī o rahi and the HPE curriculum. Luke explained members of his HPE department “find it is a very good game to teach, not just movements and stuff, but it is applicable to everything in the curriculum in HPE.” This emphasised the way Kī o rahi, similar to hauora, was a MKP that was a valued and applicable tool in mainstream HPE.

**Participants had also implemented other Māori cultural concepts and activities**, such as Tuākana/tēina, Kapa haka, and Te Reo Māori in their lessons. Across the three participant teachers experiences, there was a wide range. Besides the concept of Hauora and the practical activity of Kī o rahi, the other MKP that were implemented by the participants were basic Māori concepts that they personally knew, or knew of. Stan was able to link teaching strategies he employed in his lessons to MKP. He explained as part of a student leadership assessment, four students from a junior school “extension class” would instruct their peers through some physical drills. Another example was where senior HPE students would “teach solidly for a whole unit... the younger [junior] students.” Stan recognised this strategy as a “cultural practice” used in his school known as “tuākana/tēina... so the older learner teaching the younger learner or the more experienced teaching the less experienced.” Once again Luke explained his use of MKP in terms of the HPE curriculum, where as part of the HPE curriculum strand ‘Personal Health and Physical Development’, in “year 10 dance we allocate a certain period where we do Māori movements.” With regards to the school haka and waiata he emphasises “obviously we can do that in HPE.” As mentioned, part of the Hauora unit Bobby delivered involved teaching the students to introduce themselves in Te Reo Māori, “where each junior student has to write their mihimihi and say it” to the class. So it seemed, Stan, Luke and Bobby were all able to easily draw on knowledge they had picked up from personal experience to implement MKP in their learning activities.

*Hauora and Kī o rahi were two common Māori knowledge and practices that participants found easy to deliver as part of their Health and Physical Education lessons. Besides Hauora and Kī o rahi, participants identified a wide range of MKP activities such as tuākana/tēina, te reo, and kapa haka. These examples were MKP that were based on the participants own prior-learning and knowledge.*

#### **4.2.2 Success in implementing Māori knowledge and practices in Health and Physical Education.**

A number of factors contributed to the successful implementation and delivery of Māori knowledge and practices in HPE by these three participant teachers. Three groups of success factors were identified: Student dependant factors, teacher dependant factors, and available resources within the school.

**Student related factors was one area of discussion on the successful implementation of Māori knowledge and practices in HPE.** All three participant teachers described the success of MKP implementation as starting with positive attitudes within the students and what was described as student ‘buy-in’. Though this was a major factor, participants felt little encouragement was needed from teachers to create positive attitudes towards MKP. Bobby felt he “heard a mostly positive response towards” his mihimihi activity. Stan recalled his Kī o rahi lessons and thought “the junior students react really well.” Luke talked at length about teaching and learning the school waiata and haka, explaining how “the wow factor makes the other students want to be part of it.” After watching experienced students “other kids say ‘I’ll give this a go’, they are opening up their minds to it.” On another level, curiosity of MKP was a way to encourage student buy-in. Luke thought “most of them [students] will accept and do it... because the rest of the class are doing it or because they are finding it curious.” This was similar to Bobby with the mihimihi activity where he found “especially the kids who are Māori, but don’t necessarily... have a huge cultural, or Māori knowledge... some of the kids really find it interesting being able to research their whakapapa and where their family are from and who they link back to.” On another level, Stan found prior experience was an influential factor to successful implementation of MKP. Within the community Stan’s school served, the game Kī o rahi was a common physical activity. He found many students had “been learning it for quite a few years, because of how it has been transferred down from their parents or friends or outside family.” Therefore, it was familiarity, rather than curiosity that encouraged buy-in for Stan’s students. Because of students’ prior experience, Stan found it easier to teach students to participate at a higher achievement level, as “quite a few of them have actually participated in the game before we actually get into junior PE.”

As described, the attitudes and beliefs of students are factors enabling the positive and successful implementation of Māori knowledge and practices in HPE. The question was now to better recognise further opportunity for teachers’ to influence these.

Like students, **there were also key factors for teachers' in the successful implementation of Māori knowledge and practices in HPE. These factors were largely determined by the teacher's previous experience, learning opportunities, and background.** Participant teachers commented what they had learnt as part of professional development and teacher training had been very useful in terms of implementing Māori knowledge and practices. Bobby talked about professional development training sessions where there were “things that help... so with the Kī o rahi programme, they got someone in to teach us [HPE staff] so that was good.” Stan recalled the “Te Kotahitanga principle [approach] came through when I was doing my teacher training” and how he was reminded to “include the students to help me out setting up the field to make them feel included.” Luke mentioned his participation in a Kī o rahi professional development session and spoke about “compulsory... PD sessions, like for example in the staff room,” and “Every Wednesday and Friday at staff meetings we learn new words, we get cue cards on the walls... it is a diverse school and giving that acceptance and giving it a go.” This was not exclusive to MKP, but was more about teachers' being open minded to other cultures, and inclusive of that in their teaching practice, all factors which can support greater inclusion of Māori knowledge and practices in HPE.

All participant teachers spoke about their own ethnic background and the way it had influenced their implementation of Māori knowledge and practices in HPE. Bobby and Luke both found their ethnic background had a positive impact on their teaching. Bobby, a Māori, said “being Māori for me, Yeah I have, I've been able to use it and adapt... my programmes.” Luke, a Kiwi Asian, was similar in his familiarity where he felt he held “a lot of respect for the Māori culture and stuff like that and growing up in New Zealand it's all around me and I enjoy it.” He also felt “the protocols and stuff like that are very similar to my Asian background and respecting it is a huge thing.” Stan on the other hand had felt his ethnicity was a challenge stating: “obviously I am of Pākehā descent so even though Māori knowledge, I have grown up with it around... I come from a Pākehā family.” Stan however was personally motivated by this where he felt “because I come from a Pākehā family... I am always trying to improve my Māori knowledge and cultural practices... to learn about other knowledge and cultures... and try and improve the learning within my class and school.”

**A third factor that contributed to the successful implementation of Māori knowledge and practices in HPE was support resources within the school.** This included assistance

and expertise from other staff members. Stan said in terms of his implementation of MKP “the main support I get at my school is from the [HPE] HOD, he’s Māori so he has been a huge help for me...”, he explained “...when he [the HOD] came on board last year... he has also brought the Māori knowledge and practices into our department, such as the Kī o rahi unit... also the tuākana/tēina concept.” Stan also explained that previously he had called on “a few Māori teachers in different departments at the school,” feeling comfortable to do so if he was “unsure when it comes to knowledge with Māori and cultural practices. I feel more obliged to approach them.” For example, Stan “went to the HOD of the Māori department and he had taught the game [Kī o rahi] a couple of weeks before hand to his MPA [Māori Performing Arts] class and I asked him if he could help me.” Luke also talked about a number of different resources for support within his school. Similar to Stan, this included other staff where he felt “we have a lot of very strong, talented Māori teachers at this school to drive most of this [MKP] stuff.” This included making and sharing practical resources. For example, a video of the haka and waiata Luke was teaching as part of HPE “was emailed out to all staff and it was made available on public [school computer database] so anyone can access it.” These resources were valuable as Luke recognised they could give the students an excellent example, overcoming any teacher limitations. Luke emphasised “utilising our resources to aid us in our curriculum” was a key factor to successful implementation of MKP. This emphasis on effective and useful resources was similar to Bobby’s thoughts, where he was very clear that his success was attributed to resources within his school: “Across the board as a PE department, we have a lot of resources like gear and unit plans. There’s a lot of things that help us to teach the programme effectively.”

*All participants had experienced success in the implementation of Māori knowledge and practices in HPE and had attributed this to similar factors, such as enthusiasm and teacher attitude. A common thread was the participant’s beliefs in the values of good resources including senior teacher support, electronic resources (such as video and sound resources), practical equipment, and trialled and trusted unit and lesson plans.*

#### **4.2.3 Challenges in delivery for Health and Physical Education teachers.**

As part of their experiences, factors that challenged teachers’ success in implementation of Māori knowledge and practices were also discussed. A range of issues were identified by the participant teachers, and similar to factors that helped implementation of MKP, factors that

presented challenges stemmed from: student dependant factors, teacher dependant factors, and lack of direction in terms of the curriculum assessments and professional development.

Student dependant factors challenging teacher delivery of MKP included **student negative preconceptions about participation in MKP**. Luke remembered “a lot of kids” who had “shut it down straight away because they are like: oh I don’t wanna do that... I don’t want to learn Māori and stuff.” In his opinion, many students were “close-minded about going out there and absorbing a different culture.” He found this initial challenge affected the motivation and participation of other students, specifically those who were Māori who didn’t “wanna be in the spotlight and stuff like that. They are proud but would rather joke around with their mates.” Stan had experienced the same resistance but felt “it just depends on the group that you have at the time.” He had often found dominant personalities in the class could sway the group either way, if they were initially negative, or positive to the activity. Another student-centred barrier Bobby faced was students’ lack of prior knowledge. He found “being a big school we have a lot of different cultures and different ethnicities, within the group”, and he was always starting from scratch as “many of the kids really don’t have a deeper understanding of it [hauora]”. This held back those who had come from a Māori background, or those who did have prior knowledge to such activities or concepts.

Teacher dependant factors were also discussed with the teacher participants. **A number of issues were mentioned, but a common and strong theme across all of the participants was teacher confidence and knowledge of MKP**. Bobby had not felt this himself, but recalled seeing “other teachers who are a little bit reluctant to teach it [Kī o rahi] because they’re a bit unsure.” This was perhaps shown in the comments from Stan, who confessed limited knowledge of the game Kī o rahi: “I’m still learning it ... I find out new things I didn’t know.” Stan also recognised he had times where he “was unsure of how to teach it [MKP].” This exemplified the way teacher's at Bobby’s school felt; as well as Luke, who felt in his department when it came to the teaching of MKP “obviously we (the HPE teachers’) won’t have the expertise to really teach the Māori side of things.” These statements clearly identified teacher knowledge and confidence as a main challenge to teachers’ successful implementation of Māori knowledge and practices in their HPE lessons.

**Another major barrier faced by teachers’ in the implementation of Māori knowledge and practices was what can be described as a lack of direction.** This included key changes

in the HPE curriculum assessments, and a lack of useful professional development opportunities to guide teacher practice in terms of professional development (PD) opportunities to implementing MKP, Bobby claimed “if there are [any opportunities for PD] we don’t know anything about them.” Stan also claimed in terms of PD there was “not so much around the Māori knowledge and practices.” Despite spending time visiting “other schools... to see what they do within their curriculum... to do with Māori knowledge such as Kī o rahi” Stan came away from each visit asking himself “Did you learn anything?.. A little, not too much because it wasn’t very different to what we do currently.” Bobby also found some of his time spent at PD around raising Māori student achievement lacked practical direction, where he would “leave those debriefings thinking: what does that mean? What does it look like? How do we implement the programme?... There are no real practical steps we can take to help us.” Luke’s concerns were around the change in direction of the curriculum, where he found government changes had caused “changes in what we have to teach and how we are going to structure it.” This had raised particular attention for him as he noticed “the [NCEA assessment] standards have changed and it’s become more European kinda style.” Specifically Luke claimed “last year’s 3.1 [NCEA assessment] had heaps of stuff on hauora and this year’s one... doesn’t actually mention hauora as much.” He felt this to be a big change “from the drive of where it used to be a major concept to ya know, being phased out” through “instead of using the Māori terms, they have put in the English terms of well-being and stuff like that.” As a teacher trying to improve his delivery, Luke found this frustrating in that “it changes what they [government] were trying to achieve a couple of years ago... the change of the education system is just so unsettled in a way.”

*Though participants felt there were many challenges they had little influence over, all had tried to find ways to improve their delivery of Māori knowledge and practices in their lessons. It was clear the biggest challenge for teachers’ was personal knowledge of Māori knowledge and practices and confidence in how to implement these in their lessons. With a lack of awareness of available professional development, combined with a changing curriculum, participant teachers’ found it difficult to develop in improving their delivery of Māori knowledge and practices.*

### **4.3 NEEDS AND ASPIRATIONS OF HEALTH AND PHYSICAL EDUCATION TEACHERS'**

In terms of answering the research question: *What are the perspectives, experiences and aspirations of secondary school Health and Physical Education teachers' to better implement Māori knowledge and practices in their lessons?* Participants were clear as to what they desired, or felt they needed in order to achieve their MKP delivery goals.

#### **4.3.1 Desire for improvement**

Though participants seemed slightly uncertain about pathways they could take to assist them in delivery of Māori knowledge and practices in HPE, **participants clearly wanted to improve in this area**. Bobby acknowledged the value of being able to reflect on his practice, asking himself “How have I been teaching? What can I do to improve that?” Stan also claimed he would like to do something “which could improve the teaching back at my own school... in that [MKP] sort of area”. Luke felt he and other staff at his school wanted to “get that wow factor” in delivery of MKP but recognised “it will take a bit of time” building his and other staff’s abilities. Participants recognised professional development as a way to improve, and saw this as the best viable option to make the improvements they desired.

#### **4.3.2 Professional development as the pathway to success**

After much discussion and reflection by Bobby, Stan and Luke on their experiences with Māori knowledge and practices in HPE, **professional development was identified as the best avenue to improve their delivery of MKP**. For example, when asked directly what they would like or need to help them with their delivery of Māori knowledge and practices in HPE, Bobby expressed his desire for “more PD”, Stan also specifically talked about professional development and “extra PD to try and improve [his] Māori knowledge and practices.” As previously mentioned, Luke recognised the constant professional development and support at his school that enabled him to improve his MKP knowledge and ability. This therefore was a main focus.

In order for participants to improve their Māori knowledge and practices through professional development, **knowing what opportunities were available for HPE teachers' in this area was the first step**. More information around what was available for teachers' was seen as essential in order to improve and increase their implementation of MKP. When it came to opportunities for professional development, Bobby explained he was “not sure of many of

them, but it would be nice to know what is available for us as teachers”” adding, “if we wanted to help improve the success rate of Māori students, what are some programmes or some assistance we could get to really help with that?” Stan also spoke of his hopes for professional development, explaining he was “looking for something different from what I teach.” Luke commented that there were many opportunities for PD at his school focused on raising Māori student achievement, such as language development and learning of school haka and waiata, but besides the Kī o rahi PD Luke mentioned there was nothing HPE specific. This could be interpreted as evidence he too was unaware of any further opportunities, outside of his school, for professional development in the area of MKP. This, combined with the comments from Stan and Bobby, suggest there needs to be more publicity around the opportunities for professional development in the area of Māori knowledge and practices, or more HPE teacher community professional development programmes made available in this area. This was perhaps the second step in increasing the delivery of Māori knowledge and practices in HPE, recognised by Bobby who felt there was “a massive hole to help us as teachers’ to get an action plan on how we actually implement a programme to help Māori students.”

Expanding on **what they, as HPE teachers’, wanted in order to develop their abilities for the delivery of Māori knowledge and practices in HPE**, Bobby was very specific: “With the Kī o rahi programme we were lucky to have a person come in to teach us, so it would be good to have those types of resources available where individuals could come in and teach us different activities and cultural practices”. This was similar to Luke, who had found the most effective way he had developed his knowledge in the school waiata was through professional development sessions with the Māori teachers leading singing practice with all staff, and through online resources of “Māori teachers... singing it [school waiata] with the words coming up like Karaoke.” This was in many ways along the same lines as other types of professional development mentioned by both Bobby and Stan. Observing experienced HPE teachers “to see how the old guns do it” was one approach identified. As mentioned, Stan explained how he had found valuable support from experienced teachers at his school modelling teaching the game Kī o rahi, and in the Tuākana/tēina concept. Bobby explained for him the most valuable professional development would be, “real life examples, a role model teacher who... implements Māori practices to help Māori students succeed, I would love to see what they are doing, how do they implement it? How do they teach in their

classrooms?” He preferred this much more “than one or two people reading about theory and just suggesting ideas.”

*Participants saw value in the inclusion of Māori knowledge and practices in HPE, and therefore, as shown in this section, saw it as an important area to develop their own skill and abilities. Professional development was seen as the best way to achieve this, the use of resources and modelling by experienced teachers, with examples of what can be implemented and how it can be effectively delivered in a real life context was the preferred method of learning and development.*

## **CONCLUSION**

As discussed above, the findings of research conducted with HPE teachers about their perspectives, experiences and aspirations to increase and improve the implementation of Māori knowledge and practices in their HPE lessons conveyed three key themes: Perspectives on the importance; Experiences, both positive and negative, and; Needs and aspirations. Participants’ perspectives were shaped by their awareness of the challenges faced by Māori students in mainstream education. As a result, all participant teachers’ felt it was important to include Māori knowledge and practices in their lessons. Participants’ experiences in the delivery of Māori knowledge and practices in HPE identified specific challenges and enablers that impacted on the success of their delivery and inclusion of Māori knowledge and practices in their everyday lessons. All participants had experienced success in the delivery of MKP and all were able to identify factors that had led to this success. This was similar to barriers and challenges that had hindered their ability to deliver MKPs. It was found for both challenges and enablers that influential factors lay with students, and themselves as teachers. The needs and aspirations of participant teachers’ were also discussed in light of the above themes. It was from this discussion the key findings of the study were made: the desire for professional development in the area of Māori knowledge and practices, with ‘real life’ examples and resources of what teachers ‘can actually do and use’ within their lessons and learning activities from role models. The following chapter will analyse these findings in greater depth, searching for meaning and implications of the conditions of the current HPE climate, and possible developments in the area of HPE.

## **CHAPTER 5: ANALYSIS – STRENGTHENING MĀORI KNOWLEDGE AND PRACTICES IN HEALTH AND PHYSICAL EDUCATION**

This chapter analyses the wider implications of findings from research investigating *What are the perspectives, experiences and aspirations of secondary school Health and Physical Education teachers' to better implement Māori knowledge and practices in their lessons?* This includes the desire of HPE teachers' to include Māori knowledge and practices in their lessons, and the immense potential of Māori knowledge and practices to be included in HPE due to the willingness of HPE teachers'; the issue of professional development and the challenges experienced by HPE teachers'; thirdly: the resources available for HPE teachers' in the area of Māori knowledge and practices, and finally, recommendations for future direction.

The first section of this chapter identifies an untapped desire of HPE teachers' and an unfulfilled potential for the inclusion of Māori knowledge and practices. Discussion focuses on the perspectives of participant teacher's as per their Māori, Pākehā and Asian ethnicity, their recognition of the importance of Māori knowledge and practices and courage to implement Māori knowledge and practices in their lessons. This was significant, as teachers were in diverse education settings, however felt supported in their efforts.

The second section looks at the professional development and teacher training issues identified by the participant teachers. This includes the need for developments to be made in teacher training specifically in the area of HPE, and the development of resources for teachers' to supplement documents such as Tātaiako.

The third section discusses issues surrounding resources in the area of Māori knowledge and practices in HPE. This starts with an investigation into examples of effective resources available for HPE teachers', identification of what resources are needed, and recognition as to who is filling the gap by providing these.

The fourth section provides recommendations for future direction. This includes developments to be made in the areas of teacher training, professional development, resource development, and networking amongst HPE teachers.

## **5.1 UNTAPPED DESIRE TO IMPLEMENT MĀORI KNOWLEDGE AND PRACTICES.**

The desire of HPE teachers' for the greater inclusion of Māori knowledge and practices was apparent amongst all of the participant teachers. This is significant on a number of levels. Firstly, as two of the three participants were of ethnic backgrounds other than Māori, secondly, as teachers had trialled and were using different Māori knowledge and practices in their lessons, and thirdly as the participant's schools were very different, but within all schools, participants were encouraged and had experienced success in the inclusion of Māori knowledge and practices in their lessons.

### **5.1.1 Ethnically diverse, committed to Māori knowledge and practices.**

Significantly the desire to include Māori knowledge and practices does not sit with Māori alone. The findings from the non-Māori participants show at least in the area of HPE non-Māori students and teachers in Aotearoa New Zealand believe Māori knowledge and practices are interesting if not important. To be able to see value in a culture other than their own shows ethnic relations and recognition of the value of indigenous knowledge in Aotearoa New Zealand has come a long way since the initial introduction of a formal western education. A huge opportunity is present for the development of cultural awareness amongst non-Māori students through the implementation of MKP. As discussed, the benefits of the inclusion of knowledges relevant to Māori will increase Māori student participation and achievement. This had encouraged the participant teachers, including non-Māori, to include MKP in the past, and grown their commitment to continue to do so in the future.

### **5.1.2 Go on... give it a go!**

Participants teachers' willingness to trial and employ different Māori knowledge and practices in their lessons further shows the opportunity to strengthen the inclusion of Māori knowledge and practices in HPE. The willingness to trial different MKP in their lessons, including non-compulsory aspects, is extremely positive and calls for the support of their efforts. This shows participants are more than willing to use their skills and the knowledge/resources available to them to implement MKP. It was from these experiences participant teachers were able to

develop their perspectives and identify their needs and aspirations concerning the implementation of MKP in their lessons. The attitude of participant teachers' to 'give it a go' shows their leadership in enhancing Māori student achievement and cultural awareness amongst non-Māori students. The confidence and courage has allowed them to trial and implement different types of MKP in their lessons and more needs to be done to support these teachers in their efforts.

### **5.1.3 Different schools, same aspirations.**

Also significant was the desire for HPE teachers' to better include Māori knowledge and practices despite teaching in very different schools, small to large, and from a high percentage to a low percentage of Māori students. All schools had goals for raising Māori student achievement, aligned with Ka Hikitia - The Māori education strategy, which provides a significant opportunity that allows HPE teachers' the licence for heavy inclusion of MKP's as a way to achieve this goal. With knowledge that schools in New Zealand still suffer from institutional racism (racist in their policies, curriculum, culture, etc.) (Husband, 2015), it is heartening to know the schools of the participants were in fact the opposite, as these schools were places where Māori knowledge and practices were recognised and encouraged.

The untapped desire of HPE teachers' shows an unfulfilled potential of the HPE curriculum as a learning area for the greater inclusion of Māori knowledge and practices. The work of the participant teachers' in their efforts to include MKP needs to be commended and further supported. If the opportunity to include MKP is to be taken advantage of, teachers need to be aware and knowledgeable in the area of HPE and MKP. The challenge is uncovering and understanding the Māori content that could be delivered using teaching strategies and pedagogical models already known to HPE teachers, while staying true to the original 'Māori' kaupapa and tikanga surrounding specific practices. These are the needs of HPE teachers': Professional development in what they can implement, with practical examples of how this can be achieved in a context they are familiar with.

## **5.2 PROFESSIONAL DEVELOPMENT AND TEACHER TRAINING**

Discussions with HPE teachers reveal several factors: The short fallings of a training system that has left HPE teachers largely unarmed on this mission; Finding teachers experienced in MKP and everyone working together, and; The short fallings of government initiatives supporting the Māori education strategy Ka Hikitia, such as Tātaiako.

### **5.2.1 Preparation is key! Teacher training and Māori knowledge and practices.**

Professional development and support in the area of MKP is a must for the further development of HPE. Participant teachers felt their experience with MKP could be built on, and there was more to learn outside the knowledge they had gained from their initial teacher training. Each had recalled some Māori content in their teacher training between 2007 and 2009, but as discussed, this was a small component of their MKP implementation in their current practice. Teacher training should reflect the aims of government goals in education, one of those being Māori students achieving educational success as Māori. This sets the precedence for strong delivery of Māori knowledge and practices at the teacher training level in order for teachers to have the knowledge and skills to implement MKP as a way to increase Māori student achievement. This was not the case at the time of the participant teachers' training. More attention needs to be given to the delivery of MKP at teacher training level across all learning areas including HPE, and for better professional development opportunities than those currently available.

### **5.2.2 Where are the experts? Let's see them in action.**

That participant teachers were unsure of, or did not know of the many opportunities for the inclusion of Māori knowledge and practices in HPE, this is a problem in need of resolution. Teachers' positively were able to draw from their personal knowledge, professional development experience, and support from other staff and school resources in their implementation of MKP. This is insufficient however as shown by the desire for continued support and professional development for HPE teachers. Support and modelling from experienced teachers, as suggested by participant teachers, is an excellent suggestion for professional development in this area.

Participant teachers had described the most effective professional development was participating in, or observing real life examples of experienced teachers in action. However, these opportunities were few and far between. It is understandable that the opportunity to observe an experienced teacher may be sparse, especially for those in a small school, or a school where there is a gap of expertise in the desired area, such as Māori knowledge and practices. Connections and networking between HPE teachers at different schools needs to be developed in order for these types of opportunities to be taken advantage of. Expert teachers sharing their skills in a real life setting where interested teachers can come and observe, or act

as students, would be tremendous for the learning needs of HPE teachers. There needs to be more opportunities for ‘workshop’ type professional development where a number of HPE teachers from within a region would get together and participate in MKP as a cluster group. This way networks can be built while the teachers learn together.

### **5.2.3 Tātaiako: An incomplete government initiative?**

Tātaiako provides a theoretical basis for teachers in building competencies that reflect an environment where Māori learners can achieve educational success as Māori. These competencies are described with examples of whānau and student voice when these competencies and needs are being met. This document is therefore extremely useful for someone with adept knowledge in their learning area concerning the inclusion of Māori knowledge and practices. This however is problematic for those needing support in this area. Without knowledge of Māori knowledge and practices HPE teachers will struggle to implement MKP. Tātaiako could benefit from the further support of a supporting document of its own that provides content knowledge enabling teachers to provide a context with cultural knowledge, language, identity, values and beliefs. A handbook/document with content of possible Māori knowledge and practices for HPE would aid teachers to achieve these competencies.

Until improvements in Māori student academic achievement are consistently apparent, the need to continue efforts for greater success of Māori student achievement and obtain the goals of Ka Hikitia will remain. Teacher training and professional development in this area must be improved in preparing and supporting teachers to gain the tools they need.

### **5.3 RESOURCES, WHO IS GOING TO PROVIDE THEM?**

In addition to professional development, effective resources are needed in the area of MKP, to increase and improve implementation of Māori knowledge and practices in HPE. Investigation into available, effective resources for HPE teachers’ in the context of Māori knowledge and practices is needed.

Rangatahi Tū Rangatira is a national training provider for Ngā taonga tākarō wānanga, educational programmes. Based in Wellington, Rangatahi Tū Rangatira offers learning workshops throughout New Zealand for students to promote “cultural and physical wellbeing for rangatahi Māori” (Rangatahi Tū Rangatira, 2016a, para 2) and leadership development

amongst Māori youth. Similar workshops are also offered for adults to learn Māori knowledge and practices (games in particular), providing them with the knowledge and skills to take back to their communities. This could be a great professional development opportunity for HPE teachers to learn some of the traditional Māori games delivered. Having this knowledge, HPE teachers would be able to return to their schools, share their experience with colleagues, and implement their new found skills and knowledge in their own practice. These types of professional development courses need to be widely advertised, actively promoted and held in cluster groups of HPE teachers from all different schools in a region. This would lead to the connection of HPE teachers in different schools, where networks could be built in order for resources to be shared and developed.

The traditional Māori games booklet developed by Sport Waikato (2010) is another good example of an instructional paper resource that could be used by HPE teachers to assist with content knowledge. It includes a wide range of different types of Māori knowledge and practices, categorised into stick games, hand games, ball games, poi and poi skill development, and other games. A raft of activities with instructions, equipment needed, and other relevant information are provided, illustrated with photos and diagrams. These types of resources need to be distributed and publicised in order for HPE teachers to use these valuable resources, and build up their personal 'kete' of knowledge and support in order for them to achieve their goals of MKP delivery.

#### **5.4 RECOMMENDATIONS AND FUTURE DIRECTION.**

Participant teachers were specific in their aspirations of being effective teachers of Māori Knowledge and Practices in Health and Physical Education. The following are made in order to strengthen this area and respond to teacher needs.

##### **5.4.1 Teacher training**

Teacher training programmes for potential Health and Physical Education teachers include:

- Māori knowledge and practices content: This includes physical activities at a high to low intensity (kī and poi games, rākau activities, hand games); and Māori models of health (Hauora, Te Wheke).
- Māori teaching and learning philosophies: Māori approaches to education (Te Aho Matua, Ako); Māori teaching and learning strategies (Tuākana/Tēina, etc.); strategies for teaching Māori students (Effective Teacher Profile, Tātaiako).

- Common HPE pedagogical models (Model Based Instruction: TGfU, Mastery, Sport ed.) and how they can be used to deliver Māori knowledge and practices in HPE.
- Recognition between the relationship between current HPE curriculum content and traditional and contemporary Māori knowledge and practices. For example: omaoma-running and military type training activities, kauwhakataetae- swimming races, Kī or poi activities- ball games.
- Treaty of Waitangi training: Historical and contemporary relevance of the Treaty of Waitangi for teachers in areas such as education, and the implications of the Treaty of Waitangi in current education delivery.

#### **5.4.2 Professional development**

Professional development for teachers' in current practice needs to:

- Be widely advertised and held regularly.
- Be compulsory. This will ensure all HPE teachers are brought up to speed in the area.
- Be cost-free. Costs should be paid by the government as part of a strategy to help achieve the goals of Ka Hikitia - The Māori education strategy.
- Focus on content, pedagogy and theory. Teaching teachers Māori knowledge and practices in a way they can directly transfer to their own practice. This can be achieved through teacher participation in Māori knowledge and practices activities as 'students', facilitated by an 'expert teacher'. These activities must include MKP activities, taught using MKP teaching and learning strategies under philosophies of teaching Māori students.
- Be delivered using current HPE pedagogical practices, where teachers can use the pedagogical knowledge they currently have to deliver MKP.
- Raise awareness of the relationship between current HPE curriculum content and practices and traditional and contemporary Māori knowledge and practices.

#### **5.4.3 Resource development**

The development of resources for teachers' in the area of Māori knowledge and practices in Health and Physical Education needs to:

- Honour the tikanga of MKP through resources that enable the delivery of MKP that is respectful and reflects the cultural significance of these activities for Māori.
- Be provided in a range of delivery formats: Lesson and unit plans for direct delivery, Instructional resources for teacher interpretation of delivery.

- Be available free of cost in different modes of delivery: Videos, books, booklets, paper work, electronic format.
- Develop a leadership base of expert teachers in the field of MKP to advise, guide and support teachers and training teachers.
- Specific MKP equipment provided to schools at government cost, as part of a strategy to help achieve the goals of Ka Hikitia- The Māori education strategy.

#### **5.4.4 Network development**

Networks need to be developed amongst HPE teachers. These networks should:

- Include HPE teachers from within a region.
- Be led by one or more experienced teachers who are part of a national leadership group.
- Act as cluster groups who share and develop ideas, information, and innovative ways to deliver Māori knowledge and practices in HPE.
- Have regular meetings and workshops to achieve the above. These meetings could also include development in other facets of HPE.

## CHAPTER 6: CONCLUSION – LOOKING TO THE FUTURE

Investigation into *What are the perspectives, experiences and aspirations of secondary school Health and Physical Education teachers' to better implement Māori knowledge and practices in their lessons?* initially grew out of the desire to enhance Māori student achievement and cultural awareness amongst non-Māori through HPE. Three secondary school HPE teachers from different ethnic backgrounds were engaged as participants and in-depth, qualitative interviews conducted with them to explore how Māori knowledges and practices might be strengthened drawing upon their perspectives, experiences and aspirations in this area. Overall Māori knowledge and practices in HPE is emphasised as an area of importance to the future development of health and wellbeing in Aotearoa New Zealand for all citizens, through the many benefits that can come from New Zealander's having received health and physical education inclusive of Māori knowledges and practices, and teachers who can confidently engage students in learning about them.

Limitations of the research project were related to a scarcity of Māori authored background material and the number of participants. The research project could have benefited in examining the issue with a wider scope, including participants who represented a wider range of ethnicities common in Aotearoa New Zealand, and the experiences of a non-Māori teacher who had not grown up in Aotearoa. The absence of a female voice in the research project is another limitation, as is the absence of the voice of recent teacher training graduates. This would have provided perspectives concerning MKP of teachers who have just completed teacher training. These are all important areas of future research.

After many years of an imposing, assimilative western-based education system, Māori philosophies and physical activities are now being recognised as valuable tools for HPE. The work and vision of Phillip Smithells was fundamental in this and is recognised as a saviour of MKP at a time when Māori culture was in massive decline. Since then, MKP such as Te Reo Kori and Hauora have been recognised in HPE curriculum. Te Reo Kori has been excluded as an integral part of the curriculum, Hauora is a MKP that seems to have cemented a place. The inclusion of such Māori knowledge and practices has been recognised as a way to raise Māori student achievement and has been promoted through past and current government initiatives such as the Te Kotahitanga Project in 2003, the Māori education strategy: Ka Hikitia in 2007, and documents supporting Ka Hikitia such as Tātaiako in 2011. It is such initiatives that call

for teachers to reflect on their professional development needs in order to improve and increase the delivery of Māori knowledge and practices in their lessons, such as HPE.

The overarching goal of this research project to contribute to positive societal change in Aotearoa New Zealand for Māori and non-Māori required a Māori centered research approach be taken in this project. Qualitative, individual, semi-structured, in-depth interviews were conducted with three purposefully chosen HPE teachers of different ethnic backgrounds, who had tried implementing MKP in their lessons. Interview questions and discussion were designed to empower participant teachers, and was achieved through the use of Durie's (1998) ethical framework of mana, specifically, where the mana of the participant teachers was upheld through confidentiality, tone of discussion, transcript verification and approval, and participant knowledge that their contribution will potentially lead to positive societal change at least in the area of HPE. Thematic analysis of the transcripts draws themes from data and in this project was used to focus on the perspectives, experiences and aspirations of HPE teachers for their HPE lessons.

The findings of this project convey three key themes: Perspectives on the importance of Māori knowledge and practices in education; Experiences of HPE teachers', both positive and negative, and; Needs and aspirations of HPE teachers' to better implement MKP in their lessons. All participant teachers felt it was important to include Māori knowledge and practices in their lessons, a view supported and encouraged within the schools of the participants as part of the Ministry-led goals for increased Māori student achievement. The implementation of MKP was a pathway all participant teachers had used to achieve this Ministry goal. Participants also saw the use of MKP as a way to increase cultural awareness, and therefore acceptance of things Māori, amongst non-Māori students. Māori knowledge and practices in HPE provided non-Māori students with an opportunity to participate in 'something Māori' and see value in Māori knowledge and holders of that knowledge. The link between the Treaty of Waitangi and the responsibility of teachers' in upholding the principles of the Treaty were in some ways recognised by participant teachers, who all were active protectors of these principles through their practice. Participants' experiences in the delivery of Māori knowledges and practices in very positively included theory and practical activities, as well as philosophical practices. Kī o rahi and Hauora were shared examples. Specific enablers and challenges that impacted on the success of their delivery and inclusion of Māori knowledge and practices were identified. All participants had experienced success in the

delivery of MKP and all were able to identify factors that had led to this success. These factors included student motivation and attitude, teacher knowledge and previous experience, and support from resources in the forms of other teachers, instructional videos, and unit plans.

Participant teachers also identified challenges that had hindered their ability to deliver MKPs, including student motivation and attitude, teacher knowledge and confidence, and what was described as a lack of direction, centred around curriculum changes and lack of professional development opportunities. The needs and aspirations of teachers' were discussed in light of the above themes. It was from this discussion the key findings of the study were made. All teacher participants desired to improve their delivery of MKP. They also thought that professional development was the best avenue to do so. Suggestions included 'real life' examples and resources of what teachers 'can actually do and use' within their lessons and learning activities. The use of tried and trusted resources such as unit and lesson plans, and the opportunity to observe expert teachers in action were the preferred learning and development context for the participant teachers.

Wider analysis of these findings reveal an untapped desire and unfulfilled potential to strengthen HPE with Māori knowledge and practices. All participants saw value in Māori knowledge and practices and had the desire to better include MKP in their practice, despite their differing ethnicities, experiences, and the character of their schools. These factors provide significant justification for developments to be made in HPE concerning the inclusion of Māori knowledge and practices. The developmental needs of participant teachers' are clear: Effective professional development programmes and resources to aid teachers in their delivery of MKP; teacher training programme level development where teachers are prepared to deliver MKP; Developments concerning current initiatives, like Tātaiako, and instructional resources specific to HPE; Exposure to other, more experienced teachers in this field.

Based on these findings recommendations draw from the future direction component of the research question. Increase and improve developments of MKP in teacher training programmes; develop resources and a professional learning programme for current teachers of HPE, and develop leadership in the area of HPE locally and nationally, in order to establish networks and a space where the sharing and promotion of knowledge in MKP and other topics important in HPE can be sustained.

Overall, HPE teachers' hold powerful positions of influence in the development of citizens in Aotearoa New Zealand. This development is affected by the content that teachers' are required to deliver, the content teacher's choose to include, and the methods teacher's use to deliver it. The education system, and therefore teachers', have a responsibility to provide education that will lead to equal, successful outcomes in educational achievement between Māori and non-Māori students. This research project has shown that HPE teachers have the support, motivation, and desire to include Māori knowledge and practices in their teaching. What teachers' need and desire are the resources and knowledge in order to achieve this. They are willing to learn and include Māori knowledge and practices in their lessons but need support to do so. Equal outcomes across socio-economic areas, acceptance and promotion of Māori culture in all policies and practices, is the kind of relationship envisioned by Māori and Pākehā at the signing of the Treaty of Waitangi. This vision is yet to be realised. The inclusion of Māori knowledge and practices in HPE is an important platform for this to be achieved. On a wider scale, the positive effects of the inclusion of Māori knowledge and practices in HPE, can provide direction for other learning areas to be inclusive of Māori knowledge and practices, leading to positive societal change for all in Aotearoa New Zealand.

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**TŪPEKEPEKE:**

***Māori knowledge and practices in New Zealand's***

# ***Health and Physical Education lessons.***

## **INFORMATION SHEET**

### **Introduction**

Kia Ora, my name is Daniel Tawhai. I am a young Māori Health and Physical Education teacher of Ngati Porou, Uepohatu descent. I have grown up, studied, and continue to work in the Manawatu district. I have spent the majority of my teaching career at Hato Pāora College teaching Health and Physical Education (HPE) in the junior school and at NCEA level 1, 2 and 3. After graduating with a Bachelor of Sport and Exercise in 2007, a Graduate Diploma in Teaching (Secondary) in 2008, and being awarded a certificate of full teacher registration in 2010, I am now engaged in postgraduate research at Māori Studies, Massey University. The focus of my research is on ways to improve Māori student achievement in New Zealand's HPE lessons.

### **Project description**

A strong link has been made between Māori student achievement and education that reaffirms positive Māori identities. The aim of this research project is to identify the resources and training needed by HPE teachers to increase their use of Māori knowledge and cultural practices in their lessons.

I am seeking three - four HPE teachers from different secondary schools in the Manawatu – Wanganui region to interview. Three or four interviews will provide me with enough qualitative data to identify common themes and experiences across this group.

Participant information sheet. Page 1 of 3

### **Your participation**

You/your school were/was selected by the researcher as an institution/participant that could typically provide data relevant and useful to the research project. Interviewees are sought who are qualified Health and Physical Education teachers that are currently fully registered with the New Zealand Teachers' Council. Teachers who have had experiences teaching Māori students will be preferred.

In addition to reading this information sheet, participants will be required to sign a form indicating they consent to participating in the research. The interviews themselves will

consist of a dozen open-ended questions. You will be asked if you consent to the interview being recorded. If yes, a transcription of the interview will be sent to you to confirm the script, or take out any information you would rather be kept private. The total estimated amount of time that will be required of you will be no longer than 2.5 hours: 15 minutes to read and sign consent forms prior to interview, 1 to 1.5 hours for the interview, and 15-30 minutes for you to review your interview transcript.

A small koha in the form of a gift voucher will be offered to you as thanks for your time and the sharing of experiences.

### **Use and treatment of data**

If you choose to participate, your personal identity and identity of your school will be kept strictly confidential. Each participant will be given a number (1 - 4). The only record of which number belongs to which participants' transcript will be kept in a locked storage space in the research supervisor's office. The transcriptions, along with all consent forms, will be kept in the locked storage space for a period of five years. After this they will be destroyed.

The data obtained from the interviews will only be used for the purpose of this project. Once the transcriptions of the interviews have been approved by participants, it will be analysed and written into a report, which you and your school will be provided a copy of.

### **Participant's Rights**

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;
  - withdraw from the study any time during the interview;
  - ask for the recorder to be turned off at any time during the interview.
- Participant information sheet. Page 2 of 3
- 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**

Any further questions about this research can be referred to:

Daniel Tawhai, Researcher



Margaret Forster, Supervisor

(06) 3569099

M.E.Forster@massey.ac.nz

Seth Brown, Secondary Supervisor

(06) 3569099

S.Brown.1@massey.ac.nz

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern A, Application 12/50. If you have any concerns about the conduct of this research, please contact Dr Brian Finch, Chair, Massey University Human Ethics Committee: Southern A telephone 06 350 5799 x 8717, email [humanethicsoutha@massey.ac.nz](mailto:humanethicsoutha@massey.ac.nz)

Participant information sheet. Page 3 of 3



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***TŪPEKEPEKE:***

# ***Māori knowledge and practices in New Zealand's Health and Physical Education lessons.***

## **PARTICIPANT CONSENT FORM – INDIVIDUAL**

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 wish/do not wish to have my recordings returned to me.

I wish/do not wish to have data placed in an official archive. *(if applicable include this statement)*

I agree to participate in this study under the conditions set out in the Information Sheet.

**Signature:**

**Date:**

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**Full Name - printed**

---

Participant consent form. Page 1 of 1



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**TŪPEKEPEKE:**  
***Māori knowledge and practices in New Zealand's  
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**AUTHORITY FOR THE RELEASE OF TRANSCRIPTS**

I confirm that I have had the opportunity to read and amend the transcript of the interview(s) conducted with me.

I agree that the edited transcript and extracts from this may be used in reports and publications arising from the research.

**Signature:**

**Date:**

.....

**Full Name - printed**

.....

Authority for release of transcript for. Page 1 of

**INTERVIEW SCHEDULE FOR THE STUDY:**  
**TŪPEKEPEKE:**  
**Māori knowledge and practices in New Zealand's  
Health and Physical Education lessons.**

**Interview Schedule.**

The following questions will be asked during interviews. They are semi structured, open-ended and intend to provoke discussion and may lead to further questions which will be recorded in the transcript.

### **DEMOGRAPHICS**

1. Can you tell me your name, today's date and the school you teach at?
2. Can you tell me about yourself / why you want to be or wanted to become a HPE teacher?

### **CURRENT PRACTICES**

3. How are the principles of the Treaty of Waitangi enacted in your curriculum?
4. What does the term 'Māori knowledge and cultural practices' mean for you in teaching HPE?
5. Do you think Māori knowledge and cultural practices are valid/important parts of the curriculum?
6. Have you tried implementing Māori knowledge or cultural practices in your classroom? (for example: Hauora, te reo kōri, kapa haka).
7. Do you test or evaluate your student's prior/current knowledge on Maori culture... How do you involve students with prior knowledge in such activities? Students who have experience in kapa haka, etc...?
8. Do you think Māori knowledge and cultural practices in education could/does improve the level of participation and achievement of Māori students?
9. What do you think the reasons for this improvement may be?

### **NEEDS**

10. What opportunities and support do you currently have to implement Māori knowledge and cultural practices in your classes?
11. What PD or training have you had on this topic? What opportunities for PD have you had?
12. As a PE teacher, what do you need to effectively incorporate Maori knowledge and cultural practices in your school curriculum?
13. Is there anything you wanted to add or talk about?