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**HE IPU WHAKAIRO – INSCRIBING PEACE,
KNOWLEDGE AND UNDERSTANDING:**

New/beginning social science teachers' delivery of Treaty
of Waitangi and citizenship education in New Zealand
Secondary Schools.

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

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Hona Lambert Black

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Abstract

This thesis examines new/beginning social science teachers' delivery of Treaty of Waitangi and citizenship education in New Zealand secondary schools. A lack of education about the Treaty and New Zealand citizenship has seen poor understanding amongst our citizenry about the Treaty, race and ethnicity in Aotearoa New Zealand. Research conducted with six new/beginning Māori and non-Māori social science teachers explored, from their perspective, their ability to deliver Treaty and citizenship education based on their teacher training, the New Zealand Curriculum, teaching resources, and their professional development. Mōteatea and whakatauāki, critical consciousness and critical education formed a theoretical base for this work. Individual semi-structured in-depth interviews and thematic analysis were utilized to collect and analyse data, observing Durie's (1998) ethical framework on 'mana'. Research findings revealed that Treaty education receives little attention in schools, and teachers, little support to deliver it. For example, although specified within the Curriculum as a learning subject as well as a principle for schools, teachers reported they received no guidance on how to deliver education on the Treaty and were unable to identify how it translated into classroom or school-wide practices. *He ipu whakairo*, a 'vessel to be carved', emphasises the inscribing of peace, new knowledge and understanding in our society that is to be had from a renewed emphasis on Treaty of Waitangi and citizenship education in our secondary schools. From new/beginning teachers' aspirations for greater support in their Treaty and citizenship teaching, the recommendations from this research provide a solid platform for future development in this area.

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Table of Contents

Abstract	ii
Acknowledgements	iii
List of tables/figures	vi
1. INTRODUCTION: HE IPU WHAKAIRO	1
1.1 The Uncarved Calabash of Aotearoa	2
1.2 The Research	5
1.3 Key Concepts	10
1.4 Thesis Structure	12
2. CONTEXT: THE IMPORTANCE OF TREATY EDUCATION.	15
2.1 Treaty of Waitangi Settlements	17
2.2 Māori Development Initiatives	20
2.3 Te Reo Māori Revitalization	25
2.4 Māori Political Authority	29
2.5 Māori Protest	33
3. THEORY: CRITICAL EDUCATION.	38
3.1 Mōteatea and Whakatauāki	39
3.2 Critical Consciousness	46
3.3 Critical Education	51
4. METHODOLOGY: TRANSFORMATIVE RESEARCH	58
4.1 Research Approach	59
4.2 Research Design	63
4.3 Thematic Analysis	66
4.4 Ethics and Limitations	69
5. FINDINGS: NEW/BEGINNING SOCIAL SCIENCES TEACHERS’ PERPSECTIVES	73
5.1 Teacher Training	74
5.2 The Curriculum	80

5.3	Teacher Resources	. . . . .	87
5.4	Professional Development	. . . . .	92
6.	DISCUSSION: THE CALABASH AWAITING INSCRIPTION.	. . . . .	98
6.1	The Hunger Games: Societal Discord.	. . . . .	99
6.2	Redemption Song: Remedial Education.	. . . . .	103
7.	RECOMMENDATIONS	. . . . .	107
8.	CONCLUSION: WHAKAIROTIA!	. . . . .	110
	Bibliography	. . . . .	114
	Appendices	. . . . .	129
	Appendix 1: He Ipu Whakairo: Information sheet	. . . . .	129
	Appendix 2: He Ipu Whakairo: Consent form	. . . . .	131
	Appendix 3: He Ipu Whakairo: Interview schedule (questions)	. . . . .	132
	Appendix 4: He Ipu Whakairo: Transcript release form	. . . . .	133

List of Figures/Tables

Figure 1: He Ipu Whakairo: Secondary school social sciences teachers' support model for Treaty of Waitangi and New Zealand Citizenship education	109
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CHAPTER ONE: INTRODUCTION

HE IPU WHAKAIRO

“He ipu whakairo, he mea uhi ki te kahu waero, he mea pani hoki ki te kookoowai”¹

The strengthening of Treaty of Waitangi and citizenship education in New Zealand schools is warranted by several factors. The finalisation of Treaty settlements requires a well-informed citizenry in Aotearoa to enable constructive dialogue about the Treaty into the future. The increase in cultural, ethnic and religious diversity in Aotearoa also calls for reaffirmation of the centrality of the Treaty to New Zealand citizenship, as well as the rights of Māori to their cultural distinctiveness and unique status as tangata whenua/indigenous peoples. A lack of education on the Treaty and citizenship in Aotearoa has seen poor understanding amongst our citizenry about issues of race, ethnicity, and the realities of historic and ongoing cultural oppression that marginalises Māori and deflects the blame for inequalities experienced by them as a product of their choice. Education that resolves ongoing unequal power relations in our country is needed to achieve social justice for all. In Aotearoa, this education can begin with the Treaty of Waitangi and New Zealand citizenship.

He ipu whakairo, translated as a ‘vessel to be carved’, emphasises the sculpting, inscribing and development of peace, new knowledge and understanding that is to be had in Aotearoa from a renewed emphasis on Treaty of Waitangi and New Zealand citizenship education in our schools. To achieve this, this thesis examined Treaty of Waitangi and citizenship education in New Zealand secondary schools with a group responsible for its delivery - new/beginning social science teachers. In particular it explored what training they had received on how to teach about the Treaty and citizenship, what Treaty and citizenship content is in the New Zealand Curriculum, what teaching resources are available to assist their delivery of this education, and what professional development they have received to assist them to teach in this area. That Treaty education is important to New Zealand’s future is a central argument underpinning this research. Education similarly is argued to be a vehicle for emancipation from our colonial past, through the empowerment of students as citizens to ‘speak up’ and the development of their agency to solve the multi-faceted problems

¹ P T Jones & B Biggs, *Ngā iwi o Tainui: The Traditional History of the Tainui People, Ngā kōrero tuku iho a ngā Tipuna*, Auckland University Press, Auckland, 1995, p. 273.

faced in our society due to colonisation. The Treaty and citizenship, as fields of critical education, can form the foundation for that development.

Chapter One outlines the details of this research. It further explores the context to which the research topic developed, the research approach, as well as the research questions, key concepts, and outlines the thesis structure. ‘He iwi kotahi’, ‘he iwi kē’, and ‘kei muri i te awe kāpara’ describes the contexts within which the research was formed. Kaupapa Māori, Māori development, and transformative research describe the methodology utilised for this study. ‘Citizenship education’, ‘Treaty of Waitangi education’ and ‘critical multi-cultural education/literacy’ are described as the three key concepts that were fundamental to the focus of this research. The eight chapters of this thesis present the research findings, paving a way forward for the future development of Treaty and citizenship education in Aotearoa New Zealand.

1.1 THE UNCARVED CALABASH OF AOTEAROA

The contexts from within which this thesis topic grew relate to the socio-historical background of Aotearoa. ‘He iwi kotahi’ refers to the relationship between Māori and the Crown. ‘He iwi kē’ refers to ethnic relations in Aotearoa. ‘Kei muri i te awe kāpara’ refers to understanding differences, critical multi-cultural education and possible solutions to removing societal misunderstanding. Each of these three contexts distils an essence from which the research topic was formed.

He Iwi Kotahi: Māori and the Crown

The historical relationship between Māori and the Crown is one saturated with Crown paternalism. ‘Partnership’ has been a long-standing tale told by the Crown that maintains unequal power relations in decision-making that favour Crown dominance. The true spirit of partnership from the Treaty is belittled by the Crown’s assumption of the total powers of ‘sovereignty’ given in the English version of the Treaty text, in direct contrast to the guarantees of ongoing Māori autonomy in the Māori text.

In its abuse of these powers and its ignoring of real partnership, Crown/Government policies of assimilation and integration were based on the presumption that indigenous peoples were better served by adapting ‘superior’ Western values² that would

² M Durie, *Ngā Tai Matatū: Tides of Māori Endurance*, Oxford University Press, Auckland, 2005, p. 172.

‘enlighten’ them with civilization.³ This process culminated in the oppression, cultural alienation and dispossession of land from Māori. Furthermore, current processes of restoration, for example in education and health and through Treaty settlements, continue to be plagued by the barriers of discrimination and notions of racial superiority. As Durie notes, not all governments have been willing to acknowledge cultural diversity as a reality, and are not comfortable in recognising indigenous rights based on cultural distinctiveness.⁴ What has been labelled the ‘gravy train’⁵ of Treaty settlements by some has resulted in Māori being perceived as ungrateful and privileged. The Crown/Government in response has approached Māori-specific projects and ‘race based’ funding with caution to avoid backlash from the non-Māori community.⁶ As some would argue, New Zealanders are ‘one people’ and Māori should not be afforded what are seen as special privileges on the basis of ethnicity or indigeneity. This call to being ‘one people’ and ‘one standard of citizenship’ clearly reflects assimilationist ideals and ingrained colonial philosophies still present in Aotearoa.

This thesis explores solutions to the imbalance in the Māori-Crown partnership, and misunderstanding of issues about race and ethnicity that leads to assimilationist assertions of ‘one citizenship’, by strengthening Treaty and citizenship education in New Zealand’s secondary schools. As Tawhai argues, Treaty and citizenship education have a critical role in facilitating the “reconstruction of where citizenship, equality and indigenous rights” belong in our future decision-making arrangements.⁷ Discussions, as Durie argues, must be based on an equal footing as opposed to how the relationship has been between Māori and the Crown since 1840,⁸ where the power for final decisions lies solely in the hands of the Crown and Māori merely have the ability to input through ‘consultation’. Effective Treaty and citizenship education in our schools may mean New Zealanders make different decisions in future – ones where this relationship is rebalanced and recognition of the rights of Māori as tangata whenua/indigenous peoples and Treaty partners is given. This also raises the long-standing issue of New Zealand’s wider ‘ethnic relations’.

³ K Barber, ‘Indigenous Rights or Racial Privileges: The Rhetoric of Race in New Zealand Politics’, *The Asia Pacific Journal of Anthropology*, vol. 9, no. 2, 2008, pp. 147-156.

⁴ M Durie, ‘An Indigenous model of health promotion’, paper presented at the 18th World Conference on Health Promotion and Health Education, Melbourne, April 2004, p. 17.

⁵ See, for example, D Brash, ‘Orewa Speech-Nationhood’, 26th March 2004, viewed 16th August, <http://www.national.org.nz/article.aspx?articleid=1614>.

⁶ R Berry, ‘Government in retreat over race-based funding’, in *The New Zealand Herald*, 24th June 2005, viewed on 13 November 2012, http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10332435.

⁷ V Tawhai, ‘Citizenship and Education’, in *Weeping Waters: The Treaty of Waitangi and Constitutional Change*, V Tawhai & M Mulholland (eds), Huia Publishers, Wellington, 2010, p. 300.

⁸ M Durie, *Ngā Kāhui Pou: Launching Māori Futures*, Huia Publishers, Wellington, 2003, pp. 105-116.

He Iwi Kē: Ethnic Relations

Don Brash's racially divisive speech 'Nationhood' delivered at the Orewa Rotary Club in January 2004 maintained that New Zealand was heading towards a "dangerous drift towards racial separatism" that gave Māori a birth right to the upper hand.⁹ Brash further claimed that radicals who argued Māori did not cede sovereignty to the Crown were living in a "fantasy world".¹⁰ Ironically Brash has admitted to never having read the Māori version of the Treaty, nor having ever read significant works on New Zealand history.¹¹ Yet despite this clearly misinformed basis, Brash's speech saw support for the National Party rising 17.9 per cent in the polls.¹²

The terms 'special rights' and 'preferential treatment' are now synonymous with discussions about race and ethnicity in Aotearoa. Of particular concern is the use of the term 'non-Māori' by Brash to marginalise Māori and create a new majority – one comprising of Asians, Pacific Islanders, and other ethnicities.¹³ These arguments against indigeneity and the Treaty continue to have a receptive audience due to populist fears that Māori calls for self-determination are a threat to the nation. A lack of information or education to resolve those fears and create genuine understanding of the issues therefore continues to perpetuate fears against Māori autonomy.¹⁴

This thesis addresses the misinformation that drives populist fears against Māori having a unique social, cultural and political identity.¹⁵ It looks to education as the vehicle to facilitate dialogue on the issues of ethnicity, culture, equality and indigeneity. If one was to look at the history of struggle by indigenous people against racial discrimination, it is contradictory that the discourse of equality is now being claimed to reinforce racist views.¹⁶ This poses the question of how we can best advance the understanding of cultural and ethnic differences.

⁹ Brash, 2004.

¹⁰ *ibid.*

¹¹ J Johansson, 'Orewa and the Rhetoric of Illusion', *Political Science*, vol. 56, no. 2, 2004, pp. 111-129.

¹² Barber, p. 146.

¹³ Johansson, p. 123.

¹⁴ R Maaka & A Fleras, *The Politics of Indigeneity: Challenging the State in Canada and Aotearoa New Zealand*, Otago University Press, Dunedin, 2005, p. 2.

¹⁵ D O'Sullivan, 'Needs, rights, nationhood, and the politics of indigeneity', *MAI Review*, vol. 1, target article 1, 2006.

¹⁶ *ibid.*

Kei Muri i te Awe Kāpara: Understanding Difference

Compulsory education in New Zealand primarily focuses on students attaining what is considered to be the necessary level of literacy and numeracy skills.¹⁷ Whilst these skills are important, they do not ensure an ability to solve many multi-faceted problems in society. Banks argues that the world's most significant dilemmas arise from a lack of cohesion between races, cultures, nations, and religions.¹⁸ Dilemmas such as racism and conflict often arise from the deficiencies of not acquiring the skills and knowledge to construct a more unified society in a diverse world. Further, a recent report from the Education Review Office highlighted that the Treaty of Waitangi and cultural diversity are the two least evident of the eight curricular principles in schools.¹⁹ Evidently, New Zealand students are leaving schools unequipped to deal with issues about the Treaty, citizenship and diversity.

This thesis hopes to help fill this void in current New Zealand schools through encouraging the development of education that promotes greater peace, knowledge, understanding and tolerance, which Crick argues can eventually lead to mutual respect.²⁰ Critical multi-cultural education is a way for citizens to navigate through diverse cultural and ethnic perspectives, and formulate possibilities “for action to change the world” and to make it more democratic.²¹ The Treaty of Waitangi and New Zealand citizenship are important platforms for critical multi-cultural education and the development of this mutual respect essential to our future. Investigation into the ability of teachers responsible to deliver Treaty of Waitangi and citizenship education is therefore of paramount importance.

1.2 THE RESEARCH

In order to explore strengthening Treaty of Waitangi and citizenship education in New Zealand secondary schools, this research focused on new/beginning social science teachers, in particular; what training they had received at teachers college, what content there is in the New Zealand Curriculum, what resources are available, and what

¹⁷ New Zealand Qualifications Authority, ‘Level 1 literacy and numeracy requirements from 2011’, viewed 19th November 2012, <http://www.nzqa.govt.nz/about-us/our-role/legislation/nzqa-rules/secondary-schools-supporting-information/literacy-numeracy-2011/>.

¹⁸ J A Banks, ‘Teaching for Diversity in a Democratic Multicultural Society’, in *Education for Democracy: Contexts, Curricula, Assessments*, W C Parker (ed), Information Age, Connecticut, 2004, p. 298.

¹⁹ Education Review Office, *Direction for Learning: The New Zealand Curriculum Principles, and Teaching as Inquiry*, author, Wellington, 2011.

²⁰ B Crick, ‘The Presuppositions of Citizenship Education’, *Journal of Philosophy of Education*, vol. 33, no. 3, 1999, p. 344.

²¹ *ibid.*, p. 298.

professional development had they received to assist them in teaching about the Treaty and New Zealand citizenship. Kaupapa Māori methodologies are employed in recognition of the need for reaffirmation of Māori self-determination in our society. This research adopted Durie's ethical framework emphasising 'mana tangata', 'mana whakahaere', and 'mana motuhake' in ensuring participants were not harmed, or their integrity and reputation damaged.²² For example, interview questions focused on identifying areas where positive development could occur. The study's limitations are also noted.

Methodology

The operationalization of self-determination is the primary objective of Kaupapa Māori research. It challenges the 'locus of power and control' over research that in the past has often devalued Māori ways of "knowing and being",²³ and instead promotes methodology that resists oppression and advocates knowledge discovery that is uniquely Māori. In this way it challenges the assumption of Pākehā/Crown superiority, and "critiques dominant, racist, and westernized hegemonies".²⁴ This thesis reflects such a critique. It challenges power relations and practices in society that disadvantage Māori. Kaupapa Māori research resists colonialism and offers alternative ways of "conceptualising realities".²⁵ As Bishop emphasises, Kaupapa Māori research should be framed by the discourse of the Treaty, and reflect the importance of Treaty principles.²⁶ This research sees Treaty of Waitangi and citizenship education as sites for empowerment by growing understanding of the different realities for Māori and other citizens of Aotearoa. It also advocates for reconceptualization through education of a reality where Māori and non-Māori can achieve the spirit of partnership embodied in the Treaty, and allow a space for the participation of diverse ethnicities in the unified obligation to connect with and assist each other as Treaty companions.

²² A Durie, 'Me Tipu Ake Te Pono: Māori Research, Ethicality and Development, in *Proceedings of Te Oru Rangahau Māori Research and Development Conference, 7-9 July 1998*, School of Māori Studies, Massey University, Palmerston North, 1999, pp. 264-265.

²³ R Bishop, 'Kaupapa Māori Research: An Indigenous Approach to Creating Knowledge', *Māori and Psychology: Research and Practice: The proceedings of a symposium sponsored by the Māori Psychology Unit*, University of Waikato, Hamilton, 1999, p. 2.

²⁴ S Walker, A Eketone, & A Gibbs, 'An exploration of Kaupapa Māori research, its principles, processes, and applications', *International Journal of Social Research Methodology*, vol. 9, no. 4, 2006, p. 333.

²⁵ S Edwards, 'Nā te Mātauranga Māori ka Ora Tonu te Ao Māori: Through Māori Knowledge Te Ao Māori will Resonate', in *Conversations on Mātauranga Māori*, T Black, D Bean, W Collings, & W Nuku (eds), New Zealand Qualifications Authority, Wellington, 2012, p. 47.

²⁶ Bishop, *Māori and Psychology: Research and Practice*, 1999.

In acknowledging the importance of partnership and the principle that both Māori and non-Māori teachers have responsibilities to teach Treaty and citizenship education, to both Māori and non-Māori students, participants were of both Māori and non-Māori ethnicity. After the recruitment of participants, the participant group consisted of six new/beginning secondary school social science teachers: two Māori (two female and two male), one participant of Māori and Pākehā identity (male), and one participant of Pākehā ethnicity (female). These participants came from decile 10, 8, 6 and 5 schools. These factors were drawn upon in the sharing of research findings. New and/or beginning means they have been teaching for less than 5 years, which ensured that relevant assessment could be made of their teacher training. Social science teachers were selected because both Treaty of Waitangi and citizenship education falls under the Social Science thread of the New Zealand Curriculum, and include teachers of subjects such as social studies, history, media studies and geography.²⁷ All teachers were trained as secondary school teachers via completing a one-year graduate teaching diploma, following their graduation with a degree in a specific background topic, for example a Bachelor of Arts in History, or Media Studies.

This research adopted individual semi-structured in-depth interviews as the method of data collection, in order to fulfil ‘kanohi kitea’, the principle of engaging with participants face to face.²⁸ ‘Kanohi kitea’ helps to create an environment of mutual respect and co-operation as well as building relationships with participants to reinforce the ethical obligations of the researcher to be open, accountable, and faithfully report data. Research questions were also open-ended to allow participants to express what they felt was important in relation to this study. As Denscombe argues, this allows a deeper probe into participant’s perspectives and allows them to “speak their mind”.²⁹ This can better facilitate the acquirement of what Ogden and Cornwell describe as ‘rich data’ that is thick in description and shows profound understanding of a particular area.³⁰ This research further adopted Durie’s ethical framework that emphasises: ‘mana tangata’, the safety and dignity of participants; ‘mana whakahaere’, individual/group rights in the research process; and ‘mana motuhake’, acknowledging Māori realities and

²⁷ Ministry of Education, *The New Zealand Curriculum*, author, Wellington, 2007.

²⁸ W Walsh-Tapiata, ‘Research with your own iwi-What are some of the issues?’, *Proceedings of Te Oru Rangahau: Māori Research and Development Conference, 7-9 July 1998*, School of Māori Studies, Massey University, Palmerston North, 1999.

²⁹ M Denscombe, *The Good Research Guide: For small-scale social research projects*, Open University Press, Berkshire, 2010, p. 176.

³⁰ J Ogden & D Cornwell, ‘The role of Topic, interviewee and question in predicting rich interview data in the field of health research’, *Sociology of Health & Illness*, vol. 32, no. 7, 2010.

the need for positive research outcomes for Māori.³¹ In this manner, Māori protocols/tikanga underpins all aspects of this research.

The Research Questions

Focusing on the ‘mana’ of participants and the importance of acknowledging their perspectives, needs and experiences, the research questions focused on four educational spheres relevant to the ability and support of the participants to deliver Treaty and citizenship education in their classrooms; (1) their training as teachers, (2) the New Zealand Curriculum, (3) teaching resources, and (4) their professional development. The questions asked by this research were:

- 1a. What teacher training do social science teachers receive to prepare them to teach about the Treaty of Waitangi and citizenship in their classroom?*
- 1b. What training would teachers have liked to receive?*
- 2a. What content is there about the Treaty and New Zealand citizenship in the New Zealand Curriculum?*
- 2b. What content would social science teachers like to see?*
- 3a. What resources are out there to assist social science teachers’ delivery of Treaty and citizenship education in their classrooms?*
- 3b. What type of resources would they like to have?*
- 4a. What professional development have social science teachers received to support their teaching in this area?*
- 4b. What type of professional development would teachers like to see developed to assist them?*

These questions sought an insight into any difficulties secondary school social science teachers might face in preparation for and once inside the classroom in relation to Treaty of Waitangi and citizenship education. This therefore would provide a basis for positive development, to highlight areas where improvements could be made, such as teacher training and support. These specific areas for improvement were identified as part of the data analysis.

³¹ Durie, *Proceedings of Te Oru Rangahau Māori Research and Development Conference*, p. 264.

Limitations

There are limitations to this study. In the first instance, the focus placed on new/beginning secondary school social science teachers can be disputed as too constricted. It can be argued that all teachers (primary as well as other secondary subjects) have a responsibility to teach how the Treaty of Waitangi and citizenship is relevant in their curriculum learning area. Treaty and citizenship education however falls under the Social Science thread of the New Zealand secondary school Curriculum.³² Learning objectives within this thread of the Curriculum also integrate four conceptual strands; (a) identity, culture, and organisation; (b) place and environment; (c) continuity and change; and (d) the economic world.³³ These components are directly associated to the Treaty and citizenship and social science teachers therefore have both an obligation and had teaching experiences of Treaty and citizenship education.

Secondly, participants may have trained at select tertiary institutions and as such the ability to make judgements about teacher training in general may be questioned. The strength of the research, however, lay in participants being new/beginning teachers, meaning their training had been recent. All teacher training facilities are expected to incorporate knowledge of the Treaty and citizenship, as the Registered Teacher Criteria in New Zealand emphasises all teachers must “demonstrate respect for the heritages, languages and cultures of both partners to the Treaty of Waitangi”.³⁴ Any inconsistencies within teacher training programmes therefore would be deemed relevant to this study and future development needed in this area.

A third limitation is that it could also be argued that the use of semi-structured interviews has a diverse effect on the reliability of data. As Denscombe highlights, the specific context and the individuals involved make it difficult to ensure consistency and objectivity is achieved.³⁵ This research however does not seek to determine a singular concrete picture of Treaty and citizenship education, but rather attempts to highlight some experiences, needs and perspectives of recent entrants to this field. It aims to provide data that is based on the perspectives and priorities of informants and identify what they regard as crucial factors in further developing Treaty and citizenship

³² Ministry of Education, *The New Zealand Curriculum*, 2007.

³³ *ibid.*

³⁴ The New Zealand Teachers Council, *Registered Teacher Criteria*, author, Wellington, 2008, p. 2.

³⁵ Denscombe, p. 193.

education in Aotearoa New Zealand classrooms. In this way any common experiences, needs or perspectives can provide a concrete foundation for future development.

A final limitation is that the ethnicities of the new/beginning social sciences teacher participants were Māori and Pākehā only. The data gathered therefore did not include the perspectives of other non-Māori New Zealanders such as Pasifika or Asian. All participants had also been born and raised in New Zealand, and the research therefore did not include data on the perspectives and challenges faced by teachers who are new immigrants. These are important areas for further research in the future.

1.3 KEY CONCEPTS

Three key concepts fundamental to the focus of this research are ‘citizenship education’, ‘Treaty of Waitangi education’, and ‘critical multi-cultural education’.

Citizenship education

Banks emphasises citizenship education as enabling the acquirement of: “a delicate balance of cultural, national, and global [knowledge] and to understand the ways in which knowledge is constructed; to become knowledge producers; and to participate in civic action to create a more humane nation and world”.³⁶ Similarly, Tawhai highlights ‘citizenship’ as “the rights and responsibilities, obligations and privileges of membership to a particular group, or more commonly, a political community”.³⁷ Citizenship education, therefore, emphasises the rights and responsibilities of ‘belonging’. This thesis uses the term ‘citizenship education’ to refer to education about what it means to be a citizen in Aotearoa New Zealand, and those rights and responsibilities, including those under the Treaty of Waitangi.

Treaty education

Treaty education in this thesis refers to education about all matters concerning the Treaty of Waitangi. It sees Treaty education as a unique component of citizenship education in Aotearoa New Zealand, the Treaty being the foundation upon which all New Zealand citizenship stems. Treaty education often seeks to resolve historical misrepresentations and resolve over-simplistic messages within wider society about

³⁶ J A Banks, ‘Citizenship Education and Diversity: Implications for Teacher Education’, *Journal of Teacher Education*, vol. 52, no. 1, 2001, p. 5.

³⁷ Tawhai, *Weeping Waters: The Treaty of Waitangi and Constitutional Change*, p. 288.

Māori and our history.³⁸ Treaty education also seeks to resolve ambiguity over the Treaty text, the Treaty principles, and their implications for social policy. Principles such as active protection,³⁹ reciprocity,⁴⁰ and citizenship,⁴¹ for example, reflect an indigenous citizenship model arising from the Treaty of Waitangi for Aotearoa which should be taught to ensure Māori do not continue to be perceived as just a marginalised minority. The particular form of Treaty education focused upon in this study is that included in secondary schools.

Critical multi-cultural education

Critical multi-cultural literacy/education is referred to in this thesis as education for social justice that promotes equilibrium between unity and diversity. As expanded upon by Nieto;

It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms pluralism (ethnic, racial, linguistic, religious, economic, and gender, amongst others) that students, their communities, and teachers represent... Because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action (praxis) as the basis for social change, multi-cultural education promotes the democratic principles of social justice.⁴²

When referring to critical multi-cultural education, this thesis is referring to education which facilitates dialogue on the realities of societal and structural racism, collective ways of learning, acting, and reflecting which discard individualistic beliefs about society that perpetuate inequalities, and embraces the collective, diverse, and inclusive nature of society as a whole.

As emphasis was placed on the educational development of the Treaty and citizenship in this research, the key concepts of citizenship, Treaty, and critical multi-cultural education helped navigate and clarify the intentions, purpose, and hopeful outcomes of

³⁸ V Tawhai, personal communication, 13th June, 2012.

³⁹ Waitangi Tribunal, *Māori Electoral Option Report*, Ministry of Justice, Wellington, 1994, section 3.8.

⁴⁰ Waitangi Tribunal, *Māori Development Corporation Report*, Ministry of Justice, Wellington, 1993, section 6.3.

⁴¹ Waitangi Tribunal, *The Wānanga Capital Establishment Report*, Ministry of Justice, Wellington, 1999, section 5.8.

⁴² S Nieto, 'Multiculturalism, Social Justice, and Critical Teaching', in *Education is Politics: Critical Teaching Across Differences*, I Shor & C Pari (eds), Boynton & Cook Publishers, Portsmouth, 1999, p. 3.

the research which is the enhancement of peace, knowledge and understanding in Aotearoa.

1.4 THESIS STRUCTURE

To present the findings of research into the support and ability of beginning social science teachers to deliver Treaty of Waitangi and citizenship education in their New Zealand secondary school classrooms, this thesis is comprised of eight chapters.

Following this introductory chapter, chapter two reviews the relevance of Treaty of Waitangi education to a range of current, controversial ‘race relation’ issues in Aotearoa New Zealand. In particular, it explores current debates about Treaty of Waitangi settlements, Māori development initiatives, te reo Māori revitalisation, Māori political authority, and Māori protest. In exploring the relevance of the Treaty to these issues, the history and the text of the Treaty are used as a basis to emphasise the need for Treaty of Waitangi education in encouraging healthy and informed dialogue on these issues amongst citizens in Aotearoa New Zealand.

Chapter three explains the theory underpinning this research that education can provide a pathway to liberation for Māori and other New Zealanders suffering from our history of colonisation and societal injustice, which accompanied them. Critical education can help facilitate this liberation by revealing to New Zealanders the realities of cultural oppression and, in turn, empower them to transform social structures and inequalities that disadvantage Māori and other ethnicities. This embraces the call to indigeneity and honours the function of education to uphold, what Tawhai calls, the right of all learners to critical consciousness.⁴³

Chapter four describes the methodology employed in this research. It reflects a form of resistance that offers counter methods of conceptualising a reality where the Treaty partnership between Māori and the Crown is honoured. As Tuhiwai-Smith maintains, the word ‘research’ is the dirtiest word in the indigenous vocabulary.⁴⁴ In responding, this research emphasises the importance of conducting research to resolve what Wilmer

⁴³ V Tawhai, ‘He Moana Pukepuke e Ekengia e te Waka: Persevering with Citizenship Education in Aotearoa, Unpublished MEd Thesis, Massey University, Palmerston North, 2007, p. 44.

⁴⁴ L Tuhiwai-Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*, Otago University Press, Dunedin, 2006, p. 1.

calls “the unfinished business of decolonisation”.⁴⁵ To fulfil this, research was conducted with six new/beginning Māori and non-Māori social science teachers to explore, from their perspective, their ability to deliver Treaty and citizenship education in New Zealand secondary schools. This was based on their teacher training, the New Zealand Curriculum, teaching resources, and their professional development. Kaupapa Māori methodologies, individual semi-structured interviews and thematic analysis were employed to acquire and analyse data obtained from participants. Drawing upon Durie’s⁴⁶ framework on ‘mana’, questions ensured that the integrity of all participants was upheld and that ultimately findings would contribute to positive development.

Chapter five present the finding of this research conducted with six new/beginning New Zealand social science teachers on their ability, based on their perspectives, to deliver Treaty of Waitangi and citizenship education in their secondary school classrooms. Four specific areas were investigated related to this ability; (1) their teacher training, (2) the New Zealand Curriculum, (3) available teaching resources, and (4) their professional development. As data suggests, more needs to be done during training courses to prepare teachers to deliver Treaty of Waitangi and citizenship education once in the classroom. Strengthening the presence of the Treaty within the New Zealand Curriculum is also highlighted as an area that needs to be urgently addressed. Participants highlighted available teaching resources as limited and out-dated, and of particular concern is the absence of professional development available for teachers to support their delivery of Treaty and citizenship education. These research findings provided valuable insight as to areas where positive development can occur for Treaty and citizenship education in Aotearoa.

Chapter six discusses the need to awaken and strengthen social sciences teachers’ potential and ability to deliver Treaty of Waitangi and citizenship education in their classrooms. The consequences of sporadic and infrequent Treaty and citizenship education in society have resulted in misunderstanding about the Treaty, race and ethnicity in Aotearoa New Zealand. The continual negligence of schools in both teaching about and implementing Treaty principles suggests a dangerous pattern towards ‘tokenised’ acknowledgement of the Treaty in schools and wider society. In an attempt to resolve these issues, a renewed emphasis on Treaty and citizenship education

⁴⁵ F Wilmer, *The Indigenous Voice in World Politics*, Sage, California, 1993, p. 5.

⁴⁶ Durie, *Proceedings of Te Oru Rangahau Māori Research and Development Conference*, pp. 264-265.

is suggested, to better inform students and provide them with the agency to resolve ongoing issues about the Treaty and citizenship in Aotearoa New Zealand in the pursuit of peace, new knowledge and understanding in society.

Chapter seven explores the recommendations arising from participants' aspirations for greater support of their Treaty of Waitangi and New Zealand citizenship teaching. A model of support is suggested, providing a solid foundation from which future developments in this area may be anchored. Chapter eight concludes this work.

Conclusion

The study of Treaty of Waitangi and citizenship education from the perspective of new/beginning secondary school social science teachers grew out of a specific historical and contemporary context which calls out for the enhancement of peace, new knowledge and understanding between Māori and other New Zealanders in Aotearoa. Kaupapa Māori methodologies are important in recognition of Māori self-determination. Observing Durie's ethical framework emphasising 'mana tangata', 'mana whakahaere', and 'mana motuhake', questions were posed to uphold participants' integrity and focus on areas for development. Limitations include the focus solely on new/beginning social science teachers, the use of individual interviews as opposed to focus groups, and participants being of Māori or Pākehā ethnicity only. The exploration of the four key areas of teacher training, the New Zealand Curriculum, available teaching resources and professional development, however, provide a broad base for future development. 'Citizenship education', 'Treaty of Waitangi education' and 'critical multi-cultural literacy/education' provide a critical focus to this research. Overall, this research seeks to fill a stark evidence base and provide practical recommendations about the delivery of Treaty and citizenship education by and from those responsible for that delivery. It hopes to contribute to its future positive development in Aotearoa New Zealand secondary schools and the benefits of this in wider society.

CHAPTER TWO: CONTEXTS

THE IMPORTANCE OF TREATY EDUCATION

“Decolonisation, as we know it, is a historical process: that is to say it cannot be understood...except in the exact measure that we can discern the movement which give it historical form and content”⁴⁷

This chapter reviews the importance of Treaty of Waitangi education to citizens’ understanding a range of current, controversial ‘race relation’ issues in Aotearoa New Zealand. As examples, it considers current debates about Treaty of Waitangi settlements, Māori development initiatives, te reo Māori revitalisation, Māori political authority, and Māori protest. In exploring the relevance of the Treaty to these issues, the history and the text of the Treaty are used as a basis to emphasise the need for Treaty education in encouraging healthy and informed dialogue on these issues amongst citizens in Aotearoa New Zealand.

The first section of this chapter considers the importance of Treaty education to current Treaty of Waitangi settlements between Māori and the Crown. This importance lies primarily in citizens understanding the issues around Māori land. The Treaty guaranteed Māori tino rangatiratanga or absolute independence over their domains, including lands. However, the history of land alienation and confiscation by the Crown left Māori bereft of a home base and forced Māori into conforming to colonial ways of life. Education surrounding land alienation and its effects on Māori can help to construct a beginning where New Zealanders can better understand why we have Treaty settlements today and their importance to healing our history.

The second section of this chapter examines the importance of Treaty education to citizens understanding Māori development initiatives. Māori development programmes have been viewed by non-Māori as ‘race-based’, giving Māori a “birth right to the upper-hand”.⁴⁸ The history of colonisation in Aotearoa however has led to the current need for Māori development. The Treaty and Treaty education is subsequently central to this development, as the basis on which Māori have held the Crown accountable.

⁴⁷ F Fanon, *The Wretched of the Earth*, Penguin Books, Auckland, 2001, p. 27.

⁴⁸ Brash, 2004.

The third section of this chapter emphasises the importance of Treaty of Waitangi education to citizens accepting current initiatives for te reo Māori language revitalisation. Te reo Māori is a ‘taonga’ guaranteed protection under the Treaty.⁴⁹ Māori have, however, on one hand been continually alienated from their language through colonial education and on the other, are subject to complaints about te reo Māori funding. Treaty education can reaffirm the essential place of te reo Māori in society and the obligation of the Crown and all citizens to its revitalization.

The fourth section explores the importance of Treaty education to citizens understanding of Māori claims to political authority. The relationship between Māori and the Crown has predominantly been a political struggle for power, where both sides have used the Treaty as a reference to their authority. The imbalance of political power, however, has been in favour of the Crown who in turn has been an oppressive force in Māori lives, confiscating Māori resources to benefit Crown/settler peoples. The role of Treaty education lies primarily in advancing the mammoth task of rebalancing political authority, to ensure Māori and the Crown can navigate a future based on positions of equal authority.

The last section of this chapter emphasises the importance of Treaty education to citizens understanding, tolerance and support of Māori protest, another issue of misunderstanding between Māori and other New Zealanders. For example, Waitangi day protests have been linked to confrontation, encouraging non-Māori “to see the place and the Treaty as divisive”.⁵⁰ Treaty education is needed to educate citizens about protests as a process of honouring the Treaty by Māori that attempts to rectify historical and present forms of injustices.

Overall these are examples of areas that emphasise how understanding the Treaty and our history can help citizens in Aotearoa understand the contexts of cultural oppression from the Crown that Māori suffer from, as well as its effects in society today. Education about these issues can help resolve misunderstanding amongst our citizenry about ethnicity and indigeneity, and help promote harmonious relationships based on peace, new knowledge and understanding within Aotearoa New Zealand.

⁴⁹ Waitangi Tribunal, *Te Reo Māori Report*, Ministry of Justice, Wellington, 1986.

⁵⁰ J Rankine, R Nairn, A M Barnes, M Gregory, H Kaiwai, B Borell, & T McCreanor, *Media and Te Tiriti o Waitangi*, Kupu Taea: Media and Te Tiriti Project, Auckland, 2007, p. 42.

2.1 Treaty of Waitangi Settlements

This section of this chapter considers the importance of Treaty education to current Treaty of Waitangi settlements between Māori and the Crown. This importance lies primarily in citizens understanding issues around Māori land. The Treaty guaranteed Māori tino rangatiratanga or absolute independence over their domains, including lands. However, the history of land alienation and confiscation by the Crown left Māori bereft of a home base and forced Māori into conforming to colonial ways of life. Education surrounding land alienation and its effects on Māori can help to construct a beginning where New Zealanders can better understand why we have Treaty settlements today and their importance to healing our history.

Land and the Treaty of Waitangi

The Treaty of Waitangi's relevance to land lies in the provisions of the second article and the preamble. The preamble of the Treaty guaranteed to Māori their rangatiratanga over their land, “kia tohungia ki a ratou o ratou rangatiratanga, me to ratou wenua”.⁵¹ The English text, however, gave this provision as protecting Māori “rights and properties”,⁵² a far cry from rangatiratanga. The second article of the Treaty also guaranteed Māori “te tino rangatiratanga o o ratau whenua o ratau kainga me o ratau taonga katoa”⁵³ translated as independence/absolute political authority.⁵⁴ This appeared in the English text as the “full, exclusive, and undisturbed possession of their Lands and Estates, Forests, Fisheries, and other properties”. The provisions of the Māori text were far more extensive to those of the English text. For example, the word ‘taonga’ includes tangible and intangible resources important to Māori.⁵⁵ Overall, however, the instructions given by Lord Normandy were clear with regards Māori and lands, “the retention of which by them would be essential, or highly conducive, to their own comfort, safety or subsistence”.⁵⁶

Historical Land Alienation by the Crown

Despite these Treaty provisions and Normandy's instructions, our history shows the Crown quickly pursued rapid land alienation. For example, the Land Claims Ordinance

⁵¹ W Colenso, *The Authentic and Genuine History of the Signing of the Treaty of Waitangi, New Zealand, February 5 and 6 1840*, Government Printer, Wellington, 1890 p. 40.

⁵² *ibid.*, p. 38.

⁵³ *ibid.*, p. 40.

⁵⁴ M Mutu, ‘Constitutional Intentions: The Treaty of Waitangi Texts’, in *Weeping Waters: The Treaty of Waitangi and Constitutional Change*, M Mulholland & V Tawhai (eds), Huia Publishers, Wellington, 2010, p. 26.

⁵⁵ Waitangi Tribunal, *Whānau O Waipareira Report*, Ministry of Justice, Wellington, 1998, p. 23.

⁵⁶ Waitangi Tribunal, ‘Treaty of Waitangi’, viewed 23rd November 2012, <http://www.waitangi-tribunal.govt.nz/treaty/default.asp>.

1841 declared all land unutilised by Māori as ‘wasteland’ and the property of the Crown.⁵⁷ Surmounting pressure from British colonisers and the slow rate of government land purchases also resulted in Governor Fitzroy waiving the Crown’s right of pre-emption in 1844.⁵⁸ This was restored, however, by Fitzroy’s replacement George Grey through the Native Land Purchase Ordinance of 1846. This Act however placed restrictions on taking timber and flax from land, prohibited the leasing of Māori land, and effectively prevented Māori from “utilizing their lands freely”.⁵⁹ That same year the 1846 Crown Charter requested that all Māori land be registered with the Crown otherwise ownership would transfer into Crown hands.⁶⁰

The Supreme Court ruling in the case concerning *R v. Symonds* 1847 reinforced the relevance of the Treaty to aboriginal land rights by holding that aboriginal title allowed Māori their customary right to use and occupy their land, excluding the right to extinguish land to any other but the Crown.⁶¹ This however did not stop the Crown pursuing land alienation from Māori. Governor Grey’s move to abolish the ‘Protector of Aborigines’ and replace them with ‘Commissioners for the Extinguishment of Native Land Claim by Fair Purchase’ initiated the sale of the whole of the South Island in six large blocks between 1846 and 1860.⁶² By the year 1860 Māori land ownership had reduced from over 66 million acres to just above 21 million acres.⁶³ In twenty years the Crown had secured over half the land held in Māori ownership.

The Native Land Act 1862 continued the alienation of land from Māori by refusing to recognize tribal collective ownership of land and destroying the collective basis of Māori existence with the land.⁶⁴ When Māori resisted land sales, the Suppression of Rebellion Act and the New Zealand Settlement Act 1863 resulted in the confiscation of 3.25 million acres in the North Island along with Māori deaths and unjust undefined terms of imprisonment.⁶⁵ The establishment of the Native Land Court in 1865 forced Māori land alienation, as individuals could force iwi to defend their land rights which

⁵⁷ R Walker, *Ngā Pepa a Ranginui: The Walker Papers*, Penguin Books, Auckland, 1996, p. 68.

⁵⁸ M Durie, *Te Mana, te Kāwanatanga: The Politics of Māori Self-Determination*, Oxford University Press, Auckland, 1998, p. 118.

⁵⁹ C Orange, *The Treaty of Waitangi*, Bridget Williams Books, Wellington, 2011, p. 104.

⁶⁰ *ibid.*

⁶¹ P McHugh, *The Māori Magna Carta: New Zealand Law and the Treaty of Waitangi*, Oxford University Press, Auckland, 1991, p. 110.

⁶² R Walker, *Ka Whawhai Tonu Mātou: Struggle Without End*, Penguin Books, Auckland, 2004, p. 106.

⁶³ Durie, *Te Mana, te Kāwanatanga: The Politics of Māori Self-Determination*, p. 119.

⁶⁴ *ibid.*

⁶⁵ *ibid.*

itself incurred costs, more often than not paid for in land.⁶⁶ This, along with other factors, eventuated in the loss of Māori land holdings from 21 million acres in 1860 to just under 5 million acres by 1920.⁶⁷ The Māori Affairs Amendment Act 1953 then obliged the Māori Trustee to compulsorily purchase what was considered uneconomic land.⁶⁸ The 1967 Māori Affairs Amendment Act also forced the conversion of Māori land, owned by less than four owners, as general land.⁶⁹ Although this measure was repealed in 1974, it facilitated the alienation of 96,000 hectares of land from Māori.⁷⁰ By 1993, when Te Ture Whenua Māori Act was introduced preventing any further land alienation, only 1,515,071 hectares of land was still in Māori hands.⁷¹

Treaty Settlements and Treaty of Waitangi education

As history provides context to the present, education about the Treaty of Waitangi is needed to educate New Zealand citizens about why we have Treaty settlements. Current Māori impoverishment did not occur in a vacuum, and as such, ignorance as to the relevance of the past has exposed the settlement process to misinformed criticism and being labelled as a “gravy train”.⁷² The ramifications of land alienation on Māori were vast. The depopulation of Māori can be attributed to the loss of land as well as the social disorganisation that accompanied it.⁷³ Land confiscation facilitated the destruction of Māori society and initiated the dislocation of Māori from their identity.⁷⁴ The need to inform our citizenry about historical land alienation is needed to ensure citizens understand the centrality of land to Māori well-being and identity, as well as the correlation between land alienation and the loss of identity and culture. The effects of this dislocation can be seen in current socio-economic inequalities faced by Māori. The lasting effects of historical land alienation and the trauma accompanying it are still felt by Māori today.

Redress can provide a platform, albeit limited, where historical wounds can begin to heal. In acknowledging historical injustices, Māori can begin a process to restore their rights to rangatiratanga and well-being. However, rangatiratanga can only be fully

⁶⁶ Orange, p. 168.

⁶⁷ Durie, *Te Mana, te Kāwanatanga: The Politics of Māori Self-Determination*, p. 119.

⁶⁸ Durie, *Ngā Tai Matatu: Tides of Māori Endurance*, p. 61.

⁶⁹ *ibid.*

⁷⁰ *ibid.*

⁷¹ *ibid.*, p.62.

⁷² Brash, 2004.

⁷³ M P K Sorrenson, ‘Land Purchase Methods and their Effects on Māori Population, 1865-1901’, *The Journal of the Polynesian Society*, vol. 65, no. 3, 1956, p. 187.

⁷⁴ *ibid.*

realised when the Treaty settlement process itself is transformed. Justice cannot be realised when the vehicle for redress represents the unequal relationship between Māori and the Crown. The Crown, for example, is not obliged to fulfil Tribunal recommendations.⁷⁵ Further, actual spending on Treaty settlements are far from ‘just’ and ‘fair’. For example, the Tainui settlement was only worth 0.04 per cent of the \$41.5 billion worth of land confiscated from Tainui.⁷⁶ Similarly, the Ngai Tahu settlement was worth only 0.01 per cent of the \$1.192 billion of land originally inhabited by Ngai Tahu.⁷⁷ In its current form, Treaty settlements provide only a measure of redress. The need to inform citizens of this reality is imperative, as it can help citizens understand the injustices faced by Māori in the past as well as today and the contributions Māori make to society by only accepting a portion of what is owed. Education can help our citizenry acknowledge the need for redress against past injustices, as well as work together to resolve unequal power relations between Māori and the Crown.

2.2 Māori development initiatives

Targeted Māori development initiatives are also a point of misunderstanding in New Zealand society. Māori development programmes have been viewed by non-Māori as ‘race-based’, giving Māori a “birth right to the upper-hand”.⁷⁸ For example, the *Closing the Gap* policy that focused on eliminating social inequalities faced by Māori in the late 1990s was labelled by some New Zealanders as ‘racist’ and a form of ‘social apartheid’.⁷⁹ The history of colonisation in Aotearoa however has led to the current need for Māori development. The Treaty and Treaty education is subsequently central to this development, as the basis on which Māori have held the Crown accountable.

Māori development and the Treaty text

Many aspects of the Treaty are relevant to Māori development. In the preamble, Māori are promised “Te Ata Noho”, emphasising to Māori their right to continue “life as Māori” in Aotearoa.⁸⁰ Rangatiratanga in article two of the Treaty, which is also used synonymously with self-determination, guarantees Māori control over their political and social processes, institutions, and the management of their own development

⁷⁵ Durie, *Te Mana, te Kāwanatanga: The Politics of Māori Self-Determination*, pp. 183-184.

⁷⁶ Walker, *Ka Whawhai Tonu Mātou: Struggle Without End*, p. 311.

⁷⁷ *ibid.*

⁷⁸ Brash, 2004.

⁷⁹ L Humpage, ‘An inclusive society: a leap forward for Māori in New Zealand?’, *Critical Social Policy*, vol. 26, no. 1, 2006, p. 231.

⁸⁰ M Henare, ‘Lasting Peace and the Good Life : Economic Development and the ‘Āta noho’ Principles of Te Tiriti o Waitangi’, in *Always Speaking: The Treaty of Waitangi and Public Policy*, V Tawhai & K Gray-Sharp (eds), Huia Publishers, Wellington, 2011, p. 261.

programmes.⁸¹ The third article of the English text also extended the Queen’s “Royal protection” upon Māori.⁸² The Treaty translates this as “ka tiakina e te Kuini o Ingarangi nga tangata Māori katoa”.⁸³

Contrary to popular belief, Māori did not seek the protection of the Crown. It is difficult to legitimize an estimated Māori population of 250,000 to 500,000⁸⁴ seeking protection from an estimated number of 2,000 British colonisers. Through the Treaty Māori only sought to regulate the behaviour of ‘unruly’ colonisers to prevent the exploitation of Māori land and ‘taonga’, and allow for the development by Māori of their resources.⁸⁵ This would be achieved by granting the Crown ‘kāwanatanga’ in article one of the Treaty. For Māori, the Treaty simply gave assurances that the Crown would control the behaviour of colonisers whilst simultaneously provide Māori with the increased mutual benefits of development, trade and technology, access to the Pākehā world, as well as guarantees for continued Māori authority.

Māori development and our history

Unfortunately Treaty provisions were secondary to securing the Crown’s economic and political interests. For example, economically on one hand, the Crown repeatedly advanced alienation of Māori land for little payment and instead Māori were often told that the ‘real’ payment for land was not the small payment received by Māori, but the increased value of land as a result of settlement.⁸⁶ On the other hand, provisions like Hobson’s proclamation preventing the cutting down of Kauri in 1841⁸⁷ and the introduction of taxes crippled Māori development abilities. The Crown’s political interest was then cemented in the New Zealand Constitution Act 1852 through the establishment of settler government. By the 1900s, the loss of land and political authority had crippled ongoing Māori development within Māori society as the focus had instead turned to survival.

Ngata’s appointment as Native Minister in 1928 witnessed some progress in Māori land development.⁸⁸ Although Ngata’s land development schemes were successful on the

⁸¹ Waitangi Tribunal, *Te Whānau o Waipareira Report*, p. 26.

⁸² Colenso, p. 39.

⁸³ *ibid.*, p. 40.

⁸⁴ Durie, *Ngā Tai Matatū: Tides of Māori Endurance*, p. 29.

⁸⁵ M Jackson, personal communication, Kawiti Marae, 05 February, 2011.

⁸⁶ V O’Malley, V Stirling, & W Penetito, *The Treaty of Waitangi Companion: Māori and Pākehā from Tasman to Today*, Auckland University Press, Auckland, 2010, p. 68.

⁸⁷ Orange, p. 113.

⁸⁸ O’Malley, Stirling, & Penetito, pp. 266-271.

East Coast, they failed to be profitable elsewhere.⁸⁹ Due to Ngata's schemes having the economic backdrop of the Great Depression in the 1930s, as well as limited funding, Māori did not have the economic capital required to be successful.⁹⁰ The Māori Social and Economic Advancement Act 1945 briefly gave statutory recognition to iwi committees,⁹¹ however, was limited by Crown paternalism and would soon be incorporated into the Department of Native, and later Māori, Affairs. Following the Māori Affairs Act 1953 and the Māori Trust Board Act 1955, the Crown maintained control and administration over Māori organisations established for tribal representation as they were accountable to the Crown, not Māori.⁹² The right of 'rangatiratanga' guaranteed in the Treaty had effectively been ignored as Māori were refused the right to self-determination and development. As Durie highlights, this is so Māori development essentially could be "accommodated within mainstream framework without challenging the authority of the state".⁹³

Crown policies of integration and assimilation reflect this. The Hunn Report of 1960 promoted integration, integration however being 'assimilation in disguise'.⁹⁴ The Curries Commission on Education in 1965 also identified the 'under-achievement' of Māori children, however argued a need for the child to "fit the system".⁹⁵ Māori development was therefore about facilitating the 'fitting' of Māori into the 'system'.

The formation of the 28th Māori Battalion was another integration initiative, focusing on Māori participation in the Second World War effort. This was coined by Sir Apirana Ngata as their "price of citizenship", and for some was seen as a Treaty obligation with one group arguing the battalion should be named "Treaty of Waitangi".⁹⁶ The participation of Māori in the war effort symbolised the continued importance placed by Māori on the Treaty. On the other hand, Māori thought they must participate in the war to earn citizenship rights guaranteed in the Treaty. The 'urban migration' following the wars further facilitated integration, resulting in the loss of links for Māori to their

⁸⁹ Durie, *Ngā Tai Matatū: Tides of Māori Endurance*, p. 73.

⁹⁰ *ibid.*

⁹¹ Walker, *Ka Whawhai Tonu Mātou: Struggle Without End*, p. 203.

⁹² R S Hill, *Māori and the State: Crown-Māori Relations in New Zealand/Aotearoa: 1950-2000*, Victoria University Press, Wellington, 2011, p. 47.

⁹³ Durie, *Te Mana, te Kāwanatanga: The Politics of Māori Self-Determination*, p. 6.

⁹⁴ J Marshall, *The Treaty of Waitangi, Educational Reforms and the Education of Māori*, Research Unit for Māori Education, Auckland University, Auckland, 1991.

⁹⁵ *ibid.*, p. 15.

⁹⁶ O'Malley, Stirling & Penetito, p. 285.

cultural heritage.⁹⁷ By the end of 1970 over 80 per cent of Māori lived in urban cities or towns,⁹⁸ the Crown's housing policy of pepper potting isolating many Māori within clusters of Pākehā houses.⁹⁹ Policies such as the colour-bar preventing Māori from adopting European children, whereas Europeans were free to adopt Māori children,¹⁰⁰ continued assimilation, as did the attempts made to prevent Māori, for example, from purchasing and building dwellings at Masterton Borough.¹⁰¹ Within a single generation, some Māori had lost links with their tūrangawaewae (homeland) and had to decide either to be Māori with all its difficulties, to be a balance of both Māori and Pākehā, or to be a "brown Pākehā".¹⁰²

In 1988 the Muriwhenua Fisheries Report argued that the right to development is recognised in domestic and international law.¹⁰³ The theme of Māori self-determination and development had solidified following the 1984 Hui Taumata (Māori Economic Summit Conference) which proposed a decade of Māori development based on the themes of tribal development, social equity, economic self-reliance, and cultural affirmation.¹⁰⁴ Several initiatives, however, such as a Māori bank¹⁰⁵ were victim to unprecedented levels of 'Māori bashing' and did not proceed. This, as Walker highlights, reflects the "social reality of Pākehā dominance and Māori subjection".¹⁰⁶ Māori have subsequently been unable to pursue development on their own terms, ultimately stunting their development. Clark's Government's reaction to the Tribunals Petroleum Report in 2003 further reinforces this, as they quashed the Tribunals recommendations, arguing that petroleum rights cannot be recognised as Māori had not used petroleum in 1840.¹⁰⁷ But neither did the Crown. This, as Mutu argues, simply highlights the Crown's refusal to recognise Māori development rights in the twenty first century.¹⁰⁸

⁹⁷ T Rangiheua, 'Urban Māori', in *Weeping Waters: The Treaty of Waitangi and Constitutional Change*, M Mulholland & V Tawhai (eds), Huia Publishers, Wellington, New Zealand, 2010.

⁹⁸ *ibid.*, p. 189.

⁹⁹ Durie, *Te Mana, te Kāwanatanga: The Politics of Māori Self-Determination*, p. 55.

¹⁰⁰ O'Malley, Stirling, & Penetito, p. 266.

¹⁰¹ *ibid.*, pp. 266-271.

¹⁰² Rangiheua, *Weeping Waters: The Treaty of Waitangi and Constitutional Change*, pp. 189-190.

¹⁰³ Waitangi Tribunal, *Muriwhenua Fisheries Report*, Ministry of Justice, Wellington, 1988.

¹⁰⁴ Durie, *Ngā Kāhui Pou: Launching Māori Futures*, p. 124.

¹⁰⁵ Walker, *Ka Whawhai Tonu Mātou: Struggle Without End*, p. 258.

¹⁰⁶ *ibid.*, p. 259.

¹⁰⁷ M Mutu, *The State of Māori Rights*, Huia Publishers, Wellington, 2011, p. 132.

¹⁰⁸ *ibid.*, p. 133.

Today, ‘by Māori for Māori’ has finally become an accepted (though still disputed by some) catch-phrase.¹⁰⁹ In the area of health, the *Whakapakari ake te tipu* strategy has aimed to strengthen the growth of the Māori mental health and addiction workforce to ensure Māori services are delivered by Māori.¹¹⁰ This has been complimented by *Whiria te Oranga* that involves Kaumātua in addiction services to promote tikanga and draw upon their influence within the community.¹¹¹ *Whānau Ora* is a further example of a ‘culturally anchored’ programme that delivers services to Māori. By October 2010, the Ministry of Social Development had received 130 proposals to enhance whānau well-being through Whānau Ora from 350 providers.¹¹² This highlights the determination of Māori to exercise their rights to control their own lives and well-being. However, these Māori development programmes continue to face criticism from New Zealanders that argue they are based on giving Māori what are seen as ‘special privileges’.¹¹³

Teaching about Māori development through Treaty education

Treaty education can explain and reaffirm Māori rights to development to the wider New Zealand public. Despite Māori development still often being under the umbrella of the Crown, Durie highlights that we are in a time when “self-determination has been closer to realisation than any other time this century”.¹¹⁴ Treaty education that facilitates discussion around Māori development can help formulate further development possibilities. Durie emphasises that Māori development symbolises a journey and a “Māori voyage of survival, adaptation and change”.¹¹⁵ Demographic changes, global and regional developments in an ever-changing world require a focus upon safeguarding the uniqueness of Māori. Treaty education can help facilitate this, as well as reaffirm the rights of Māori to determine their own futures, by highlighting both the guarantees made to Māori and the tradition of our self-determined development.

Treaty education is also needed to help resolve ambiguities and misunderstanding amongst New Zealanders about Māori development. For example, the notion of

¹⁰⁹ International Research Institute for Māori and Indigenous Education: The University of Auckland in collaboration with Te Roopu Rangahau Hauora a Eru Pōmare: Wellington School of Medicine, The University of Otago, *Iwi and Māori Provider Success: A Research Report of Interviews with Successful Iwi and Māori Providers and Government Agencies*, Te Puni Kōkiri: Ministry of Māori Development, Wellington, 2002, p. 5.

¹¹⁰ Te Rau Matatini, *Whakapakari Ake te Tipu: Māori Child and Adolescent Mental Health and Addiction Workforce Strategy*, author, Palmerston North, 2007.

¹¹¹ Te Rau Matatini, *Whiria te Oranga: Kaumatua Workforce Strategy for Mental Health and Addiction Services*, author, Palmerston North, 2008, pp. 1-7.

¹¹² Te Puni Kōkiri: Ministry of Māori Development, *Whānau Ora Factsheet*, author, Wellington, 2010.

¹¹³ Johansson, 2004.

¹¹⁴ Durie, *Te Mana, te Kāwanatanga: The Politics of Māori Self-Determination*, p. 6.

¹¹⁵ *ibid.*, p. 10.

‘preferential treatment’ is sometimes adopted to claim Māori are impinging on the equal rights of others to equal resources.¹¹⁶ Treaty education about our history can explain the need for targeted policies. Treaty education can also reaffirm rights of Māori to recognition and protection of their indigeneity. Additionally, Treaty education is needed to educate all citizens on the Treaty texts and principles which ensure Māori are free to develop and determine their own futures based on their own collective aspirations, as opposed to the aspirations of non-Māori, and without being victims to the arguments of ‘special privilege’. This includes the specific area of culture and te reo Māori revitalization.

2.3 Te Reo Māori Revitalisation

Every year, there are complaints about the status given to te reo Māori. For example, a recommendation by the Auckland Māori Statutory Board in 2012 that Māori should be taught in all schools was met with considerable opposition.¹¹⁷ This section of this chapter emphasises the importance of Treaty of Waitangi education to citizens accepting current initiatives for te reo Māori language revitalisation. Te reo Māori is a ‘taonga’ guaranteed protection under the Treaty.¹¹⁸ Māori have, however, on one hand been continually alienated from their language through colonial education and on the other, are subject to complaints about te reo Māori funding. Treaty education can reaffirm the essential place of te reo Māori in society and the obligation of the Crown and all citizens to its revitalization.

Te Reo Māori and the Treaty Text

The protection and guarantee of the Māori language lies in its status as a ‘taonga’ under article two of the Treaty.¹¹⁹ In the English text, ‘taonga’ appears as “other properties”.¹²⁰ As the Waitangi Tribunal highlights, however, ‘taonga’ includes “all things highly prized” by Māori,¹²¹ and means more than objects of tangible value.¹²² Te reo Māori is of crucial importance to Māori identity, and as such, is considered perhaps one of the most prized of all ‘taonga’.

¹¹⁶ Humpage, *Critical Social Policy*, 2006.

¹¹⁷ Radio Live, ‘Group opposes compulsory Māori language in schools’, 3 News, Mon 3rd Sep 2012, viewed 26th November 2012, <http://www.3news.co.nz/Group-opposes-compulsory-Māori-language-in-schools/tabid/423/articleID/267773/Default.aspx>.

¹¹⁸ Waitangi Tribunal, *Te Reo Māori Report*, 1986.

¹¹⁹ *ibid.*

¹²⁰ Colenso, p. 39.

¹²¹ Waitangi Tribunal, *Kaituna River Report*, Ministry of Justice, 1989, section. 4.7.

¹²² Waitangi Tribunal, *Report of the Waitangi Tribunal on the Manukau Claim*, Ministry of Justice, Wellington, 1985, para 8.3.3.

The relevance of the Treaty to te reo Māori is not limited to the second article, however, it is connected to the Treaty in its entirety. Johnson quoted that languages are “the pedigree of nations”.¹²³ The Treaty of Waitangi was a document primarily written and explained in te reo Māori and is the cornerstone of our unique heritage and identity. Kāretu subsequently argues te reo Māori is inseparable from mana: “language is central to my mana [prestige, power, authority]...what makes me Māori apart from the blood of my Māori ancestors which courses through my veins, is the language”.¹²⁴

This idea is reinforced by Black who maintains the Treaty is based on the principle of ‘mana’.¹²⁵ In referencing a waiata tohutohu (song of instruction) by Te Kooti Arikirangi Te Turuki, he highlights the interconnection between the Treaty and mana, “Ko te mana tuatahi ko te Tiriti o Waitangi (The first mana is the Treaty of Waitangi)”.¹²⁶ As Black emphasises, any discussion between Māori and the Crown should be founded on the ‘mana’ of the Treaty and te reo Māori.

Te Reo Māori and our History

Despite Treaty assurances of protecting te reo Māori, a “campaign of cultural invasion”¹²⁷ affected Aotearoa post Treaty-signing. Te reo Māori was a victim of this invasion where, when Māori sought the establishment of a school through the 1867 Native Schools Act, not only were Māori required to grant the Crown land and raise half the teacher’s salaries,¹²⁸ instructions were given to encourage the speaking of English, eventuating in the prohibition of te reo Māori in schools.¹²⁹ The 1880 Native Schools Code further required teachers to suppress Māori practices and beliefs.¹³⁰ In an attempt to abolish the “demoralizing practice of witchcraft”,¹³¹ the Tohunga Suppression Act of 1907 saw the suppression of Māori knowledge along with the language. The idea of abandoning old-age customs and adopting Western civilization to ‘benefit’ Māori became prominent, and resulted in those exercising cultural practices

¹²³ I Christensen, ‘Ko te Whare Whakamana: Māori Language Revitalisation, Unpublished PhD Thesis, Massey University, Palmerston North, 2001, p. 1.

¹²⁴ *ibid.*

¹²⁵ T Black, ‘Ko te Mana Tuatahi: The Treaty of Waitangi and Te Reo Māori’, in *Always Speaking: The Treaty of Waitangi and Public Policy*, V Tawhai & K Gray-Sharp (eds), Huia Publishers, Wellington, p. 10.

¹²⁶ *ibid.*

¹²⁷ Walker, *Ka Whawhai Tonu Mātou: Struggle Without End*, p. 147.

¹²⁸ *ibid.*

¹²⁹ *ibid.*

¹³⁰ H Tomkins-Jahnke & K T Warren, ‘Full, Exclusive and Undisturbed Possession: Māori Education and the Treaty’, in *Always Speaking: Treaty of Waitangi and Public Policy*, V Tawhai & K Grey-Sharp (eds), Huia Publishers, Wellington, pp. 21- 34.

¹³¹ Walker, *Ka Whawhai Tonu Mātou: Struggle Without End*, p. 181.

and speaking te reo Māori being marginalized from society. This was detrimental to Māori society, as language and cultural practices have been identified as critical factors in the overall well-being of Māori.¹³²

As the Māori population recovered from the 45,549 population in 1900 to double the size in the next forty years, so did Māori taonga and cultural practices.¹³³ The revival of carved ancestral marae was the symbolic rebirth of Māori cultural identity, evident in the construction of the meeting house Māhinārangi.¹³⁴ Ngata's establishment of the first national school of Māori arts in Rotorua in 1928 had also helped facilitate this re-emergence.¹³⁵ The emergence of several urban marae was also witnessed from 1950 onwards in response to the growing Māori population and the desire for centres for Māori language and culture. As Rangiheua maintains, urban marae maintained Māori cultural and social practices as well as created a community of "shared interests for Māori".¹³⁶

It was this cultural renaissance that witnessed the revival of te reo Māori revitalisation initiatives. Such initiative was the works of Apirana Ngata in his publication in 1929 of *Ngā Mōteatea*.¹³⁷ Although mōteatea was often orally transmitted across generations, Ngata had produced a written text of mōteatea that transmitted knowledge to a now 'literate' society.¹³⁸ The rights of Māori to speak their own language in court was eventually heard by the Court of Appeal in the case concerning *Mihaka V Police* in 1980 where the Court found the prohibition of te reo as "completely inconsistent with the guarantee of recognition given by the Crown under the Treaty".¹³⁹ When Huirangi Waikerepuru and Ngā Kaiwhakapūmau i te reo Māori challenged the Crown with the Te Reo Māori claim in 1985, the Waitangi Tribunal shared similar conclusions. As the Tribunal stated, "the 'guarantee' in the Treaty requires affirmative action to protect and sustain the language, not a passive obligation to tolerate its existence and certainly not a right to deny its use in any place".¹⁴⁰ As a result, The Māori Language Act 1987 was passed, and te reo Māori was made an official language of New Zealand, creating Te

¹³² M Durie, 'Mental Health and Māori Development', *Australian and New Zealand Journal of Psychology*, vol. 33, no. 5, 1999.

¹³³ Walker, *Ngā Pepa a Ranginui: The Walker Papers*, p. 48.

¹³⁴ R Walker, *He Tipua: The Life and Times of Sir Apirana Ngata*, Viking, Auckland, 2001, p. 236.

¹³⁵ *ibid.*

¹³⁶ Rangiheua, *Weeping Waters: The Treaty of Waitangi and Constitutional Change*, p. 191.

¹³⁷ Waitangi Tribunal, *Ko Aotearoa Tenei: A Report into Claims Concerning New Zealand Law and Policy Affecting Māori Culture and Identity*, Ministry of Justice, Wellington, 2011.

¹³⁸ *ibid.*

¹³⁹ Waitangi Tribunal, *Te Reo Māori Report*, section 4.3.11.

¹⁴⁰ *ibid.*, section 2.2.

Taura Whiri i te reo Māori to actively promote te reo and to provide advice and assistance in its implementation.

By 1985 there were over 416 Kōhanga Reo attended by more than 6000 children,¹⁴¹ followed by the launch of the first Kura Kaupapa Māori at Hoani Waititi in Auckland.¹⁴² This was followed by the iwi movement of *Whakatipuranga Rua Mano – Generation 2000*, a 25-year strategy by Ngāti Toa Rangatira, Ngāti Raukawa and Te Ati Awa to invest in their youth the fluency of te reo Māori.¹⁴³ These movements reinforced the importance of te reo Māori in reviving both our cultural identity, as well as the revival of our political voice and strength through te reo Māori. The Ngai Tahu strategy of *Kotahi Mano Kaika, Kotahi Mano Wawata* launched in 2002 also aspired to have 1000 Kai Tahu homes speaking te reo Māori by 2020.¹⁴⁴ The positive development of education and advancement of ‘tino rangatiratanga’ and ‘mana motuhake’ can also be seen in the efforts of Tūhoe in developing their own curriculum. ‘*Tōku reo, tōku Tūhoetanga*’, the Tūhoe Curriculum Framework reflects Tūhoe ambitions of maintaining their unique reo and cultural heritage.¹⁴⁵ Te reo Māori is viewed by Tūhoe as essential to their well-being and development as an iwi.

Te Reo Māori and Treaty of Waitangi education

Treaty of Waitangi education is needed in Aotearoa to explain the importance of Māori language revitalization. The relationship between the Treaty and te reo Māori in an inseparable one, as the Treaty could not exist without the Māori language. The essence of the Treaty requires all citizens to reaffirm the importance of te reo Māori as the cornerstone of our national identity. Despite the English language being used in New Zealand, te reo Māori is unique to Aotearoa. As the Waitangi Tribunal emphasized:

We question whether the principles and broad objectives of the Treaty can ever be achieved if there is not a recognised place for the language of one of

¹⁴¹ *ibid.*

¹⁴² *ibid.*

¹⁴³ S Davis, ‘Ka whakaoho ake i ngā tangata nunui: Māori economic development-awakening the sleeping giant’, in *State of the Māori Nation: Twenty-first Century Issues in Aotearoa*, M Mulholland (ed), Reed Publishing, Auckland, 2006, p. 62.

¹⁴⁴ H O’Regan, ‘State of Te Reo Nation: Māori Language Learning’, in *State of the Māori Nation: Twenty-first Century Issues in Aotearoa*, M Mulholland (ed), Reed Publishing, Auckland, 2006, p. 161.

¹⁴⁵ Te Manatū Mātauranga o Tūhoe: Tūhoe Education Authority, *Te Marautanga o Tūhoe*, 2007, viewed 19th April 2012, <http://www.tea.tuhoe.com/tott.html>.

the partners to the Treaty. In the Māori perspective the place of the language in the life of the nation is indicative of the place of the people.¹⁴⁶

As emphasized by the Tribunal, until te reo Māori is adequately acknowledged in New Zealand, our national heritage remains one of unfulfilled promises. Treaty education both can help restore recognition of te reo Māori in Aotearoa and help reinstate the significance of te reo Māori in relation to the Treaty. Although Māori language revitalisation requires a comprehensive approach, Treaty education that reaffirms the place of te reo Māori in Aotearoa can contribute by growing understanding and acceptance of the need for revitalization. All citizens in Aotearoa have a responsibility to te reo Māori revitalisation as Treaty partners. Similarly, Black argues that by not giving life to te reo Māori we allow the imposition of Crown hegemony, allowing Crown “domination over the authority of te reo”.¹⁴⁷ Treaty education can help restore the authority of te reo Māori, restore the authority of the Māori text, and through that, Māori authority.

2.4 Māori Political Authority

This section explores the importance of Treaty education to citizens understanding of Māori claims to political authority. The relationship between Māori and the Crown has predominantly been a political struggle for power, where both sides have used the Treaty as a reference to their authority. The imbalance of political power, however, has been in favour of the Crown who in turn has been an oppressive force in Māori lives, confiscating Māori resources to benefit Crown/settler peoples. The role of Treaty education lies primarily in advancing the mammoth task of rebalancing political authority, to ensure Māori and the Crown can navigate a future based on positions of equal authority.

Māori political authority and the Treaty

The Treaty of Waitangi is at the centre of debates about Crown sovereignty and authority through the first and second articles of the Treaty. The first article of the Māori text granted Queen Victoria ‘kāwanatanga’ over her subjects.¹⁴⁸ Māori were familiar with the word ‘kāwanatanga’ as it was derived from the word ‘kāwana’ referred

¹⁴⁶ Waitangi Tribunal, *Te Reo Māori Report*, section. 4.2.8.

¹⁴⁷ Black, *Always Speaking: Treaty of Waitangi and Public Policy*, p. 11.

¹⁴⁸ Colenso, p. 39.

to in biblical texts as rulership or principality.¹⁴⁹ It had also been included in the Declaration of Independence in 1835 to mean ‘government’.¹⁵⁰ The translation of ‘kāwanatanga’ as ‘the rights and powers of sovereignty’ in the first article of the English text, therefore, is incorrect. To the contrary, the Māori text had guaranteed Māori ‘tino rangatiratanga’, what was used to refer to ‘independence’ in the 1835, where the word ‘mana’ had already been used as a translation to sovereignty in the 1835 Declaration of Independence.¹⁵¹ Had the word ‘mana’ been used in the Māori text in terms of what they were ceding to the British Queen, Māori would not have signed the Treaty. Seeing that ‘mana’ is earned, passed down, or bestowed upon Māori by a celestial authority, the idea of signing away ‘mana’ is impossible.¹⁵² As highlighted by Jackson, no “fiercely independent group of people” would voluntarily concede their sovereign authority away.¹⁵³ Instead, the “rangatiratanga” guaranteed in the Treaty reaffirmed absolute Māori authority and sovereignty over all of Aotearoa, undiminished by ‘kāwanatanga’.¹⁵⁴

Māori political authority within our history

Since the signing of the Treaty, Māori have taken many approaches to regain the proper degree of their authority. This includes on a national level, in the Repudiation movement between 1870 and 1880, unity and the political ‘power of numbers’ was used as a measure to reject land sales and sustain Māori rangatiratanga.¹⁵⁵ The Kohimarama conferences of 1880 and 1881 also witnessed attempts by Māori at formalizing their political authority and ‘rangatiratanga’ through the Treaty, albeit the Crown’s interest in pressing the obligation of Māori at Kohimarama to adhere to the British ‘sovereignty’ of the English text.¹⁵⁶ The Kotahitanga movement in 1890 saw the establishment of the first official Paremata Māori in 1892.¹⁵⁷ Deputations to the Queen in the early 1880s demonstrated ongoing Māori assertion of Māori ‘rangatiratanga’. These however met a

¹⁴⁹ Orange, p. 48.

¹⁵⁰ *ibid.*, p. 268.

¹⁵¹ R M Ross, ‘Te Tiriti o Waitangi: Texts and Translations’, *The New Zealand Journal of History*, vol. 5, no. 1, 1971, pp. 129-157.

¹⁵² Mutu, *Weeping Waters: The Treaty of Waitangi and Constitutional Change*, p. 26.

¹⁵³ M Jackson, ‘Comment’, in *Treaty Settlements: The Unfinished Business*, G McLay (ed), Victoria University of Wellington Law Review & the New Zealand Institute of Advanced Legal Studies, Wellington, 1995, p. 156.

¹⁵⁴ Mutu, *Weeping Waters: The Treaty of Waitangi and Constitutional Change*, 2004.

¹⁵⁵ C F Fox, ‘Change, Past and Present’, in *Weeping Waters: The Treaty of Waitangi and Constitutional change*, M Mulholland & V Tawhai (eds), Huia Publishers, Wellington, 2010, pp. 41-62.

¹⁵⁶ M Durie, *Ngā Tini Whetū: Navigating Māori Futures*, Huia Publishers, Wellington, 2011, p. 221.

¹⁵⁷ M Durie, ‘Tino Rangatiratanga’, in *Waitangi Revisited: Perspectives on the Treaty of Waitangi*, M Belgrave, M Kawharu & D Williams (eds), Oxford University Press, Auckland, 2005, pp. 3-19.

woeful fate as both the Ngāpuhi deputation in 1882 and the Waikato deputation the following year returned unsuccessfully.¹⁵⁸

Instead of recognising tino rangatiratanga, Fox's paper at London's Royal Colonial Institute dismissed the Treaty, claiming sovereignty had been acquired through Cook's first right of discovery.¹⁵⁹ Any assertion of Māori rangatiratanga would be quashed at any cost. The undermining of the Kīngitanga echoed this, where Grey committed to "digging around" Kīngi Tāwhiao till "he falls to his own accord".¹⁶⁰ The Māori Councils Act 1900 introduced Māori Councils to neutralize the Kīngitanga and Kotahitanga movements by regulating and restraining Māori political opinion through limited self-governance.¹⁶¹ The 1867 Māori Representation Act then gave Māori four seats in Parliament for a population of approximately 56,000 whereas Europeans for a population of 171,009 were given 72 seats.¹⁶² Māori should have had 14 to 15 parliamentary seats on a population basis,¹⁶³ but the purpose of the seats were to prevent the flood of Māori voters onto the European roll and restrict the Māori political voice.¹⁶⁴

The dismissal of Māori rights under the Treaty also translated into the New Zealand courts where Prendergast's ruling in *Wi Parata v. The Bishop of Wellington* in 1877 was that the Treaty was a legal 'nullity'.¹⁶⁵ This was supported in the Court of Appeal case *Tamihana Korokai v. Solicitor-General* in 1912 that held the Treaty was not applicable as it had not been given legislative authority.¹⁶⁶ In 1932 a petition presented by Eruera Tirikatene with 30,000 signatures to see the Treaty made statutory in 1932 also lay dormant until 1945, and when the Māori Affairs Committee picked it up it was only recommended the Treaty be hung in all schools and Māori meeting places.¹⁶⁷ The importance of the Treaty had been made symbolic only, isolated to Māori communal areas or in schools where the Crown now had monopoly over its instruction.

Recognition of the Treaty and Māori authority did not come until the passage of The Treaty of Waitangi Act 1975, and the establishment of the Waitangi Tribunal to

¹⁵⁸ Walker, *Ka Whawhai Tonu Mātou: Struggle Without End*, pp. 65-66.

¹⁵⁹ Orange, p. 13.

¹⁶⁰ Walker, *Ka Whawhai Tonu Mātou: Struggle Without End*, p. 119.

¹⁶¹ Walker, *Ngā Pepa a Ranginui: The Walker Papers*, pp. 203-205.

¹⁶² Walker, *Ka Whawhai Tonu Mātou: Struggle Without End*, p. 144.

¹⁶³ M P K Sorrenson 'A History of Māori Representation in Parliament', in *Report of the Royal Commission on the Electoral System: Towards a Better Democracy*, The Royal Commission on the Electoral System, 1986, p. 21.

¹⁶⁴ *ibid.*

¹⁶⁵ Orange, p. 176.

¹⁶⁶ *ibid.*

¹⁶⁷ *ibid.*, p. 89.

investigate Treaty breaches.¹⁶⁸ This Act, however, only allowed the Tribunal to investigate claims beyond 10 October 1975.¹⁶⁹ The Crown initiated direct negotiations with Māori in 1988,¹⁷⁰ but only as a means to bypass the Tribunal process and speed up settlements, not out of a desire to recognise Māori authority. Recognition of Māori authority was in section nine of the State Owned Enterprise Act 1986 that stated nothing in the Act shall “allow the Crown to act in a manner inconsistent with the principles of the Treaty”,¹⁷¹ and the High court’s conclusion that the principles of the Treaty override everything else in the Act.¹⁷² Similarly the case *Te Wehi v. Regional Fisheries Officer* in 1986 held that Māori did not alienate nor extinguish their rights to the sea; the Crown therefore must negotiate with Māori.¹⁷³ This was further reinforced by the 1988 *Muriwhenua Fishing Report* where the Crown’s failure to acknowledge ‘rangatiratanga’ over Māori fishing rights was emphasised,¹⁷⁴ eventuating in the Treaty of Waitangi (Fisheries Claim) Settlement Act 1992.¹⁷⁵

The Treaty of Waitangi and Māori rights to political authority, however, continues to face challenges from the Crown, the most recent being the Crown’s refusal to allow the Court of Appeal’s ruling that granted the Māori Land Court jurisdiction to determine ownership over the foreshore and seabed, and the passage of the Foreshore and Seabed Act 2004,¹⁷⁶ followed by the Marine and Coastal Area Act 2011. Although the 2011 Act removed Crown title, by defining the ‘rules’ the Crown continues to act as the proprietor,¹⁷⁷ exterminating the Treaty’s guarantee of full, exclusive, and undisturbed possession and Māori authority over their takutai. The 15th of October 2007 also witnessed the Crown’s continued dispossession from Māori of their citizenship rights with the invasion and dawn raids of Ruatoki. The current ‘water debates’ taken up by the Māori Council¹⁷⁸ also face challenges as the Crown continues to deny Māori rights to rangatiratanga over their resources.

¹⁶⁸ Walker, *Ka Whawhai Tonu Mātou: Struggle Without End*, p. 212.

¹⁶⁹ P Temm, *The Waitangi Tribunal: The Conscience of the Nation*, Random Century, Auckland, 1990 p. 5.

¹⁷⁰ Walker, *Ngā Pepa a Ranginui: The Walker Papers*, pp. 188-189.

¹⁷¹ Walker, *Ka Whawhai Tonu Mātou: Struggle Without End*, p. 264.

¹⁷² Durie, *Te Mana, te Kāwanatanga: The Politics of Māori Self-Determination*, p. 180.

¹⁷³ Walker, *Ngā Pepa a Ranginui: The Walker Papers*, p. 100.

¹⁷⁴ Waitangi Tribunal, *Muriwhenua Fishing Report*, 1988.

¹⁷⁵ Durie, *Ngā Tai Matatū: Tides of Māori Endurance*, p. 116.

¹⁷⁶ *ibid.*, p. 153.

¹⁷⁷ *Marine and Coastal Area (Takutai Moana) Act*, no 3, 2011.

¹⁷⁸ Patrick Smellie, ‘High Court rejects Māori Council water rights case’, viewed 28 December, <http://www.scoo/p.co.nz/stories/BU1212/S00408/high-court-rejects-Māori-council-water-rights-case.htm>.

Understanding Māori authority through Treaty of Waitangi education

As stated earlier, the debate on Māori and Crown political authority is currently misinformed. Treaty education can help rectify this to inform citizens of the status of Māori under the Treaty and the historical injustices committed by the Crown in assuming their full powers of sovereignty. Similarly, Treaty education can help inform transformative developments to rearrange unequal power structures in the future. As Jackson emphasises, the Treaty is the “base upon which a proper and just constitutional relationship between our people and the Crown was meant to be established in the first place”.¹⁷⁹ In this sense, Treaty education can advance social justice in that it seeks to hold the Crown accountable and restore the political authority appropriated from Māori.

Further, discussion on political authority must depart from conventional practices awarding Māori rights to ‘management’ and ‘governance’. Instead, Treaty education must address issues of government. This view is sponsored by Jackson who argues that future constitutional discussion between Māori and the Crown must be around “iwi being government, because that’s what we were before 1840”.¹⁸⁰ Similarly, the rights to ‘rangatiratanga’ and political authority should not be viewed as ‘separatist’ or ‘special’, but rather must be affirmed through Treaty education as the expressions of Treaty and collective rights under indigeneity. The challenge of Treaty education therefore lies in changing the perception of society. Constitutional reforms have tended to be “piecemeal, superficial...serving the interests of national rather than indigenous interests”.¹⁸¹ Treaty education can help facilitate discussion as to possible avenues for the realisation of future constitutional transformation. Until then, Māori will continue to protest for their rights to political authority – another point for Treaty education.

2.5 Māori Protest

Contemporary Māori protest is possibly the most confusing and upsetting issue for many New Zealanders today. For example, Waitangi day protests have continually been linked by the media to confrontation, encouraging non-Māori “to see the place and the Treaty as divisive”.¹⁸² Protests movements by Māori however are because of the need to honour the Treaty and reaffirm the importance of indigenous rights for Māori to

¹⁷⁹ M Jackson, ‘Constitutional Transformation: An Interview with Moana Jackson’, in *Weeping Waters: The Treaty of Waitangi and Constitutional change*, M Mulholland & V Tawhai (eds), Huia Publishers, Wellington, 2010, p. 329.

¹⁸⁰ *ibid.*, p. 327.

¹⁸¹ Maaka & Fleras, p. 25.

¹⁸² Rankine, Nairn, Barnes, Gregory, Kaiwai, Borell & McCreanor, *Media and Te Tiriti o Waitangi*, p. 42.

exercise their rangatiratanga, as well as ensuring harmony and goodwill for all citizens. Treaty education is needed to educate citizens in Aotearoa of the historical and contemporary realities of cultural oppression, and highlight that protesting is a process that attempts to rectify historical and present forms of injustices for the betterment of all citizens.

Māori protest and the Treaty Text

All areas of the Treaty are relevant to Māori protests. As discussed earlier, the Crown's refusal to acknowledge Māori rights to rangatiratanga, equal citizenship, the protection of taonga and so forth are the source of Māori discontent and protests. What was to follow the signing of the Treaty saw the use of the English text and the abandonment of the Treaty altogether in Māori land confiscation, unjust imprisonment, abuse of political authority, and mass cultural genocide. Māori protests are a product of these historical injustices that seemingly continue today, as well as attempt to realise the vision by Māori to have Treaty promises honoured and a better society for all.

Māori protest and our history

The emergence of the Māori protests movement can be dated back to the Taranaki wars and the Crown's imposition of their sovereignty over Māori. Governor Gore-Browne's authorisation of the purchase of the Waitara block from the chief Te Teira who did not hold title over the land,¹⁸³ and the subsequent refusal to sell by Te Rangitaake Wiremu Kingi who owned the majority of the block, eventuated in the occupation of Waitara in 1860 and Browne's declaration of martial law.¹⁸⁴ This characterized the Crown's method of land acquisition and disregard of the Treaty, followed by the Crown's invasion of the Waikato in 1863. Rumours of the Kīngitanga's intentions to invade Auckland were used as a catalyst to invade Waikato,¹⁸⁵ Alfred Domett advising Grey in May 1863 that the mass confiscation of Māori land would better pacify New Zealand from 'rebellious' Māori.¹⁸⁶ Māori protests were subsequently mercilessly crushed with the Suppression of Rebellion and Land Settlement Acts in 1863.¹⁸⁷

¹⁸³ P Maxwell, *Frontier: The Battle for the North Island of New Zealand 1860-1872*, Maxwell Publishing, Auckland, 2011, p. 23.

¹⁸⁴ *ibid.*, p. 24.

¹⁸⁵ J Belich, *The New Zealand Wars and the Victorian Interpretation of Racial Conflict*, Penguin Books, Auckland, 1998, p. 124.

¹⁸⁶ H Riseborough, *Days of Darkness: Taranaki 1878-1884*, Penguin Books, Auckland, 2002, p. 30.

¹⁸⁷ Walker, *Ka Whawhai Tonu Mātou: Struggle Without End*, p. 122.

The disregard of the Treaty continued with the Crown's policy of confiscation and imprisonment in The West Coast Settlement Act 1880 and the Māori Prisoners Act of 1880. These Acts sanctioned the detainment of protesting Māori without warrant and their indefinite imprisonment without trial,¹⁸⁸ including those peacefully protesting with passive resistance at the sacking and raping of Parihaka in 1881 and the illegal detainment of Te Whiti and Tohu Kākahi.¹⁸⁹ The further invasion of Maungapōhatu in 1916 witnessed the unjust arrest and imprisonment of Rua Kenana and his people at Maungapōhatu, where Kenana's son was also killed.¹⁹⁰

After the urbanisation of Māori and increased visibility of Māori suffering due to colonisation, Māori protesting witnessed a strong revival in the 1960s and 70s as Māori united across iwi in the new urban setting and regularly challenged the Crown to "honour the Treaty".¹⁹¹ The Crown's unwillingness to acknowledge 'rangatiratanga' precipitated a number of organised protests of which Ngā Tamatoa was prominent. Protests against the New Zealand Day Act 1973 which replaced the name Waitangi Day to New Zealand Day, the Engineer's Haka Party, and ongoing land confiscation culminating in the Hīkoi from Te Hapua in the far North to Wellington, raised the public awareness of Māori discontent, but not necessarily the reasons underpinning it. The occupation of Takaparawhā (Bastion Point) in January 1977 lasted 506 days until 600 policemen cleared the area on 25 May 1978.¹⁹² Similar to events at Parihaka and Maungapōhatu, this incident highlighted the continued willingness of the Crown to physically crush Māori 'rangatiratanga' in the twentieth century. Ongoing suppression by the Crown subsequently led Māori to focus upon the Treaty, and particularly Waitangi Day, The Waitangi Action Committee referring to the Treaty as the 'Cheaty of Waitangi',¹⁹³ and Ngā Tamatoa to Waitangi Day as a "day of mourning"¹⁹⁴ in an attempt to raise awareness amongst our citizenry. These in part have been successful, as Johnson highlights that the Tama Toa movement "jolted mainstream New Zealand out of its comfortable vision about what the Treaty and Waitangi Day celebrations stood for".¹⁹⁵

¹⁸⁸ D K Fieldhouse, 'Sir Arthur Gordon and the Parikaha Crisis 1880-1882', *Historical Studies: Australia and New Zealand*, vol. 10, no. 37, 1961, p. 30.

¹⁸⁹ *ibid.*

¹⁹⁰ Walker, *Ka Whawhai Tonu Mātou: Struggle Without End*, p. 183.

¹⁹¹ J Kelsey, *A Question of Honour: Labour and the Treaty 1984-1989*, Allen & Unwin, Wellington, 1990, p. 46.

¹⁹² Walker, *Ka Whawhai Tonu Matou: Struggle Without End*, pp. 215-219.

¹⁹³ *ibid.*, p. 221.

¹⁹⁴ *ibid.*

¹⁹⁵ L Johnson, 'Ngā Tamatoa: Just a raggle-taggle band of trouble makers?', Unpublished MA Thesis, Massey University, Palmerston North, 2005, p. 3.

Māori protests have also been to give an alternative view to mainstream media including talkback radio, which has been a vehicle for racial discrimination, and political bias. Talkback has been noted as dominated by politically conservative hosts who often expose prejudices towards ‘race relation’ and the Treaty.¹⁹⁶ Similarly, Paul Holmes article ‘Waitangi a Complete Waste’ revealed now in 2012 that New Zealanders are still susceptible to over simplistic racial perspectives, with Holmes arguing that Waitangi Day was “repugnant” and a “loony Māori fringe self-denial day”.¹⁹⁷ For Holmes, the Treaty was about “bamboozling the Pākehā to come up with a few more millions”.¹⁹⁸ If one were to look at the history of colonisation, however, one would find it ironic that the Treaty is now being used to highlight how Māori are depriving the rights of non-Māori. As highlighted by Harris, protests movements in Aotearoa have been precipitated by incidents of racism and governments’ lack of understanding about Māori aspirations amongst other things.¹⁹⁹

Protest and Treaty of Waitangi education

Education about the Treaty of Waitangi can help resolve misunderstandings about Māori protest and protest movements in Aotearoa New Zealand. The need to resolve misunderstanding is at the core of Treaty education. As Harris highlights, many Pākehā are unaware of their own racism and they expect ‘racism’ to subside naturally as Māori become more assimilated.²⁰⁰ However, until Treaty education facilitates critical examination of the ‘self’, we will continue to witness the birth of more protest movements in response. The report from the United Nations Special Rapporteur in 2006, which highlighted Māori are denied the right to self-determination and collective citizenship rights and dismissed claims of Māori receiving ‘special privileges’ but rather found evidence to the contrary,²⁰¹ criticized the media and urged they work to provide “a balanced, unbiased and non-racist picture”²⁰² of Māori. The media have proven to be an unreliable source of information, reinforcing the image of protest as unreasonable and protestors as radicals. Treaty education can rebalance the image of protest and ensure citizens have a greater degree of information from which to form their opinions.

¹⁹⁶ K McMillan, ‘Racial Discrimination and Political Bias on Talkback Radio in New Zealand: Assessing the Evidence’, *Political Science*, vol. 57, no. 2, 2005, pp. 75-91.

¹⁹⁷ P Holmes, ‘Waitangi Day a Complete Waste’, in *The New Zealand Herald*, 11 February 2012, viewed 21 February 2012, http://www.nzherald.co.nz/politics/news/article.cfm?c_id=280&objectid=10784735.

¹⁹⁸ *ibid.*

¹⁹⁹ A Harris, *Hikoi: Forty Years of Māori Protests*, Huia Publishers, Wellington, 2004, p. 13.

²⁰⁰ *ibid.*, p. 20.

²⁰¹ Mutu, *The State of Māori Rights*, pp. 159-160.

²⁰² *ibid.*, p. 159.

One reason why New Zealanders found protests upsetting is because protest movements challenge the myth of harmonious relations. Māori protest movements have been born of the desire for equality and social justice. They are a response to the dispossession from Māori of their rights guaranteed by the Treaty, and the need to restore these rights. Treaty education is needed to educate and inform citizens of protests as a method to propel positive development, including rebalancing the unequal power relationship between Māori and the Crown. If Māori do not challenge oppressive regimes, they resignedly accept their exploitation, which is neither good for Māori or other New Zealanders. Treaty education is needed to stem oppression, allow for Māori rangatiratanga, as well as work towards a more just governance system in Aotearoa.

Conclusion

The Treaty of Waitangi lies at the core of a range of current controversial ‘race relation’ issues in Aotearoa New Zealand. Treaty of Waitangi settlements, Māori development initiatives, te reo Māori revitalisation, Māori political authority, and Māori protest are in particular controversial topics that need to be resolved, and can be through education. Historical evidence shows unwavering patterns of land alienation and confiscation from Māori, yet Treaty settlements are viewed as a ‘gravy train’ that are a monetary burden on the taxpayer. Māori rights to development have been continually denied, however targeted Māori initiatives are claimed to be separatist that grants Māori ‘racial privileges’. The near extinction of te reo Māori and its place as a source of Māori knowledge and identity clearly occurred due to Crown measures of assimilation. Yet te reo Māori revitalisation initiatives and funding continues to be criticised by some as a cultural imposition that should not be impressed upon non-Māori. Māori attempts to regain their political authority have also been met with woeful opposition, including the latest debate over waters where Māori are portrayed as claiming rights to ‘anything and everything’. Māori protestors are similarly referred to as activists dividing the nation. Treaty education is needed to set the record straight. It is needed to construct a beginning where New Zealanders can better understand our history, the realities faced by Māori, and the centrality of the Treaty. Treaty education can help achieve the ‘honouring’ of the Treaty and a rebalancing of political authority between Māori and the Crown, to ensure a future based on positions of equal authority. The next chapter discusses the theory employed for this research.

CHAPTER THREE: THEORY

CRITICAL EDUCATION

*“The peasant begins to get courage to overcome his dependence when he realises that he is dependent. Until then, he goes along with the boss and says ‘What can I do? I’m only a peasant’”*²⁰³

Underpinning this research is the theory that education can provide a pathway to liberation for Māori and other New Zealanders suffering from our history of colonisation and the contemporary societal injustices that accompanied them. Critical education can help facilitate this liberation by revealing to New Zealanders the realities of cultural oppression and, in turn, empower citizens to transform social structures and inequalities that disadvantage Māori and others. This embraces the call to indigeneity and honours the function of education to uphold, what Tawhai calls, the right of all learners to critical consciousness.²⁰⁴

The first section of this chapter explores the unique Māori philosophies emanating from mōteatea and whakatauāki. They are the language of emancipation and enculturation and include messages about indigeneity, resistance to colonisation, harmonious relationships, and realisation through learning. These messages and lessons within mōteatea and whakatauāki from a Māori worldview reflect Te Kete Tuauri, Te Kete Tuātea, Te Kete Aronui, and Whatukura. They therefore form a source of critical education indigenous to Aotearoa.

The second section of this chapter discusses the importance of ‘critical consciousness’. Colonisation is a process that fragments the indigenous consciousness through instructing indigenous peoples of their inferiority, ultimately resulting in their dehumanisation. What is needed is conscientisation or a ‘revolution of the mind’ to enable critical consciousness and societal transformation.

The last section of this chapter examines critical multi-cultural, citizenship and Treaty of Waitangi education as mediums of critical education, which can resolve misunderstandings surrounding societal issues and societal injustices. Critical approaches to education promote acts of critical self-reflection that attempt to expel the

²⁰³ P Freire, *Pedagogy of the Oppressed*, Penguin Books, Auckland, 1996, p. 43.

²⁰⁴ Tawhai, Unpublished MEd Thesis, p. 44.

oppressor ‘within’, and actively engage to create positive change within Aotearoa New Zealand. Critical education is therefore a tool that can inscribe greater peace, new knowledge and understanding within our society, and is a platform upon which we can anchor Treaty of Waitangi and citizenship education in Aotearoa New Zealand.

3.1 Mōteatea and Whakatauāki

Māori have used mōteatea and whakatauāki for centuries as an art form to orally transmit emotions, stories, prophecies and genealogy and constitutes a form of indigenous critical education in Aotearoa. The story of colonisation in Aotearoa has been one of “huge devastation, painful struggle, and persistent survival”,²⁰⁵ and is a story retold and rediscovered through the inter-generational transmission of mōteatea and whakatauāki. Mōteatea and whakatauāki offer a uniquely Māori way of rediscovering the past and is ‘talk’ that is “embedded in our political discourses...poetry, music, story telling”.²⁰⁶ Four threads of themes within mōteatea and whakatauāki, including indigeneity, resistance to colonisation, harmonious relationships, and realisation through education, are important values that emphasise a critical approach to Treaty and citizenship education. As a source of theory, they are the language of emancipation and enculturation and include messages and lessons from a Māori worldview that reflect Te Kete Tuauri, Te Kete Tuātea, Te Kete Aronui, and Whatukura.

Te Kete Tuauri: Indigeneity

Indigeneity as a framework for “living together differently”²⁰⁷ poses a threat to the monopoly of power claimed by nation-states. Where colonized peoples profess sovereignty over their lands, colonial society has been preoccupied with controlling the “socialization, mobility and biological reproduction”²⁰⁸ of indigenous peoples. “Living together differently”, suggests an alternative model of governance – one based on recognising indigenous rights to sovereignty, political authority, and establishing true partnerships. This is central to the struggle for indigeneity in Aotearoa, which seeks to establish a “non-dominating relationship of relative yet relational autonomy”²⁰⁹ between Māori and the Crown. The challenge lies in restoring this relationship between Māori

²⁰⁵ Tuhiwai-Smith, p. 19.

²⁰⁶ *ibid.*

²⁰⁷ Maaka & Fleras, p. 11.

²⁰⁸ Y C Paradies, ‘Beyond Black and White: Essentialism, hybridity, and Indigeneity’, *Journal of Sociology*, vol. 42, no. 355, Nov 2006, p. 2.

²⁰⁹ *ibid.*, p. 20.

and the Crown to one based on mutual partnership, what was promised in 1840. Indigeneity, which includes the desire to “transcend colonial mentalities”,²¹⁰ is therefore not a recent occurrence, but a consistent theme heard and chanted through whakatauāki, mōteatea, and tribal mythology for centuries.

For example, issues of sovereignty and political authority are, for indigenous peoples, always intrinsically linked to land. Jackson emphasises the essence of ‘indigeneity’ as: “Tracing who you are to stories of the land...creating your cosmology from that land, creating your law from that land”.²¹¹ This is consistent with Te Kete Tuauri, the basket containing knowledge of the conduct of all things connected with Ranginui and Papatuānuku. As original occupants, indigenous practices, culture and beliefs are associated to the land they come from. This includes law and systems of justice, as echoed in the whakatauāki:

*“Tipu ake te pono i te whenua, i titiro iho te tika i te Rangi” (Truth springs out of the earth, and righteousness looks down from heaven).*²¹²

This whakatauāki locates the birthplace of indigenous knowledge and understanding as originating from Papatuānuku, not the coloniser. In particular, this whakatauāki reflects the importance of environmental knowledge in shaping social interactions between peoples and cultures. The timeless connection of indigenous peoples to Papatuānuku is retold through stories that live and breathe within the land as pillars that sustain indigenous identities, cultural practices, established law, continuity and timelessness as emphasised, for example, in the following whakatauāki:

*“Titiro kau ana ki ngā pari pōhatu. E whakaatu atu nei i ngā tīpuna”*²¹³ *(As I look across towards the cliff, within them carved are our ancestors).*²¹⁴

Indigeneity therefore encourages resistance to colonisation and the dispossession of the indigenous connection to land, cultural identity, and cultural practices. At the heart of

²¹⁰ Maaka & Fleras, p. 9.

²¹¹ H Waitere & E Allen, ‘Beyond Indigenous Civilities: Indigenous Matters’, in *The Politics of Indigeneity: Dialogue and Reflections on Indigenous Activism*, S Venkateswar & E Hughes (eds), Zed Books, London, 2011, p. 54.

²¹² Waitangi Tribunal, *Muriwhenua Fisheries Report*, 1988.

²¹³ Huia Publishers & Craig Potton Publishers, *Earth, Sea, Sky: Images and Māori Proverbs from the Natural World of Aotearoa New Zealand*, author, Wellington, 2003, p. 72.

²¹⁴ Own translation.

indigeneity is therefore the reclamation of land, identity, language and cultural practices. “Coming to know the past”²¹⁵ is an important part to decolonisation. The need to ‘tell our stories’ and give testimony to past injustices is an intrinsic part of mōteatea and whakatauāki. Te Kete Tuauri therefore reminds us to embrace indigeneity as a foundation that reaffirms our cultural identity and our connection to the environment.

Te Kete Tuātea: Resistance to Colonisation

Further to messages about what it means to be indigenous, resistance to colonisation is a distinct theme heard in mōteatea and whakatauāki. Consistent with the knowledge housed in Te Kete Tuātea, the basket containing knowledge of conflict, resistance and war, the following whakatauāki reflects this resistance to colonisation:

*“E kore te uku e piri ki te rino, ka whitikia e rā, ka ngahoro” (Clay will not stick to iron. As it dries it falls away from the metal).*²¹⁶

This whakatauāki, derived from the Taranaki haka ‘Mangumangu Taipo’,²¹⁷ forewarns Māori of the contrasting nature of both te ao Māori and te ao Pākehā. It suggests there cannot be a blending of ideologies between Māori and Pākehā. For example, as opposed to colonial beliefs about political centralization and control, te ao Māori instead embodies a form of political de-centralisation where iwi are in charge of their own resources and destinies. Resistance to the monopoly of power sought by the Crown is further embodied in the call of Hitiri Paetara of Ngāti Rauwaka at the battle of Orākau who, in responding to General Cameron’s call to send women and children to safety, called:

*“Ka whawhai tonu mātou mo āke āke tonu” (We will fight on forever and ever).*²¹⁸

This ‘struggle without end’ epitomises the relationship to date between Māori and the Crown and as a whakatauāki, educates upcoming Māori of our history of struggle against colonisation. In challenging the Crown’s assumed powers of sovereignty, Māori have been unwilling to adhere to Crown authority, and refused to concede Māori

²¹⁵ Tuhiwai-Smith, p. 34.

²¹⁶ A E Broughton & A W Reed, *The Reed Book of Māori Proverbs: Te Kohikohinga Whakatauki a Reed*, Reed Books, Auckland, 1999, p. 90.

²¹⁷ *ibid.*

²¹⁸ Turongo House, *Tāwhiao: King or Prophet*, MAI Systems, 2000, p. 65.

rangatiratanga. This resistance by Māori against colonisation has been a source and theory of cultural survival to assure Māori would continue to survive as Māori, and resist the exploitation and commodification processes of colonisation. As Smith highlights “they came, they saw, they named, they claimed”.²¹⁹ This is evident in the whakatauāki of Kīngi Matutaera Ihaka who said:

*“Ka ngaro rā aku whenua, ka ngaro rā aku tika. Mātaotao ana te aroha. Mōmona ana ngā iwi whai rawa. Tūpuhi ana ngā iwi whai rawakore”*²²⁰ (*My lands are lost, and my law gone with it. The love is cold; it is fading. And as the rich get fatter, the poor grow weary and hungry*).²²¹

Despite Māori welcoming some of the ‘progressive’ aspects of European civilisation, such as written literacy and other technology, Ihaka’s whakatauāki emphasises the need to resist the acquisitive and materialistic nature of colonisation and its tools. The effects of alcohol and the use of guns served to create and perpetuate poverty. The regressive, murderous, and exploitative nature of colonisation was reflected in ‘Pinepine te Kura’, a mōteatea composed by Te Kooti Ārikirangi Te Turuki in 1887:

“Ka haere tāua ki roto o Tūranga. Kia whakangungua koe ki te miini, ki te hoari, ki te pū hurihuri. Ngā rākau kōhuru a te Pākehā e takoto nei!” (*Come we will go to Tūranga. That you may be tested by the Minnie rifle, by the sword, and the revolver. Those Pākehā instruments of murder that are lying everywhere*).²²²

This mōteatea emphasises decolonisation as a process that cannot be achieved through colonial instruments. As Audre Lord argues, “the master’s tool will never dismantle the master’s house”.²²³ Instead, the resistance to colonisation emphasised in mōteatea and whakatauāki portrays a need to conserve the beauty of our own culture. At the heart of Te Kete Tuātea is the call to resist aspects of European civilisation that denigrate Māori culture, and instead celebrate the cultural distinctiveness of Māori. In doing so, we open the door in which positive dialogue can occur between Māori and other ethnicities in Aotearoa New Zealand.

²¹⁹ Tuhiwai-Smith, p. 80.

²²⁰ Durie, *Te Mana, Te Kāwanatanga: The Politics of Māori Self-Determination*, p. 115.

²²¹ Own translation.

²²² T Black, ‘Kaore te Aroha: Te Hua o te Wānanga’, Unpublished PhD Thesis, Massey University, Palmerston North, 2000, p. 218.

²²³ Tuhiwai-Smith, p. 19.

Te Kete Aronui: Harmonious Relationships

Although resistance to colonisation is an apparent theme in mōteatea and whakatauaiki, so is the appeal to harmonious relationships. The following whakatauaiki, spoken by Kīngi Pōtatau Te Wherowhero, epitomizes this:

“Kotahi te kohao o te ngira e kuhuna ai te miro ma, te miro pango, te miro whero. I muri, kia mau ki te aroha, ki te ture, me te whakaponu” (There is but one eye of the needle, through which the white, the black, and the red threads must pass through. Afterwards, hold firmly to your Love, to the Law and to the Faith).²²⁴

Spoken at his coronation as the first Māori King, Kīngi Pōtatau affirms the reality of inter-dependency. The onset of colonisation brought with it a new reality – one where Māori were no longer alone in Aotearoa. This new environment brought with it challenges and an interconnected world that was “rapidly changing, more diverse, and increasingly uncertain”.²²⁵ Kīngi Pōtatau recognised the need for a new framework in co-operating with the colonisers, one based on fluidity and mutual partnership. Similarly, his heir Kīngi Tāwhiao reaffirmed the call to harmonious relationships, expressing his desire to forgive the evils of the past and focus on harmonious relationships in his visit to Auckland in 1882:

“Kia pai ai te noho a ngā iwi – te Māori rāua ko te Pākehā – kotahi anō te pūtake o taku kōrero. He tino nui ngā mahi kikino kua mahia ki roto i to tātou whenua. E kii atu ana au me waiho atu hei takahanga ki raro i o tātou waewae”²²⁶ (So that we can live in peace – both Māori and Pākehā – that is the purpose of my speech. There have been many evils committed on our lands. Let us now focus on creating harmonious relationships).²²⁷

The importance of fostering harmonious relationships between Māori and Pākehā is also apparent within the whakatauaiki and the actions of many of Ngā Poropiti Māori (The Māori Prophets). An example of this is the commitment of Te Kooti, and consequently the Ringatū Church, to ‘te maungārongo’ (‘the long abiding peace’) between the Crown

²²⁴ H Moko-Mead & N Grove, *Ngā Pēpeha a ngā Tīpuna*, Victoria University Press, Wellington, 2004, p. 246.

²²⁵ Makaa & Fleras, p. 19.

²²⁶ Turongo House, p. 144.

²²⁷ Own translation.

and Te Kooti on 3 February 1885 at Kihikihi.²²⁸ Despite episodes of violence in the history of some prophets, in most instances they were in pursuit of peace and righteousness and in line with the word of God. This is reflected in the whakatauāki:

*“Kia manawanui koutou ki ngā mahi tohu atawhai a Ihowa. Atua ora o ngā mano”*²²⁹ (*Be true to the word and miracles of God. The source of all living things*).²³⁰

It was the imposition of Crown sovereignty that created an environment of hostility in Aotearoa. Māori were aware of the realities of inter-dependency and contrary to colonial belief, Māori were a peaceful people who were renowned for creating harmonious relationships throughout their histories and relationships with one another. At the heart of Te Kete Aronui is the need to foster harmonious relationships to ensure that positive dialogue and development can occur within Aotearoa, beginning with working on the relationship between Māori and the Crown. This can occur through education.

Whatukura: Realisation through Education

The significance of education as a pathway to liberation is reflected in the story of Tāne Māhuta and his journey to the heavens to obtain the baskets of knowledge, as recalled by this whakatauki:

*“Whaowhia te kete Mātauranga”*²³¹ (*Weave together the baskets of knowledge*)²³²

Tāne’s quest to the uppermost of the twelve heavens symbolizes the essence of knowledge as a journey towards fulfilment. Further, the whatukura (seer stone) given by Io (God) emphasises the importance of wānanga (education) to enable the interpretation and acquirement of knowledge. The importance of the whatukura was evident in their utilization by Māori. As young men sought to learn the lore of the wānanga, they would enter the Whare-kura (house of learning) and place the whatukura in their mouths to enable the retainment of knowledge from Tohunga (traditional Māori priests). The

²²⁸ J Binney, *Stories Without End: Essays 1975-2010*, Bridget Williams Books, Wellington, 2010, p. 135.

²²⁹ R A Broughton, *Ngā Mahi Whakaari a Tiitokowaru*, Victoria University Press, Wellington, 1993, p. 102.

²³⁰ Own translation.

²³¹ Moko-Mead, & Grove, p. 424.

²³² Own translation.

following mōteatea, known as an oriori (lullaby), expresses this journey of obtaining knowledge as a pathway to greater realisation:

“Mauria mai nei ko te kete tuauri, ko te kete tuātea, ko te kete aronui, e hine! I te ara tiatia i he ai Whiro te tipua...Ka kawea mai e Tāne-nui-a-Rangi, e ngā whatukura, ki roto o Wharekura nei e whata ai te wānanga e hine...e!” “Ka waiho hei ao mārama taiao nei, e hine...e!”²³³ (Bring forth te kete tuauri, te kete tuātea, te kete aronui! From the path where Whiro failed...Tāne brought the kete back, and the whatukura were placed within the house of learning, and to bring forth knowledge into the world of light).²³⁴

As illustrated in the above oriori, knowledge leads to te ao mārama (the world of light). Te ao mārama is also synonymous with the acquirement of knowledge and the notion of conscientisation. Whiro’s unsuccessful attempt at sabotaging Tāne’s quest also symbolises the dynamics, both good and evil, within education but its pursuit eventuating in good triumphing over evil. The method of the ‘oriori’ in itself reinforces knowledge as a journey, as oriori were primarily composed to educate children in their journey to adulthood. Oriori would be sung to children as they developed the faculties of speech and thought. Kīngi Tāwhiao’s following whakatauaāki reinforces this importance of education and ancestral wisdom as a blueprint that provides security:

“Kaua te tau e poka, kaua te tau e rewenatia, ko ia hoki te tuturutanga i heke iho nei i o tātou tupuna, i a ia i pine nei i ngā rā o o tātou Mātua; Ko Ia te tapu i ngohe ai ngā mea nanakia, i rarata ai ngā mea matakana.” (Neither betray wisdom nor tarnish its intent, wisdom, the blueprint bequeathed to us by our ancestors, providing security through the traumatic days of our Elders; The unseen spirit that restrains the desperate, as it befriends the friendless).²³⁵

As Tāwhiao highlights, wisdom is a tool of unity as opposed to alienation. He emphasises the healing nature of education as it links the past, the present and the future. As Black highlights, intellectual traditions and histories are important as they have continuity with the wisdom of the past.²³⁶ The journey forward towards liberation

²³³ E Best, *The Whare Kohanga and its Lore*, Government Printer, Wellington, 1975, p. 50.

²³⁴ Own translation.

²³⁵ Turongo House, p. 132.

²³⁶ T Black, *Always Speaking: The Treaty of Waitangi and Public Policy*, p. 11.

for Māori therefore must have continuity with knowledge of the past. The heart of Whatukura lies in emphasising education as a vehicle to embrace cultural identity and help facilitate critical consciousness. Whatukura reaffirms the importance of knowledge as a journey that acknowledges our history of colonisation, and attempts to find ways to create a new future – one where Māori are liberated from that history.

Mōteatea and whakatauāki therefore offer uniquely Māori philosophies that emphasise the importance of indigeneity, resistance to colonisation, harmonious relationships and realisation through education. In doing so, mōteatea and whakatauāki offer an indigenous framework into which effective Treaty of Waitangi and citizenship education can occur in Aotearoa New Zealand. In acknowledging Māori philosophies we can begin to rearrange power imbalances that have disadvantaged Māori and continues to enforce Crown dominance and sovereignty. Māori philosophies therefore embody and encourage a process essential to building peace, new knowledge and understanding in society, that of critical consciousness.

3.2 Critical Consciousness

The idea of critical consciousness and the process of conscientisation for humanisation – a process where the oppressed as well as the oppressors are freed from colonial mindsets – is an important backdrop to Treaty and citizenship education in Aotearoa. Humanisation is the vocation of all peoples to pursue a life where they can feel ‘more human’ and, therefore, need to recreate and transform societal structures that deprive oppressed peoples of their rights to self-determination. Three aspects important to the processes of conscientisation for humanisation are; fragmentation and dehumanisation, conscientisation and the revolution of the mind, and critical consciousness and societal transformation.

Fragmented Consciousness and Dehumanisation

As far back as 1492, dehumanisation and, in extension, a fragmented consciousness have been pertinent features of colonisation. Christopher Columbus’s ‘discovery’ of ‘distant people’ in the late thirteenth century first initiated the “long lasting dispossession of indigenous peoples”.²³⁷ The initiation of the trans-Atlantic slave trade by Columbus set in motion the pillaging of the indigenous consciousness, mainly

²³⁷ M Jackson, ‘Globalization and the Colonizing State of Mind’, in *Resistance: An Indigenous Response to Neoliberalism*, M Bargh (ed), Huia Publishers, Wellington, 2007, p. 168.

achieved through the establishment of colonial schools that asserted a euro-centric way of living and belittled indigenous systems of knowledge as ‘uncivilised’ and ‘unenlightened’.²³⁸ In belittling indigenous cultural beliefs, practices and values, indigenous peoples were convinced of their worthlessness and internalized the sentiments of the coloniser. The result of this process was the fragmentation of the indigenous consciousness where indigenous peoples were forced to adhere to an understanding of the world foreign to them. Colonial education ‘instructed’ natives of a ‘civilised man’ and labelled indigenous peoples as native ‘savages’, sparking a distorted European calling to ‘tame the native’. In doing so the indigenous consciousness was assimilated through education, resulting in a fragmented consciousness, which as Freire explains, occurs when indigenous peoples become ‘hosts’ of the coloniser.²³⁹ In other words, assimilation forced indigenous peoples to “*be like, and to be like is to be like the oppressor*”.²⁴⁰

In fragmenting the indigenous consciousness and instructing indigenous peoples of their inferiority, colonisation led to dehumanisation. The undermining of indigenous values was translated into curricular objectives, facilitating the fragmentation of the indigenous consciousness. Mainstream educational institutions were framed by this colonial context, serving the interests of what Bishop and Glynn highlight as a racist “mono-cultural elite”.²⁴¹ Colonisers often refer to themselves as ‘people’ whereas indigenous peoples were ‘things’, and through the process of colonisation, the earth, property, and people were transformed into ‘objects to own’. As Freire maintains, *having* becomes a condition of *being*, and humanity becomes a ‘thing’ to be ‘owned’ by the oppressor.²⁴² Colonial education progressed these beliefs as indigenous peoples were further isolated from themselves through social systems that promoted individual liberty and undermined the collective nature of indigeneity. As Fanon argues, the vocabulary of the oppressed is; “Brother, sister, friend”.²⁴³ Through individualisation and objectification, the oppressed were dehumanised into ‘objects’ unworthy of humanity. As Freire argues, colonial education is an exercise of oppression with the intent of indoctrinating the oppressed to conform to the world of oppression.²⁴⁴

²³⁸ Durie, *Ngā Tai Matatū: Tides of Māori Endurance*, p. 16.

²³⁹ Freire, p. 30.

²⁴⁰ *ibid.*

²⁴¹ R Bishop & T Glynn, *Culture Counts: Changing Power Relation in Education*, Dunmore Press, Palmerston North, 1999, p. 12.

²⁴² Freire, p. 39.

²⁴³ Fanon, p. 36.

²⁴⁴ Freire, p. 59.

In Aotearoa, the fragmentation of indigenous consciousness leading to dehumanisation occurred when assimilation was adopted as government policy between 1844 and 1960.²⁴⁵ Missionary schooling was used as instruments for civilizing the ‘native’ and encouraged the abandonment of cultural practices. As Tuhiwai-Smith highlights, Māori were not “the final arbiters of what really counts as the truth”.²⁴⁶ Through the curriculum, schools “redefined the world”²⁴⁷ for Māori and instructed them of their inferiority within it, determining how and what should be taught. As a result, Māori were disconnected from their own sources of traditional knowledge, such as mōteatea and whakatauāki, resulting in the fragmentation of Māori consciousness and enabling their dehumanisation. This epitomises the oppressor-oppressed relationship, as the oppressed are subdued within a world determined by the oppressor. Fragmentation of consciousness and dehumanisation are therefore core themes in critical education, which seeks to overcome oppression through notions that instead focus on conscientisation and the revolution of the mind.

Conscientisation and the Revolution of the Mind

The process of conscientisation and a ‘revolution of the mind’ are central to the indigenous call to decolonise ‘within’. Decolonisation cannot occur until indigenous peoples are conscious of the dichotomy ‘within’ where they are “divided, unauthentic beings”,²⁴⁸ with dual personalities of the oppressor and the oppressed. According to Gramsci, all people are philosophers and artists who can sustain conceptions of the world, or modify it to “bring into being new modes of thought”.²⁴⁹ Freire explains conscientisation and a ‘revolution of the mind’ as occurring when indigenous peoples critically recognise the causes of oppression, “so that through transforming action they can create a new situation, one which makes possible the pursuit of a fuller humanity”.²⁵⁰

The process of conscientisation and the revolution of the mind therefore require indigenous peoples to expel the oppressor from ‘within’. As Tuhiwai-Smith highlights, an important aspect of decolonisation is recovering ourselves, “to claim a space in

²⁴⁵ Bishop & Glynn, p. 16.

²⁴⁶ Tuhiwai-Smith, p. 34.

²⁴⁷ *ibid.*, p. 33.

²⁴⁸ Freire, p. 30.

²⁴⁹ A Gramsci, *Selections From the Prison Notebooks of Antonio Gramsci*, Lawrence and Wishart, London, 1971, p. 9.

²⁵⁰ Freire, p. 29.

which to develop a sense of authentic humanity”.²⁵¹ Fanon argues that history is mostly the product of the coloniser, is based on his own history, and is an extension of the coloniser himself.²⁵² This is summarised by Winston Churchill who quoted, “history is written by the victors”. Conscientisation, therefore, involves revisiting accounts of our so-called history and questioning its accuracy. Mōteatea and whakatauāki constitutes this process, revisiting our own historical knowledge, which reaffirms our values as indigenous peoples. As Fanon argues, conscientisation and a revolution of the mind can bring an end to the history of “colonisation – the history of pillage, and bring to existence the history of the nation – the history of decolonisation”.²⁵³

Revolutionising the mind therefore lies in the realisation that the world is not “a static reality, but a reality in process, in transformation”.²⁵⁴ The utilisation of joined enquiry in education can form the teacher-student relationship into one of co-operation where both the teacher and student are responsible for knowledge creation and growth. As Gramsci argues, instead of having conceptions of the world being “mechanically imposed”, students should consciously and critically work out their own conception of the world and “with the labours of one’s own brain, choose one’s sphere of activity, take an active part in the creation of the history of the world”.²⁵⁵ Rather than becoming ‘parrots’ that reiterate the knowledge of the teacher, conscientisation occurs when collectively the teacher and learners together create new knowledge. In Aotearoa this conscientisation can occur when both Māori and the Crown work together to form a new peace and understanding of our history – one where the realities and injustices of colonisation are acknowledged, and a new framework for Aotearoa as a nation that reflects the partnership of the Treaty and the promise of equality is assured.

Critical Consciousness and Societal Transformation

Although education is a ‘basic ingredient’ for transformative action, it only helps *prepare* people to engage in action for social transformation. As Allman illustrates, “education on its own cannot lead immediately and directly to social transformation”.²⁵⁶ Shor also highlights the ‘two rivers of reform’ are always flowing in opposite directions: the top-down river of authoritarian, conservatism upholding ‘traditional’

²⁵¹ Tuhiwai-Smith, p. 23.

²⁵² Fanon, pp. 39-40.

²⁵³ *ibid.*, p. 40.

²⁵⁴ *ibid.*, p. 64.

²⁵⁵ Gramsci, pp. 323-324.

²⁵⁶ A Allman, *Revolutionary Social Transformation: Democratic Hopes, Political Possibilities and Critical Education*, Bergin & Garvey, Westport, 1999, p. 86.

teaching that exasperates inequalities, while the bottom-up river represents critical multi-cultural voices “speaking for social justice and alternative methods”.²⁵⁷ Societal transformation, therefore, involves action beyond standard education to reconfigure societal structures ‘from the bottom up’. This, as Fanon argues, will occur with the re-incarnation of the oppressed where, “The last shall be first and the first last”.²⁵⁸ The importance of this transformation is that it is demanded, willed, and called for by the oppressed.²⁵⁹ But first, a special type of awareness propelling action is required to underpin the transformation process – the process of ‘praxis’, or reflection-action and action-reflection.

Action and reflection are essential requirements of a critical consciousness. As Freire highlights, reflection is critical in highlighting to “the masses their own actions”.²⁶⁰ For example, although the oppressed can participate in radical action, they can still be blind to the realities of their oppression. In critical reflection, however, the method of dialoguing and communicating between equals enables people to become “critical co-investigators” of the world.²⁶¹ This is an important aspect for education, as Toure quoted, “it is not enough to write a revolutionary song; you must fashion the revolution with the people”.²⁶² Bigelow highlights that students must actively engage in their own learning, and ‘meaning’ “is something they need create individually and collectively”.²⁶³ Rather than echoing the oppressor’s ‘fiction’, students must be able to critically analyse and re-examine textbook parables, and question the accuracy of the ‘truth’. Problem posing education produces critical thinking and affirms men and women as “beings in the process of becoming”.²⁶⁴ This approach to education affirms its role as an act of freedom where ‘incomplete beings’ question and mould an ‘incomplete reality’. Ultimately, educators must make the political decision between having in their class a domesticating or liberating education, and recognize whose interests they are serving.²⁶⁵ As Fanon argues, each generation must “out of relative obscurity, discover its mission, fulfil it, or betray it”.²⁶⁶ Conscientisation therefore

²⁵⁷ I Shor, ‘Two Rivers of Reform’, in *Education is Politics: Critical Teaching Across Differences*, I Shor & C Pari (eds), Boynton & Cook Publishers, Portsmouth, 1999, p. vii.

²⁵⁸ Fanon, p. 28.

²⁵⁹ *ibid.*, p. 27.

²⁶⁰ Freire, p. 35.

²⁶¹ *ibid.*, p. 62.

²⁶² Fanon, p. 166.

²⁶³ W Bigelow, ‘Discovering Columbus’, in *Education is Politics: Critical Teaching Across Differences*, I Shor and C Pari (eds), Boynton & Cook Publishers, Portsmouth, 1999, p. 108.

²⁶⁴ Freire, p. 65.

²⁶⁵ Allman, p. 91.

²⁶⁶ Fanon, p. 166.

conveys an “inseparable unity” between transformative action and a revolution of the mind.²⁶⁷ Only through the struggle to transform the world, not education only, can critical consciousness develop. Education for critical consciousness would therefore see students engage in efforts to realize societal transformation and humanisation in rejection of dehumanisation and fragmented consciousness. This education can be realised in Aotearoa through critical multi-cultural, citizenship, and Treaty of Waitangi education.

3.3 Critical Education

Critical multi-cultural, citizenship, and Treaty of Waitangi education are examples of models of education which emphasises education as an act of freedom, or education that can ‘free students’ by helping them imagine a different society - one that includes liberating Māori and other citizens from the contemporary effects of colonisation, and the restoration of a true partnership between Māori and the Crown. The increase in cultural, ethnic and religious diversity in Aotearoa calls for a review of our curricular content to ensure it reaffirms the place of the Treaty, the unique status of Māori as tangata whenua/indigenous peoples, and the place and role of other ethnicities. Education that resolves the unequal power structures in our country is further needed to achieve social justice for all citizens and in Aotearoa. This can begin with critical multi-cultural, citizenship, and Treaty of Waitangi education.

Critical multi-cultural Education

Critical multi-cultural education as a vehicle for social justice promotes an equilibrium between unity and diversity. The concept of ‘literacy’, defined as the basic skills of reading, writing, and maths, ignores the participation of citizens in national and global contexts.²⁶⁸ Whilst literacy and numeracy skills are essential, they do not resolve the multifaceted struggles of society. The world’s most significant dilemmas arise from a lack of cohesion between races, cultures, nations, and religions.²⁶⁹ Dilemmas such as racism and conflict arise from the deficiencies of not acquiring the skills and knowledge to construct a more unified world. There is an increase in cultural, ethnic and religious diversity throughout the world attributed to an increase in worldwide immigration.²⁷⁰ To

²⁶⁷ Allman, p. 96.

²⁶⁸ J A Banks, ‘Teaching for Social Justice, Diversity, and Citizenship in a Global World’, *The Educational Forum*, vol. 68, no. 4, 2004, p. 298.

²⁶⁹ *ibid.*

²⁷⁰ *ibid.*, p.296.

that end, there is a need for multi-cultural education in schools to help students formulate possibilities “for action to change the world” and make it more democratic.²⁷¹ As expanded upon by Nieto, multi-cultural education/literacy;

... challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms pluralism (ethnic, racial, linguistic, religious, economic, and gender, amongst others) that students, their communities, and teachers represent...because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action (praxis) as the basis for social change, multi-cultural education promotes the democratic principles of social justice.²⁷²

Critical multi-cultural education facilitates dialogue about the realities of societal and structural racism and requires affirmative action to combat racism.²⁷³ The idea of schools as an “oasis of sensitivity”²⁷⁴ where issues are avoided must be discarded in Aotearoa, and citizens taught the skills to confront the realities of racism. As Peterson emphasises, classrooms are “laboratories for social justice”²⁷⁵ that are interwoven within broader society. Critical multi-cultural education is not an instant cure, however as Nieto argues, if it is conceived as an expansive school-reform, it can offer “hope for change”.²⁷⁶ In resolving issues around racism and inequality, critical multi-cultural education reflects inclusive and collective ways of learning, acting, and reflecting. Du Bois and Wright highlight social problems as issues that can only be solved through collective action.²⁷⁷ ‘Blame’ is often directed towards individuals, or individual groups resulting in society demanding that individuals “try harder and make better rational choices”.²⁷⁸

In Aotearoa, blame for the inequalities experienced by Māori has been deflected as a product of their choice. Multi-cultural education, however, acknowledges society as a collective, diverse, and inclusive unit that must take collective responsibility for the

²⁷¹ *ibid.*, p. 298.

²⁷² Nieto, *Education is Politics: Critical Teaching Across Differences*, p. 3.

²⁷³ *ibid.*, p. 5.

²⁷⁴ *ibid.*

²⁷⁵ B Peterson, ‘My Journey as a Critical Teacher: Creating Schools as Laboratories for Social Justice’ in *Education is Politics: Critical Teaching Across Differences*, I Shor & C Pari (eds), Boynton & Cook Publishers, Portsmouth, 1999, p. xi.

²⁷⁶ Nieto, *Education is Politics: Critical Teaching Across Differences*, p. 5.

²⁷⁷ W Du Bois & R D Wright, *Politics in the Human Interest: Applying Sociology in the Real World*, Lexington Books, Plymouth, 2007, p. 7.

²⁷⁸ *ibid.*

inequalities experienced by their members or citizens. In Aotearoa, this requires both Māori and non-Māori to work together in addressing societal problems as a unit, unified in their obligation to assist each other as Treaty partners. It is therefore a valuable form of education in that it helps students appreciate cultural diversity in society, and help formulate possibilities for positive change, influenced by multiple ethnic voices, joined together in their common relationship as citizens of their society.

Citizenship Education

Parker argues that democracies depend on the character, goodwill and knowledge of its citizens.²⁷⁹ Education, as Crick emphasises, must impart onto citizens the values of toleration, freedom, fairness, respect for reasoning, and respect for truth that can lead to improved social dialogue between cultures, races, and nations.²⁸⁰ Tolerance is an important democratic virtue, and is an acknowledgement of the civil liberties of all, regardless of our acceptance or not.²⁸¹ This democratic virtue is reflected by Hall who, in paraphrasing Voltaire's ideas, quoted "I disapprove of what you say, but I will defend to the death your right to say it".²⁸² In Aotearoa, there is the challenge of citizens acknowledging the constitutional rights of Māori to participate as equals and as Treaty partners. Citizenship education can arguably achieve this.

Banks emphasises citizenship education as enabling the acquirement of: "a delicate balance of cultural, national, and global [knowledge] and to understand the ways in which knowledge is constructed; to become knowledge producers; and to participate in civic action to create a more humane nation and world".²⁸³ The importance of political literacy therefore needs to be emulated within the curriculum, as it compels citizens to be politically 'alert' and aware of government policies and processes. As Crick emphasises, a politically literate person is a citizen who is politically aware and conscious of the social dynamics of society.²⁸⁴ Failure to understand policies can, in many instances, encourage rebellion and passivity.²⁸⁵ An example of this was when \$132 million worth of 'race based' funding was slashed in the aftermath of Brash's

²⁷⁹ W C Parker, *Education for Democracy: Contexts, Curricula, Assessments*, Information Age, Connecticut, 2002, p. vii.

²⁸⁰ Crick, p. 343.

²⁸¹ Parker, p. vii.

²⁸² E B Hall, *The Friends of Voltaire*, Smith Elder & co, London, 1906.

²⁸³ Banks, *Journal of Teacher Education*, p. 5.

²⁸⁴ Crick, pp. 345-346.

²⁸⁵ *ibid.*, pp. 349-350.

speech at Orewa in 2004.²⁸⁶ The failure of the government to justify policies targeted towards closing socio-economic disparities between Māori and non-Māori, and the general misunderstanding of the public, led to the opposition of ‘race based’ funding and funding cuts. The curriculum has an important role in resolving misunderstanding about ethnic-based funding, including ‘facing the truths’ of society and understanding the causes of inequality, however embarrassing or difficult they are. If the curriculum does not reflect societal ‘truths’, then citizens are denied the right to be politically literate.

Particularly in Aotearoa, citizenship education must acknowledge the special constitutional relationship between Māori and the Crown and Māori rights to their indigeneity and unique status as tangata whenua/indigenous peoples of Aotearoa. As highlighted by O’Sullivan, rights to indigeneity predate those of British citizenship and do not arise from ‘superior’ citizenship rights of Māori.²⁸⁷ Rather, indigenous rights go beyond those of citizenship and concern the right to live as indigenous peoples.²⁸⁸ Citizenship education in Aotearoa is needed to ensure citizens understand the collective politics of indigeneity as a legitimate and democratic value-base that allows for the participation of Māori as Māori. Citizenship education therefore would form a central aspect of critical education in Aotearoa in that it encourages students to critically analyse social and political inequalities and actively engage in effort to realise a different society grounded in equality and acknowledging the rights of Māori to indigeneity as promised in the Treaty of Waitangi.

Treaty of Waitangi Education

Citizens’ understanding of the history and relevance of the Treaty of Waitangi is essential in creating and maintaining peace and social cohesion in Aotearoa. History has an important role in constructing ‘nationhood’ and modern public opinion, and representations of history heavily influence the psychology of nation building.²⁸⁹ To that end, to ensure a nation’s identity is sustained, its history must be adequately reflected in the curriculum. New Zealand history has to date mostly been a product of

²⁸⁶ C Espiner, ‘Race Based Programmes Slashed’, in *The Press*, 24 June 2005.

²⁸⁷ O’Sullivan, p. 10.

²⁸⁸ *ibid.*, p. 16.

²⁸⁹ C G Sibley, J H Liu, J Duckitt, & S S Khan, ‘Social representation of history and the legitimization of social inequality: The form and function of historical negation’, *European Journal of Social Psychology*, vol. 38, 2008, p. 544.

British interpretation, and as Belich highlights, is a “situation of one-sided evidence”.²⁹⁰ Fortunately, in recent years the Waitangi Tribunal has revisited historical interpretations of our history to ensure Māori perspectives are included. Treaty education can resolve misrepresentations of our history by drawing upon new Tribunal resources that include oral testimonies of Māori, and a more adequate reflection of our history.

Furthermore, Treaty education seeks to resolve over-simplistic messages, such as Brash’s Orewa speech, that use ethnic minorities as targets to conjure up political support. The Treaty has often been used as a political football in an attempt to exploit ‘social cleavages’ by pitting ethnic group against one another.²⁹¹ The Treaty is argued as giving Māori ‘special’ rights and privileging them above other ethnicities in Aotearoa, resulting in a form of discontent towards Māori. This is apparent in claims of ‘racial separatism’, the development of a ‘Treaty grievance industry’ and a society where Māori have a “birthright to the upper hand”.²⁹² As O’Sullivan maintains, misinformation leads to New Zealanders questioning the rights of Māori to a unique identity.²⁹³ Brash’s disclosure to not having read the Māori version of the Treaty nor having ever read Oranges’s or Belich’s work on New Zealand history suggests where these types of opinions may come from.²⁹⁴

Of particular importance, Treaty education can emphasise the Treaty as not confined to the past. Richardson argues that teaching citizenship ‘facts’ and history is not enough as it is educating a “passive model of citizenship”.²⁹⁵ Treaty education should be developed as to ensure it is not confined to a distant time but rather its importance in modern society is understood.²⁹⁶ Education can both reflect the positive ‘future planning’ and post-settlement era of the Treaty, and the more difficult issues in need of resolving, such as partnership. Durie has highlighted that there has not been adequate debate around Māori communities surrounding the future constitutional position of Māori.²⁹⁷ As Tawhai has highlighted, Treaty and citizenship education has a critical role

²⁹⁰ Belich, p. 12.

²⁹¹ Johansson, 2004.

²⁹² Brash, 2004.

²⁹³ O’Sullivan, 2006.

²⁹⁴ *ibid.*

²⁹⁵ M Richardson, ‘Assessing the Assessment of Citizenship’, *Research Papers in Education*, vol. 25, no. 4, 2010, p. 458.

²⁹⁶ Durie, *Ngā Kāhui Pou: Launching Māori Future*, p. 97.

²⁹⁷ *ibid.*

in facilitating the “reconstruction of where citizenship, equality and indigenous rights” belong in our understanding, and in our future constitutional arrangement.²⁹⁸

Of particular importance, Treaty education must not only reflect the Treaty and Treaty principles in the New Zealand Curriculum, but also teach them. Without student understanding the importance of the principles, they are left with no agency to fulfil Treaty obligations in the future. Principles such as active protection,²⁹⁹ reciprocity,³⁰⁰ and citizenship,³⁰¹ reflect an indigenous citizenship model that must be taught in Aotearoa. This is of particular importance in today’s day and age as studies in relation to ethnic antagonism reveal that in times of economic apprehension, ethnic antagonism increases.³⁰² For example, New Zealand families experiencing hardship whilst believing Māori are receiving ‘racial privileges’ in the form of settlements, leads to the discourse about ‘racial privilege’, and justification against Māori resource allocation, resulting in the maintenance of social inequality. However, any group that fails in the economy and the education system do not enjoy the full rights and privileges of citizenship as guaranteed in the Treaty. Treaty education is needed to inform our citizenry of its importance in improving social outcomes for both Māori and Pākehā through the acknowledgement of a set of rights for all people, and the ability of all people to participate. The latest report from the Education Review Office, however, highlights that schools are failing to teach the values of the Treaty of Waitangi in schools.³⁰³

Conclusion

Mōteatea and whakatauāki offer uniquely Māori philosophies that embody messages about indigeneity, resistance to colonisation, harmonious relationships, and realisation through education. As a source of theory, mōteatea and whakatauāki constitute a form of critical education in Aotearoa that acknowledges the importance of conserving the beauty of Māori culture and ways of being. The process of conscientisation for humanisation through education in Aotearoa can transform social structures that continue to oppress Māori and withhold societal justice. Important to this critical consciousness is understanding fragmentation and dehumanisation, conscientisation and the revolution of the mind, and the processes of critical consciousness and societal

²⁹⁸ Tawhai, *Weeping Waters: The Treaty of Waitangi and Constitutional Change*, p. 300.

²⁹⁹ Waitangi Tribunal, *Māori Electoral Option Report*, section 3.8.

³⁰⁰ Waitangi Tribunal, *Māori Development Corporation Report*, section 6.3.

³⁰¹ Waitangi Tribunal, *The Wananga Capital Establishment Report*, section 5.8.

³⁰² Barber, pp. 147-156.

³⁰³ P Ormrod, ‘Schools failing to teach Treaty of Waitangi principles’, viewed 17th May 2012, <http://www.tewahanui.info/twn/index.php/schools-failing-to-teach-treaty-of-waitangi-principles>.

transformation that can set us free. The development of critical consciousness in Aotearoa can be realised through critical multi-cultural, citizenship, and Treaty of Waitangi education. Together, these forms of education can help New Zealanders construct a new future in Aotearoa – one based on recognising the Treaty partnership between Māori and the Crown, as well as transforming social structures to fully recognise this partnership. In doing so, citizens in Aotearoa can enjoy a country where in the midst of cultural, ethnic and religious diversity, peace and social cohesion is maintained. The next chapter of this thesis explores the methodology employed for this research.

CHAPTER FOUR: METHODOLOGY

TRANSFORMATIVE RESEARCH

“What happens to research when the researched become the researchers?”³⁰⁴

This chapter describes the methodology employed in this research. It reflects a form of resistance that offers counter methods of conceptualising a reality where the Treaty partnership between Māori and the Crown is honoured. As Tuhiwai-Smith maintains, the word ‘research’ is the dirtiest word in the indigenous vocabulary.³⁰⁵ In responding, this research emphasises the importance of conducting research to resolve what Wilmer calls “the unfinished business of decolonisation”.³⁰⁶ To fulfil this, research was conducted with six new/beginning social science teachers to explore, from their perspective, their ability to deliver Treaty and citizenship education in New Zealand secondary schools. This was based on their teacher training, the New Zealand Curriculum, teaching resources, and their professional development. Kaupapa Māori methodologies, individual semi-structured interviews and thematic analysis were employed to acquire and analyse data obtained from participants. Drawing upon Durie’s³⁰⁷ framework on ‘mana’, questions ensured that the integrity of the participants was upheld and that ultimately findings would contribute to positive development.

The first section of this chapter describes the research approach used for this study. It emphasises Kaupapa Māori, Māori Centred, and Transformative paradigms as theoretical frameworks that promote emancipatory research. Further, it campaigns for Māori self-determination, Māori development, and societal transformation as key determinants central to positive outcomes for Māori through research.

The second section of this chapter explains the research design. It explores the use of a qualitative approach and individual, semi-structured in-depth interviews as the means of data collection. The use of purposive sampling in selecting six Māori and non-Māori beginning secondary school social science teachers is also outlined, along with the research questions.

³⁰⁴ Tuhiwai-Smith, p. 183.

³⁰⁵ *ibid.*, p. 1.

³⁰⁶ Wilmer, p. 5.

³⁰⁷ Durie, *Proceedings of Te Oru Rangahau Māori Research and Development Conference*, 1998.

The third section of this chapter explores the tool of thematic analysis. It highlights the advantages of this method, and the six stages of thematic process as outlined by Schulp. Particular emphasis is placed on the combination of a systematic and interpretative approach to analysis, to ensure data is analysed in the contexts participants gave it.

The last section of this chapter explores the ethics and limitations of this research. It explains the use of Durie's ethical framework that emphasises the importance of 'mana tangata', 'mana motuhake', and 'mana whakahaere' in research. Further, it explores the limitations that constrict the scope of this research, but give it depth.

4.1 RESEARCH APPROACH

Kaupapa Māori, Māori advancement/development, and Transformative paradigms in research emulate what Tuhiwai-Smith calls a process of "re-writing" and "re-righting" our history.³⁰⁸ Kaupapa Māori approaches embody research that reaffirms the importance of Māori identity and values in conducting research. Māori advancement reflects the importance of research that benefits Māori and enables their participation in society as Māori. A transformative paradigm in research advocates for social justice and the emancipation of Māori and other citizens from our history of colonisation. This approach is connected to the purpose of this research, which seeks to empower future generations of New Zealanders and inscribe our society with peace, new knowledge and understanding through greater Treaty of Waitangi and New Zealand citizenship education.

Kaupapa Māori Research

The operationalization of self-determination is the primary objective of Kaupapa Māori research. It challenges the 'locus of power and control' over research that in the past has often devalued Māori ways of "knowing and being",³⁰⁹ and instead promotes methodology that resists oppression and advocates knowledge discovery that is uniquely Māori. In this way it challenges the assumption of Pākehā/Crown superiority, and "critiques dominant, racist, and westernized hegemonies".³¹⁰ This thesis reflects such a critique. It challenges power relations and practices in society that disadvantage Māori. Kaupapa Māori research resists colonialism and offers alternative ways of

³⁰⁸ Tuhiwai-Smith, p. 28.

³⁰⁹ Bishop, *Māori and Psychology: Research and Practice*, p. 2.

³¹⁰ Walker, Eketone, & Gibbs, p. 333.

“conceptualising realities”.³¹¹ As Bishop emphasises, Kaupapa Māori research should be framed by the discourse of the Treaty, and reflect the importance of Treaty principles.³¹² This research sees Treaty of Waitangi and citizenship education as sites for empowerment by growing understanding of the different realities for Māori and other citizens of Aotearoa. It also advocates for reconceptualization through education of a reality where Māori and non-Māori can achieve the spirit of partnership embodied in the Treaty, and allow a space for the participation of diverse ethnicities in the unified obligation to connect with and assist each other as Treaty companions.

Kaupapa Māori approaches also reinforce the importance of Māori and indigenous pedagogies or approaches to education. Despite de-colonisation being an important aspect in the struggle for indigenous rights, Smith argues it is a reactionary notion as it places the history of colonisation at the centre.³¹³ Kaupapa Māori, however, encapsulates a positive and proactive stance towards being Māori. It reflects what Smith calls the ‘inside-out’ model of empowerment where we must “free ourselves before we can free others”.³¹⁴ Kaupapa Māori philosophies embrace the practice of being and acting Māori,³¹⁵ and therefore reaffirm Māori cultural values, protocols, and beliefs as the basis of research. This research embodies that philosophy in both method and approach. By examining the strengths and weaknesses in teacher training, curricula content, resources and professional development for Treaty and citizenship education, opportunities for positive development in this area can occur as a basis for building a reality where the Treaty relationship between Māori and the Crown is understood.

Māori Development Research

Self-determination as a pretext to Māori development echoes the current United Nations Special Rapporteur on the Rights of Indigenous Peoples James Anaya’s argument that “human beings, individually and as groups, are equally entitled to be in control of their own destinies”.³¹⁶ Māori development reflects the advancement of Māori as Māori in wider Aotearoa and includes “the protection of the environment...economic self-

³¹¹ Edwards, p. 47.

³¹² Bishop, *Māori and Psychology: Research and Practice*, 1999.

³¹³ G Smith, ‘Indigenous Struggle for the Transformation of Education and Schooling’, keynote address to the Alaskan Federation of Natives (AFN) Convention, Anchorage: Alaska, October 2003, p. 2.

³¹⁴ *ibid.*

³¹⁵ G Smith, ‘Research Issues Related to Māori Education’, paper presented to NZARE Special Interest Conference, Massey University, *The Issue of Research and Māori*, Research Unit for Māori Education, University of Auckland, Auckland, 1990.

³¹⁶ S J Anaya, ‘The principle of Self-Determination and Indigenous Peoples under Indigenous Law’, paper presented to the Aboriginal Reconciliation Convention: The Renewal of the Nation, Canberra, 24-26 May, 1997, p. 2.

sufficiency, social equity, cultural affirmation, and political power...alongside a strong Māori identity”.³¹⁷ This research emulates the struggle for Māori development in that it seeks to strengthen education which can help reinstate Māori political authority and social equality and inscribe greater peace, new knowledge and understanding within our society. Although there is no universal agreement regarding a ‘Māori view’, there is “a shared cultural heritage, a physical distinctiveness, a history which predates colonisation, aspirations towards self-determination, and a non-acceptance of the state as the appropriate author of Māori policy”.³¹⁸ New Zealanders need to be more aware of this as a basis to allow Māori-developed policy for Māori and enjoyment of their status as tangata whenua/indigenous peoples. Better Treaty and citizenship education can achieve this.

Māori aspirations also include the rights of Māori to live as Māori and to actively participate as citizens of the world.³¹⁹ As opposed to education that reflects colonialism, there needs to be an educational shift that recognises the need for Māori outcomes based on Māori aspirations, as opposed to measures that conform Māori into euro-centric standards. As Durie argues, “achieving best outcomes means focusing more on the product and perhaps less on the packaging; it also means making sure that the measures of progress actually quantify an outcome and not simply compliance with a programme”.³²⁰ Education must function in reality and ‘being Māori’ for Māori is an important aspect all New Zealand citizens should appreciate, along with fundamentals such as literacy and numeracy skills.³²¹ There are therefore “responsibilities upon the educational system”³²² to ensure this occurs. This research hopes to contribute to the realisation of a greater understanding of Māori development by strengthening Treaty of Waitangi and citizenship education to ensure Māori may participate and develop in society without fear of being attacked or undermined. Another approach important to this research is research that is transformative.

³¹⁷ Durie, *Te Mana, Te Kāwanatanga: The Politics of Māori Self-Determination*, p. 239.

³¹⁸ M Durie, ‘Representation, Governance and the Goals of Māori Self Determination’, *He Pukenga Kōrero*, vol. 2, no. 2, 1977, p. 6.

³¹⁹ Durie, *Ngā Kāhui Pou: Launching Māori Futures*, p. 208.

³²⁰ M Durie, ‘A Framework for considering Māori educational advancement’, an address to the Hui Taumata Mātauranga, Tūrangi, 2001, p. 6.

³²¹ Durie, *Ngā Kāhui Pou: Launching Māori Futures*, p. 200.

³²² *ibid.*

Transformative Research

Mertens describes the essence of transformative research as “emancipatory, anti-discriminatory, participatory, and Freirian”.³²³ It emphasises the experiences of marginalized groups, and in Aotearoa would question the idea of Crown superiority. This resonates with this research, as it attempts to grow a better understanding of our history of colonisation as well as the experiences, challenges and inequalities faced by Māori through a greater emphasis on Treaty and citizenship education. It therefore engages with both Māori and non-Māori and emphasises the enhancement of collective social justice. As highlighted by Merten, transformative research asks; whose reality is privileged; what is the mechanism for challenging perceived realities that sustain an oppressive system and; what are the consequences in terms of who is hurt if we accept multiple versions of reality or if we accept a ‘wrong/privileged’ version?³²⁴ Transformative education as a means of transforming society is promoted by this research. It emphasises the nature of education as a sphere of ‘transformative opportunity’ as opposed to a ‘static reality’. Treaty and citizenship education can therefore contribute to this transformation through a greater understanding of issues faced by Māori, as well as the role of the Treaty in the future constitutional relationship between Māori and the Crown.

Like the notions of ‘participation’ and ‘active citizenship’, however, Treaty and citizenship education can be used insidiously as a language of conformity. Mayo highlights the strength of the language of capitalism is its ability to “appropriate a once oppositional concept and gradually dilute it in such a way as to make it an integral feature of the dominant discourse”.³²⁵ A critical approach is needed to ensure Treaty and citizenship education is indeed critical. For example, does Treaty and citizenship education in Aotearoa reflect collective indigenous models of citizenship, to ensure ‘citizenship’ does not continue to express sentiment of integration and assimilation? A first step is therefore exploring how Treaty and citizenship education can be developed to reflect the aspirations of both Māori and non-Māori, as well as reflecting the principles of the Treaty. In this research, this was achieved through the research design, including the method and research questions.

³²³ D M Mertens, ‘Inclusive Evaluation: Implications of Transformative Theory for Evaluation’, *American Journal of Evaluation*, vol. 20, no. 1, March 1999, p. 4.

³²⁴ D M Mertens, ‘Transformative Mixed Methods Research’, *Qualitative Inquiry*, vol. 16, no. 6, 2010, p. 471.

³²⁵ P Mayo, ‘A Rationale for a Transformative Approach to Education’, *Journal of Transformative Education*, vol. 1, no. 1, 2003, p. 40.

4.2 RESEARCH DESIGN

In order to explore Treaty of Waitangi and citizenship education in Aotearoa, this research conducted individual in-depth semi-structured interviews with six Māori and non-Māori new/beginning secondary school social science teachers. A qualitative methodology was deemed the most effective approach to gather data in this context, where the use of semi-structured in-depth interviews empowered participants to ‘speak their mind’ and afforded them the opportunity to voice what they thought was most important. Purposive sampling was used as the method to recruit new/beginning social science teachers to participate in this study. Interview questions then focused on the experiences and ability, from the perspective of participants, to deliver Treaty of Waitangi and citizenship education based on four key areas: (1) their teacher training, (2) the New Zealand Curriculum, (3) the resources available to support teaching in this area, and (4) professional development available.

Qualitative Methodology

Tolich and Davidson have highlighted qualitative methodologies as techniques that facilitate in-depth research and are able to “grapple with complexities of pluralism”.³²⁶ These plural features include multiple cultural, ethnic, and religious perspectives within society, critical to developing effective Treaty and citizenship education in Aotearoa. By collating a range of experiences and perspectives from both Māori and Pākehā using qualitative methodologies to ensure in-depth data, some of these complexities may be exposed. Denscombe further highlights qualitative research as having three distinct principles that acts as signposts for research and analysis.³²⁷ These are that qualitative research is iterative, inductive, and researcher-centred.

The iterative character of qualitative research emphasises research as evolving,³²⁸ and can involve data collection and analysis occurring simultaneously. This occurred in this research project when common themes identified by participants during the interview process were strikingly evident, and allowed the researcher to identify threads of thought prior to the analysis stage of research. Interview transcripts verified the consistency of themes and highlighted themes that may have not been apparent during the interviews. Qualitative research also emphasises the role of the researcher’s

³²⁶ M Tolich, & C Davidson, ‘Collecting the Data’, in *Social Science Research in New Zealand: Many Paths to Understanding*, D Davidson, & M Tolich (eds), Pearson Education, North Shore, 2003, p. 123.

³²⁷ Denscombe, pp. 272-273.

³²⁸ *ibid.*, p. 272.

perspectives and values in conducting and analysing research.³²⁹ As such, this research reflected Māori values and perspective in both conducting the research and analysing the research data, in particular through the interview process (Durie’s Māori ethical framework, discussed later in this chapter) and the realisation of Kaupapa Māori, Māori development, and transformative approaches.

Qualitative methodologies have certain advantages that assist research, namely its distinct exploratory and descriptive features. As the profession of teaching involves complex dynamics and relationships, these features were essential to the collection of quality data from participants. Teacher relationships are not limited to the school environment, but also to the wider community. The Māori Education Strategy *Ka Hikitia* emphasises these relationships as between teachers, students and whānau.³³⁰ A qualitative approach was also used to better provide a more “comprehensive picture”, and ensure a range of perspectives was acquired.³³¹ Research results were dependent of the responsiveness of participants, and as Tolich and Davidson highlights, rates of responsiveness have a tendency to be higher in qualitative research than in quantitative research.³³²

Sampling

In acknowledging the importance of partnership and the principle that both Māori and non-Māori teachers have responsibilities to teach Treaty and citizenship education, to both Māori and non-Māori students, new/beginning social science teachers invited to participate were of both Māori and non-Māori ethnicity. New and/or beginning means they have been teaching for less than 5 years, which ensured that relevant assessment could be made of their teacher training. Social science teachers were selected because both Treaty of Waitangi and citizenship education falls under the Social Science thread of the New Zealand Curriculum, and include teachers of subjects such as social studies, history, media studies and geography.³³³ All teachers were trained as secondary school teachers via completing a one-year graduate teaching diploma, following their graduation with a degree in a specific background topic, for example a Bachelor of Arts in History, or Media Studies.

³²⁹ Denscombe, pp. 272-273.

³³⁰ Ministry of Education, *Ka Hikitia: Managing for Success, Māori Education Strategy*, author, Wellington, 2009, p. 20.

³³¹ Tolich & Davidson, *Social Science Research in New Zealand: Many Paths to Understanding*, p. 124.

³³² *ibid.*

³³³ Ministry of Education, *The New Zealand Curriculum*, 2007.

Because of the specific criteria of participants needed, a purposive sampling method was used. Babbie highlights purposive sampling as method of “non-probability sampling” where participants are selected “on the basis of the researchers judgement about which one will be the most useful or representative”.³³⁴ This guided the way in which six possible new/beginning social science teachers could be identified and approached to participate in this study. People known to the researcher through extended networks who fit this criteria were approached, given a copy of the information sheet and invited to participate in the study.

In the end, six new/beginning secondary school social science teachers in New Zealand participated in this research. Four participants identified themselves as Māori, two female and two males, one male identified himself as of Māori and Pākehā identity, and one female participant identified herself as of Pākehā ethnicity. These participants came from decile 10 (one female Māori participant), decile 8 (one male Māori-Pākehā participant), decile 6 (one Pākehā female and one Māori female participants) and decile 5 (two Māori male participants) schools. These factors were drawn upon in the sharing of research findings. With regards to the two Māori male participants from decile 5 schools, the use of (a) and (b) are used to differentiate these two participants comments from one another.

Semi-Structured Interviews

In line with kaupapa Māori methodology, this research adopted individual semi-structured in-depth interviews as the method of data collection, in order to fulfil ‘kanohi kitea’ and other tikanga (cultural practices). ‘Kanohi kitea’ reflects the principle of the meeting participants face to face.³³⁵ This helps to create an environment of mutual respect and co-operation, as well as reinforce the ethical obligations of the researcher to be open, accountable, and faithfully report data. Research questions were open-ended to allow participants to express what they felt was important in relation to this study. As Denscombe argues, this allows a deeper probe into participant’s perspectives and allows them to “speak their mind”.³³⁶ This can better facilitate the acquirement of what Ogden and Cornwell describe as ‘rich data’ that is thick in description and shows profound understanding of a particular area.³³⁷ This method was therefore central to this study, as

³³⁴ E Babbie, *The Practice of Social Research*, Thompson Higher Education, Belmont, 2007, p. 184.

³³⁵ Walsh-Tapiata, 1999.

³³⁶ Denscombe, p. 176.

³³⁷ Ogden & Cornwell, 2010.

detailed and considered participant responses to research questions were essential in forming the foundations for analysis and the ability to make recommendations for the future development of this area.

The questions asked during the interviews centred on the ability of participants, from their perspective, to deliver Treaty of Waitangi and citizenship education in their classrooms based on four areas: (1) their training as teachers, (2) the New Zealand Curriculum, (3) available teaching resources, and (4) their professional development. In particular participants were asked;

- 1a. What training did you receive at Teachers Colleges to prepare you to teach about the Treaty of Waitangi and citizenship?*
- 1b. What training would you have liked to have received?*
- 2a. What content have you found about the Treaty and citizenship in the New Zealand Curriculum?*
- 2b. What would you like to have in there?*
- 3a. What resources are out there to assist new/beginning social science teachers like you to teach the Treaty and citizenship in your classroom?*
- 3b. What type of resources would you like to have?*
- 4a. What professional development have you personally received to support your teaching in this area?*
- 4b. What type of professional development would you like to receive?*

These questions sought an insight into any difficulties new/beginning secondary school social science teachers might face in preparation for and once inside the classroom in relation to delivering Treaty of Waitangi and citizenship education. This therefore would provide a basis for positive development, to highlight areas where improvements could be made, such as teacher training and support. These specific areas for improvement were identified as part of the data analysis.

4.3 THEMATIC ANALYSIS

As described by Fereday and Muir-Cochrane, thematic analysis is a form of “pattern recognition...where emerging themes become the categories for analysis”.³³⁸ Similarly,

³³⁸ J Fereday & E Muir-Cochrane, ‘Demonstrating Rigor Using Thematic Analysis: A Hybrid Approach of Inductive and Deductive Coding and Theme Development’, *International Journal of Qualitative Methodologies*, vol. 5, no. 1, 2006, p. 82.

Joffe and Yardley explain thematic analysis as a tool that helps to combine the frequency of codes and themes, as well as be able to analyse data “in context”.³³⁹ ‘In context’ refers to interpretation of data in a manner consistent with the participant’s perceptions and ideas as opposed to their vocabulary. It is the identification of these themes from the interview transcripts that outline the archetype for research results. This research followed a similar method of thematic analysis highlighted by Schulp that involves six separate, but interwoven, stages of analysis.

Stages of Analysis

As Schulp highlights, thematic analysis involves six stages of analysis that directs the researcher to deeper levels of understanding as each stage progresses.³⁴⁰ The first stage of analysis involves reading and re-reading the interview transcripts. According to Schulp, this allows the researcher to identify different recurrent themes and attribute them each with a specific code.³⁴¹ Once codes are established, quotes, passages and specific words are then apportioned under appropriate headings. This research followed a similar pattern, however, within an overall coding frameworks drawing upon the four specific areas investigated by this research, that being teacher training, the New Zealand Curriculum, resources, and professional development. From this point, relevant quotes, stories, and ideas were compiled and assigned beneath one of the four specific areas, with recurrent and relevant data being identified, noted and highlighted for the next phase of analysis.

The second stage of thematic analysis involves the refinement of themes that were frequent and apparent within the coding framework. Schulp highlights this process as a refinement of step one and involves shuffling back and forth from step one and two.³⁴² This research identified three recurrent themes under each of the four specific codes. The first two themes in each code were primarily focused on the challenges new/beginning social science teachers faced, and the last theme in each code considered their suggestions for positive development. Once each theme was identified, quotes, ideas and relevant stories were again apportioned under each of the relevant theme

³³⁹ H Joffe & L Yardley, ‘Content and Thematic Analysis’, in *Research Methods for Clinical and Health Psychology*, L Yardley & D F Marks (eds), Sage Publishers, 2003, p. 57

³⁴⁰ J Schulp, ‘A Thematic Analysis of Stories of Workplace Bullying Told on the World Wide Web’, Unpublished Masteral Dissertation, Massey University, Palmerston North, 2009.

³⁴¹ *ibid.*, p. 30.

³⁴² *ibid.*

headings. These measures were a refinement of the data allocated under the broad codes in step one and reassured the data themes were consistently and accurately identified.

The third step of thematic analysis involves the arrangement of themes into order and similar groupings to better highlight the correlation between them.³⁴³ Schulp emphasises the importance of this process as it can lead to a trajectory of how these themes develop as well as how they are related to each other.³⁴⁴ As stated, this study already had a coding framework – the four areas of enquiry – and therefore although themes identified throughout research were interrelated and often overlapped, correlations between different data focused on areas and specific solutions offered about the difficulties in these four specific areas.

The re-reading of the transcripts is the essence of the fourth stage of thematic analysis as outlined by Schulp. The re-reading of the transcripts, as Schulp argues, reinforces how well the analysis is validated by the transcript texts.³⁴⁵ The simplicity of this stage cannot be undervalued as it provides a functional measure of reliability and consistency. This research adopted this measure to ensure research themes and attributed data was reliable, accurate, and consistent, and that the overall research findings were consistent with the ‘feel’ of the transcripts.

The last two stages of thematic analysis as highlighted by Schulp involved the review and summation of analysis. Schulp highlights step five as summarising individual themes to better provide an explanation of how themes materialised from the interview transcripts.³⁴⁶ In relation to this study, this involved the critical analysis of how themes developed as well as how they interrelate. It involved a process of working backwards from research findings to answering the research questions. This was the last stage of analysis that involved returning to the research questions to answer them through the summation of analysis.³⁴⁷ Similarly, this research endeavoured to summate research findings and decipher information to develop solutions for the development of Treaty and citizenship education in future. This provided a useful foundation upon which the researcher could discuss the implications of limited Treaty and citizenship education, as well as possibilities for positive change.

³⁴³ *ibid.*

³⁴⁴ *ibid.*, p. 31.

³⁴⁵ *ibid.*

³⁴⁶ *ibid.*, p. 32.

³⁴⁷ *ibid.*

4.4 ETHICS AND LIMITATIONS

The ethical issues involved in this research were primarily associated with human participants. These concerns were reconciled through the use of the ethical foundations highlighted by Durie³⁴⁸ concerning the preservation and enhancement of ‘mana’. The limitations highlighted in this section primarily concern the scope of research, which however also ensured an in-depth examination into the specific areas of inquiry as well as areas for further research in future.

Ethics

This research involved human participants and a number of ethical components were considered. Ethics, as outlined by Tolich and Davidson include; first, that the process and consequences of research do not harm the participants; second, that participation is voluntary; third, that confidentiality surrounding research is maintained; and fourth, to avoid deceit, and faithfully report data.³⁴⁹ Irwin emphasises the importance of Māori research as being grounded in “a paradigm that stems from a Māori worldview”.³⁵⁰ Accordingly, this research adopted Durie’s ethical framework which emphasises ‘mana tangata’, the safety and dignity of participants; ‘mana whakahaere’, where individual/group rights to control the data they shared is honoured; and ‘mana motuhake’, acknowledging Māori realities, tangata whenua, and positive research outcomes for Māori.³⁵¹

Respect for cultural identity and ‘ways of knowing’ encapsulates the philosophy of ‘mana tangata’. As Durie emphasises, it concerns respecting the dignity and rights of individual and groups.³⁵² This research took into account whether research would harm participants physically, emotionally, and spiritually. Consideration was made to ensure interview questions did not assault the well-being and personal integrity of participants, and were developed in a way that did not highlight the inadequacies or inexperience of participants as teachers. Participants were reminded that this research is not a personal judgement of their ability/inability to teach the Treaty and citizenship, but rather an in-depth exploration on their training, support and experiences to identify where improvements can be made. Interviews and interviewee names were guaranteed to remain confidential to ensure the integrity of participants is never damaged.

³⁴⁸ Durie, *Proceedings of Te Oru Rangahau Māori Research and Development Conference*, 1998.

³⁴⁹ Tolich & Davidson, *Starting Fieldwork: An Introduction to Qualitative Research in New Zealand*, 1999.

³⁵⁰ K Irwin, ‘Māori Research Methods and Practices’, *Sites*, vol. 28, Autumn, 1994, p. 28.

³⁵¹ Durie, *Proceedings of Te Oru Rangahau Māori Research and Development Conference*, p. 264.

³⁵² *ibid.*, pp. 264-265.

The voluntary nature and issues of control of the data participants shared surrounding this research reflect the importance of ‘mana whakahaere’. ‘Mana whakahaere’ as discussed by Durie is about ensuring collaboration between individuals and groups is utilised to acquire different perspectives, as well as issues surrounding the direction and outcomes of research.³⁵³ This research prioritised the voluntary nature of participation and reaffirmed throughout the interview process the rights of all participants to decline to answer any particular question, ask for the recorder to be turned off at any time during the interview, withdraw from the study at any time, or ask any questions about the study at any time.

Lastly, this research emphasised the principle of avoiding deceit. As Snook highlights, this involves identifying yourself, the purpose of your research, and the intended consequences and results of research.³⁵⁴ Durie emphasises ‘mana motuhake’ as an acknowledgement of research outcomes that benefit Māori development.³⁵⁵ Similarly, Tuhiwai-Smith emphasises the importance of research as contributing to the “wider project of Māori struggles for self-determination”.³⁵⁶ As stated earlier, the purpose of this research is societal transformation by strengthening Treaty and citizenship education that can advance our understanding of Māori calls to self-determination, and help improve social outcomes for Māori and other citizens within Aotearoa.

Limitations

There are limitations to this study. In the first instance, the focus placed on new/beginning secondary school social science teachers can be disputed as too constricted. It can be argued that all teachers (primary as well as other secondary subjects) have a responsibility to teach how the Treaty of Waitangi and citizenship is relevant in their curriculum learning area. Treaty and citizenship education however falls under the Social Science thread of the New Zealand secondary school Curriculum.³⁵⁷ Learning objectives within this thread of the Curriculum also integrate four conceptual strands; (a) identity, culture, and organisation; (b) place and environment; (c) continuity and change; and (d) the economic world.³⁵⁸ These

³⁵³ *ibid.*, p. 246.

³⁵⁴ I Snook, ‘The ethics and politics of social research’, in *Social Science Research in New Zealand: Many Paths to Understanding*, C Davidson & M Tolich (eds), Pearson Education, North Shore, 2003, p. 82.

³⁵⁵ Durie, *Proceedings of Te Oru Rangahau Māori Research and Development Conference*, pp 264-265.

³⁵⁶ Tuhiwai-Smith, p. 185.

³⁵⁷ Ministry of Education, *The New Zealand Curriculum*, 2007.

³⁵⁸ *ibid.*

components are directly associated to the Treaty and citizenship and social science teachers therefore have both an obligation and had teaching experiences of Treaty and citizenship education.

Secondly, participants may have trained at select tertiary institutions and as such the ability to make judgements about teacher training in general may be questioned. The strength of the research, however, lay in participants being new/beginning teachers, meaning their training had been recent. All teacher training facilities are expected to incorporate knowledge of the Treaty and citizenship, as the Registered Teacher Criteria in New Zealand emphasises all teachers must “demonstrate respect for the heritages, languages and cultures of both partners to the Treaty of Waitangi”.³⁵⁹ Any inconsistencies within teacher training programmes therefore would be deemed relevant to this study and future development needed in this area.

A third limitation is that it could also be argued that the use of semi-structured interviews has a diverse effect on the reliability of data. As Denscombe highlights, the specific context and the individuals involved make it difficult to ensure consistency and objectivity is achieved.³⁶⁰ This research however does not seek to determine a singular concrete picture of Treaty and citizenship education, but rather attempts to highlight some experiences, needs and perspectives of recent entrants to this field. It aims to provide data that is based on the perspectives and priorities of informants and identify what they regard as crucial factors in further developing Treaty and citizenship education in Aotearoa New Zealand classrooms. In this way any common experiences, needs or perspectives can provide a concrete foundation for future development.

A final limitation is that the ethnicities of the new/beginning social science teacher participants were Māori and Pākehā only, with only one Pākehā-only identifying participant. The data gathered therefore did not include the perspectives of other non-Māori New Zealanders such as Pasifika or Asian, and a limited range of Pākehā perspectives. All participants had also been born and raised in New Zealand, and the research therefore did not include data on the perspectives and challenges faced by teachers who are new immigrants. These are important areas for further research in the future.

³⁵⁹ The New Zealand Teachers Council, p. 2.

³⁶⁰ Denscombe, p. 193.

Conclusion

Kaupapa Māori, Māori development, and the Transformative paradigms emulate the call for social transformation, themselves reaffirming the role of Treaty and citizenship education in our society. These research approaches provided a strong platform grounded within Māori world-views that advocates for Māori to be in control of their own futures, a value important to this study. Qualitative methodology, and individual in-depth semi-structured interviews further proved the most effective way of exploring with new/beginning social science teachers their perspectives in a way that ensured rich and meaningful data. The six stages of thematic analysis, as highlighted by Schulz, ensured the accurate identification of themes from interview transcripts. ‘Mana tangata’, ‘mana whakahaere’, and ‘mana motuhake’ from Durie’s Māori ethical framework further ensured that no harm came to participants in the form of undermining their integrity by highlighting their challenges experienced as personal weaknesses or faults. Overall, the methodologies employed by this research helped the collection of quality in-depth data from participants in an area which currently has a stark evidence base. In doing so, these methodologies aided this research in identifying possible areas for the positive development of Treaty and citizenship education in Aotearoa New Zealand. The following chapter presents the research findings.

CHAPTER FIVE: RESEARCH FINDINGS

NEW/BEGINNING SOCIAL SCIENCE

TEACHERS' PERSPECTIVES

“The question for the country is not so much about Māori individuals having privileges...but whether New Zealand is committed to a celebration of indigeneity and an endorsement of the rights of indigenous peoples within legislation”³⁶¹

This chapter present the finding of this research conducted with six new/beginning New Zealand social science teachers on their ability, based on their perspectives, to deliver Treaty of Waitangi and citizenship education in their secondary school classrooms. Four specific areas were investigated related to this ability; (1) their teacher training, (2) the New Zealand Curriculum, (3) available teaching resources, and (4) their professional development. As data suggests, more needs to be done during training courses to prepare teachers to deliver Treaty of Waitangi and citizenship education once in the classroom. Strengthening the presence of the Treaty within the New Zealand Curriculum is also highlighted as an area that needs to be urgently addressed. Participants highlighted what available teaching resources there are as limited and out-dated, and of particular concern is the absence of professional development available for teachers to support their delivery of Treaty and citizenship education. These research findings provided valuable insight as to areas where positive development can occur for Treaty and citizenship education in Aotearoa.

The first section of this chapter reviews the preparation and training of social science teachers to deliver Treaty and citizenship education in their classrooms. Data suggests that the consideration given to the Treaty and citizenship here is inadequate. As participants expressed, teachers are graduating from teacher training having limited knowledge of the application and how to teach the Treaty and citizenship in classrooms.

The presence of the Treaty and citizenship within the New Zealand Curriculum is the focus of the second section. Similar to teacher training, data from participants suggests only the presence of ‘tokenised’ Treaty education. The impression of participants that social sciences were second-rate subjects also raised particular concerns, as Treaty of Waitangi and New Zealand citizenship education fall under this curriculum thread.

³⁶¹ Durie, *Ngā Tai Matatū: Tides of Māori Endurance*, p. 206.

The third section of this chapter examines the pool of resources available to support secondary school social science teachers to deliver Treaty and citizenship education in their classrooms. Despite some resources being available, research findings suggest more needs to be done to increase, update, modernise and make locally relevant resources. The need for a resource bank and the creation of a Treaty database was emphasised as to initiatives that would be valued developments in this area.

The last section of this chapter explores professional development available for teachers in Treaty and citizenship education. Alarming, research findings indicate the absence of any type of professional development available. Of particular concern is the unattended call of teachers for development concerning the pedagogy of teaching the Treaty and citizenship. Again, recommendations of participants provide a clear way forward for this much needed development.

5.1 TEACHER TRAINING

Research data gathered with new/beginning social science teachers included questions about the training and preparation of teachers to deliver education about the Treaty of Waitangi and New Zealand citizenship in their classrooms. Participants felt they had received limited training and urged for the further development of a more comprehensive approach to the Treaty and citizenship in teacher training programmes. In particular, three common themes highlighted by participants in relation to teacher training were ‘absence and resistance’, ‘limited preparation’, and the need for ‘comprehensive development’.

5.1.1 Absence and Resistance

An absence of and resistance towards Treaty of Waitangi and citizenship education was a universal theme identified by participants with regards to their experiences during teacher training. For example, there was consensus that specific Treaty education did not feature frequently during their training, with some participants questioning its inclusion in their training at all. Some had received a few isolated days that focused upon the Treaty in schools, but not Treaty education, and others a noho marae (overnight stay) that focused on Māori culture as opposed to Treaty of Waitangi content.

There was definitely nothing specific teaching along the lines of the Treaty. There were certainly days, say two days or three days at the max, of 'here's our introduction', and that would have been it".

- Māori female, decile 10 school, new/beginning social sciences teacher

"Particularly for the Treaty, we had to go to a noho marae but it fell through. So we did nothing. We might have had one lesson on it. In terms of social studies I can't remember anything to do with the Treaty. I honestly can't remember anything".

- Pākehā female, decile 6 school, new/beginning social sciences teacher

"Knowledge about the Treaty of Waitangi was next to absolutely nothing".

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

Some participants reported an introduction had been given on the Treaty, but any meaningful discussion on the application or how to teach the Treaty was not provided. Some participants commented that this was part of the overall rushed nature of the teacher training programmes they had studied within, resulting in the Treaty being limited along with other areas of importance.

"It was all so rushed, so we didn't go into things in great detail and it was just to give us a bit of a touch up on what we needed to know".

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

"There would have been like a morning lesson power point kind of thing on it".

- Pākehā female, decile 6 school, new/beginning social sciences teacher

Participants suggested social science teachers have graduated from teacher training with little or no understanding of the Treaty and New Zealand citizenship. Some expressed concerns that only through their personal endeavours to find information did they acquire in-depth knowledge about the Treaty and citizenship. Due to this lack of education provided through their teacher training, some participants had to rely on the media to acquire knowledge of the Treaty. This, they acknowledged, resulted in gaps in their knowledge, uncertainty over lots of aspects, and misinformation.

“My personal knowledge is based on newspapers, opinion pieces, and the media”.

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

“What did I know about it before, had I not gone out and sought myself? Nothing”.

- Māori female, decile 10 school, new/beginning social sciences teacher

Many participants were also distressed at the resistance to and dismissal by some fellow trainee teachers of the Treaty of Waitangi during their teacher training programme. For example, participants highlighted instances of trainee teachers with maths or science backgrounds questioning the relevance of the Treaty to their classrooms. These trainee teachers questioned whether the Treaty would be taught by those who had specialised. Research participants were concerned resistance would not end there, but be carried outside of the teacher trainee programmes into the classroom, including amongst those tasked with the responsibility for the delivery of social sciences.

“You’ve got a maths teacher sitting in front of you who’s going, ‘this doesn’t apply to me, I’m a maths teacher’...People behind me that just want to challenge, challenge, challenge...It was just forever feeling like you were being attacked”.

- Māori female, decile 10 school, new/beginning social sciences teacher

“How a teacher is meant to take much notice of it when they have only taken one course, particularly if you’re a maths or English teacher; you don’t see it as a part of your classroom”.

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

5.1.2 Limited Preparation

Despite the Treaty of Waitangi and citizenship being slightly acknowledged in some areas of teacher training, many participants were concerned at their limited preparation regarding actual teaching. For example, participants emphasised they were shown the role of the Treaty in teaching as being confined to practices of ‘cultural awareness’ and ‘cultural safety’. Although these are relevant to the Treaty of Waitangi and to New Zealand citizenship, some participants were troubled with the over simplification of the Treaty as practices of ‘cultural awareness’ and being ‘culturally safe’ in the classroom.

“The aims of these courses were basically to develop cultural awareness. Obviously in a classroom you have a range of different cultures, ethnicities, and beliefs, and that was the aim of it”.

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

Token expressions of the Treaty and over-simplification were also identified in teacher training content. Participants commented on Treaty education consisting of the use of myths and legends, Māori greetings, and ‘cooking hangis’. Specific training in relation to the Treaty and citizenship was scarce. Instead participants highlighted the use of an ambiguous and indirect method in implementing and teaching the Treaty and citizenship, so teachers were able to ‘tick the box’. Many participants felt there was no genuine attempt to adequately instruct them of the significance of the Treaty and citizenship in their classrooms or how to teach about it.

“There was a compulsory paper... It touched on the Treaty of Waitangi but it was almost like greetings in Māori, myths and legends, and what the Kīngitanga is about. It wasn’t in depth”.

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

“We did a few papers trying to bring in tokenised Māori culture... We came up with the idea of cooking a hangi...and they were saying, ‘Yeah, that’s great stuff guys’, and I was like ‘Really?’”

- Māori-Pākehā male, decile 8 school, new/beginning social sciences teacher

“I think at the moment it’s more about ticking boxes and meeting basic requirements”.

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

Some participants were frustrated due to the lack of instruction about the implementation of Treaty principles in the classroom and wider school also. Although trainee teachers were told they must reflect Treaty principles in their teaching practices, participants were oblivious as to how this might look aside from ‘cultural awareness’. Participants were also concerned at their fellow trainee colleague’s lack of awareness in implementing Treaty principles or Treaty content in their classrooms.

“Because the Treaty was a document and it was signed by the Crown and Māori, we have to respect that in the classroom. And how do we apply that in the classroom? Well that means we have to be culturally sensitive, and that. That’s it. What does that look like? No one tells you what that looks like”.

- Māori female, decile 10 school, new/beginning social sciences teacher

“What are we getting ourselves into when we have these teachers about to go into classrooms to teach our students when they don’t have an awareness or understanding?”

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

Overall participants felt their training had provided them with no guidance on how to specifically teach about the Treaty of Waitangi or New Zealand citizenship. There was limited instruction on the Treaty itself and participants were left unsure ‘how’ to teach about the Treaty. As this data suggested, teacher training failed to impart onto prospective teachers the pedagogy of teaching the Treaty and citizenship. One participant, in expressing her frustrations, compared teacher training to a YouTube clip.

“It’s like saying to someone ‘I want you to go and operate on that person, here’s a YouTube clip on how to do it. Sweet did you watch it? Ok, go and operate on that man and fix his eye’. To me, that is how it is”.

- Māori female, decile 10 school new/beginning social sciences teacher

5.1.3 Expansion and Development

All participants identified a more expansive and in-depth exploration into the Treaty of Waitangi and citizenship as an area that must be addressed urgently in teacher training programmes. In particular, the need for the Treaty to gain a higher profile in teacher training was emphasised. It was evident that participants were eager for development to occur so that other trainee teachers were not left with the unsureness they had, and that this development should occur prior to new/beginning social science teachers entering the classroom.

“We need to have more in-depth studies as part of teachers college... I’d like to see it gain a bit more of a profile and exposure at teachers college”.

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

“I think it obviously needs to be taught better not only for teachers to understand, and not just on a basic level, but also as a social studies teacher to be given in depth knowledge”.

- Pākehā female, decile 6 school, new/beginning social sciences teacher

All participants were genuinely interested in seeing Treaty and citizenship education become more encompassing across their training. Rather than providing simple instruction to teachers on how to implement Treaty principles in the classroom, participants also emphasised the need to reflect its history and other important cultural components relevant to Māori and non-Māori in all classrooms. Participants acknowledged that Treaty education should explore the Treaty in depth as opposed to confining it to teaching practices. Participants did however also emphasise the importance of Treaty and citizenship education to educate students about cultural practices, which their training slightly touched on. For example, participants explained that many students have no knowledge of basic cultural practices, such as the removing of shoes before entering a building.

“People look beyond our country and think too much about them, but don’t focus so much on what’s in our own country”.

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

“I feel like I need to know a little bit more about the Treaty. I do have a big time interest in it and the things that come out of it, but I don’t know enough about it”.

- Māori-Pākehā male, decile 8 school, new/beginning social sciences teacher

“It’s not just about teaching about the Treaty and when it was signed, it’s about teaching concepts like tikanga Māori, things like taking your shoes off outside the classroom and why they do that kind of stuff”.

- Māori female, decile 6 school, new/beginning social sciences teacher

Participants therefore expressed a desire to see the development of education at teacher training that pertained to Māori cultural practices and values with the Treaty as a foundation. This would better assure that teachers have an understanding and

appreciation of Māori culture and could better adapt and acknowledge these practices with their students in exploration of the Treaty.

“What I want to see at teachers college now is for them to be able to try and teach teachers not just the obvious, but all the concepts and tikanga Māori. The Treaty in the curriculum is so students can have the opportunity to be exposed to te reo Māori and tikanga...Teach about the tikanga that come with being Māori, some reo, and how to implement that into your class”.

- Māori female, decile 6 school new/beginning social sciences teacher

Lastly, participants were exponents of seeing the Treaty of Waitangi and citizenship become compulsory components of the teacher training programmes in New Zealand. As all registered teachers in New Zealand, regardless of subject, have an obligation to reflect the Treaty in their classroom practices, all participants felt teachers must have a thorough understanding of the Treaty as well as cultural practices such as tikanga Māori.

“Introduction to the Treaty of Waitangi has to be a compulsory paper”.

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

“I would certainly like to see teachers taught about these things. And not just skimming the surface. And I would like to see it as an ongoing thing like it says in our Teacher’s Council requirements that as a registered teacher of New Zealand, we should know x, y, z, and have evidence of x, y, z”.

- Māori female, decile 10 school, new/beginning social sciences teacher

5.2 THE CURRICULUM

Another area investigated with new/beginning social science teachers was the presence of the Treaty of Waitangi and citizenship within the New Zealand Curriculum. The New Zealand Curriculum document provides teachers with guidance on their classroom content, achievement objectives and other aspects. Like their teacher training, participants felt the Curriculum failed to adequately guide teachers in relations to the Treaty and citizenship. The impression of participants that social sciences were second-rate subjects also raised particular concerns, as Treaty of Waitangi and New Zealand citizenship education fall under this curricula thread. In particular, three themes were

highlighted by participants in expressing their views in relation to the Treaty and citizenship within the Curriculum; ‘ticking the box tokenism’, ‘the unwanted child of the curriculum’, and ‘curricula reform’.

5.2.1 ‘Ticking the Box’ Tokenism

Participants in this study felt that the Treaty does not really exist in the New Zealand Curriculum as a teaching subject. Participants also recognised that within the Curriculum there is an acknowledgement that schools must reflect the principles of the Treaty, however, participants commented on the limitations of this acknowledgement within their actual schools. In other words, participants argued that although theoretically the Treaty existed within the Curriculum, this however did not translate into teaching content or classroom practices.

“There is that part in the curriculum that says Treaty of Waitangi...But what does it mean?...Looking at how that can come into what all teachers need to do, there is no direction whatsoever”.

- Māori-Pākehā male, decile 8 school, new/beginning social sciences teacher

“To be honest, before you came I didn’t really know much about the Treaty. You know, you get chucked into schools and told ‘right you need to teach the Treaty of Waitangi in the curriculum’ but I had no idea what it was about the Treaty of Waitangi that was in the curriculum until you asked for the interview”.

- Māori female, decile 6 school, new/beginning social sciences teacher

“Every school in its charter talks about the need to acknowledge the Treaty of Waitangi but I still haven’t been in a school where they can explicitly say how they do that and what that means...Schools have been very poor in relating that back to teachers and how they could implement the Treaty of Waitangi principles”.

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

Another concern noted from participants was of the presence of the Treaty and citizenship within the official social studies and history threads of the Curriculum, in particular Year 13 History, however that its inclusion in teaching was entirely at the discretion of the Head of Departments and teachers. For example, participants

highlighted that Year 13 History is offered in two streams, the New Zealand history option or the foreign option, and that most Head of Department's pursued the foreign option. Therefore New Zealand history, which would include the Treaty, was neglected.

“Generally the pattern I have seen and heard is that majority of the schools I have had association with, the HOD go with the foreign based”.

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

“At level three history is where you will get it...Not only is level three history not compulsory to every student in New Zealand, it's up to the teacher what avenue they teach at level three history. You don't have to teach Māori...These kids can go through and have absolutely nothing specific to the Treaty”.

- Māori female, decile 10 school, new/beginning social sciences teacher

This pattern of limited uptake as a teaching subject was a common theme identified by all participants. Despite the Treaty being an option in the Curriculum, participants referred to the Treaty as a trivial ‘tick the box thing’, where they were convinced that most schools displayed a hollow commitment to the Treaty and would ‘dance’ around curriculum requirements by providing limited instruction – enough to just ‘tick the box’. Further was the view that this had become normalised across secondary schools in New Zealand.

“I don't think teachers tend to see the Treaty as being that important. I think they just see it as something they have to do, just follow the process to tick the box”.

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

“I know it exists and according to the registered teachers criteria we have to tick some boxes, but authentically?”.

- Pākehā female, decile 6 school, new/beginning social sciences teacher

“When you're given a ‘paint by numbers’ and you were told at whatever costs you get these kids through at excellence, whether or not they have an understanding...But as long as we tick the box, aye we did it, we ticked the box”.

- Māori female, decile 10 school, new/beginning social sciences teacher

Many participants were troubled that schools do not take their Treaty obligations seriously, and were concerned at the ‘tokenised’ implementation of the Treaty in

schools. Teachers managed to ‘tick boxes’ by incorporating token measures of Māori culture in teaching practices. For example, some participants mentioned how some schools would acknowledge the Treaty by learning a new Māori waiata or karakia. While that was a positive action for schools to take, participants highlighted that this is not Treaty content.

“I think in a lot of schools they dance around it by throwing in various cultural things into their staff. They say things like lets ‘learn a new waiata’ or ‘greet your kids with kia ora’, and they see that as fulfilling that curriculum need”.

- Māori-Pākehā male, decile 8 school, new/beginning social sciences teacher

“When I think about it, it’s not authentic. I know it sits in our curriculum and we’re meant to be multi-cultural but I think its face value and tokenism”.

- Pākehā female, decile 6 school, new/beginning social sciences teacher

“They might sing some songs and it might talk about Waitangi or tikanga. It’s very limited...We haven’t been allowed to empower ourselves, or empower our people, empower our children with education”.

- Māori female, decile 10 school, new/beginning social sciences teacher

5.2.2 The ‘Unwanted Child’ of the Curriculum

Participants also expressed serious concern that schools did not value enough the importance of social science subjects that the Treaty and citizenship fall under. Some participants felt that social science subjects were treated as unimportant subjects and were doubly concerned that any teachers, whether or not trained in social sciences, could teach subjects such as social studies. Schools placed more importance on subjects such as English and maths, whilst social sciences were at the bottom of a curriculum pyramid, next to Māori language. As some participants highlighted, social science subjects had become ‘fill-in’ subjects for teachers to fulfil their timetable requirements.

“History and social studies are second-rate subjects, they are the [unwanted]³⁶² children of the curriculum. Anyone can apparently teach it... We teach kids how to be human. But hey, anyone can do that”.

- Pākehā female, decile 6 school, new/beginning social sciences teacher

“In a lot of secondary schools, social studies is the subject that basically, there is this idea that anyone can teach it. So if you want to fill in a subject or if the teacher needs one more subject to teach, they just put the teacher in social studies”.

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

“I’m not trained in the social sciences but I’ve been asked to teach it at the school I’m at...But in terms of the training behind it for social science? None whatsoever”.

- Māori-Pākehā male, decile 8 school, new/beginning social sciences teacher

Noting this disregard, many participants were distressed at the negligible importance that schools and teachers placed on the history of Aotearoa overall. This unimportance, as participants noted, had filtered down to students where they were uninterested in New Zealand history. One participant expressed his frustration by saying:

“Majority of them think we don’t have a history which is frustrating, disappointing and surprising at the same time... It’s a kick in the... when someone says ‘we don’t have any history’, ‘we want to learn about England, the Queen, and the Russian Revolution’”.

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

As participants indicated, this has translated into an attitude where teachers dismiss the relevance of the Treaty, history, and local content such as New Zealand citizenship within the Curriculum. In some instances, Treaty content and obligations were seen as a Māori ‘thing’ for Māori teacher only.

³⁶² Note: this is a substituted word. Although participants comments are rarely edited, it was felt swearing may offend other readers, including participants, of the research findings. This was discussed with the participant who gave the comment and they agreed to the substitution.

“Most teachers at my school, no one does anything Māori driven”.

- Pākehā female, decile 6 school, new/beginning social sciences teacher

“As a registered teacher of New Zealand she can’t do this...She has to go to the te reo teacher. Now I don’t go to the business teacher and say ‘hey can you help me with my home budgeting’. I don’t go to the home economics teacher and say ‘where’s my lunch’...I shouldn’t be a ‘go-to’ person”.

- Māori female, decile 10 school, new/beginning social sciences teacher

Ultimately participants were clear that the New Zealand Curriculum in practice did not reflect the Curriculum in theory; in other words, there was no consistency from the New Zealand Curriculum document to classroom content delivery, and no guidance for teachers to develop Treaty education in their teachings. As data suggested, the Curriculum document fails to adequately guide teachers to teach about the Treaty or New Zealand citizenship. As one participant expressed:

“The lack of education in that area is so prominent it’s scary”.

- Māori female, decile 10 school, new/beginning social sciences teacher

5.2.3 Curricula Reform

The reforming of the curriculum to more strongly guide secondary school social sciences teachers on Treaty and citizenship content delivery in their classrooms was a common theme identified by all participants. Many were eager to see the further implementation of the Treaty, as well as Māori concepts, throughout the Curriculum. Although participants recognised the urgency to be teaching specifically about the Treaty and citizenship, a consistent theme throughout interviews was the need for Māori and cultural principles to be emulated throughout all aspects of curricula content as an important starting point. This, as participants expressed, could be manifested through te reo Māori becoming compulsory in schools as an acknowledgement of the Treaty overall and more specific principles such as ‘active protection’.

“I’d like to see te reo Māori compulsory in schools”.

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

“I think Māori should be compulsory in schools, even though there will be a number of people who will completely disagree with me, particularly at our school”.

- Pākehā female, decile 6 school, new/beginning social sciences teacher

Similarly, participants expressed concern at the lack of Treaty education in Year 13 History and were eager to see the Treaty of Waitangi made a compulsory component at this level, along with New Zealand history. This would better ensure students are well informed about issues concerning the Treaty and their own country, as students are often leaving schools misinformed, or with a lack of understanding about New Zealand history.

“I would love to see New Zealand history become compulsory in the subject of history, but also develop a stronger component for the Treaty in New Zealand history, social studies, and some other subjects”.

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

“I would like to see the Treaty become a compulsory aspect of year 13 history”.

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

Overall there was a desire amongst participants to have Treaty and citizenship education become more prominent the nearer students reached senior years at secondary school. As participants noted, subjects such as social studies were only compulsory at junior school level, yet issues about the Treaty and citizenship are often too complex for students to understand at such a young age and of more importance to older students. Instead, participants urged for compulsory Treaty and citizenship education in the last two years of school when issues about the Treaty and New Zealand citizenship, such as voting, become more relevant.

“With regards to citizenship education, I think it’s harder to engage students in that type of discussion when they’re young, and that’s when you have them in social studies...They don’t watch the news and are quite insular...even if they hit their last two years of school...If it was a three week course or something that would look at historical politics, democracy, and some comparative stuff with other types of political systems, and brought it back to New Zealand”.

- Pākehā female, decile 6 school, new/beginning social sciences teacher

5.3 TEACHER RESOURCES

A third area explored with new/beginning social science teachers was the availability of teaching resources to assist them in their delivery of Treaty and citizenship. As with any teaching subject, good resources are central to its effective delivery, and while participants indicated resources are available they stated several problems encountered. Despite some resources being available, research findings suggest more needs to be done to increase, update, modernise and make locally relevant resources. The need for a resource bank and the creation of a Treaty database was emphasised as to initiatives that would be valued developments in this area. Three areas of emphasis subsequently included the need for ‘updated resources’, ‘consistency and personalisation’, and an online accessible ‘Treaty database’.

5.3.1 Updated Resources

Most participants reported that the availability of resources for classroom teaching about the Treaty of Waitangi and New Zealand citizenship is little. Participants acknowledged that there were some resources available, however, they were very limited and paled in comparison to resources for other subject areas. In addition, participants observed that most resources were information-based and not tailored or designed with delivery in the classroom or to secondary school students in mind.

“Not much. I don’t know of many. The ones I use now are provided to me by my school and they are pretty much textbooks”.

- Māori-Pākehā male, decile 8 school, new/beginning social sciences teacher

“There’s the New Zealand history website which is pretty good, but that’s more for information. In terms of resources, I’ve made them up, most of them. I can’t think of anywhere where I’ve got them”.

- Pākehā female, decile 6 school, new/beginning social sciences teacher

“When you teach something like the Treaty your resource bank is just plummeted because where are the resources... I know that there is a lot of money pumped into providing resources...but it’s far limited than what there is in other subjects”.

- Māori female, decile 10 school, new/beginning social sciences teacher

Some participants also highlighted that despite resources existing, they were all out of date. Instead, participants were eager to see relevant resources that pertained to current affairs and events about the Treaty of Waitangi and citizenship in the 21st century. In particular, participants commented that many resources were too constricted to the 80s and the 90s and work needed to be done to modernise them.

“A lot of them look at the stuff and go on about dates and things Hone Heke did... I’ve had Treaty things given to me that talk about things in the 90s, but we’re 2012 now, we need things that are coming up in the news now”.

- Māori-Pākehā male, decile 8 school, new/beginning social sciences teacher

“There’s a few Treaty of Waitangi textbooks that I use but most of them are out of date, been used since the late 80s, early 90s”.

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

Some participants also expressed concern at the lack of resources that explored the Treaty in-depth. Most resources that were available were described by participants as ‘surface materials’ that only ‘skimmed’ across issues about the Treaty, and mostly based on facts. For example, one participant expressed concern that most of the resources he could find were historically factual and did not explore the Treaty’s application in great detail. Participants were ardent in their appeal for resources that more critically analysed the Treaty and citizenship in contemporary times and made it more relevant to secondary school students.

“I go online myself, but it’s pretty surface material. I don’t know of any magical Treaty of Waitangi database where I can go and find a big bank of resources”.

- Māori/Pākehā male, decile 8 school, new/beginning social sciences teacher

“One of the resources I really like and I use it quite a bit...it’s like a DVD format. It’s a cartoon one...it’s interactive for the kids”.

- Māori female, decile 10 school, new/beginning social sciences teacher

5.3.2 Consistency and Personalization

Another common theme identified by participants was the need for resources to be more engaging and interactive for their students. Participants commented on how resources were not relevant to the learning styles of many students of today's generation and, like the focus on the historical significance of the Treaty as opposed to its current application, were not current in the approach for student learning. Participants emphasised how learning about the Treaty needs to be fun and engaging rather than seeing it as a 'chore'.

"Fun ways to teach the Treaty would be fantastic".

- Pākehā female, decile 6 school, new/beginning social sciences teacher

"I'm gonna be honest, they don't care... I try and get them to remember these dates and I find myself thinking, 'why I am telling them this stuff'. They care about what it's doing to their seabed and foreshore and water... kids will respond more to that because they hear mum and dad complaining about it, or they hear it on the news, it's applicable".

- Māori/Pākehā male, decile 8 school, new/beginning social sciences teacher

In particular, participants recommended that resources about the Treaty need to be tailored to the curriculum achievement objectives for the social sciences. For example, participants expressed the need for a number of resources that directly fulfilled certain achievement objectives. This would also ensure that when a review occurred, for example, from the Education Review Office, teachers would be able to show evidence of how they are meeting both their Treaty and curriculum requirements in the classroom.

"I would love to see a Treaty of Waitangi textbook that had these objectives in front of them. If you have the objectives in the textbook the teacher is able to identify that if you are teaching this you are meeting that particular objective. Also when ERO comes into schools teachers are meeting requirements of the curriculum".

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

A concern was also raised by participants in relation to the consistency of Treaty and citizenship education in classrooms nationwide. Some participants were concerned that their teachings about the Treaty could be very different to what is happening in other classrooms, and there should be guidelines for consistency. Particularly, they worried about teachers who were ‘anti-Treaty’ and delivered lessons that were one-sided. Of particular interest was the request that there be a resource that is prescriptive in nature and better-ensured consistency for all teachers teaching Treaty and citizenship education. As some participants noted, this would also help new/beginning social science teachers who are not well trained, as well as help prevent attitudinal differences resulting from anti-Treaty teachers.

“What I could be teaching in my social studies classroom about the Treaty could be completely different to what the next social studies teacher could be teaching at the school down the road... Consistency would be pretty awesome”.

- Māori female, decile 10 school, new/beginning social sciences teacher

5.3.3 Online Treaty Database

The creation of easily accessible resources was a consistent theme raised by participants. Participants were eager to see the development of teaching plans and resources that were tested and available to use in classrooms. As new/beginning teachers, they highlighted the importance of having a guideline to teach the Treaty, as opposed to students being ‘guinea pigs’ to find effective methods of teaching in this area. As participants also prominently noted, these resources should be free.

“For me as a teacher that is not overly knowledgeable in social studies in general, I need something that is simple, easy to use, easily read, something that is easily accessible and free”.

- Māori-Pākehā male, decile 8 school, new/beginning social sciences teacher

“It would be good if there were resources that were tried and tested and existed that were good to go with”.

- Pākehā female, decile 6 school, new/beginning social sciences teacher

“I would love to see teaching plans...in a textbook form where there are principle activities to do”.

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

Participants placed emphasis on the need for a Treaty of Waitangi and citizenship database – a ‘one stop shop’ for resources. This would create a hub where updated resources are fed into the database frequently to ensure resources are up to date and relevant. Additionally, participants emphasised the need for more resources that are computer based to reflect the technological trend in education.

“There is not a one-stop shop for Treaty of Waitangi issues”.

- Māori male, decile 5 school new/beginning teacher (a)

“There needs to be some type of database that keeps feeding you new resources that are topical that you could talk about right there and then”.

- Māori-Pākehā male, decile 8 school, new/beginning social sciences teacher

“I’d like to see...more interactive computer based programmes as well to help teach the Treaty of Waitangi, because soon we’ll be moving away from textbooks and be using I pads”.

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

In continuing this theme of modernization of resources and use of technology, participants also emphasised the need for such a database to be easily accessible online. This would ensure that wherever participants were, they were able to access resources pertaining to the Treaty and citizenship that was current and relevant to the present. In particular, the request for visual resources was a prominent theme to respond to the diverse learning needs of students.

“I reckon if there was a wicked website devoted to the Treaty of Waitangi and the pedagogy of teaching it then that would be fantastic”.

- Pākehā female, decile 6 school new/beginning social sciences teacher

“The kids I have taught they respond very well to visual stuff nowadays”.

- Māori/Pākehā male, decile 8 school, new/beginning social sciences teacher

“We’re a digital school, we encourage the use of computers, so I would like to see more interactive things online where they can go and do it...If you have interactive stuff like games, things that will really stay in their mind”.

- Māori female, decile 6 school, new/beginning social sciences teacher

5.4 PROFESSIONAL DEVELOPMENT

A final area investigated with new/beginning social science teachers was their ongoing professional development to support their delivery of Treaty of Waitangi and citizenship education in the classroom. Education outside teacher training assures that teachers are up to date with relevant issues about the Treaty and citizenship, and reflecting on how those can be taught. Alarming, research findings indicate the absence of any type of professional development available. Three aspects discussed by participants included ‘professional stagnation’, ‘a professional development illusion’, and ‘the pedagogy of teaching’.

5.4.1 Professional Stagnation

All participants reported that they had not undertaken any professional development about the Treaty of Waitangi and citizenship. Participants were highly concerned that no training had been made available to them, nor had they heard of any training on the Treaty and citizenship education.

“Ah, zilch. I haven’t heard of any Treaty professional development”.

- Māori female, decile 6 school, new/beginning social sciences teacher

“There’s nothing for teaching. Never ever seen anything, ever”.

- Pākehā female, decile 6 school, new/beginning social sciences teacher

“Specifically Treaty of Waitangi? None. In terms of acknowledging Treaty of Waitangi principles school wide? None”.

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

Participants expressed further concern at the lack of enthusiasm from schools and teachers to participate or organise any professional development about the Treaty and

New Zealand citizenship. As participants noted, schools did not prioritise the Treaty and provided no professional development to assist teachers in meeting their requirements in relation to reflecting Treaty principles in their classrooms, let alone teach Treaty content.

“You’ll see some teachers who are hoha about anything Māori in terms of P.D. ‘Oh no, not this again’. I’ve heard a couple of teachers say that”.

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

“It hasn’t really been a strong focus in professional development. Like I said, it goes back to prioritising. ICT and things that are good, but Te Tiriti o Waitangi is kind of at the bottom of the barrel”.

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

Participants expressed concern that, due to the lack of professional development, teacher’s knowledge of the application of the Treaty remained limited, if not out-dated. As participants noted the lack of development contributes to the Treaty and citizenship being unobserved in classrooms, as teachers are completely unaware of how to deliver education in this area. As a result, social science teachers feared a form of professional stagnation.

“Unless you had continued training on something, unless you kept going over and reflecting, going back to it, then it’s just gonna sit there and eventually fade away and gather dust somewhere”.

- Māori female, decile 10 school, new/beginning social sciences teacher

“If P.D doesn’t happen they tend to push it at the back of their mind, lost in the dark. More than anything, it’s about reaffirming its position in terms of what we do and who we are, and its purpose in our teaching practices”.

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

As participants noted, the application of Treaty principles in classrooms is applicable to all teachers, and therefore all teachers should receive professional development about the Treaty. Despite this, participants felt they have remained at ‘square one’ as they have had no development in this area since the start of their teaching careers.

“If you were gonna go through a career for 20 years and you’re still where you were, still at day one 20 years later, then that doesn’t show you’ve developed... Aren’t we meant to be teaching well-rounded citizens of New Zealand?..that links straight to the Treaty”.

- Māori female, decile 10 school, new/beginning social sciences teacher

5.4.2 A Professional Development Illusion

The illusion of professional development in Treaty and citizenship education was an additional theme identified by participants. In the first instance, participants were concerned that many teachers were unwilling to engage in professional development about the Treaty and citizenship, due to their personal attitudes about the Treaty, and therefore there was a risk of students leaving schools completely misinformed in this area.

“I know a lot of non-Māori teachers would struggle with proper P.D, looking at the facts, a lot of them would struggle with it. And I think that’s the reality of teachers today. They would struggle changing the way they think about the Treaty, to try and have to teach it in a way that it should be taught”.

- Pākehā/Māori male, decile 8 school, new/beginning social sciences teacher

“I think it’s just about attitude. Too many teachers don’t take it into consideration, they don’t value it enough”.

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

As stated earlier, in addition to content, all teachers are required to actively reflect the principles of the Treaty in their classroom practices. Many teachers however, as reported by participants, ignore fulfilling this requirement. As part of this, participants therefore questioned how teachers could fulfil this requirement when they have had no professional development on the Treaty for in their classrooms. No professional development availability means many teachers have been able to ignore this requirement, and therefore professional developmental in this area has been an ‘illusion’.

“I find it funny at one end of the spectrum we’re supposed to say that we are doing it, show evidence that we are doing it...What do you show as evidence if there is no training made available to you?”

- Māori female, decile 10 school, new/beginning social sciences teacher

As participants also noted, they were unsure how units like the Educational Review Office were able to assess Treaty and classroom practices, and that teacher assessors had permitted a professional development ‘illusion’, because they themselves were unsure about the Treaty. To that end, participants suggested that professional development must occur not only for teachers, but also assessors. This would better ensure consistency is assured across all schools, and provide effective mechanisms for assuring the Treaty and citizenship education is prominent.

“People who are assessing teachers on how they implement the Treaty of Waitangi in the classrooms, they need training on how to assess them. A lot of the time I would read their comments on some teachers, a lot of the time they would say N/A”.

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

“At the end of the year you’re assessed as a teacher and one of the assessments is whether you have acknowledged the Treaty of Waitangi into your classroom practice. Now you’ve got people who are assessing them, one of them was this guy who just moved back from South Africa...how the heck would they know?”

- Māori male, decile 5 school new/beginning teacher (a)

5.4.3 The Pedagogy of Teaching

Many participants expressed an eagerness for professional development on the Treaty of Waitangi and citizenship education, and for it to be made available to all teachers. In particular, participants expressed the need for professional development to be focused around how to teach the Treaty as a part of the social sciences curriculum, as well as the implementation of Treaty principles in classroom teaching practices and school wide. This would reaffirm the role of the Treaty within schools as well as reiterate and expand knowledge concerning its importance and application as a part of the Curriculum.

“I guess more than anything about P.D whilst we are teachers is just to remind teachers more than anything about where things stand. I think it’s just to keep reminding them of its standing and purpose in Aotearoa and within our teaching practices”.

- Māori male, decile 5 school, new/beginning social sciences teacher (b)

“I would love to see professional development that brings staff to look at the concepts of Treaty of Waitangi principles and how they can implement those in the school first and secondly in your classroom practice”.

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

Participants also expressed concern that many teachers were not trained in New Zealand teacher training programmes, but rather studied and had knowledge of foreign countries. To that end, participants were concerned that many teachers have absolutely no knowledge of the Treaty and New Zealand citizenship, let alone New Zealand history. This is where participants felt professional development would be essential, not only for New Zealand trained teachers but also teachers from overseas.

“And so you have a group of people, who have come from the UK, or maybe they are New Zealanders, and they might be really awesome in all these other things but really weak in this area... There is no training and no continuous support for them, nowhere where they can safely tap into”.

- Māori male, decile 5 school, new/beginning social sciences teacher (a)

To that end, participants would like to see the formulation of a professional development programme aimed at addressing the pedagogy of Treaty and citizenship education. As participants noted, the most difficult part of teaching the Treaty and citizenship is the ‘how’. As new/beginning teachers they were unsure as to both ‘how’ to implement it in their classrooms, and ‘how’ to teach the Treaty and citizenship to students. Professional development around effective pedagogy could better ensure support, guidance and consistency across the board for both New Zealand and foreign trained teachers.

“It’s easy to find details and data on things. But it’s the how. If someone knew how to teach the ‘how’ to me and give me heaps of resources then that would be the best P.D in the world... As a new teacher it’s always the ‘how’ that’s the hardest, how to make it engaging”.

- Pākehā female, decile 6 school, new/beginning social sciences teacher

In addition to professional development on pedagogy, participants were also eager to see professional development about the Treaty that specifically pertained to their region. For example, participants would like to develop their knowledge of Treaty history, Treaty claims, and other relevant issues that specifically affect the iwi located near their schools.

“For me I would love to learn more about the iwi, about the area I’m teaching at, and what they have done in term of Treaty settlements. That would be wicked for any teacher. You should know at least that”.

- Pākehā/Māori male, decile 8 school new/beginning teacher

Conclusion

In conclusion, research findings gathered from participating new/beginning social science teachers revealed that their teacher training about Treaty and citizenship education was not thorough. The consideration given to the Treaty and citizenship was inadequate and teachers were graduating having received little training about the Treaty and New Zealand citizenship. Although the Treaty was identified as being present in the Curriculum, all participants had also expressed their concern at its limited and ‘tokenised’ expression within schools through the inclusion of ‘waiata’ and ‘karakia’ only. Participants also expressed concern that social science subjects, of which Treaty and citizenship education fall under, were treated as second-rate subjects. Participants also identified the availability of resources to assist teachers in teaching the Treaty and citizenship as an area in need of desperate attention. As participants expressed, resources need to be modernised, localised and easily accessible through an online Treaty and citizenship education resource bank. Concern was also raised at the absence of any meaningful professional development about the Treaty and citizenship. As participants conveyed, no such professional development has been provided and more needs to be done to ensure teachers are up to date with current issues about the Treaty and citizenship. The following chapter discusses the wider implications of these findings.

CHAPTER SIX: DISCUSSION

THE CALABASH AWAITING INSCRIPTION

“It is time for each one of us to make the commitment to transcend colonialism as people, and for us to work together as peoples to become forces of Indigenous truth against the lie of colonialism”³⁶³

This chapter discusses the need to awaken and strengthen social sciences teachers’ potential and ability to deliver Treaty of Waitangi and citizenship education in their classrooms. The consequences of sporadic and infrequent Treaty and citizenship education in society have resulted in misunderstanding about the Treaty, race and ethnicity in Aotearoa New Zealand. The continual negligence of schools in both teaching about and implementing Treaty principles suggests a dangerous pattern towards ‘tokenised’ acknowledgement of the Treaty in schools and wider society. In an attempt to resolve these issues, a renewed emphasis on Treaty and citizenship education is suggested, to better inform students and provide them with the agency to resolve ongoing issues about the Treaty and citizenship in Aotearoa New Zealand in the pursuit of peace, new knowledge and understanding in society.

The first section of this chapter discusses the implications of limited Treaty and citizenship education for society. It explores the persistence of racially divisive dialogues and the continued marginalisation of Māori through societal misinformation, which contributes to the continued over-representation of Māori in all areas of socio-economic disadvantage. The lack of teacher training and education about the Treaty and New Zealand citizenship prevent teachers from facilitating greater realisation within society of the realities of colonial oppression.

The second section of this chapter explores how Treaty and citizenship education could contribute to societal dialogue surrounding Māori-Pākehā matters such as partnership and equality. The maintenance of unity in the midst of diversity is emphasised as a delicate relationship that Treaty and citizenship education can assure. Treaty and citizenship education offers a programme that can reconcile societal misinformation, with education that empowers students to rearrange power structures in Aotearoa that maintain disadvantages and withhold societal justice.

³⁶³ A Taiaiake, & J Corntassel, ‘Being Indigenous: Resurgences against Contemporary Colonialism’, *Government and Opposition*, vol. 40, no. 4, 2005, p. 614.

6.1 THE HUNGER GAMES: SOCIETAL DISCORD

Limited education about the Treaty of Waitangi and citizenship has translated into societal discord as members of society fail to understand the rights of Māori as indigenous peoples. The rhetoric of ‘race’ is often adopted as a divisive tool that isolates Māori, exasperating societal and educational inequalities. This inequality is maintained itself largely due to societal misinformation, and arguably exasperated through the lack of Treaty and citizenship education. As the research findings of this research portray, teachers are unprepared and unsupported to provide Treaty and citizenship education. As a result of this lack of education, social inequalities will arguably be maintained between Māori and Pākehā, as well as the use of the dialogue of ‘privilege’ to marginalise Māori within their own country as receiving ‘special’ treatment above other ethnicities.

Maintaining Inequality

An examination of New Zealand society indicates that Māori are not viewed as equal Treaty partners with Pākehā. Whilst Māori are expected to conform to Pākehā values and laws, Pākehā are not even required to know Māori value and tikanga. Educational requirements in themselves embody the very essence of racial and societal inequality, the absence of robust Treaty and citizenship education in teacher training, the New Zealand Curriculum, teaching resources and professional development being one example. This inequality is also evident in the unequal relationship between te reo Māori and English. Trade Minister Tim Grosser’s support for compulsory te reo Māori education in primary schools was met with considerable opposition with Winston Peters even arguing that there are more important languages to learn than Māori.³⁶⁴ Despite te reo Māori having equal recognition as being an official language of Aotearoa and protected under the Treaty, the reality is that it is viewed as inferior to English. In Aotearoa, from a Māori perspective, the place of their language is indicative of the place of the people.³⁶⁵ Until Treaty education in society changes, Māori language and values, and Māori as people, will continue to experience marginalisation and ongoing inequality.

³⁶⁴ J Humphrey, ‘Grosser’s support for te reo impractical, says Peters’, 3 news, viewed 18 October 2012, <http://www.3news.co.nz/Grossers-support-for-te-reo-impractical-says-Peters/tabid/1607/articleID/252207/Default.aspx>.

³⁶⁵ Waitangi Tribunal, *Te Reo Māori Report*, section. 4.2.8.

Although education cannot solely be blamed for societal inequality, it can exasperate them. Research findings reveal that schools treat Treaty and citizenship education as a trivial exercise of ‘ticking boxes’. Arguably, the Crown approaches Treaty requirements in the same way, as shown in the Crown’s response to the Waitangi Tribunal’s recommendation in 2012 that they consult Māori over asset sales and the notion of ‘shares plus’. Government intentions of consultation were disingenuous and only served to strengthen the government’s position if it faced court action. As Garner reported, the government was “merely ticking the consultation box...not genuine and the Government isn’t interested in hearing what iwi have to say – not in the slightest”.³⁶⁶ A lack of training and support for teachers of Treaty and citizenship education exasperates this disingenuous partnership between Māori and Pākehā by ensuring New Zealanders are uninformed and do not challenge government behaviour.

Lastly, limited Treaty and citizenship education inhibit the ability of Māori to collectivise and actively participate in political decisions concerning themselves. Political structures in Aotearoa reflect societal inequality as a whole and are often unresponsive to Māori cultural needs. Commentators have argued that the Treaty’s partnership requirements are not based on equal power relations between Māori and the Crown. As Slack argues, ‘partnership’ is not a “half yours, half mine” requirement, but rather a means for co-operation.³⁶⁷ Limited education on the Treaty and citizenship prevent Māori from realising that the Treaty requires the Crown to negotiate with Māori from “positions of relative equality”.³⁶⁸ The lack of citizenship education functions to curtail the political aspirations and participation of Māori, disempowering Māori from seeking societal transformations and actively participating in politics.

Exasperating Racial Dialogue

Societal misinformation as a result of poor Treaty and citizenship education exasperates racial discrimination within Aotearoa. It sanctions the use of racial misinformation in attacking minority groups that are viewed as a threat to social equality. This is especially prevalent within media discourses. For example, case studies have shown that the majority of televised programmes have linked Waitangi day to a day of politics and

³⁶⁶ D Garner, ‘Opinion: Iwi Consultation is a Sham and Insults Māori’, 3 news, viewed 18 October 2012, <http://www.3news.co.nz/Opinion-Iwi-consultation-is-a-sham-and-insults-Māori/tabid/1135/articleID/270006/Default.aspx>.

³⁶⁷ D Slack, *Bullshit, Backlash, & Bleeding Hearts: A confused person’s guide to The Great Race Row*, Penguin Book, Auckland, 2004, pp. 95-105.

³⁶⁸ M Durie, ‘The Treaty of Waitangi: Perspectives on Social Policy’, in *Waitangi: Māori and Pākehā perspectives of the Treaty of Waitangi*, I H Kawharu (ed), Oxford University Press, Auckland, 1989, pp. 296-298.

protest. The same study revealed that the media persistently used anti-Māori themes and referred to them as violent, ‘stirrers’, and a privileged race.³⁶⁹ Current causes of Māori inequalities are unsurprisingly judged out of context and defenders of indigenous rights are labelled as ‘racist’. The lack of cultural, Treaty, and citizenship education within schools enable society to abstractly scrutinise Māori inequalities as a product of their choices. We are breeding a generation of politically illiterate children in Aotearoa where children leave schools having never attained the skills to appreciate diverse cultural realities. What point is there in teaching science and maths when children are unable to establish dialogue between themselves, other races, cultures, and religions?

Studies in relation to ethnic antagonism reveal that in times of economic apprehension, ethnic antagonism increases.³⁷⁰ This is a consequence of families experiencing hardship whilst believing Māori are receiving ‘racial privileges’. The exasperation of societal ‘racism’ can be averted if citizens are better informed of issues surrounding ethnic and racial inequality. However, as the previous chapter has shown, Treaty education is amid a dilemma where teachers feel unprepared, unqualified and unsupported to teach about or reflect Treaty principles in their classroom. In continuing conventional practices, schools inadvertently continue to nurse misunderstandings about Māori. Colonial oppression through education is therefore as real today as it was last century, by creating a society of misunderstanding and racial conflict. The lack of teacher training and professional development cultivates a culture of Crown hegemony, as students are averted from their right to be politically literate. Instead of Treaty education being a practice of ‘enlightening’ students, its absence embodies education as a practice that misinforms our citizenry.

The failure to educate about collective rights to indigeneity, affirmed in the Treaty, has created a void in our schools that has been supplanted by colonial notions of individuality. As a result, students are bombarded with colonial ideals through education and implanted with notions of Crown superiority. This ‘westernisation’ of schools inhibits opportunities where Māori and Pākehā can make decisions about their own lives in mutual partnership. And as Tawhai highlights, the lack of education about Māori interests “negates Māori visions for the future by not giving them room to be acknowledged”.³⁷¹ The tokenised acknowledgement of the Treaty and aspects of Māori

³⁶⁹ Rankine, Nairn, Barnes, Gregory, Kaiwai, Borell, & McCreanor, 2007.

³⁷⁰ *ibid.*

³⁷¹ Tawhai, Unpublished MEd Thesis, p. 88.

culture, as research findings reveal, are an insult to the spirit of the Treaty. The lack of Treaty and citizenship education, therefore, creates a boundary of exclusion as it deprives Māori of a sense of identity, self-esteem, and social support. As Crick argues, groups that experience feelings of helplessness will always experience a life less well off than those who do not.³⁷² Although Treaty and citizenship education are but small components of the New Zealand Curriculum, its absence has staggering consequences. It fuels anti-racial attacks and prejudiced stereotypes, as citizens are unconscious of societal realities. Further, the possibility of Treaty relations turning sour becomes a reality, as citizens are unaware of their responsibilities as Treaty partners.

Treaty Education: The Disclaimer

As research findings suggest, Treaty and citizenship education in secondary schools contest each other in that citizenship emphasises individual rights, whereas the Treaty emphasises collective rights. As Rata emphasises, ‘citizenship’ is a political and legal status that ties individuals to nation-states. According to Rata, “it is impossible to have one without the other”.³⁷³ This argument sponsors a unified symbol of democracy, liberal principles of individuality, and ‘nationhood’ as the only legitimate political identity. However, despite the words “he iwi kotahi tātou” being uttered at Waitangi, this does not in any way reflect the intentions of neither Māori nor the Treaty. As opposed to individual citizenship, the Treaty reaffirmed the retention of collective tribal identities whilst consenting to limited British authority over British citizens. Iwi affiliations are a distinct form of association, separate from a national identity endorsing individual citizenship. Mainstreaming culture, the Treaty, and citizenship within the curriculum replicates the integration of iwi identity within ‘nationhood’. Despite a national identity having some legitimacy in Aotearoa, this only exists in the form of a partnership between iwi and the Crown. The Treaty did not nullify the independence of iwi, nor did it concede their rangatiratanga to the Crown.

Of particular concern to this research were comments about the attitudes displayed by some teachers towards Treaty and citizenship education. On an international scale, assessments in England have shown that teachers often make derogatory comments about citizenship education, and that senior management is often unsupportive.³⁷⁴

³⁷² Crick, p. 339.

³⁷³ E Rata, ‘Educating for Citizenship in a Bicultural Society’, in *Facing the Big Question in Teaching: Purpose, Power and Learning*, A George, S Brown, & J O’Neill (eds), Cengage Learning, Albany, 2008 p. 58.

³⁷⁴ Richardson, 2009.

Similarly, this study revealed comparable findings and suggests these concerns are reflected globally. Research in England revealed that teachers' understanding of citizenship is a determining factor in the perspectives of pupils. A 'negative' attitude often "trickled down" to pupils resulting in students quoting that citizenship is not a "real subject".³⁷⁵ This has serious implications in Aotearoa, as research findings suggest that a negative attitude towards Treaty and citizenship education is epidemic amongst teachers. The attitudinal consequences of this are alarming as students can be convinced of the insignificance of the Treaty, which will then 'play out' in their lives as citizens.

6.2 REDEMPTION SONG: REMEDIAL EDUCATION

Education in Aotearoa needs to reflect desires for social justice, and empower citizens to engage at cultural, national, and global levels. Despite this, it is difficult for schools to avoid the realisation that "society is not fair and seems to be becoming less so".³⁷⁶ This section explores possibilities for change, and avenues for educational transformation, based on Treaty of Waitangi and citizenship education as processes of 'humanisation' maintaining unity in the mist of diversity, and encouraging peace, new knowledge and understanding about the realities of our society.

Education for Peace

Addressing issues of 'power' in education helps embrace the partnership between Māori and Pākehā based on positions of relative equality. Treaty and citizenship education empowers students to critically analyse relationships of oppression, and empower them to take critical action. Treaty and citizenship education can adopt a libertarian and humanist pedagogy that serves to see include all people "in the process of permanent liberation".³⁷⁷ To that end, Treaty and citizenship education seeks to humanise both the oppressor and the oppressed. As Treaty and citizenship education serves to inform, liberate, and humanise citizens, it cannot be viewed as an oppressive or cultural imposition. As Freire argues, an act is only oppressive when it averts people of "becoming more human".³⁷⁸

³⁷⁵ *ibid.*, p. 463.

³⁷⁶ S Brown, J Bruce, D Chapman, & T Martin, 'In Search of Justice in Education', in *Facing the Big Question in Teaching: Purpose, Power and Learning*, A George, S Brown, & J O'Neill (eds), Cengage Learning, Albany, 2008, p. 76.

³⁷⁷ Freire, p. 36.

³⁷⁸ *ibid.*, p. 39.

Informing citizens of societal ‘truths’ is a partial fulfilment of the rights of all citizens to the critical consciousness. Education for peace facilitates critical self-exploration and questions implanted societal beliefs. Treaty and citizenship seeks to realise cultural and ethnic diversity as something that must be celebrated. As Gilling’s argues, education must recognise societal injustices, and work with Pākehā to acknowledge the centrality of the Treaty. As a Pākehā she argues education is about “looking in the mirror and acknowledging my own racism, taken-for-granted assumptions...that my middle class white skin ‘fits’ with that of those in power”.³⁷⁹ Education that resists integration and assimilation is therefore an act of peace, challenging the colonisers who attempt to impose the reflection of themselves within the colonized.

Education for New Knowledge

Issues of social justice are pinnacle to all Treaty and citizenship education. In Aotearoa, however, secondary schooling centres on a student’s ability to gain literacy and numeracy credits, whilst research findings suggest that schools rarely educate issues of social justice. To that end, schools are doing a disservice to their students as they do not encourage critical self-exploration, and facilitate the attainment of the critical consciousness. They are failing to ‘humanise’ students. Resolving this dilemma is the role of Treaty and citizenship education as it ensures the voice of the disenfranchised is heard, and students can develop new knowledge about the realities of their society. Treaty and citizenship education attempts to reverse educational hegemony and supplant it with education that empowers all citizens to be better versions of themselves. In Aotearoa, new knowledge about the unique relationship between Māori and the Crown, based on the principle of partnership between two cultures, can be empowering. Education must actively educate citizens to acknowledge and fulfil their Treaty obligations as citizens of Aotearoa. At present the relationship between Māori and the Crown has been concerned with the maintenance of a climate of bargaining. Treaty and citizenship education, however, will assist with the steady move from settling past grievances to a future relationship of trust and respect as equals.³⁸⁰

³⁷⁹ S Brown, P Clark, M Gilling, & H Waitere, ‘Through the Eye of a Needle Pass the Multiple Threads of Biculturalism’, in *Facing the Big Question in Teaching: Purpose, Power and Learning*, A George, S Brown, & J O’Neill (eds), Cengage Learning, Albany, 2008, p. 69.

³⁸⁰ Durie, *Ngā Kāhui Pou: Launching Māori Futures*, 2003.

Education for Understanding

Crick argues that students need to acquire skills to better understand diverse cultural and ethnic perspectives, to help them formulate possibilities “for action to change the world”.³⁸¹ In Aotearoa, schools negate the importance of the social sciences, thereby denying students a greater understanding of multi-cultural, Treaty, and citizenship issues. Educational transformation needs to occur as to ensure these aspects of education are prevalent in the New Zealand Curriculum and all classrooms. It can better ensure our national civil culture is transformed to reflect and “give voice to the diverse ethnic, racial, language, and religious communities”³⁸² that constitute it. Further, Treaty and citizenship education embraces the three educational principles, as highlighted by Richardson, which must permeate all level of education, namely the; development of social and moral responsibility; promotion of community involvement, and; development of political literacy. These educational principles speak directly to Treaty and citizenship education. They can better impart acceptance and mutual respect that can lead to improved understanding and social dialogue between cultures, races, and religions.

This is fundamental for cohesive society and is in line with Banks who argues that the goal of a democratic nation is to achieve balance between unity and diversity through teaching and learning.³⁸³ The realisation of equality, whilst acknowledging diversity, is a central element in maintaining unity. Treaty and citizenship education can contribute to the realisation of equality by providing a foundation for constructive dialogue and enhanced understanding. There is also an urgent need for citizens to understand their role not only on a local or national level, but also at a global level. As no country exists in a vacuum, citizens must be able to actively engage globally. Treaty and citizenship education can also provide students with greater understanding of these realms. Firstly, by acknowledging the importance of cultural identity as a firm foundation. Secondly, by reaffirming national identity as an embodiment of a partnership between iwi and the Crown. Thirdly, by providing understanding as to how iwi and citizens can actively engage internationally without threatening each other’s wellbeing. Treaty and citizenship education therefore can facilitate unity on a national level, while further encouraging New Zealand citizens to support global unity.

³⁸¹ Banks, *The Educational Forum*, p. 298.

³⁸² *ibid.*, p. 300.

³⁸³ *ibid.*

Conclusion

In terms of peace, new knowledge and understanding about the Treaty and issues of race and ethnicity, Aotearoa New Zealand remains very much a calabash yet to be carved. Peace, new knowledge and understanding can be inscribed within our society, however, with the advent of stronger Treaty of Waitangi and citizenship education. This education can embrace cultural distinctiveness whilst maintaining national and global unity. It must empower students to actively engage in measures to realise societal transformation. Current education in Aotearoa fails to encourage critical self-exploration and acts as a barrier to the attainment of the critical consciousness. As a result, Māori continue to be marginalised and absorbed within structures that serve to exasperate societal inequalities. The dialogue between Māori and Pākehā is stained with ‘dirty politics’ that represent the continued dominance of colonialism in Aotearoa. Treaty and citizenship education can play an influential role in improving ‘race relations’ in Aotearoa and its components must be better reflected within the New Zealand Curriculum. Treaty and citizenship education can ensure that the rhetoric of ‘race’ is not adopted to legitimize societal inequalities and endorse arguments of Māori receiving ‘special privileges’. Until Treaty and citizenship education become more prevalent within schools, the action-reaction cycle of societal inequality and cultural marginalisation will continue to occur, and the many benefits our next generation in secondary school could be receiving will never be realised. New/beginning social sciences teachers must be better supported, through their teacher training, the New Zealand Curriculum, teaching resources and professional development, to ensure Treaty and citizenship education are strong core components of a New Zealand education. The next chapter provides a summary of recommendations and a model for support for these new beginning teachers.

CHAPTER SEVEN: RECOMMENDATIONS

“Whaia te iti kahurangi, ki te tuohu koe, me he maunga teitei”³⁸⁴

Pursue excellence, should you stumble, let it be to a lofty mountain

The following are recommendations made by new/beginning social sciences secondary school teachers for the critical future development of Treaty of Waitangi and citizenship education in Aotearoa New Zealand. They are focused on four areas explored essential to the ability to deliver such education; (1) teacher training, (2) the New Zealand Curriculum, (3) teaching resources, and (4) professional development. They suggest practical solutions to the current challenges faced by social sciences teachers in secondary schools, and make a significant contribution to the discussion on how to advance positive developments in this area. The recommendations from participants are;

Teacher Training

That all teacher training programmes for trainee social sciences teachers include training on the;

- Historical and contemporary relevance of the Treaty of Waitangi, and its application in current times to areas such as education;
- Content (the what) of education about the Treaty of Waitangi and New Zealand citizenship appropriate for secondary school students;
- Pedagogy (the how) of teaching about the Treaty of Waitangi and New Zealand citizenship tailored to secondary school students;
- Implementation of Treaty of Waitangi principles in their classrooms and the wider school environment;
- Importance and use of te reo Māori and tikanga for the classroom and school, as a commitment to express the spirit of the Treaty of Waitangi and a unique aspect of New Zealand citizenship.

The Curriculum

That in the New Zealand secondary school Curriculum for social sciences, the Treaty of Waitangi and New Zealand citizenship education is;

- Acknowledging of the Treaty as a curriculum subject for teaching/learning as well as a principle for New Zealand education;

³⁸⁴ Author unknown.

- Made its own thread within the Social Sciences Curriculum (alongside other social science subjects such as history, geography, etc);
- Compulsory within the Curriculum for years 11, 12, and 13;
- Specific and tailored to curriculum achievement objectives;
- Encourages a connection to tangata whenua/local people in the application of specific Treaty histories and contemporary realities.

Teaching Resources

That secondary school social sciences education resources are developed about the Treaty of Waitangi and New Zealand citizenship which are;

- Modern, to reflect technological developments in education as well as secondary school student preferences, such as video clips and online interaction programmes;
- Up-to-date, to reflect new developments in Treaty and New Zealand citizenship in Aotearoa, current policy trends in environmental sustainability or health;
- Area-specific, so they are tailored to the history, application and relevance of the Treaty to regions, for example where applicable with information about local settlements and co-management arrangements;
- Consistent in the information and messages they give about the Treaty of Waitangi and New Zealand citizenship;
- Accessible on-line, from a central database cost-free for the use of social sciences teachers.

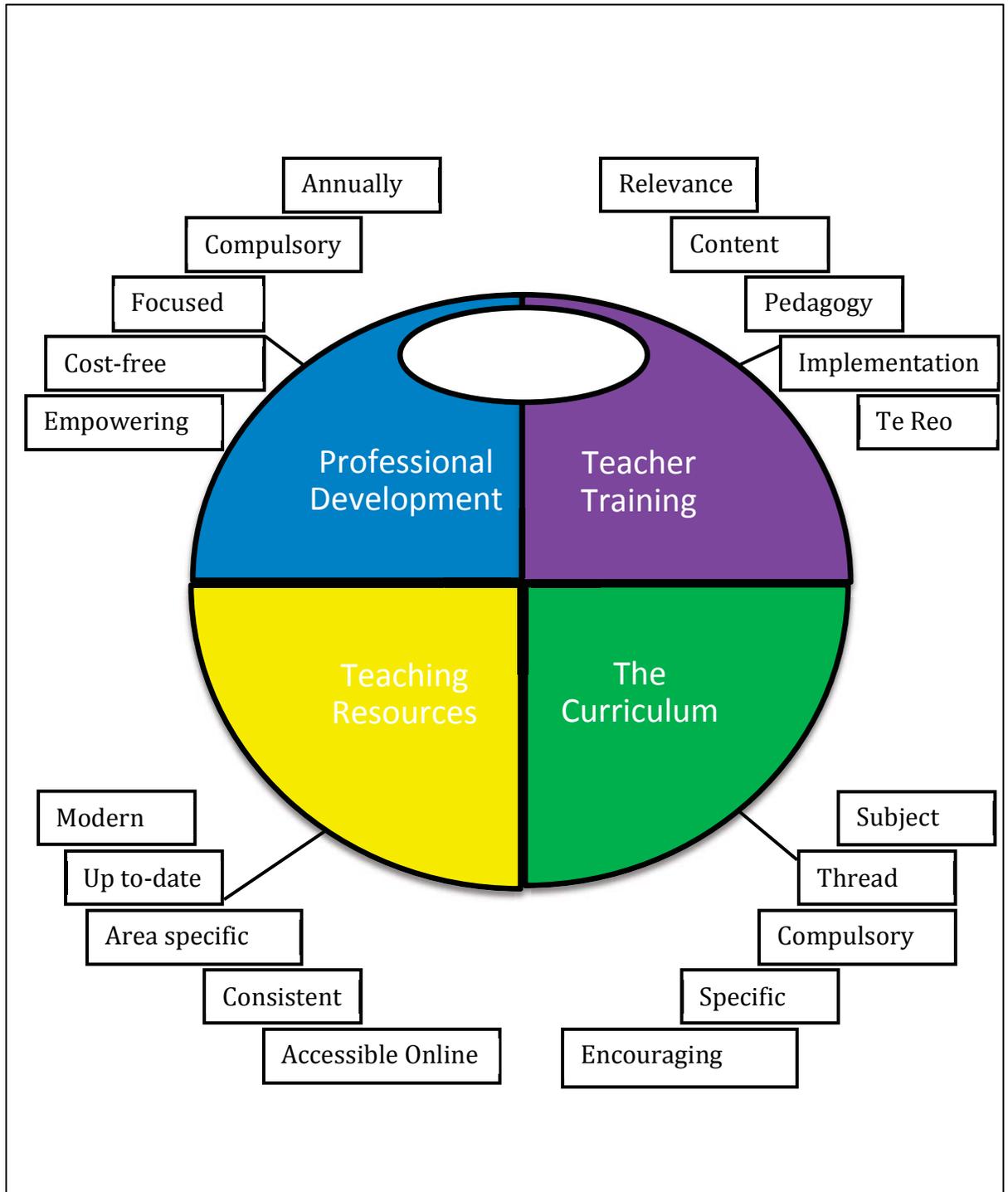
Professional Development

That professional development programmes for secondary school social sciences teachers offered are;

- Held annually, to ensure social sciences teachers are up to date with Treaty and New Zealand citizenship developments;
- Compulsory, to ensure all social sciences secondary school teachers are adequately trained and delivering up-to-date education to their students;
- Cost-free to teachers and schools, costs to be fully covered by the Government/Ministry of Education;
- Focused upon both content and pedagogy tailored to secondary school students;
- Empowering for social sciences teachers in their role as Treaty of Waitangi and citizenship educators.

HE IPU WHAKAIRO:

**Secondary school social sciences teachers' support model
for Treaty of Waitangi and New Zealand Citizenship education.**



CHAPTER EIGHT: CONCLUSION

WHAKAIROTIA!

The study of Treaty of Waitangi and citizenship education from the perspective of new/beginning secondary school social science teachers grew out of a specific historical and contemporary context that calls out for the better development of peace, new knowledge and understanding between Māori and other New Zealanders in Aotearoa. The Treaty of Waitangi lies at the core of a range of current controversial ‘race relation’ issues in Aotearoa New Zealand. Treaty of Waitangi settlements, Māori development initiatives, te reo Māori revitalisation, Māori political authority, and Māori protest are in particular controversial topics that need to be resolved, and can be through education. Historical evidence shows unwavering patterns of land alienation and confiscation from Māori, yet Treaty settlements are viewed as a ‘gravy train’ that are a monetary burden on the taxpayer. Māori rights to development have been continually denied, however targeted Māori initiatives are claimed to be separatist that grants Māori ‘racial privileges’. The near extinction of te reo Māori and its place as a source of Māori knowledge and identity clearly occurred due to Crown measures of assimilation. Yet te reo Māori revitalisation initiatives and funding continues to be criticised by some as a cultural imposition that should not be impressed upon non-Māori. Māori attempts to regain their political authority have also been met with woeful opposition, including the latest debate over waters where Māori are portrayed as claiming rights to ‘anything and everything’. Māori protestors are similarly referred to as activists dividing the nation. Treaty education is needed to construct a beginning where New Zealanders can better understand our history, the realities faced by Māori, and the centrality of the Treaty. Treaty education can help achieve the ‘honouring’ of the Treaty and a rebalancing of political authority between Māori and the Crown, to ensure a future based on positions of equal authority.

As a theoretical basis to this research, mōteatea and whakatauāki offered uniquely Māori philosophies that embody messages about indigeneity, resistance to colonisation, harmonious relationships, and realisation through education. As a source of theory, mōteatea and whakatauāki constitute a form of critical education in Aotearoa that acknowledges the importance of conserving the beauty of Māori culture and ways of being. The process of conscientisation for humanisation through education in Aotearoa

can transform social structures that continue to oppress Māori and withhold societal justice. Important to this critical consciousness is understanding fragmentation and dehumanisation, conscientisation and the revolution of the mind, and the processes of critical consciousness and societal transformation that can set us free. The development of critical consciousness in Aotearoa can be realised through critical multi-cultural, citizenship, and Treaty of Waitangi education. Together, these forms of education can help New Zealanders construct a new future in Aotearoa – one based on recognising the Treaty partnership between Māori and the Crown, as well as transforming social structures to fully recognise this partnership. In doing so, citizens in Aotearoa can enjoy a country where in the midst of cultural, ethnic and religious diversity, peace and social cohesion is maintained.

Kaupapa Māori, Māori development, and the Transformative paradigms emulate the call for social transformation, themselves reaffirming the role of Treaty and citizenship education in our society. These research approaches provided a strong platform grounded within Māori world-views that advocates for Māori to be in control of their own futures, a value that was important to this study. Qualitative methodology, and individual in-depth semi-structured interviews further proved the most effective way of exploring with new/beginning social science teachers their perspectives in a way that ensured rich and meaningful data. The six stages of thematic analysis, as highlighted by Schulp, ensured the accurate identification of themes from interview transcripts. ‘Mana tangata’, ‘mana whakahaere’, and ‘mana motuhake’ from Durie’s Māori ethical framework further ensured that no harm came to participants in the form of undermining their integrity by highlighting the challenges they experienced as personal weaknesses or faults. Overall, the methodologies employed by this research helped the collection of quality in-depth data from participants in an area that currently has a stark evidence base. In doing so, these methodologies aided this research in identifying possible areas for the positive development of Treaty and citizenship education in Aotearoa New Zealand.

Subsequent research findings gathered from participating new/beginning social science teachers revealed that their teaching training about Treaty and citizenship education was not thorough. The consideration given to the Treaty and citizenship was inadequate and teachers were graduating having received little training about the Treaty and New Zealand citizenship. Although the Treaty was identified as being present in the

Curriculum, all participants had also expressed their concern at its limited and ‘tokenised’ expression within schools through the inclusion of ‘waiata’ and ‘karakia’ only. Participants also expressed concern that social science subjects, of which Treaty and citizenship education falls under, were treated as second-rate subjects. Participants also identified the availability of resources to assist teachers in teaching the Treaty and citizenship as an area in need of desperate attention. As participants expressed, resources need to be modernised, localised and easily accessible through an online Treaty and citizenship education resource bank. Concern was also raised at the absence of any meaningful professional development about the Treaty and citizenship. As participants conveyed, no such professional development has been provided and more needs to be done to ensure teachers are up to date with current issues about the Treaty and citizenship.

In terms of peace, new knowledge and understanding about the Treaty and issues of race and ethnicity, Aotearoa New Zealand remains very much a calabash yet to be carved. Peace, new knowledge and understanding can be inscribed within our society, however, with the advent of stronger Treaty of Waitangi and citizenship education. This education can embrace cultural distinctiveness whilst maintaining national and global unity. It must empower students to actively engage in measures to realise societal transformation. Current education in Aotearoa fails to encourage critical self-exploration and acts as a barrier to the attainment of the critical consciousness. As a result, Māori continue to be marginalised and absorbed within structures that serve to exasperate societal inequalities. The dialogue between Māori and Pākehā is stained with ‘dirty politics’ that represent the continued dominance of colonialism in Aotearoa. Treaty and citizenship education can play an influential role in improving ‘race relations’ in Aotearoa and its components must be better reflected within the New Zealand Curriculum. Treaty and citizenship education can ensure that the rhetoric of ‘race’ is not adopted to legitimize societal inequalities and endorse arguments of Māori receiving ‘special privileges’. Until Treaty and citizenship education becomes more prevalent within schools, the action-reaction cycle of societal inequality and cultural marginalisation will continue to occur, and the many benefits our next generation in secondary school could be receiving will never be realised. New/beginning social sciences teachers must be better supported, through their teacher training, the New Zealand Curriculum, teaching resources and professional development, to ensure Treaty and citizenship education are strong core components of a New Zealand education. The

recommendations, made by new/beginning Māori and non-Māori social sciences secondary school teachers, for the critical future development of Treaty of Waitangi and citizenship education in Aotearoa New Zealand are practical solutions to the current challenges faced by social sciences teachers in secondary schools, and make a significant contribution to the discussion on how to advance positive developments in this area in future. The model *He Ipu Whakairo* is therefore a tribute to their contribution to further development in this field and a basis upon which these developments can be anchored. This will ensure the realisation in future of Aotearoa as ‘he ipu kua whakairotia’ – a society in which peace, new knowledge and understanding is inscribed.

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**HE IPU WHAKAIRO:
The Treaty of Waitangi and Citizenship Education
in New Zealand Secondary Schools**

Participant Information Sheet

Kei aku nui, kei aku rahi, tēnā koutou katoa.

My name is Hona Black (no Tuhoe, Te Whānau a Apanui, Tuwharetoa). I am a Masters student at Massey University, Te Putahi a Toi School of Māori Studies in Palmerston North. As part of my degree I am undertaking a research project which aims to explore the needs of new/beginning secondary school social science teachers to teach about the Treaty of Waitangi and New Zealand citizenship in their classrooms. The research results can help inform positive developments in this area, such as teacher training, curriculum writing, resource development and professional development initiatives.

Treaty and citizenship education falls under the social science thread of the New Zealand Curriculum. I am therefore inviting six-eight new/beginning (in the first five years of teaching) secondary school social science teachers to participate voluntarily in this study. To that end, I would like to invite you to participate, as I believe you can make an important contribution.

Research Interviews

If you agree, you will be interviewed for a maximum of two hours, at a location and time suitable to you. Interview questions will be sent prior to the interview, however please note that these questions are broad and there to assist you to think about the topic. This will allow you the freedom to discuss areas that, in your view, are important to Treaty and citizenship education. As per tikanga/Māori custom, you will be offered a koha at the end of the interview in appreciation of your knowledge shared and time.

With your permission, the interview will be audio recorded and transcribed. This interview transcript will be returned to you to ensure you are happy with what has been recorded, and you will be free to alter and change the interview transcript if you wish. Confidentiality cannot absolutely be guaranteed, however participants are promised that every endeavour will be taken to protect their identity, through the following measures:

During the research project, your recordings and transcriptions will be kept in a safe locked box at my home. Your consent forms will be kept in a separate safe, ensuring that your identity will remain confidential. At the end of the research project you may have all interview recordings and transcripts returned to you if you wish.

Responses from the interviews held with new/beginning secondary school social science teachers, such as yourself, will then be written into a final written report. Participants will be forwarded over email a summary report of the research findings.

Participant 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;
- ask for the recorder to be turned off at any time during the interview;
- withdraw from the study at any time;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used;
- be given access to a summary of the project findings when it is concluded.

Thank you for taking the time to read this information sheet. In the case of you agreeing to participate in this study, I look forward to meeting you face to face. If not, I appreciate you taking the time to read this information sheet.

If you are happy to participate in this study, please let me know either via email or phone and I will contact you to arrange a time for us to meet.

Project contacts

If you have questions, please do not hesitate to contact either myself or my supervisor, on:

Hona Black
Cell phone: 0276558877
Email: honablack@yahoo.co.nz

Veronica Tawhai (Supervisor)
Cellphone: 027 3054882
Email: V.M.Tawhai@massey.ac.nz

Yours sincerely,
Hona Black

“This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 12/20. If you have any concerns about the conduct of the research, please contact Dr Nathan Matthews, Chair, Massey University Human Ethics Committee: Southern B, telephone 06 350 5799 x 8729, email humanethicsouthb@massey.ac.nz”

HE IPU WHAKAIRO:
The Treaty of Waitangi and Citizenship Education
in New Zealand Secondary Schools

Participant Consent Form

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time. I understand that I may withdraw from this project without having to give reason or without penalty.

I agree/do not agree to the interview being sound recorded.

I wish/do not wish to have my recordings returned to me at the end of the study.

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

Signature: **Date:**

Full Name - printed

HE IPU WHAKAIRO:

The Treaty of Waitangi and Citizenship Education in New Zealand Secondary Schools - *Interview Schedule*

OPENING

(Establish report) Mihi to participant. Introduce yourself. “I’m glad we have finally seen each other face to face”. Ask participants about themselves. Make them feel comfortable with researcher before beginning interview.

(Action to be taken) Set up interview area. Ensure recording equipment is ready. Ensure new tape is inserted to audio recorder and set it in a suitable place. Ensure that the participant is comfortable. Reassure the participant that if they feel uncomfortable they can ask to end the interview at any time. Once the researcher and participant are comfortable, begin the interview.

BODY – RESEARCH QUESTIONS

- 1a. *What training did you receive at your Teachers College to prepare you to teach about the Treaty of Waitangi and New Zealand citizenship in your classroom?*
- 1b. *What training would you liked to have received?*

- 2a. *To your knowledge, what is there about the Treaty and citizenship in the New Zealand Curriculum?*
- 2b. *What would you like to see in there?*

- 3a. *What resources do you know of that are out there to assist your teaching of the Treaty and citizenship?*
- 3b. *What type of resources would you like to have?*

- 4a. *What professional development initiatives are out there to assist you teaching in this area?*
- 4b. *What type of professional development would you like to see developed, to assist teachers such as yourself in this area?*

7. *Is there anything else you would like to add? (Conclusion question).*

HE IPU WHAKAIRO:
The Treaty of Waitangi and Citizenship Education
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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 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

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