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‘Ko te ira tangata, he ira atua’

**Exploring an indigenous Ao Māori
early childhood curriculum**



A thesis presented in partial fulfilment of the
requirements for the degree of
Master of Education (Early Years)
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Abstract

Te Whāriki – early childhood curriculum (Ministry of Education, 1996) is New Zealand’s, world renowned, early childhood curriculum document. It is widely heralded as a progressive and dynamic curriculum framework for learning and teaching in the early years because it seeks to be culturally, philosophically and developmentally meaningful (David, 2001). Te Whāriki is described as a “new conception of curriculum” (Carr & May, 2000, p. 67) where local, national and cultural voices have been able to speak “strongly and loudly” (p.58). However, some Kaupapa Māori early childhood settings, such as Te Kōpae Piripono, a Māori immersion early childhood centre in New Plymouth, of which I am a founding whānau, have struggled to make authentic connections with the Te Whāriki, particularly with its usefulness as a practical working document. This study sought to explore the idea of an Ao Māori (Māori worldview) early childhood curriculum as the basis for planning, assessing and documenting children’s learning, in other words, a culturally and practically appropriate “whāriki” for Te Kōpae Piripono.

The study firstly involved interviewing representatives from four Māori immersion early childhood services about how they negotiate curriculum. It found that Kaupapa Māori early childhood settings have difficulties relating to and using Te Whāriki. Centres therefore use Te Whāriki in different ways and access other curriculum models. The study then sought to explore ideas about what an indigenous Ao Māori early childhood curriculum might look like. This involved interviews with people who have an understanding of indigenous Taranaki knowledge. The study found that an indigenous Ao Māori worldview cannot and should not be seen as a singular, universal concept. Individual iwi have their own existential explanations of the world and the negotiation and re-construction of this local knowledge is a critical part of the process of exploring an indigenous Ao Māori curriculum. It is, therefore incumbent on whānau of Kaupapa Māori early childhood settings to take responsibility for negotiating their own Ao Māori early childhood curriculum within a process of engagement and co-construction with their wider context of whānau, hapū and iwi. The study suggests some principles and concepts with which Te Kōpae Piripono might explore its own Ao Māori curriculum. These include the concept of whakapapa as a framework for recognising, describing, and responding to children’s learning; and the use of atua dispositions in providing the dynamic detail of the authentic documentation of children’s learning. The study also raises questions about the impact that the proposed legislating of Te Whāriki might have on this indigenous re-construction of curriculum.

NGĀ MIHI

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Ki tai tangata e pari ana ki kō, e timu ana ana ki kō.
Ki pito mate e oha noa ana,
ki pito ora, he ora, ki te whai ao, ki te ao mārama.*

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Glossary of Māori words

āhuatanga ako	styles of learning
aroha	love/compassion/consideration
aroha ki te tangata	love/compassion/consideration for others
atua	supernatural ancestors; offspring of Ranginui & Papatūānuku)
atua matua	members of the primary family of Papatūānuku & Ranginui
hāhi	Christian denomination
hapu	sub-tribe
Haumiatiketike	child of Rangi & Papa, represented in the form of uncultivated foods
hinengaro	cognition/thoughts/the thinking mind
hui	meeting/gathering
hui kaitiaki	teacher meeting
ihi	essential power and force
iho matua	person's connection with ancestors
io	belief of a supreme being (held by some iwi)
ira atua	supernatural life
iwi	tribe
kai	food
Kai Tahu	tribal group of Te Waipounamu (South Island)
karakia	prayer/indigenous incantation/focus statement
kaumātua/pahake	Māori elder
kaupapa	philosophy/ideology
kaupapa Māori	Māori paradigm
kei tua o te pae	early childhood assessment exemplars
koha	gift/contribution
kōrero	dialogue
kotahitanga	unity
kui/kuia	female elder/grandmother
kura kaupapa Māori	Māori paradigm primary schools

mana	prestige, standing/power, authority
mana ao tūroa	te whāriki strand: exploration
mana reo	te whāriki strand: communication
mana tangata	te whāriki strand: contribution
mana whenua	te whāriki strand: belonging
marae	meeting place (courtyard) and associated complex
māramatanga	enlightenment
matakite	psychic/extra-sensory perception
Matariki	constellation: Pleiades
mātauranga Māori	traditional Māori knowledge and learning
mauri	life force/essence
mauri ora	life principle
mokopuna	grandchildren/great grandchildren
ngā iwi	tribal groups
ngā hononga	relationships
ngā taumata whakahirahira	aims of te whāriki
ngā tūmanako mo te mokopuna	goals for children
ngākau	feelings/how you display your emotions
ngā rangi tūhāhā	celestial domains/heavens
ngāwari	relaxed/easy
noa	free from the constraints of tapu
Papatūānuku	earth mother
pono	integrity/genuine
pūmanawa	natural talents/genetic capability
puna waihanga	creative talents
Ranginui	sky father
reo	language
rohe	region
Rongomātāne	child of Rangi & Papa, represented in the form of cultivated foods
tākuta	doctor
tama-nui-te-rā	the sun
tamariki	children

Tānemāhuta	child of Rangi & Papa/ concept of the forest
Tangaroa	child of Rangi & Papa/concept of the sea
Tāwhirimātea	child of Rangi & Papa/concept of the atmosphere
tapu	sacred/restricted
tātai whakapapa	genealogical descent
Te Aho Matua	charter for kura kaupapa Māori (Māori immersion primary schools)
te ao	the world/wider environment
te ao Māori	Māori world
te ao tawhito	the world of our ancestors, especially pre-contact
te hunga tangata	humanity/human component
te ira tangata	humankind/human genes
Te Korowai	curriculum document for Kōhanga Reo.
te pō	darkness/night
te puna waiora	spiritual component
te reo	Māori language
te reo Māori me ōnā tikanga	Māori language, customs and traditions
Te Rūnanganui o Ngā Kura Kaupapa Māori	National association of Māori immersion primary schools
te tino uaratanga	prime aims and objectives
te tuakiri o te tangata	educational approach for young children by Katerina Mataira (2000)
tika	truth/accuracy/fairness
tikanga	protocol
tikanga Māori	Māori protocol
tino rangatiratanga	self determination, sovereignty
toi ora	health/wellbeing
Tūmatauenga	child of Rangi & Papa, represented in the form of war
tumukāuru	director of Te Kōpae Piripono - management
tumukātaka	director of Te Kōpae Piripono - curriculum
waiata	song/music
wai	water

wairua	energy/spirit/traits
wana	excitement/thrill
wānanga	workshops/seminars/meetings
wehi	awe
whae/whaene	mother/teacher
whakamana	empower
whakapapa	genealogical descent
whakatauki	proverbial sayings
whānau	family/families/community
whānau tangata	family and community
whāriki	mat
whare	building/house/centre
whatumanawa	seat of emotions
whenu	strands

Chapter One

INTRODUCTION

He Pepeha nō Te Kōpae Piripono

*Taranaki te maunga, Ngāmotu te kāinga
Te Kōpae Piripono ki te tuku mai rā
Ko te reo rangatira, o ngā pahake
Hei mouri motuhake, mō ngā mokopuna*

*Parininihi kei raro, Taipakē kei runga
Ko ngā tongi tawhito o ngā taipahake
Taranaki te puna, i heke ai
Te tangata me ngā tini tātarakihī*

*Ko Te Kōpae Piripono e!
Kita! Kita aue Hi!*

1.1 Background

The first part of this chapter provides a background and context for this study. I am licensee and Tumukāuru of Te Kōpae Piripono, a Māori immersion early childhood centre, based in New Plymouth. Te Kōpae Piripono was set up in October 1994, by a diverse group of parents, educators and other prominent individuals in the community, all committed to the retention and enrichment of te reo Māori me ōna tīkanga, in Taranaki.

Te Kōpae Piripono was born out of a shared goal to raise our children within a kaupapa Māori paradigm - speaking te reo Māori and being fully understanding and conversant with indigenous concepts and practices. The kaupapa of Te Kōpae Piripono is embodied in its name. The word Kōpae is the Taranaki equivalent of 'kōhanga', or nest, wherein the young are nurtured, and the language and learning are fostered. Piripono refers to devotion and commitment, and can be translated as an everlasting and genuine embrace. For Te Kōpae Piripono, Kaupapa Māori means 100% te reo Māori, as the medium of teaching and learning. Te Kōpae Piripono is

built on philosophy of indigenous Ao Māori concepts and knowledge. This knowledge incorporates the domains of Ranginui and Papatūānuku as a foundation for all teaching and learning.

In 1991, well-known Taranaki kaumātua Huirangi Waikerepuru and some of his students, in a series of wānanga held in Taranaki, created a number of karakia (traditional prayers) that sought to articulate an indigenous Taranaki worldview. One of those karakia was Tātai Whakapapa. This karakia and a translation of it into English, are as follows:

Tātai Whakapapa

(our genealogical origins)

Ko Rangi, Ko Papa,	Rangi the sky father, Papa the earth mother
Ka puta Ko Rongomātāne,	Who parented Rongomātāne,
Ko Tānemāhuta,	Tānemāhuta,
Ko Tāngaroa,	Tāngaroa,
Ko Tūmatauenga,	Tūmatauenga
Ko Haumietiketike,	Haumietiketike
Ko Tāwhirimātea,	and Tāwhirimātea
Tokona te rangi ki runga	Rangi was pushed up
Ko papa ki raro	Papa was pushed down
Ka puta te ira tangata	For mankind to emerge
Ki te whai ao, ki te ao Mārama	Into the world, of enlightenment, knowledge and understanding

Nā Huirangi Waikerepuru rātou ko ana taurua wānanga tēnei karakia i tito i te tau 1991

When Te Kōpae Piripono was established, Tātai Whakapapa was chosen to be our foundational karakia. Our explanation of Te Tātai Whakapapa and its significance is outlined in Te Kōpae Piripono's Centre of Innovation draft research report (2007), that states:

The tātai whakapapa karakia, refers to the creation of the universe, recounting the genesis of the atua (gods) and then of humankind. The karakia tells of Māori descent, from Io - the singular unified forebear of humankind (the male and the female in unison) - from the primal parents, Ranginui and Papatūānuku, and from their celestial offspring (the atua matua), through to the present day. The story is a metaphor that explains the natural order and the place of human beings in that order. An understanding of our cosmogonic genealogy must be the base or beginning point for those pursuing kaupapa Māori (the Māori paradigm) and mātauranga Māori (traditional Māori knowledge and learning).

Tātai Whakapapa, therefore, articulates and guides Te Kōpae Piripono's kaupapa (philosophy), operation and practice. For Te Kōpae Piripono, atua are an integral part of who we are and how we view the world.

1.2 Focus of research

According to Haggerty (2003), Te Whāriki sits appropriately within a “broadly-based movement to reconceptualise curriculum” (p.36), because it challenges traditional curriculum discourse and traditional knowledges, theories and views on childhood. The purpose of Te Whāriki is to provide a curriculum framework, as the basis for consistent curriculum and programmes in chartered education services (Ministry of Education, 1996). It also seeks to be bicultural, providing a Māori curriculum text that attempts to run parallel and complement the English text. According to Ritchie (2005), Te Whāriki validates the status of Māori, as the indigenous people of Aotearoa and results in the “decentering of the mainstream curriculum to develop models that parallel Māori language and content inclusively alongside western knowledges in all facets of the early childhood curriculum”

(Ritchie, 2005, p.109). Fler (2003, p.259) agrees that Te Whāriki, with its written statements of two cultures, represents strong voices of both Māori and Pakeha.

However, critical analysis of the way these voices are conveyed and articulated raises questions about the functional use of Te Whāriki as a practical working document for those working in Kaupapa Māori early childhood education. Te Whāriki comprises four broad principles: Whakamana (empowerment); Kotahitanga (holistic development); Whānau tangata (family and community); and Ngā Hononga (relationships). These principles link to five strands: Mana Atua (well-being); Mana Whenua (belonging); Mana Tangata (contribution); Mana Reo (communication); and Mana Aotūroa (exploration). In the English text, each strand outlines specific goals and learning outcomes, identified as knowledge, skills and attitudes. It is the knowledge, skills and attitudes that serve to make Te Whāriki a dynamic working curriculum document for early childhood services and whānau. Te Whāriki's Māori text is predominantly in te reo Māori but it is not a translation of the English text. However, the Māori text appears to have only been written at the broad level of principles and strands, with the inclusion of some suggestions for Kaiako (teachers). In the strand Mana Atua, the Māori text refers to the importance of Ao Māori concepts but there it remains, as a broad overview. There is no equivalent component of Ao Māori knowledge, skills and attitudes. This bulkiness and broadness appears to make the Māori text difficult to use.

It is important to note here that this study acknowledges the powerful contribution of Te Whāriki to post-modern curriculum discourse. Therefore, the study seeks to realise what Ritchie (2005) describes as, Te Whāriki's "potential to represent and validate multiple realities" (p.130), particularly bi-cultural realities. The study seeks to explore the distinguishing patterns of Te Ao Māori – the distinctiveness of their hue, the uniqueness of the whenu (strands), and the inventiveness of the weaving - in a "whāriki" for Te Kōpae Piripono.

1.3 Rationale for research

When *Te Whāriki* was published in 1996, *Te Kōpae Piripono* celebrated its advent. *Te Whāriki*'s holistic and non-prescriptive focus - with an emphasis on the principles and aims of "education" for young children - was very much in keeping with our own philosophy. We really liked the way, in the English text, the strands and goals were explained and formatted, providing ease of use and uncomplicated points of reference. This was in contrast to the Māori text that, while containing valuable information, was just that - pages of straight text. *Te Whāriki* states that the Māori immersion curriculum is designed specifically to provide a basis for appropriate practice in *Kohanga Reo* and is also applicable in Māori immersion programmes (Ministry of Education, 1996, p.10). But for the *whānau* of *Te Kōpae Piripono*, the Māori text was mainly a description rather than a practical working document. The Māori text appeared to primarily focus on describing the meanings of each strand, what children should learn and the responsibilities of adults.

Therein lay our dilemma. As we worked with it, we found *Te Whāriki* difficult to use as a practical working document for us as a Māori immersion early childhood centre. This, we reflected in *Hui Kaitiaki* (teacher meetings), was because the concepts and the words were not there to appropriately articulate our worldview and our approach to documenting and celebrating children's learning. When writing children's learning stories and planning for future experiences, *Te Whāriki* was inadequate for our needs. We needed specific information, terminologies and concepts, from our *Ao Māori* perspective, that would help describe the learning, in *te reo Māori*.

Some of the questions we contemplated at the time were:

- What would it mean if we were to just translate the English text to Māori?
- How would we therefore articulate our worldview?
- What were the implications for us, in negotiating curriculum in a way that was most appropriate for us?

- Could we possibly be able to weave our own whāriki, while also maintaining philosophical links to the aims and principles of Te Whāriki?

It was these discussions and experiences that served as the foundation for this study. My desire to explore and investigate an Ao Māori early childhood curriculum was specifically borne of finding a way forward for Te Kōpae Piripono, in negotiating and articulating curriculum that was most appropriate for us.

The outcomes of this research are, therefore, primarily intended for the whānau of Te Kōpae Piripono. They should not be seen as denigrating or criticising other Māori curriculum approaches. Rather, this exploration should solely be viewed as an attempt at articulating early childhood curriculum from both a Te Kōpae Piripono and a Taranaki perspective. However, should other Kaupapa Māori early childhood services make some connections with the outcomes of the research, they are most welcome to access these and maybe explore their own approaches to curriculum.

1.4 Overview of study

The aims of this study were, therefore to:

1. Explore the idea of an indigenous Ao Māori early childhood curriculum for Te Kōpae Piripono;
2. Identify some key ideas and concepts that would go into formulating such a curriculum.

Chapter two has a review of literature relating to various aspects of the curriculum debate. This includes the question of what constitutes curriculum, the role of politics and power in curriculum negotiation, the role of Te Whāriki and the challenges it presents for some diverse settings. Other curriculum models are explored including Te Aho Matua - the charter for Kura Kaupapa Māori (Māori immersion schools), Te Tuakiri o te Tangata – an approach proposed by Katerina Mataira (2000) and the idea of whakapapa as curriculum. The literature review also looks at factors relating to curriculum design, including the importance of local knowledge; the view of the

child; and whānau, hapū and iwi as key stakeholders in the construction of curriculum.

Chapter three outlines the study's methodological approach. This includes a description of Kaupapa Māori research and interpretivist methodology. It also outlines the data gathering tools, data analysis procedures, the research participants, ethical considerations, and issues relating to validity and reliability.

Chapter four documents the findings relating to current curriculum use in Kaupapa Māori early childhood settings. It explores centres' approaches to curriculum including their views and use of Te Whāriki, and use of other curriculum models.

Chapter five outlines the results of the second component of data collection. This data focuses on the exploration of an indigenous Ao Māori early childhood curriculum. Data was initially organised into general themes about Te Ao Maori. Analysis of this data led to the themes being further refined, and the key focus then being on the exploration of an indigenous Taranaki curriculum for Te Kōpae Piripono.

Chapter six discusses the realities of negotiating curriculum for Kaupapa Māori early childhood centres, the idea of an Ao Māori early childhood curriculum that is appropriate for Kaupapa Māori early childhood settings and the compatibility of Te Whāriki and indigenous Ao Māori concepts. It then discusses the implications of the research findings, particularly for Te Whāriki, for curriculum exploration in Kaupapa Māori settings and for Te Kōpae Piripono. Other possible research directions are also indicated.

Chapter 2

LITERATURE REVIEW

This study draws on a range of concepts, theories and models in relation to the idea of exploring an indigenous Ao Māori early childhood curriculum. This chapter first explores the question of what constitutes curriculum and also considers the significance of politics and power related to this. Some key factors in the negotiation of curriculum design are also covered. The chapter then analyses Te Whāriki, highlighting some challenges the document has posed for diverse early childhood settings. In considering the idea of designing an Ao Māori curriculum the chapter then canvasses aspirations for a Māori curriculum. It also considers other curriculum frameworks, including the idea of whakapapa as curriculum.

Some keywords were used to provide focus for this literature review. These included: curriculum (design, approaches and frameworks), Te Whāriki, quality and diversity in early childhood education, reconceptualising curriculum, stakeholders in early childhood, culture and identity, co-construction and re-construction of knowledge, local knowledge, aspirations for Māori education Kaupapa Māori approaches to early childhood education. The literature search included accessing the Massey University's library database, the ERIC database, and various websites including those of the Ministry of Education, Te Kohanga Reo and the Education Review Office. Other valuable sources of literature were papers accessed from early childhood and other conferences and an ongoing search of the keywords on the internet. Literature accessed for this study dates back to 1976, however most of the literature is accessed from the 1990s to the present day.

One of the difficulties in conducting this literature review has been the small amount of literature on Kaupapa Māori and indigenous Māori issues relating to curriculum. It is hoped that this study will contribute to the growing body of literature on this subject.

2.1 What constitutes curriculum?

David (2001) argues there is a lot of confusion around the term curriculum. Historically, it has been confused with the term syllabus, described as a detailed prescription of what is to be taught and learnt. But David refers to a definition of curriculum, promoted by England's Qualifications and Curriculum Authority (2000), that curriculum is "everything children do, see, hear, or feel in their setting, both planned and unplanned" (David, 2001, p.56). David argues that curriculum should not just be viewed as content to be learnt but also as processes of learning and teaching, where everything a child experiences is a learning opportunity. Blenkin and Kelly (1997) describe curriculum as consisting of experiences that are valued by a society – that is, the context of the child. Case (1996) discusses the importance of culturally appropriate curricula whereby the curriculum is "rooted in the culture of those who encounter it" (p.910).

Mayes (2003) argues that the goal of those involved in education should always be to help teachers and students to reach their full potential, not to insist on a particular point of view or theory, to the exclusion of the legitimate claims of others. Mayes contends it is simply not possible that a single curriculum theory or instructional practice can meet the needs of all learners and teachers, given their "endless array of contexts, capabilities, and purposes" (Mayes, 2003, p.2). Mayes adds that an integrative approach to curriculum is more productive because different approaches and perspectives have their own power and place, but none represents the whole story. David (2001) concurs there can be, and are, multivariate curriculum approaches. All are underpinned by different values and philosophies and are informed by different assumptions and beliefs about

children. She argues that different curriculum models can be operating in a society or setting at any given time, both obvious and hidden. Hedges (2002) contends that a curriculum document is ‘in itself’ a statement of beliefs and values.

2.2 Politics and power

Two important issues in the curriculum debate are the political and subjective nature of curriculum and the power dynamics related to this. Therefore, these two issues are fundamental considerations in any discussion about curriculum.

Blenkin and Kelly (1997) describe curriculum as an ‘act of narrative’ that is culturally and politically bound:

It is a way of telling our children the story, or stories, of our culture – a selective account of those achievements, beliefs and skills which are far too important to be forgotten or left to chance. In this way we pass on the cultural and cognitive tools which are deemed essential to survival (p.66).

McLaren (1995) concurs that narrative enables us to represent our world as we know it, influencing how we live, the way we reflect upon and analyse the past, present and future, and our theoretical formulations, paradigms and principles. Narratives, he argues, provide a structural explanation not just about “seeing the world in different ways” but in “living in particular ways” (p.93). Martin (2003) states that curriculum is “only a snapshot of social, economic, political and cultural history” (p.4) so, in considering any curriculum framework, it is imperative to take into account issues such as social class, culture, gender and power relationships – both implicit and explicit. Martin adds:

Early childhood education is itself a field of social and political power struggles between the interested parties and as these evolve, these factors continue to become more dominant and applicable,” (Martin, 2003, p.4).

Goodson (1994) argues that while curriculum may be a multi-faceted concept, it has often served to maintain established modes of power relations. Bishop and Glynn (1999) agree that traditional classrooms are environments where teachers ensure dominance, by retaining power over a whole range of issues, mainly by creating a teaching context of their own design.

Penn (2000, p.49) describes the practice of determining what is taught in early childhood settings as a ‘political act’. Therefore, articulating an indigenous Ao Māori curriculum would appear to be a conscious attempt to assert the validity of Māori knowledge, world-views and practices. In doing so, it not only directly addresses the issue of power relations, the validity of Māori knowledge and identity in early childhood in Aotearoa, it also serves to reconceptualise curriculum, from an indigenous perspective.

Cannella (1997) argues that the process of reconceptualisation requires concentrated critique that directly confronts hidden political and moral agendas, underlying even the best of intentions (p. 160). Reconceptualisation, she contends, means admitting to our “humanness, that we are value-laden, biased beings whose perspectives and beliefs are often imposed on others without their consent” (p.161). McLaren (1995, in Ritchie, 2005, p.111) asks who has the power to exercise meaning and whose culture is signified in educational practices, such as curriculum. Reconceptualist and post-modern approaches, he argues, seek to move away from tokenistic curriculum representations of marginalised groups and instead serve to “create a space” (in Ritchie, 2005, p.111) from which they can speak.

Griehaber and Ryan (2005) argue a curriculum that celebrates difference is an important starting point for a genuine and authentic transformative curriculum that moves from rhetoric to a greater ‘engagement’ with diversity. The very act of articulating curriculum from an Ao Māori worldview is a powerful form of

engagement for Kaupapa Māori early childhood. An articulation and celebration of indigenous Ao Māori concepts, woven intrinsically throughout a Kaupapa Maori whāriki is a compelling and dynamic validation of Māori knowledges and Māori ways of theorising and knowing. Kessler and Swadener (1992, p.293) contend that if knowledge is power (Apple, 1982, in Kessler & Swadener, 1992), then there must be an examination of the nature of knowledge in early childhood curriculum, as well as the, “practices that are valued or privileged” within larger contexts and from multiple perspectives. Kessler and Swadener argue that this requires us to become better listeners, to hear other’s stories and to honour other voices.

Dahlberg, Moss and Pence (2007) contend that pedagogical documentation of learning has the potential to include multiple perspectives and therefore act as an “emancipatory practice” (p.156). It could also be argued, in the same way too, that documentation of curriculum by Kaupapa Māori early childhood settings opens up opportunities for centre whānau to dialogue with both their immediate and wider communities. This documentation legitimates indigenous Ao Māori knowledge and builds a dynamic and empowered whānau. According to Dahlberg et al., all those involved in the process of documentation, get a “public voice and a visible identity,” (p.158). Through this process, Kaupapa Māori early childhood settings and their extended communities can experience “real moments of democracy” (Rinaldi, 1994, in Dahlberg, Moss & Pence, 2007).

2.3 Curriculum design

There are some important factors to take into account when considering the design of curriculum. One key consideration is the child. The child is a central stakeholder in any discussion about curriculum. We must therefore consciously engage in critically analysing our views and beliefs about children when designing curriculum. Other essential stakeholders in Kaupapa Māori curriculum design, are the whānau, hapū and iwi connected with Kaupapa Māori early

childhood settings. Whānau, hapū and iwi involvement enables the co-construction of curriculum (Freire, 1996; Jordan, 2002).

2.3.1 Taking the child into account in early childhood curriculum design

The process of designing curriculum must take into account our beliefs and views about children. Theory and research literature on children's learning, whether historical or contemporary, are all mirrored and influenced by the prevailing view of the child. Western perspectives on childhood, throughout history, reveal that caring and concern for children are relatively recent historical phenomena (Trawick-Smith, 2003). Prior to the Middle Ages, children under the age of seven were regarded as 'non-persons' (Trawick-Smith, 2003). More recent, yet still largely traditional views of the child, include notions such as the child is an empty vessel waiting to be filled, as an innocent waiting to be sheltered and nurtured, and as a natural organism whose development is an innate process (Dahlberg, Moss & Pence, 1999). All of these views project the child as an entity that should have things done to it. In other words it has no status, rights, influence, power or voice.

A traditional Māori society view of the Māori child is as an integral and valued whānau member, situated within its wider context of whānau, hapu and iwi (Moeke-Pickering, 1996; Tangaere, 1996; Durie, 1997, Royal-Tangaere, 2002). In this context, the Māori child is not seen in isolation but rather is intrinsically linked within a myriad of other whānau members - both past, present and future (Reedy, 2003). Hemara (2000) argues in traditional Māori teaching and learning contexts, the recitation of whakapapa, waiata and whakatauākī gave children mana. Mana, he argues, empowers children and defines their position and status within communities. He adds, that defining children's position and status not only integrates children into a community but also informs and reminds the community of its particular obligations to its children.

Vygotsky (1978, in Rogoff, 2003) argues that all children are cultural participants. Nsamenang and Lamb (1998) contend, therefore, that children’s learning, both affective and cognitive, is influenced by and also dependent upon, their ‘sociocultural milieu’. Weisner (2002) advocates an ‘eco-cultural’ approach where children are engaged in activities that fit with their communities’ own concerns and goals. This is the ‘contextual orientation’ for childrens learning (Hujala, 2002). David (1999) stresses the importance of valuing children as tomorrow’s citizens, with a ‘voice’ of their own.

2.3.2 Whānau, hapū and iwi: key stakeholders in curriculum design

Fleer (2003) argues that curriculum development can only be possible when all stakeholders are able to participate, or trust that those who speak on their behalf reflect their views. Key stakeholders in Kaupapa Māori early childhood curriculum design are the whānau, hapū and iwi that are connected with a Kaupapa Māori early childhood setting. Hond-Flavell (2005) explains that, historically, whānau is the “core component of the social, political, and economic fabric of Māori society, and a metaphor for the relationships between Māori, the natural environment, their forebears and offspring” (p. 3). Whakapapa (genealogical descent) ‘interweaves’ whānau with whānau and links “the layers of generations and interconnections that are the hapū (socio-political unit comprised of genealogically-linked whānau)” and “iwi (socio-political tribal group comprised of hapū and whānau)...” (Ballara, 1998, in Hond-Flavell, 2005). This concept of interconnectedness serves to underpin the eco-cultural philosophy of a Kaupapa Māori approach to teaching and learning, across all levels. Early childhood is no exception.

The importance of the involvement of the key stakeholders - the immediate and the wider context of an early childhood learning community - in curriculum development, is not an isolated idea.

An important issue is how we negotiate a set of values to guide the directions of our early childhood programmes. We believe that values are important and that they need to incorporate the views of an involved and participating group of stakeholders; to reflect our culture, history and cumulative early childhood discourse; up-to-date knowledge about children and the children's best interests.(Smith & Barraclough, 1997, p.22)

2.3.3 Co-constructing curriculum

Skilbeck and Harris (1976) describe curriculum as a 'cultural map'. More recently, Anning, Cullen and Fleer (2004) have argued that curricula are socially constructed and reflect dominant values and beliefs of the systems they serve. They contend that appropriate curricula for early years settings should be premised on the concept of the co-construction of knowledge between all members of a community of practice including children, parents and practitioners.

Bishop and Glynn (1999) talk about an integrative approach to curriculum, where there is a 'planning with' rather than a 'planning for' approach. A useful example of this notion is Ball and Pence's (2001) study of the construction of training curricula for early childhood education in Canadian aboriginal communities. They refer to this process as 'generating curriculum' whereby the curriculum is constructed to incorporate both indigenous Canadian aboriginal knowledge and Euro-Western knowledge. According to Ball and Pence, this process provided students with "the best of both worlds so they could construct their own truths" (p.35). They state, "generative curriculum development begins with ensuring that the privilege of knowledge is diffused" (p.36). Ball and Pence further argue that involving the wider community as 'collaborators' in co-constructing curriculum and prioritising 'culturally embedded constructs' has profound implications for teaching and learning. This 'open architecture' approach to constructing curriculum enables the creation of a truly authentic curriculum.

The co-construction of curriculum (Freire, 1996; Jordan, 2002) challenges us to facilitate shared power relations, shared understandings and shared meaning. Jordan contends that one of the major tasks in early childhood is to put the ‘real world’ back into early childhood settings, in order to make experiences authentic and meaningful (Jordan, 2002, p.10).

Barton and Hamilton (2005) describe curriculum documents as cultural artefacts that serve to reify knowledge and meaning within a cultural context. Reification, they argue, acts as ‘semiotic markers’ that provide representations of knowledge and enable ‘sense-making’ (p.27). Representation and identification are, therefore, two key components of negotiating and designing curriculum. Martin (2003, p.5) reminds us that a curriculum framework should not be considered as a ‘concrete’ or finite entity that is ‘externally imposed’. Rather, she argues, a curriculum framework should:

...follow a process of implementation that it is continuously constructed, deconstructed and reconstructed so that it reflects, not only children’s individual needs and interest but also the wider values, beliefs and realities of community. Knowledge and the associated skills and attitudes, changes and evolves over time in response to different views of education, different cultures, different ideologies, different views of learning and different views of curriculum and its implementation (p.5).

These “different views mean different ways of looking at things, different ways of seeing and even different ways of being in the world” (Bartlett, Burton & Peim, 2001, p. 89). Woodward (1997, p.2) discusses the idea of what du Gay, Hall, Janes, Mackay and Negus (1997) describe as a ‘circuit of culture’ whereby “identities are produced, consumed, and regulated within culture – creating meanings through symbolic systems of representation” (Woodward, p.2). While

Wenger (1998) describes codifying knowledge – such as the creation of a curriculum document - as a useful exercise, particularly in the reification of knowledge and culture, educational design is more about the process of negotiation.

It is about balancing the production of reificative material with the design of forms for participation that provide entry into a practice and let the practice itself be its own curriculum... ..In this balancing act, the primary focus must be on the negotiation of meaning rather than on the mechanics of information transmission and acquisition, (Wenger, 1998, p.265).

Wenger argues that educational design is a 'contested terrain' that involves "...a process of colonising learning, of claiming territory, of deciding what matters and of defining success and failure" (p.269).

For Kaupapa Māori early childhood settings and their wider communities, claiming territory is a huge part of the process of designing their own curriculum. So too is discussion and dialogue. As an historically and traditionally oral culture, orality is just as important as the production of a written curriculum design. Ong (2002) argues that the nature of the words in a text is often quite different to the way they are spoken, described and discussed. "Written words are isolated from the fuller context of spoken words. Spoken words are always modifications of a total situation which is more than verbal. They are never alone, in a context simply of words," (p.100). So curriculum design must involve a combination of both the written and the oral. Freire (1996) advocates a dialogical approach to curriculum design where communities 'speak the word' in both an oral and an written sense. Speaking the word reifies the co-constructed knowledge of a Kaupapa Māori early childhood learning community. As

Canagarajah (2005) puts it, “the context from which we speak shapes the knowledge we produce,” (p.14).

2.4 Te Whāriki

New Zealand’s early childhood curriculum document, Te Whāriki, is seen to be situated within a reconceptualist framework where traditional or modernist approaches to curriculum are critiqued and questioned as to their own validity, in relation to those of other cultures and philosophies (Haggerty, 2003; Ritchie, 2005). Te Whāriki is founded on aspirations for children, “to grow up as competent and confident learners and communicators, healthy in mind, body and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society” (Ministry of Education, 1996, p. 9). However, there are different manifestations of early childhood ‘society’ within Aotearoa, such as mainstream, Māori, Pacific Island, Muslim and Montessori. Early childhood curriculum is therefore determined and defined by the values and beliefs of these different societies. Ritchie (2001) argues the uniqueness of Te Whāriki is its parallel curriculum, in Māori. This, she contends, acknowledges the “indigenous Māori as treaty partners” (p.141) and the validity of “Māori ways of knowing and making sense of the world” (Ministry of Education, 1996, p.82). Ritchie (2003) further describes Te Whāriki as a guiding document for bicultural development.

Tilly Reedy (2000), who, along with her husband Tamati Reedy, coined Te Whāriki as the term to be used for the early childhood curriculum for Aotearoa, argues Te Whāriki is a metaphor for weaving ‘learnings’ that people might want for children. This she argues allows for different patterns and different colours of the whāriki. “We thought a curriculum should have all these things available to it, so that anyone and everyone can create their own curriculum” (Reedy, 2000, video interview, in Fler, 2003, p.259). Reedy has earlier stated that:

Te Whāriki recognises my right to choose, and your right to choose too. It encourages the transmission of my cultural values, my language and tikanga, and your cultural values language and customs. It validates my belief systems and your belief systems also (Reedy, 1995, p.17).

Te Whāriki's definition of curriculum, "the sum total of the experiences, activities and events, whether direct or indirect, which occur within an environment designed to foster children's learning and development" (Ministry of Education, p.10), is broad and non-prescriptive, and deliberately so, to embrace the diversity of early childhood philosophies, beliefs and values. Every centre may have its own unique whāriki - the policies and practices generated from its own values and beliefs (Martin, 2003). However, these whāriki may not be specifically articulated in the curriculum document, Te Whāriki.

Fleer (2003) argues that Te Whāriki's inclusion of 'many voices' and possibilities is a unique feature of its design, referring to Carr and May's (2000) description of Te Whāriki as providing a framework that allows for different perspectives that can be woven into the fabric of Te Whāriki. "There are many possible patterns for this, as individuals and centres develop their own curriculum pattern through a process of talk, reflection, planning, evaluation and assessment." (Carr & May, 2000, p.59). Ritchie (2005) argues that the idea of Te Whāriki acknowledging and articulating different knowledges and truths presents it as a powerful tool in challenging hegemonic policy and practices in early childhood.

...Te Whāriki has the potential to be employed as a tool to challenge regimes of truth and discursive dominance generated from the historical context of colonisation through its re-validation of previously subjugated knowledges of Māori children and whānau (pp.130-131).

It is also argued that the complexity of Te Whāriki means it has the ability to represent and validate “multiple perspectives” (Fleer, 2003, p.248) and “multiple realities” (Ritchie, 2005, p.130), while also representing a single set of agreed principles. Haggerty (2003) contends that Te Whāriki ‘straddles’ both sides of a traditional versus reconceptualist curriculum continuum as it attempts to incorporate “multiplicities and commonalities” (p.38).

However, this is potentially problematic for centres whose philosophies and kaupapa are different to those of more mainstream or traditional early childhood services. This appears to exemplify what Cullen (1996) describes as a ‘theoretical tension.’ Cullen questions whether Te Whāriki can effectively embrace diversity, while maintaining its key principles, adding that the challenge for the early childhood sector is to move beyond simplistic interpretations of Te Whāriki and explore the full implications of the weaving metaphor.

Does Te Whāriki’s explicit acknowledgement of the diversity of services in New Zealand mean that the core principles of the curriculum are sometimes neglected? Conversely, is the goal of diversity at risk because the core principles are inadequately interpreted by practitioners? (Cullen, 2003, pp. 273-274)

Martin (2003) also questions that while Te Whāriki is, theoretically, supposed to work for all children - whereby each early childhood centre weaves its own unique whāriki, that represents its children, families, community and culture - can this be guaranteed, in reality?

Certainly, while there is much discussion about Te Whāriki acknowledging and encouraging diversity, almost all writings solely refer to the English text (e.g. Hamer, 1995). Hamer describes diversity by explaining how each centre’s whāriki will be “different and valued in different ways by different families and

children,” (1995, p.5). But the process by which this happens is through accessing either a principle or goal from the English text and then illustrating, “how it can be put into practice in a whole raft of different but equally valued ways...” (Hamer, p.5). However, this appears to assume that the knowledge and ways of knowing, outlined in the English text, has more validity than other knowledges and ways of knowing, such as that of the Māori text.

So while Te Whāriki seeks to include many voices and perspectives, how are these voices articulated? In what ways can or does a centre, particularly if it is a Kaupapa Māori early childhood setting, articulate, document and evaluate the weaving of its own whāriki, in a meaningful, practical and authentic way, while still linking with the key principles of Te Whāriki? In her analysis of Te Whāriki, McNaughton (1996) argues that, in order to determine whether a curriculum document helps guide practice, questions need to be asked about the clarity and coherency of ideas to help generate common practice. But what if a centre’s own worldview determines that its own whāriki incorporates a different philosophy and framework?

Cullen (2003, p. 288) argues that such questions and alternate views of curriculum are an indication that the early childhood sector is moving beyond the exploratory phases of Te Whāriki. “Curriculum development is an evolutionary process and it is likely that Te Whāriki will gradually acquire new emphases and forms” (Cullen, 2003, p. 288). However, Cullen questions whether major curriculum change should be a natural progression of such evolution. So, what does this mean if a centre articulates Te Whāriki in a different way, or even in a different philosophical construct? What does this constitute – a new pattern or a major curriculum change? And, if so, is such change in congruence with the key principles of Te Whāriki? These ideas and questions need further debate and analysis, evaluation and reflection. Carr and May (1993) argue that such debates are part of the “rich fabric of curriculum development” (p.152). They

acknowledge that any national curriculum framework is controversial. As they state:

A national curriculum is by its very nature a source of tension: its attempts to protect diversity and quality, to provide direction without prescription and to be helpful to a wide range of age groups, communities, cultures and philosophies. It may be that one of the greatest contributions of a national curriculum to improving the quality of early childhood programmes is the discussion and reflection that accompany its development. Another measure of its value will be whether discussion and reflection continue to contribute to the national curriculum, to create changing patterns of individual whāriki and to suggest reviews of the guidelines (Carr & May, 1993, p.152).

2.4.1 The challenges of Te Whāriki for some diverse settings

Research reveals that Te Whāriki has posed dilemmas for some diverse early childhood settings. Mara's study (1999) into the implementation of Te Whāriki in Pacific Island early childhood centres (PIECCs), provides a good example of such challenges for centres from other cultures, particularly those whose medium of teaching and learning is a language other than English. Mara explains that Pacific Island early childhood centres expressed concern about implementing Te Whāriki, mainly regarding their different understandings and interpretations of the document. The centres reinterpreted Te Whāriki in their own ethnic languages in order for it to be more readily understood by their parents. They also sought to use their own Pacific languages for headings, terms and concepts of Te Whāriki.

The main issue for the Niue centres was in finding the 'right' word – not just a translation from English but the concept itself needs to be developed. They expanded the meaning of the English word because they

felt it was important for the parents and the Niue community to know and understand the value of play and what it means in terms of learning (Mara, 1999, p.14).

Another example of cultural interpretation of Te Whāriki was that of a Tongan centre, where not only had the strands of Te Whāriki been described in the Tongan language and refocused on Tongan values, but another two strands had been added – ‘respect’, and ‘children are treasures from God’. “Again, the objective was to make their curriculum appropriate and relevant to their own language and cultural values and more accessible to parents and the community,” (Mara, 1999, p.14). Cook Islands Māori centres described their whāriki as an ‘unfinished’ round mat that they needed to ‘share’ in order to complete it. “We need to begin at stating where we are, where we want to go and what we need to get there...” (p.14). All of these comments point to the dilemma that ethnic communities have had and possibly continue to have, in negotiating early childhood curriculum from their own cultural base, their language and values. Mara (1999) argues that “the complete implementation of Te Whāriki by PIECCs has required each of the main Pacific ethnic groups to look again at its own philosophy, aims and pedagogy to ensure provisions of learning and teaching experiences give children direct access to their heritage, languages and cultures” (p.31). In order for the effective implementation of Te Whāriki to occur, Pacific Islands early childhood centres needed to document their own processes of implementation, on their own terms (Mara, 1999). Mara’s study shows that, in order to problem solve the challenges of negotiating Te Whāriki, diverse early childhood settings access and use Te Whāriki differently. Is this a natural or expected consequence of Te Whāriki attempting to fulfil the aspirations of a variety of diverse early childhood settings in Aotearoa? Flear (2003) argues to the contrary. “With a curriculum that presents many perspectives, there is a danger that early childhood professionals will react in ways that the authors did not anticipate” (Flear, 2003, p.254).

Martin (2003) highlights the concept of curriculum as being two separate entities – curriculum as a document or framework and curriculum as a process of delivery. She argues that the two concepts should not be viewed in isolation of each other but as integral components. According to Martin, a written curriculum is important because, “it can be physically seen, touched, critiqued and reviewed,” (p.2). Ideally, Martin argues, this written curriculum should then become the ‘received curriculum’ - that is, everything that goes on in an early childhood setting. Mara’s study suggests a discontinuity between these two concepts of curriculum for Pacific Island early childhood centres. It also alludes to a similar discontinuity for Kaupapa Māori early childhood settings. How can centres ‘deliver’ the received curriculum, when the written curriculum is different in philosophy, language and format? Mara’s study suggests that there needs to be continuity between both concepts of curriculum for diverse early childhood settings, particularly those whose main medium for teaching and learning is a language other than English. As a curriculum that seeks to honour diversity, Te Whāriki does not appear to be effective for some early childhood settings, particularly so for those settings whose main language of communication and use is not English.

2.5 Aspirations for Māori early childhood curriculum

Māori aspirations for Māori early childhood curriculum relate to the aspirations whānau have for the education of their children. McKinley (2002) highlights the high educational aspirations Māori families have for their children, including that they engage in tertiary study and that they achieve, whatever their endeavours. Aspirations for Kaupapa Māori early childhood education include the retention and enrichment of Māori language and traditions; excellence in education for Māori by Māori; and a brighter future for whānau, their children and generations to come (Te Kōpae Piripono, 1994). Smith (2003) promotes the theory of transformation in making these aspirations a reality. This, he argues, includes

understanding the traditional forms of colonisation (of educational underachievement and socio-economic marginalisation), developing a ‘critical consciousness’ and moving to become proactive in realising Māori aspirations. Smith (2003) talks about the need to develop curriculum options that are, “built around indigenous interests” (p.6), where Māori language, knowledge, culture and values have legitimacy and validity.

The Government’s aspirations for Māori early childhood education are outlined in its 10-year strategic plan for early childhood – Pathways to the Future: Ngā Huarahi Arataki (Ministry of Education, 2002). Here, some similarities may be found. These include greater quality and Māori participation in early childhood education and are documented issues of concern for Government. Māori children do not currently participate in ECE services at the same rate as other New Zealand children and Māori children’s access to quality early childhood is also an issue (Ministry of Education, 2002). This is not surprising, given the unhappy schooling experiences of many Māori parents (Smith, 2003). Whānau involvement in curriculum is one important way of addressing this.

2.5.1 Aspirations for greater whānau involvement in curriculum

Smith (2003) argues that whānau taking ‘greater autonomous’ control of their own and their children’s education is critical to the success of Māori early childhood education. He also stresses the need to incorporate cultural structures within education that emphasise the collective, extended whānau. This study would suggest that the idea of greater whānau, hapū and iwi involvement in curriculum design puts Māori at the forefront of their children’s early education, thus increasing their involvement and active participation and ensuring the successful future they want for their children.

2.5.2 The importance of local knowledge

But literature points out that exploring curriculum is more than just the involvement of a whānau learning community and its wider context. It is also about the re-construction of local knowledge. Canagarajah (2005) talks about local knowledge construction as providing “social and cultural thickness, and the particularity of experience” (p.5). Local knowledge, he argues, is not a product but a process, of “negotiating dominant discourses and engaging in an ongoing construction of relevant knowledge in the context of our history and social practice” (p.13). Our location, he argues is the ground on which our thinking can begin. Therefore, in terms of curriculum construction for Kaupapa Māori early childhood settings, local knowledge is critical in the process of articulating shared values and beliefs, understanding the historical context, negotiating meaning and determining ‘relevant’ and authentic knowledge. Pihama, Smith, Taki and Lee (2004) remind us that variations between whānau, hapū and iwi regarding aspects of ancestral knowledge including differences in the “names, functions and everyday expression” (p.20) must be taken into account. But Canagarajah adds that local knowledge is not just about:

...holding up a mythical form of classical knowledge as possessing the answers to all contemporary questions or representing resources that are always progressive and radical. Local knowledge has to be veritably reconstructed – through an ongoing process of critical reinterpretation, counterdiscursive negotiation, and imaginative application (Canagarajah, 2005, p.12).

While local knowledge construction is about deconstructing ‘dominant and established knowledge’ and interpreting its local form, Canagarajah argues that local knowledge can also transcend local needs. “A clear grounding in our location gives us the confidence to engage with knowledge from other locations as we deconstruct and reconstruct them for our purposes” (p.15).

2.5.3 Exploring curriculum: exploring identity

Literature suggests that exploring curriculum is the exploration of identity. Wenger (1998) argues, education should primarily be discussed in terms of identities and modes of belonging. Wenger talks about an interrelated triangle – learning, meaning and identity - that you can't have quality and learning if you don't have all three components. Woodward (1997) argues that identity is defined by difference. Identity, she argues, is marked through symbols and cultural representations including symbolic systems of language and visual images. Woodward advocates for the power of representation in fostering and celebrating identity and difference, and also queries how and why some meanings are preferred. "All signifying practices, that produce meaning, involve relations of power, including the power to define who is included and excluded" (1997, p. 15). Woodward argues that the different ways we view, perceive and experience the world are reified by our symbolic systems and representations. In terms of Kaupapa Māori early childhood settings, the symbols of their identity are grounded in the wider context of their whānau, hapu and iwi. It is important to note that whānau, hapū and iwi are intricately connected. Eddie Durie (1994) talks about iwi identity as "a complex relationship between the people, the natural environment, gods, ancestors and spirits" (p.309). He argues that the maintenance of symbolic associations could be regarded as a customary principle. Such cultural associations, representations and views of the world would combine to formulate the uniqueness of iwi expression, perspectives and approaches.

O'Regan (2001) argues that iwi identity remains at the core of cultural identity for Maori. Iwi are signified by their connection to tribal boundaries, sacred sites, cultural markers, whakapapa, oral histories and knowledge (Johnston, 1998; O'Regan, 2001). These parameters provide a framework with which individuals and organisations might theorise and organise themselves. This process is a reification of iwi identity, knowledge and understandings. According to

Woodward, this use of symbolism leads to identity and self worth. However, O'Regan argues that the identification and validation of cultural symbols are for iwi to decide and to deem appropriate. She says that for her iwi, Kai Tahu, the iwi as an entity is the most effective mechanism to achieve the dreams and aspirations of the people. Iwi, therefore, must be in control of their identity. It is within this context that Kaupapa Māori early childhood settings should explore their unique symbols of identity. The key to this exploration is the fostering of relationships with their wider whānau, hapū and iwi and following robust processes of dialogue and communication. These practices and processes will lead to reciprocal and supportive relationships, a celebration of indigenous knowledge, a strengthening of identity and, of course, an authentic exploration of curriculum.

2.6 Considering other curriculum frameworks

The quest for an Ao Māori early childhood curriculum should include an exploration of other curriculum frameworks, particularly those that embrace a Māori worldview and Ao Māori domain knowledge. Understanding the values and beliefs behind a curriculum framework or statement that is from a different value or belief system helps provide a window of understanding about the approach. A framework for considering Māori educational advancement (Durie, 2001) alludes to such a system. The framework encompasses three broad goals: to live as Māori; to actively participate as citizens of the world; and to have good health and a high standard of living. Durie argues that to be able to live as Māori means Māori students have to have access to their own language, their culture, marae, and also resources such as land, tikanga and whānau.

If after twelve or so years of formal education a Māori youth were totally unprepared to interact within te Ao Māori then no matter what else had been learned, education would have been incomplete (Durie, 2001, p.4).

Durie's framework is one of a number of Māori educational models. Three other Māori curriculum models are now examined. They include the draft guidelines of Te Whāriki (Ministry of Education, 1993), Te Aho Matua (Te Rūnanganui o ngā Kura Kaupapa Māori, National Association of Kura Kaupapa Māori, 1999) – the charter for Kura Kaupapa Māori (Māori immersion primary schools); and Te Tuakiri o te Tangata (Mataira, 2000) - an approach to the teaching of children in Kohanga Reo.

2.6.1 Draft guidelines of Te Whāriki

The draft document of Te Whāriki – Draft Guidelines for developmentally appropriate programmes in early childhood services (Ministry of Education, 1993) is one model that deserves some scrutiny. This document has a different format to that of the subsequent official Te Whāriki document that was released in 1996. The draft document has a similar format as the English text of the final document. Ngā Taumata Whakahirahira (the five aims) are listed under three sections: Ngā Tūmanako mo te Mokopuna (goals for children); Ngā mahi ma te kaiako-whānau (teacher-whānau responsibility); and Ngā mahi Whakamana mokopuna ki te ako (Management and organisation of the environment) (pp.42-47). The Māori text of Te Whāriki's draft document is considerably more user-friendly in format, including the listing of many Māori concepts. It could be asked why Kaupapa Māori early childhood settings don't just access the draft document for their curriculum needs? On the face of it, this could be seen as an entirely valid question. But closer scrutiny reveals that while the Māori text has some distinctions, much of it appears to uniformly fit within the approach of the English text format, including the makeup and layout of principles, aims and goals. The specific dimensions of the Māori text appear subsumed within the parameters of the principles, aims and goals of the English text. This raises questions as to the conceptual base of the Māori text of Te Whāriki. Would an iwi or even a pan-Māori approach to early childhood curriculum look like this? Another issue is that, given Government moves to enshrine Te Whāriki in

legislation, the use of the draft document, in lieu of the official version, is potentially problematic. Would use of the ‘unofficial’ Te Whāriki be sanctioned?

2.6.2 Te Aho Matua

Another curriculum model is available in Te Aho Matua, the charter or curriculum document for Kura Kaupapa Māori (schools that are based on Kaupapa Māori and where all teaching and learning is through the medium of te reo Māori). Te Aho Matua was developed by Te Rūnanganui o ngā Kura Kaupapa Māori (the National Association of Kura Kaupapa Māori), its principal author being Katerina Mataira. Te Aho Matua characterises the philosophy and values of Kura Kaupapa Māori, capturing the essence of this approach to Māori education. As a charter, Te Aho Matua has been seen as critical to ensuring and maintaining quality in Kura Kaupapa Māori. Te Aho Matua embraces six key philosophical principles (see appendix 10):

- 1 Te Ira Tangata - Humanity
- 2 Te Reo - The language
- 3 Ngā Iwi - Tribal groups
- 4 Te Ao - The World
- 5 Ahuatanga Ako - Styles of Learning
- 6 Te Tino Uaratanga - The Prime Aims and Objectives

According to Nepe (1991) Te Aho Matua is the philosophical foundation for teaching Māori children:

Te Aho Matua is a philosophical doctrine that incorporates the knowledge, skills, attitudes and values of Māori society that have emanated from a purely Kaupapa Māori metaphysical base. As a product of the combination of Kaupapa Māori metaphysics and Māori societal relationships, Te Aho Matua sets standards and pedagogical procedures for the significance of Kaupapa Māori education as a system of

intervention that is highly applicable today (Nepe 1991, p.41, in Pihama, Smith, Taki & Lee, 2004, p.12).

Smith (2003) argues that the strength of Te Aho Matua is “its ability to articulate and connect with Māori aspirations, politically, socially, economically and culturally” (p.10). Te Aho Matua is therefore able to inform ideas about Kaupapa Māori early childhood curriculum. Centres such as Te Kōpae Piripono can find some key connections with this document. However, while highly relevant, Te Aho Matua is written for primary school aged children. How effectively then is it able to cater for or embrace an early childhood ethos? And how might it be able to facilitate the documentation of children’s learning, in a practical way?

2.6.3 Te Tuakiri o te Tangata

Another model that has been mooted as providing the underpinnings of a possible Kaupapa Māori early childhood curriculum approach comes from writings of esteemed educationalist and kuia Katerina Te Heikōkō Mataira, who as already mentioned is also one of the principal writers of Te Aho Matua. Mataira’s (2000) paper, outlining Te Tuakiri o te Tangata, is distinct from Te Aho Matua as it is specifically written with Kohanga Reo in mind. Mataira (2000) talks about Te Tuakiri o te Tangata as being the wairua of a person - the aspects, traits, character and essence of every person, that goes beyond their physical appearance. The concept of Te Tuakiri o te Tangata is about a child’s innate personality, their traits, their identity, the own view of the world and how they fit into that. Mataira states that the ‘whole child’ – all that goes into the make up of who they are - should be the focus of teaching and learning. But she argues curriculum is often compartmentalised, so the predominant focus is often on the physical and the cognitive aspects of children’s learning. However, Mataira argues that Te Tuakiri o te Tangata, the wairua of a child – that which is not tangible – should be a fundamental component of the focus of all teaching and learning.

Ahakoā kei te noho wehewehe ngā tūāhua nei i roto i te hoahoa, kia mahara tātau kei te mahi tahi te katoa i roto i te taiao o te tamaiti... ..me mātua aro ki ngā āhuatanga o te tamaiti, ā-tinana, ā-wairua hoki i roto i ngā hotaka mō te Kohanga Reo, ka kitea ōnā hua i roto i ngā tuakiri o ngā tamariki. Kei kōnei te kōanga ngākau mō tātau e kimi ora nei mō ā tātou tamariki mokopuna i roto i te ao tūroa nei (Mataira, 2000, pp.5-6).

Despite these concepts being separately identified in this model, we need to remember that they all exist within the concept of a child... .. particular attention must be paid to the whole child, physical and non-physical, when considering curriculum in Kohanga Reo, the outcomes of which are seen in the identity of the children . This is the driving force in our endeavours to ensure a better future for our children and grandchildren.

Mataira conceptualises this approach in the form of nine complementary and interrelated triangles. Each triangle outlines nine aspects or components of the wairua (the traits or essence) of a person: mauri (the child's unique presence/life force); iho matua (the child's connections with his/her ancestors); mana/wehi (the standing or esteem in which you are held by others); tapu/ihi (the esteem with which you hold yourself, self worth); pūmanawa (natural talents, genetic capability); whatumanawa (core of your emotions); ngākau (how you display your emotions); hinengaro (cognition, thoughts, the thinking mind); and puna waihanga (creativity). These triangles are governed and influenced by the child's context. This is described under three realms: Te Puna Waiora (the external things that have an impact on the spirituality of your beliefs); Te Hunga Tangata (the community); and Te Ao (the wider environment).

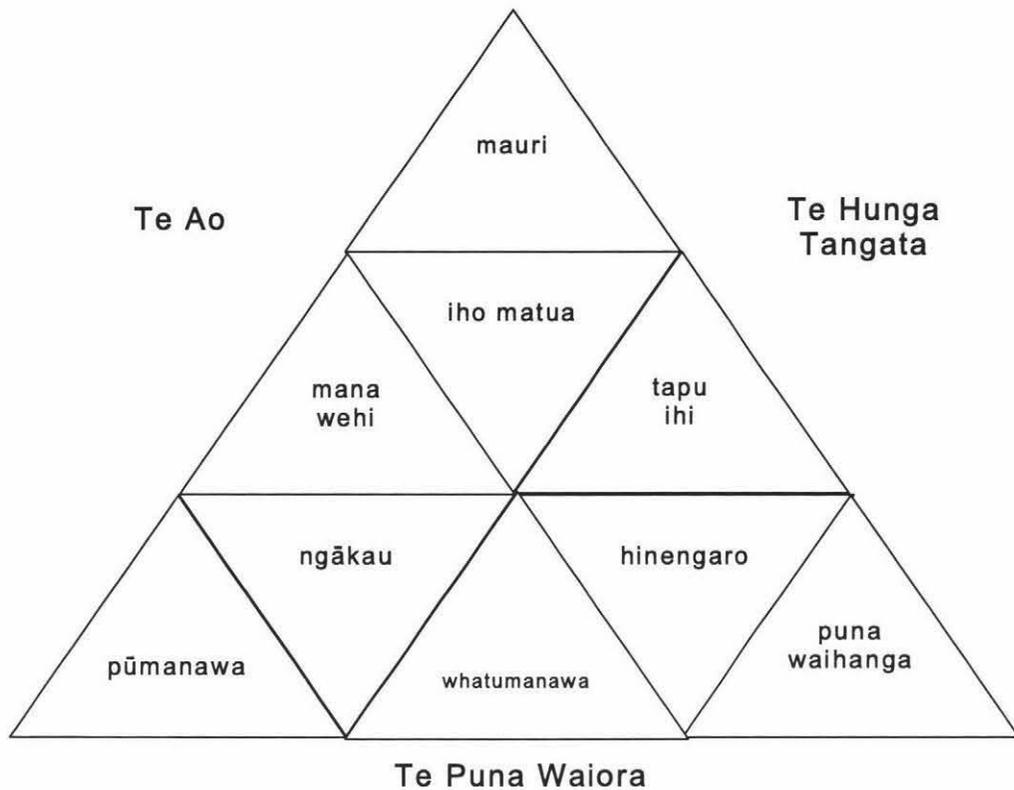


Figure 1: Te Tuakiri o Te Tangata Model (Mataira, 2000)

Mataira’s model provides the fundamental principles of a dynamic approach to teaching young children. Mataira highlights not only the paramouncy of the child when considering Kaupapa Māori early childhood curriculum but also the child as a dynamic and powerful individual, whose attempts to engage with and theorise about the world are celebrated and fostered. The weaving of indigenous concepts to form an inter-connecting triangle conceptualises the holistic and collective approach of Kaupapa Māori education. The Tuakiri model would provide a legitimate and valued contribution to discussion about the exploration of an Ao Māori early childhood curriculum. What needs to be considered is the

compatibility of this model, in relation to the worldview and the approach of whānau, hapū and iwi of individual Kaupapa Māori early childhood settings.

2.6.4 The idea of whakapapa as curriculum

Hemara (2000) promotes the idea of whakapapa as curriculum. Whakapapa, he argues, distinguishes Māori from all other races, nationalities or communities. “It is a proclamation of individuals’ and communities’ origins” (p.33). Māori, as individuals, he argues, hold positions on a whakapapa continuum. They are intricately connected to everyone else. However, each connection intimately informs the collective whole that is whānau, hapū and iwi. This cultural and spiritual connection helps define the complexities of people’s relationships and experiences (Pihama, 2001). Indeed, whakapapa is “inscribed in virtually every aspect of our worldview (Smith, 1999b, pp.7-8). According to Walker (1996) whakapapa is the description of the phenomenological world, in the form of genealogical recital. Walker argues the key concepts of whakapapa are orderliness, sequence, evolution and progress. Marsden (2003) adds that key concepts in Māori phenomenology are those of continuous creation and a dynamic universe. “The universe is not static but is a stream of processes and events. This concept also includes the idea that history is not cyclical but lineal – it is an on-going process” (Marsden, 2003, p.21). Rangihau (1981, in Mead, 1996, p.210) argues that whakapapa is the ‘most fundamental’ aspect of the way Māori think and come to know the world. It is inscribed, he argues, in virtually every aspect of the way Māori view the world. Mead concurs, that whakapapa connects Māori with everything else that exists. “We are linked through our whakapapa, to insects, fishes, trees, stones, and other life forms. The concept of whakapapa embraces much of how we see ourselves in relation to everything else. It is the principle of a different code and as such is realised and elaborated through a wide range of practices” (p.211). Ultimately, for Maori, whakapapa is the essence of identity, connection and belonging and, according to Elsdon Best (1986), is the fundamental connection to Te Ao Māori:

The Māori believed himself to be the descendant of supernatural beings. His ultimate forebears were the personified forms of natural phenomena; his soul came originally from Io the parent. Thus man has inherited a modicum of ira atua (supernormal life, the divine nature). This belief led to very singular results; it led to the conviction that this spark of the Divine in man is not only extremely tapu but also that it represented the true vitality of man, his physical, mental, moral, and spiritual welfare. This spark is the mauri ora or toi ora of man (Best, 1986, p.54).

Rev. Māori Marsden (2003) argues that while one of its more obvious functions is the linking of whānau and ancestral connections, whakapapa is also an important symbolic mechanism. Māori identity is intrinsically linked to indigenous Māori deity through whakapapa (Durie, 1997; Reedy, 2003).

Through the telling and interpretation of the Māori pantheon, younger generations of Māori have, from the earliest times, been able to situate themselves within the web of relationships set out in the cosmological narratives. As whakapapa is told and retold, the interconnections between the personification of the pantheon down through eponymous ancestors, the shaping of individual and collective Māori identity is set within the context of the personal, the collective and the total environment (Durie, 1997, p. 147).

The interconnectedness and universality of the principle of whakapapa makes it a viable curriculum model for Kaupapa Māori early childhood settings. This and other curriculum models canvassed here provide some viable options for Kaupapa Māori early childhood settings. While some limitations have been identified, the draft Te Whāriki guidelines provide the makings of the content of an indigenous Ao Māori early childhood curriculum. They also provide an example of a

document structure with which to consider. Despite being created for Kura Kaupapa Māori (Māori immersion primary schools), Te Aho Matua has strong principles and concepts with which to explore an Ao Māori curriculum. Te Tuakiri o te Tangata is also a dynamic conceptual model – that has the child at its centre.

2.7 Summary

This literature review has explored a range of issues relating to the exploration of curriculum for Kaupapa Māori early childhood settings. It discusses some key considerations about curriculum design, particularly the political and subjective nature of curriculum construction. Because of this, decision-making processes should remain firmly in the control of whānau of Kaupapa Māori early childhood settings.

Curriculum design requires some other considerations, including the child as a key stakeholder in any discussion about curriculum. Other important stakeholders in Kaupapa Māori early childhood curriculum design are whānau, hapū and iwi. Their worldview and cultural understandings, particularly te reo Māori me ōnā tikanga (Māori language and traditions) are essential in negotiating and constructing curriculum.

Codifying knowledge – such as the creation of a curriculum document - is a useful exercise, particularly in the reification of knowledge and culture. But educational design is more fundamentally about the process of negotiation and co-construction. The co-construction of curriculum challenges us to facilitate shared power relations, shared understandings and shared meaning. Involving the wider whānau community in co-constructing curriculum has profound implications for teaching and learning. This approach enables the creation of a truly authentic curriculum.

Literature about Te Whāriki highlights its ability to represent and validate multiple and diverse early childhood settings and perspectives. Te Whāriki allows for the weaving of different patterns and colours of a metaphorical whāriki. According to literature (Reedy, 1995; Carr & May, 2000; Fleer, 2003; Ritchie, 2005) it attempts a curriculum for all. But literature (Mara, 1999) also reveals that some centres, whose philosophies and kaupapa are different to those of more mainstream early childhood services, particularly diverse early childhood settings, whose medium for teaching and learning is a language other than English, can experience difficulty negotiating and implementing Te Whāriki. Te Whāriki is questioned as to whether it can effectively embrace diversity, while maintaining its key principles.

Aspirations for Kaupapa Māori early childhood education provide the foundation for an exploration of an indigenous Ao Māori early childhood curriculum. Māori families have high educational aspirations for their children, including engaging in tertiary study. Other aspirations for Māori curriculum include the retention and enrichment of Māori language and traditions; excellence in education for Māori by Māori; and a brighter future for Māori children and their whānau.

Local knowledge is also seen as critical in the process of constructing an indigenous Ao Māori curriculum. Because it is seen as a process rather than a product, local knowledge is about Kaupapa Māori early childhood settings articulating shared values and beliefs, understanding the historical context, negotiating meaning and determining 'relevant' and authentic knowledge. Local knowledge can also transcend local needs and be able to be engaged and negotiated with knowledge from other settings. Literature (Smith, 2003; Pihama et al., 2004) suggests that the practices and processes of exploring curriculum in Kaupapa Māori early childhood settings will lead to reciprocal and supportive whānau, hapū and iwi relationships. It also celebrates indigenous knowledge and strengthens cultural identity.

In exploring the idea of what curriculum might look like for Te Kōpae Piripono, this review considers other curriculum models, including the draft guidelines of Te Whāriki and other Kaupapa Māori models. It also considers the idea of whakapapa as curriculum. One of the difficulties in conducting this literature review has been the small amount of literature on Kaupapa Māori and indigenous Māori issues relating to curriculum. It is hoped that this study will contribute to the growing body of literature on this subject.

Chapter 3

METHODOLOGY

According to Harding (1987), research methodology is the theory and analysis of how and why research is or should be carried out. Smith (1999a) adds that methodology is important because it determines every aspect of the research including the framing of questions, the instruments and methods used and the shaping of analyses.

The purpose of this research is to explore and discuss the idea of creating an indigenous Ao Māori early childhood curriculum, as the basis for a culturally appropriate ‘whāriki’ for early childhood settings whose philosophical and cultural base is grounded in indigenous Māori epistemology. Such concepts originate from and utilise Kaupapa Māori and indigenous Ao Māori domain knowledge with which to plan and assess children’s learning and development, in Kaupapa Māori early childhood settings.

This chapter provides an overview of this research. It describes the research questions, the research design, the methodology used and information about the participants. It also covers ethical considerations and data collection methods.

3.1 Research questions

There were a number of research questions that originally guided this research:

1. How compatible are Ao Māori knowledge, skills and attitudes with those of Te Whāriki, as a rigorous, appropriate and holistic tool for assessing children’s learning and development in a Kaupapa Māori early childhood setting?
2. How might Ao Māori concepts be best expressed in the planning, teaching and assessment of children in Kaupapa Māori early childhood settings?

3. How are Kaupapa Māori early childhood centres currently implementing/negotiating curriculum?
4. How might Ao Māori concepts be described or articulated in our own whāriki?

The original research design had as its focus, hui or interviews with participants who were acknowledged as having expert indigenous Ao Māori domain knowledge. Participants were told they would be identified. However, there were difficulties in finding such participants. This difficulty led to change in the design. The amended research design involved finding out about curriculum negotiation by Kaupapa Māori early childhood centres. The other part of the new design involved interviewing people with understandings about indigenous Taranaki knowledge. The changes also resulted in a refining of the research questions, which are as follows:

1. How appropriate is Te Whāriki as a working document for Kaupapa Māori early childhood settings?
2. How are Kaupapa Māori early childhood centres currently implementing or negotiating curriculum?
3. What might an indigenous Ao Māori early childhood curriculum look like for Kaupapa Māori early childhood settings?
4. What might curriculum look like for the whānau of Te Kōpae Piripono?

3.2 Research design

3.2.1 Qualitative research approach

This study has used qualitative research methodologies in its research approach - particularly Kaupapa Māori research and interpretivist research methodologies. Poskitt (2004) argues qualitative research seeks to find out how people make sense of their world through meaning, symbols, rituals, metaphors, concepts and ways of living, being and viewing the world. “In other words, to explore how

people make sense of their lives and those people around them” (p.5). According to Merriam (1998, p.6) qualitative research is about understanding meanings that are embedded in people’s experiences. Merriam emphasises the importance of the role of the researcher in being responsive to the research context, processing meaning, and exploring ideas, concepts, hypotheses and theories (Merriam, 1998, p. 7).

The changes to the research, mid-stream, did not alter the study’s Kaupapa Māori and interpretivist methodological approaches. Tikanga Māori or Māori protocol, such as hui and koha, were followed. This meant the research was conducted within the parameters and understandings of Māori people (Bishop, 1996). Interviews or hui were carried out over one or two sessions. There was significant dialogue and discussion of the topic. Some participants were also further consulted and provided feedback about some of the draft outcomes of the research.

3.2.2 Kaupapa Māori research

Kaupapa Māori is an attempt to retrieve space for Māori voices and perspectives (Cram, 2001, p.40).

As a research approach, Kaupapa Māori offers a methodological framework that can guide Māori researchers (Cram, 2001). This study sought to negotiate different cultural and methodological conventions, by attempting to embrace a Kaupapa Māori research approach. Smith (1999a) argues that an indigenous research framework not only helps researchers clarify and/or justify their intentions, it also helps bridge the divide between “existing methodological approaches and indigenous practices” (p.143). Durie (2002, p.174) advocates a research methodology that “resonates with Māori realities”. This study sought to explore Māori realities, in relation to Kaupapa Māori early childhood education and of the negotiation of curriculum. By providing a background and context for the research, that is, my strong interest in the research, my active role as the

researcher and the realities of curriculum negotiation for Te Kōpae Piripono (the Māori immersion early childhood centre that I am associated with), I have attempted to embrace a theoretical framework that addresses Māori cultural aspirations for control over issues of initiation, benefits, representation, legitimation and accountability (Bishop & Glynn, 1999). Bishop and Glynn argue that these cultural aspirations should be the essence of a theoretical framework, regardless of the research method. Research, they say, should be a power-sharing process.

McNiff (2002) argues that researchers should beware of political issues. But, as with a Kaupapa Māori approach, this study did not seek to be impartial (Bishop & Glynn, 1999). Kaupapa Māori research, by its very nature, is intentionally political. This study focused on the aspirations of Māori for Māori (Durie, 2002), and sought to contribute in some way to Māori advancement and make a positive difference for Maori (Bishop, 1996; Smith, 1996; Smith, 1999a). The study, therefore, has sought to be what Liberty and Miller (2003) describe as research that produces, recreates or revitalises Māori knowledge - through Māori involvement and analysis – and where Māori are significant participants. “Māori research by Māori researchers for Māori development hold promise for a healthy Māori future” (Durie, 2002, p.165).

This study also actively seeks to maintain what Cram (2001) describes as *tino rangatiratanga* over the research process. It is about “regaining control over Māori knowledge and Māori resources” (Cram, 2001, p.37). The study has sought to emulate the philosophy and principle of research that takes for granted the validity and legitimacy of Māori and the importance of Māori language, knowledge and culture, (Smith, 1997). The study sits comfortably with Graham Smith’s contention that Kaupapa Māori shifts control of the mode of education and addresses the issues of what is to be taught, how this knowledge should be taught, whose interests will be served, what counts as a quality education for

Māori and what curriculum priorities need to be addressed. Some of the features of this study, that have sought to embrace a Kaupapa Māori research approach (Liberty and Miller, 2003, p.217), included:

- Having Māori as both the researcher and as participants;
- Having Maori educational advancement as the aim and focus of the research;
- Planning the research, in consultation and conjunction with members of the whānau of Te Kōpae Piripono and the wider Māori community;
- Positioning the research within a traditional Māori knowledge framework, that takes for granted the validity and legitimacy of Māori knowledge;
- Carrying out the research in keeping with culturally appropriate conventions and practices; and
- Sharing the research outcomes with Māori communities.

The study sought to embody the concept of whānau (Mead, 1996) within its research approach. The concept of whānau, Mead, points out, is a way of ‘giving voice’ to the different sections of Māori communities. A whānau approach also has practical functions such as the “distribution of tasks, including others’ expertise and of keeping Māori values centre to the project” (Mead, 1996, p.204).

3.2.3 Interpretivist research

According to Hedges (2002) curriculum in early childhood education has been studied using a range of research approaches. For this study, an appropriate approach is interpretivist methodology. Merriam (2002) describes interpretive qualitative study as understanding how participants make meaning of a situation or phenomenon. This meaning is mediated through the researcher and the outcome is descriptive. “In conducting a basic qualitative study, you seek to discover and understand a phenomenon, a process, the perspectives and worldviews of the people involved, or a combination of these” (Merriam, 2002, p.6). This study has sought to understand different understandings and interpretations of Te Whāriki, by those involved in Kaupapa Māori early

childhood education. It has also sought to explore and contemplate indigenous approaches to curriculum, and after inductive analysis has identified key themes and findings. In this way, the study has attempted to describe or interpret poorly understood phenomena (Marshall & Rossman, 1995, in Merriam, 2002).

3.3 Data gathering tools

The main method of data gathering was through individual and/or paired interviews. Gillham (2000) argues that interviews, in their variety of forms, are indispensable in qualitative research. Kaupapa Māori research fits into this category. Kaupapa Māori research has at its core oral histories. Interviews and hui position the participants in equitable power relations, as the holders and carriers of knowledge. Collecting oral data is the most appropriate way of accessing this knowledge. Time cost is a major factor in interviewing as a data gathering tool (Gillham, 2000), so due consideration needed to be given to the number of interviewees and whether interviews were conducted in a group situation or with individuals.

Of particular importance were the interview questions. These provided participants with appropriate information about the parameters of the interviews and the particular ideas that would be covered. Some of the participants were deemed to fit into the category of 'elite interviewing' (Gillham, 2000, pp.63-64) whereby the interviewees were deemed to be expert or authoritative in a particular field and could provide insight into the topic of this research. Open-ended questions and interviews are most suitable for this type of interview (Gillham, 2000). However, Bishop and Glynn (1999) caution that in indigenous research contexts the interview should not be primarily used as a research tool to gather data. Rather, they argue that the researcher should be positioned within the process, and be involved in jointly reflecting on shared experiences co-constructing meanings about these experiences. In this way, there is a clear shift in traditional power relations between the researcher and participant. This study

embraced such a co-construction approach, with participants being viewed and respected as having knowledge. Hui were conducted as a dialogue, rather than as question and answer sessions.

This method of data collection is what Penehira (2003) describes as the kitchen table methodology. The interviews were each carried out within an environment of reciprocation of *kōrero* (dialogue) and *koha* (reciprocity), which included *kai* (sharing of food). Penehira argues that kitchen table methodology validates the rich tapestry of talk, thought and action that occurs around the proverbial kitchen table. It also engages the notion of nourishment. Penehira argues that capturing oral stories, using kitchen table methodology, seeks to reclaim indigenous practice, which both requires nourishment and acts as nourishment to the indigenous world. Bishop and Glynn (1999) suggest *hui* (ceremonial meetings) as a dynamic data gathering technique. They say that the concept of *hui* is a metaphor for collaborative storytelling. The aim of a *hui* is to reach consensus and to arrive at a jointly constructed meaning, but the decision that shared understanding has been achieved rests within the Māori culture (Bishop & Glynn, 1999). Penehira (2003) contends that *hui* are potentially problematic in that they are not always successful in determining a resolution that everyone is happy with. However, she argues this data gathering technique allows the time, space and *tikanga* (protocol) necessary to progress both *kōrero* (dialogue) and concrete development.

This research also accessed data through literature. While literature, about Ao Māori knowledge, as a curriculum framework and holistic assessment tool, is considerably sparse, there is some valuable literature about Ao Māori domain knowledge and Māori worldviews. Literature provides varied and historical Māori perspectives.

3.4 Research participants

3.4.1 First group of participants

The first part of this research involved four participant Māori early childhood education settings. The centres were chosen because they all had Kaupapa Māori as both the philosophy and context for their operations. Two centres are current Kohanga Reo and two are former Kohanga Reo. Te Kōpae Piripono (my own centre) is not one of the participants. The central component in all centres was that te reo Māori was the medium of communication and instruction.

The first centre, Whare1¹, was licensed for 34 children and had a roll of 20. It had a staff of five, of which four had early childhood teaching qualifications and teacher registration.

The second centre, Whare2, was licensed for 20 children and a full roll. It had four Kaiako, of whom two were qualified and two currently studying for early childhood teaching qualifications.

The third centre, Whare3 had a roll of 30 children and was licensed for 38. It had six teachers, of whom two were registered early childhood teachers, with another completing her Diploma of Teaching (ECE).

Whare4 was licensed for 35 children and had a full roll. It had a teaching staff of five. Three of these were registered early childhood teachers with another completing her Diploma of Teaching (ECE).

Adult representatives from each of the centres agreed to take part in the study. They understood that their participation would be in the form of face-to-face interviews. Each of the centre participants and their centres were allocated numbered pseudonyms. The two interviewees from Whare1 are referred to as

¹ Whare literally translates as house. In this context it is a reference for an early childhood centre.

Whae² Tahi and Whae Rua. The two interviewees from Whare2 are referred to as Whae Toru and Kui³ Wha. Whare3's interviewee is referred to as Whae Rima and Whare4's participants are referred to as Kui Ono, Whae Whitu and Whae Waru.

The interviewees and their centres were coded according to the following numbered format.

Table 3.1

Coded names for research participants and their centres

Participant Centre	Interviewees
Whare1 - coded ①	Whae Tahi Whae Rua
Whare2 - coded ②	Whae Toru Kui Wha
Whare3 - coded ③	Whae Rima
Whare4 - coded ④	Kui Ono Whae Whitu Whae Waru

Interviews were carried out at each of the participant centres. Three centres' interviews were carried out during centre operational hours, while a fourth centre was interviewed outside of these hours. Participants were interviewed over a period of up to two hours. Some participants were re-interviewed, to ask further questions or to clarify meanings. The interview data included in chapter 4, used the coded circled numbers, shown in Table 3.1, for easy reference to each centre.

3.4.2 Second group of participants

The second part of this research sought to explore indigenous Ao Māori concepts through interviews with people who had significant knowledge and understanding

² Whae is a Taranaki term that literally translates as mother. In this context, Whae is the respectful term used for a female teacher.

³ Kui is the term used for a Māori female elder.

of either te reo Māori, Ao Māori domain knowledge and/or early childhood knowledge. Here, there was a significant change in the selection of participants. Instead of trying to get a cross-section of participants from different iwi, as I had originally intended, I realised that I instead needed to choose participants from the Taranaki rohe (region). This was because I cannot speak for and neither do I intend to speak for any other iwi. My rationale for this research was to help my own centre Te Kōpae Piripono explore curriculum. In this context exploring Ao Māori knowledge, from a Taranaki perspective, was entirely appropriate. Three such participants agreed to be involved in this section of the research. All agreed to have their identities known.

Huirangi Waikerepuru

Huirangi Waikerepuru is widely regarded at the forefront of the revitalisation of te reo Māori and indigenous Ao Māori concepts in Taranaki. Huirangi has been instrumental in the creation of Taranaki karakia and waiata that reflect indigenous Ao Māori concepts. Huirangi has been involved in Māori language education dates for more than 50 years. He is also one of the key figures in Ngā Kaiwhakapūmau i te Reo, the organisation that was instrumental in elevating the position of the Māori language, including the te reo Māori gaining official status in 1987. In, 1995, Huirangi was awarded an honorary doctorate by Waikato University for his services to Māori language. Iwi include: Tangahoe, Ngā Ruahine, Taranaki iwi, Ngāti Ruanui, Ngā Rauru, Te Atiawa, Ngāti Maru and Ngā Puhi.

Huingangutu Taylor-Wineera

Huingangutu Taylor-Wineera is an early intervention advisor/teacher with the Ministry of Education. She has a Diploma of Teaching ECE, a Post Graduate Diploma in Early Intervention (Special Education) and Higher Teaching Certificate. Huingangutu has been strongly involved in the renaissance of te reo Māori and Māori immersion early childhood education in Taranaki and is one of

the founding whānau of Te Kōpae Piripono. Iwi include: Tangahoe, Ngā Ruahinerangi, Taranaki iwi and Ngāti Toa Rangatira.

Ruakere Hond

Ruakere Hond has been one of the key drivers in Taranaki Māori language education for more than twenty years. He has a Bachelor of Science and Master of Māori Studies degrees and is a key proponent of Te Ataarangi - a world-renowned method of language acquisition. Ruakere is currently a Māori Language Commissioner and is studying toward his PhD in cultural studies. He is a founding whānau of Te Kōpae Piripono. He is also my brother.

Iwi include: Taranaki iwi, Ngāti Ruanui, Te Atiawa and Te Whānau-ā-Apanui.

3.5 Ethical considerations

Wilkinson (2001) argues the fundamental focus in ethics is how people should treat others. He argues that people have individual rights and any action that violates these rights is a lack of respect toward them. This study was approved by the Massey University Human Ethics Committee (see appendix 4). The study involved key ethical approaches including informed consent, voluntary participation and following cultural protocols, thus ensuring a process of respect for the participants (Wilkinson, 2001). Berg (2004) describes informed consent as, “the knowing consent of individuals to participate as an exercise of their choice, free from any element of fraud, deceit, duress, or similar unfair inducement or manipulation” (p.64). As well as informed consent, the study endeavoured to adhere to the following ethical criteria, listed by Powick (2003, pp. 38-40) that are of significant relevance to Māori:

- Māori values are acknowledged and incorporated into the research;
- appropriate tikanga Māori are understood and upheld;
- there are appropriate processes of consultation and feedback;
- Māori views, suggestions and expertise are included;

- there is shared understanding about intellectual property rights;
- the research makes a positive contribution to Māori aspirations; and
- the research outcomes are accessible and understood by all stakeholders

In the case of the Kaupapa Māori early childhood settings, phone contact was first made with representatives of each centre. This was followed up by the forwarding to participants of a research information sheet and a consent form (see appendices 2 & 3). Participants were informed that they had the right to refuse answering any questions and they could withdraw from the study at any time, up until the data analysis stage. There was also verbal discussion around the issues of confidentiality, depending on the participant group to which they belonged.

A schedule of the interview questions was then forwarded to each of the participants, prior to the interviews (appendix 4). This interview schedule guided the parameters of the interviews but the dialogue was not restricted by it. This was in keeping with the kitchen table methodological approach. Interviews with participants were conducted as conversations and included the reciprocation of food and drink. Transcripts of the interviews were forwarded to the participants for perusal, correction and amendment. These were returned along with signed tape transcripts consent forms.

3.5.1 Te Reo Māori

The point made previously, by Powick, about presenting the research outcomes in te reo Māori or in English is a potentially problematic issue. How can the outcomes of Kaupapa Māori research be accessible to all and still maintain its own ethical requirements? Mead (1996) argues the importance of te reo Māori in terms of research. She argues that Māori worldviews are ‘embedded’ in the language and some social practices are only conducted in te reo Māori. It is often argued that culture and identity are expressed through language (Siraj-Blatchford, 1995; Ritchie, 2001). Mead (1996) argues te reo Māori is a ‘window’ to ways of

knowing the world, from a Māori perspective. “There are rich forms of expression which made sense in Māori because they connect with histories, and values and other images,” (p.214). Arohia Durie (2002) contends Kaupapa Māori or Māori centred research needs to work towards delivering results of research, not only within a Māori framework, but also in te reo Māori. She points out that use of te reo Māori is a reason for celebration. It is authentically Māori. In this study, some interviews conducted in te reo Māori were translated only as a précis of the Māori, as requested by the participants.

3.5.2 Confidentiality - the need for an amended research design

The original research design had as its focus, interviews or hui with participants who were acknowledged as having expert indigenous Ao Māori domain knowledge. Participants were told they would be identified. However, as stated, there were difficulties in finding such participants. This difficulty required me to reflect on the path the research was taking and, consequently, to slightly amend the design. The new design involved finding out about curriculum negotiation in Kaupapa Māori early childhood centres. These participants would have their confidentiality maintained. The other part of the new design involved interviewing people with understandings about indigenous Taranaki knowledge. These participants could maintain confidentiality, if they so wished. The changes relating to confidentiality meant gaining amended ethics approval. This happened in June 2006 (see appendix 5).

3.5.3 Kaupapa Māori research and the researcher role

According to Durie (2002), the role of the researcher in Kaupapa Māori research is one of participant as well as researcher so, as in my case, there was an obvious ‘research relationship’ between myself and the participants. There has been no pretence on my part to be seen to be neutral, as is expected with other research methodologies (Durie, 2002). I am open about the fact that this study is personal to me, in terms of the aspirations for my centre, Te Kōpae Piripono, designing its

own curriculum. While this may be viewed as a strength of Kaupapa Māori research, I am aware that I have a greater responsibility to the research participants and the participant communities (Durie, 2002). I am fortunate to have a strong endorsement from the whānau of Te Kōpae Piripono and from the wider Māori community. Durie (2002) argues ‘insider networks’ can be an advantage, in gaining access but they can also be a disadvantage if shared information crosses the boundaries between private and public knowledge. Because the researcher is so close to the research and participants, she says there is potential for conflict of interest or role. In my role as researcher, I have endeavoured to act professionally, including being open about the aims and intent of this study. I have involved and engaged with participant centres because of the potential implications for them and their negotiation of curriculum. Therefore, they are obviously key stakeholders in the outcomes of this research. Throughout, I have sought to adhere to what Taranaki Māori research group, Aatea Consultants Ltd (2004), argues that researcher-participant interactions should be based on:

Pono	<i>Integrity</i>
Tika	<i>Accuracy</i>
Māramatanga	<i>Enlightenment</i>
Aroha ki te tangata	<i>Consideration for others</i>

Merriam (1998) argues that qualitative research is limited by the knowledge, experience and ability of the researcher. Durie (2002) concurs that the accuracy of research heavily relies on the researcher’s perspective and integrity. In this research, I have endeavoured to act with integrity, sensitivity and consideration, respecting the wishes of participants and in furnishing any information they have requested. This has meant, at times, working in with some people and their centres’ timetables and commitments. In one case, this entailed me attending an unexpected event with representatives from one Kaupapa Māori early childhood

centre, while I waited for them to become available for our interview. Being flexible in this way showed that I understood the need for them to meet their community commitments. It also showed my genuine desire to meet with them and give voice to their perspectives.

3.6 Methodological constraints

While some of the limitations of this research have already been mentioned, this section collates the methodological constraints under one heading.

3.6.1 Difficulty in accessing participants with indigenous Ao Māori knowledge

One limitation or dilemma of this research was the difficulty in accessing participants who had an indigenous perspective and knowledge of *atua*. This perspective proactively utilises and celebrates spirituality that is indigenously Māori. When trying to access participants about indigenous Ao Māori knowledge, I received some responses that included a *hahi* or Christian ethos. This ethos acknowledges the primacy of one ‘God’, rather than multiple deities informing our lives. For these respondents, indigenous perspectives, particularly about the everyday acknowledgement and use of *atua* was *tapu* or sacred.

3.6.2 Confidentiality versus identification

As referred to in section 3.6.1, I had difficulty in accessing research participants. This put me at a crossroad. What did I do now? The dilemma caused me to reflect on my question and my approach and essentially evaluate whether my original ‘idealistic’ view of accessing indigenous Ao Māori knowledge would be straightforward. Despite contacting a significant number of people from throughout the country and providing them with an information sheet about the research, the response was negligible. At this point I stopped and reflected on why this might be and what implications it would have on my research. Those who had responded were mainly from Taranaki. I reflected that Taranaki, a long time

proponent of indigenous Ao Māori knowledge, would likely be a significant source of the knowledge and understandings I was seeking. This ‘predicament’ might actually link, appropriately, with the purpose of my research – to provide my centre, Te Kōpae Piripono, with a way to articulate and negotiate our own curriculum. In this way, I could partially follow my original research design and acknowledge and identify these participants. However, it was equally important to provide an avenue for the participant centres to participate. Identifying them was the issue. I reflected that what was important to me was their authentic and candid responses about the negotiation of curriculum in their centres. I realised this did not have to require exposing their identities. Subsequently, I applied for an amendment to the ethics approval, to include confidentiality of participants (see appendix 6). Confidentiality is an active attempt to remove from research records any elements that might indicate participants’ identities (Berg, 2004, p.65) and all participants have the right to request this. An important pathway through this has been the process of informed consent. As Wilkinson (2001) and Berg (2004) both point out, informed consent enables participants to make informed choices as to the level and nature of their involvement in a study.

3.6.3 Access to all relevant curriculum documents

As mentioned earlier, an important part of this research has been the analysis of documents that centres utilise, in addition to the use of Te Whāriki. This particularly relates to Te Korowai – the curriculum document for Kohanga Reo. I was informed by one of the participant centres that I was not allowed to copy any part of the document, thus preventing analysis.

3.6.4 Te Reo Māori

While this has been covered in an earlier section, it is important to briefly note that te reo Māori is a methodological constraint. It is important to note that the conducting of any interviews in te reo Māori, as was the case, required an ability to interact and operate in both languages. This was an accepted responsibility of

the researcher. Added to this was the issue of how the research might be accessible to all and stay true to its kaupapa.

3.6.5 Bias

As a qualitative study, the perspectives and perceptions of those involved, including both the participants and the researcher, are included in this research. According to Hedges (2002) all perceptions are subject to bias. The perceptions of the Kaupapa Māori early childhood centre participants may therefore have a bias, however they are viewed in the context of their individual early childhood settings. The Ao Māori participants in the study were all from iwi in Taranaki and have direct and indirect connections with Te Kōpae Piripono. One of the participants is also my brother. These participants' contributions may therefore also be seen to be subject to bias, as is the case with myself as a researcher, as a founding and current member of the whānau of Te Kōpae Piripono and also a member of iwi in Taranaki. My strong interest and involvement is therefore an acknowledged bias. However, the bringing together of two different sets of interview data, particularly one set that did not include participants from Taranaki, enabled a comprehensive analysis of the data. The close involvement by the supervisors of this study has also provided alternative perspectives and interpretations of the data.

3.7 Validity and reliability

As I reflected on the change to the research design, I contemplated whether such changes may have affected the validity and reliability of the research, particularly the way my own cultural understandings and beliefs were fashioning the way it might be carried out. However, I also reflected that validity was also about the openness of the background and intent of the research, to provide the reader with a context with which to form their own judgments and opinions. Merriam (2002) argues authenticity is about researchers' understandings of their role in the research process and making this understanding visible. I also realised that this

research was not about attempting to discover a curriculum panacea for all Kaupapa Māori centres. It was not to tell others the Kaupapa Māori or Ao Māori 'way' or the 'right' way to negotiate curriculum. Rather, my intent was to explore an indigenous Ao Māori curriculum for Te Kōpae Piripono. If others found connections with some of these ideas that might, in turn, facilitate their exploration of their own curriculum then they were very welcome to access these. Merriam (2002) argues that making 'empirical generalisations' is inappropriate in social science. Merriam argues that generalisability in qualitative research should instead be viewed in terms of the hypotheses or learning related to the in-depth analysis of a particular situation or context and how these new understandings might be transferred to another situation. "The general lies in the particular; what we learn in the particular situation, we can transfer to similar situations subsequently encountered," (Merriam, 2002, p.28).

As with other qualitative research methodologies, carrying out Kaupapa Māori research meant there was a huge responsibility to get it right through all stages of the research. Triangulation of evidence and involving others throughout this process such as peer reviewers were factored into the process to ensure integrity, validity and reliability of the study. The peer reviewers included both current and former whānau of Te Kōpae Piripono. They did not have any other role during the course of the study, other than to act as observers, sounding boards and to provide critical feedback. According to Merriam (2002), validity can be enhanced through use of more than one method of data collection. Multiple data collection methods were used in the research, including interviews with two different groups and document content analyses of Te Whāriki (Ministry of Education, 1996), other curriculum models that centres utilised and centres' curriculum planning documents.

3.8 Data analysis

Merriam (2002) argues that data analysis should be simultaneous with data collection because it enables the researcher to evaluate the progress and design of research and be able to make adjustments, if needed. “To wait until all data are collected is to lose the opportunity to gather more reliable and valid data; to wait until the end is also to court disaster, as many a qualitative researcher has found himself or herself facing hundreds of pages of transcripts or field notes without a clue where to begin” (Merriam, 2002, p.14). Merriam explains that data analysis is an ‘inductive strategy’ where each unit of data, whether it be a word or a phrase, is compared with another unit of data. The resulting patterns are coded and these groupings are the subject of ongoing refining and analysis throughout the research.

The approach to data analysis was grounded within a Kaupapa Māori framework; that is, data was interpreted and analysed from a Māori worldview which recognised and celebrated the validity and legitimacy of Māori values and beliefs. Data was analysed across two main data sources: interviews and document analysis.

Documents analysed included Te Whāriki and individual centres’ planning and assessment documents. Some participants also compiled their own thoughts and ideas. Documents were analysed in relation to the data gathered in the interviews with participants.

Interviews were transcribed and data was categorised across a number of emerging themes. For the section on current curriculum use, emerging themes related to what curriculum documents were currently being utilised and how curriculum was negotiated by Kaupapa Māori early childhood services. For the exploration of an Ao Māori curriculum, emerging themes related to the

explanation and rationale of Ao Māori and an exploration of some key Ao Māori concepts. The emerging themes were colour-coded under the themes:

- Te Whāriki – use and centre perceptions
- Other curriculum models
- Ao Māori – explanations, perceptions, ideas
- Planning, documenting, assessing

Out of this analysis, other questions and ideas arose, resulting in some participants being re-interviewed and further data added. This enabled a richer analysis of data and the emergence of further ideas, themes and considerations. Out of these new considerations emerged two sections of findings: current curriculum use; and exploring an indigenous Ao Māori early childhood curriculum.

3.8.1 Formatting of Māori language materials and interview data

The Māori language data and other Māori language quotes used in the study received English translations. This material was formatted in the following way: the Māori language data or quotes were formatted in 12pt italics and the English translations were formatted in 10pt regular. Some of the Māori language data was translated in précis form only, as requested by participants. Referencing of the interview data about current curriculum use was formatted using the participant's coded name, accompanied by a circled number, denoting the coded number of the centre the participant belonged to (see Table 3.1, p. 47), for example: (*Whae Rua*, ①), meaning this interview was conducted with Whae Rua from Whare1. The Ao Māori interview data was formatted in the following way: (*Waikerepuru*, iv, 29.6.05), meaning the data came from an interview with Huirangi Waikerepuru on 29 June 2005.

3.9 Summary

This chapter has outlined the methodological approaches to this research. These include Kaupapa Māori and Interpretivist research approaches. It has explained

the original research design and then the reasons for amendments to be made to this design. The chapter has outlined the procedures for data collection and data analysis and described the research participants. It has also explained the ethical considerations, the methodological constraints and discussed the issues of validity and reliability.

Chapter 4 RESULTS

Current curriculum use

Given the background and rationale for this research – that the Te Whāriki curriculum document does not appear to be meeting the curriculum needs of Te Kōpae Piripono - I resolved to find out whether our situation was a “one-off” or if this was also a predicament for other services. The findings would provide further weight, or otherwise, to Te Kōpae Piripono’s view that any curriculum document for Māori immersion early childhood services must comprehensively articulate indigenous Ao Māori concepts. This chapter, therefore, explores current curriculum use in Kaupapa Māori early childhood settings. It looks at the ways centres use Te Whāriki; if they access other curriculum models; how Te Whāriki is viewed; views of the child and of Te Ao Māori; and te reo Māori and the negotiation of curriculum.

4.1 Use of Te Whāriki

The interviews with participants reveal both similar and different perspectives and approaches to curriculum use by Kaupapa Māori early childhood services. They also reveal the realities and the difficulties of curriculum negotiation, particularly in relation to Te Whāriki. All participants were asked about their current use of Te Whāriki in their settings. The results indicate that Te Whāriki is used in a range of different ways, across centres, as is demonstrated in Table 4.1.

Table 4.1

Te Whāriki is used in different ways

	Used for long term planning (over a month or year)	Theme-based approach (plan around a theme or atua topic)	Principles-based approach (plan according to centre philosophy)	Used both Māori and English texts	Used as a dictionary or checklist
Whare1			✓	✓	
Whare2	✓	✓			✓
Whare3				✓	
Whare4	✓	✓			✓

Whare2 structured a year's planning, implementation, assessment and evaluation around an overarching topic or theme. This was then linked to the relevant principles and strands of Te Whāriki. The centre would then change the strand it was working under.

... you know like, this is the second year we've been on Mana Tangata and Mana Ao Tūroa, which is really good, its been new for us, to come under those two. So we just read what it is our tamariki have been up to, what they're doing, what they're interested in and then we revolve it all around that... Like this term it's been Huarahi - Ngā Ture o te Huarahi (road rules) but for the entire year it's Te Whakarurutanga o te Tamaiti which is, the safety of the child being paramount. Safety of Tamanui (the sun) was first term. ... and we're touching on next term...stranger danger (Whae Toru, ②).

Whare4, Kaiako used Te Whāriki in a similar way as Whare2 but using an atua (multi-deity) focus. It planned in monthly blocks. Each month there was a different kaupapa and Kaiako chose which atua they would base their topics on. For example, they would choose Tanemāhuta, who would be the overall atua for

the month. From there the Kaiako would decide on the areas they wanted to cover under Tanemāhuta.

So under Tanemāhuta it might be that they want to look at life, they want to look at Matariki. Under Tangaroa it might just be the kai, it might be wai, or who Tangaroa is. So that's their topic for the month (Whae Waru, ④).

After that, the centre looked at the principles and strands of Te Whāriki, to find the links with the kaupapa or topic they had decided on for the month. “We use it more as a dictionary, as opposed to as a working document. We might look at contribution... oh yeah.. this bit over here... that suits what we're doing in our kaupapa, we'll use it under goal one,” (Whae Whitu, ④). “But we don't necessarily use it like a bible,” Whae Waru, ④. Whae Waru added that Whare4 had not looked at Te Whāriki at all in its latest round of planning. Whare3 used a mixture of both the Māori and the Pakeha texts of Te Whāriki. However, its director spent considerable time translating parts of the Pakeha text the centre wanted to use into Māori.

Ko Te Whāriki, ka titiro hoki au me pēhea te arotake i ngā tamariki, ēngari, ki te taha Māori, ēhara ki te taha Pākehā. Ahakoa he āhua pai ētehi o ngā whakaaro o te Pākehā, ka whai tonu au i te taha Māori, kia titiro ki te tamaiti katoa, ēhara ko tana tinana, ko tana hinengaro noaiho, ka titiro ki te katoa o te tamaiti (Whae Rima, ③).

(With Te Whāriki, I am looking at ways to assess children's learning, but I adhere to the Māori text, not the Pakeha text. While some of the concepts in the Pakeha text are ok, I still adhere to the Māori text, to view the whole child, not just the physical or the cognitive only, I look at the whole child.)

Whae Rima explained that references in the English text to “things Māori” were more related to cultural values, rather than Kaupapa Māori concepts. While Whare3 teachers used Te Whāriki, they believed it was limited as there were not

the words to help them expand on concepts that would better describe the learning.

WhareI said over the years it had changed the way it used Te Whāriki. Initially, it had focussed on the strands and goals, to both assess children’s learning and to evaluate their programme, using the English text as a guide. This approach saw it tending to focus on a “whole lot of activities or learning programmes for the children”, rather than what it described as authentic learning.

We had a grid on the back of the page that was all of Te Whāriki broken down, like Goal 1, of Strand 1, of Learning Outcome whatever and we just used to go through and fluoro it all and so the gaps would show us what we weren’t doing. We’ve actually moved right away from that... for a long time now. It isn’t where our programme starts. We’ve moved past having to base our programme around Te Whāriki or needing it to instigate our programme (Whae Tahi, ①).

WhareI planned and documented learning experiences that were in keeping with their own kaupapa (philosophy). Whae Tahi ① explained that, because WhareI saw its programme as being founded in Te Ao Māori, and particularly in relation to what was going on, in terms of the Maori community locally and nationally, the centre was “living and breathing” Te Whāriki.

So now we’re basically just doing our own thing knowing that it is all about Te Whāriki and what Te Whāriki talks about. We know that there is nothing in Te Whāriki that would be in conflict with what we’re doing at the moment (Whae Tahi, ①).

4.2 The use of other curriculum models

All participants used other curriculum models, as well as Te Whāriki, in their negotiation of curriculum. The use of these models reveals that even though all participants were kaupapa Māori early childhood centres, each had their own different philosophies and approaches to curriculum planning, implementation and assessment. Table 4.2 represents the range of models used.

Table 4.2

The use of other curriculum models

	Te Korowai	Te Aho Matua	Reggio Emilia	Kei Tua o te Pae	Māori theorists <i>e.g. Rose Pere</i>	Own Model
Whare1		✓	✓			
Whare2	✓					
Whare3	✓		✓	✓	✓	
Whare4						✓

Te Korowai

Whare2 said it used “bits” of both Te Whāriki and Te Kohanga Reo’s curriculum document, Te Korowai, when planning. However, Te Korowai was the main curriculum document the centre used. Whae Toru, ②, said using both Te Korowai and Te Whāriki helped her gain a better understanding of what was required.

Whae Toru: Like the Pakeha side of things, I can get it on this (Te Whāriki document). Through here I’m trying to understand what I’m supposed to get across... ..Then I go to Te Korowai and what they’ve got on Mana Tangata and Mana Ao Tūroa and then I hook them up, kind of thing. I do it the really hard way. I know there’s a simpler way but I don’t know what it is (laughs)...

AT: So you’re taking the bits you like out... the best parts that suit you?

Whae Toru: Yeah, and that's stuff that I can understand. If I can't understand it I don't bother with it.

Whare3 said, while it used Te Whāriki, as its main curriculum document, it also referred to Te Korowai in its planning and assessment of children. Whae Rima argued she struggled to find Kaupapa Māori concepts in the English text. However, the concepts of Te Korowai were interspersed throughout the document.

Ki ahau nei, ko Te Korowai kei runga ake i te Whāriki. Ka titiro tonu au ki taua pukapuka. Kei te whai tonu au i taua kaupapa. Ka titiro ahau ki Te Whāriki me te whakaaro, hmmm ehara i te pai tērā mea, ka titiro au ki te pukapuka o Te Korowai. Ko Te Korowai te korowai kei runga, ko Te Whāriki, he whāriki. Kua kite au i roto i Te Whāriki ētahi o ngā kōrero o Te Korowai. Kua āhua waiwai haere ngā kōrero [o Te Korowai] i roto i Te Whāriki. Engari, kāore ōna korowai Māori (Whae Rima, ③).

(To me, Te Korowai has precedence over Te Whāriki. I still refer to Te Korowai and its concepts. I look at Te Whāriki and then think, hmmm, that's not ok, so then I look at Te Korowai. Te Korowai is a chiefly cloak, Te Whāriki is a woven mat. I have seen in Te Whāriki some of the concepts that are in Te Korowai. Actually, the concepts of Te Korowai are interspersed through Te Whāriki. But Te Whāriki does not have a Māori focus/construct.)

Two participant centres are former Kohanga Reo. Two are current Kohanga Reo. Te Korowai is the main curriculum document for Kohanga Reo. Te Korowai is available only to Kohanga Reo. As mentioned in the methodology, this aspect is a limitation of this research.

Te Aho Matua

The curriculum model that Whare1 used predominantly was Te Aho Matua, the curriculum document for Kura Kaupapa Māori, Māori immersion primary schools.

We have always embraced Te Aho Matua. It was easy for us to think, in the beginning, "right" we couldn't create a culturally appropriate curriculum on the spot so it's been good for us to start with Te Aho Matua

in a more deep and meaningful way because the concepts like tapu, and that, were explained in a workable way (Whae Tahī, ①).

Other Models

Some services used other models in their negotiation of curriculum. Whare1 and Whare3 connected with the concepts of Reggio Emilia (Edwards, Gandini, & Forman, 1998). Whare3 also strongly aligned itself with Kei Tua i te Pae, the early childhood assessment exemplars (Carr, Lee & Jones, 2004), to help it document, assess and evaluate children's learning.

Kei te whai au i ētahi o ngā aromatawai e pā ana ki tērā, ko “Kei Tua o te Pae”. Engari ka titiro ki te katoa o taua pukapuka, ka kimi au he mahi pai mō ngā tamariki. Ka whakaahuatia e au ētahi o ngā mahi a ngā tamariki. Ka tuhi kōrero hoki e pā ana ki ā rātou mahi. Ka titiro hoki, he aha ō rātou hiahia, ka whakawhānui hoki i ērā āhuatanga. Koinā ngā kōrero i roto i taua pukapuka. Ka titiro ngā mātua ki ngā whakaahua me ngā kōrero ka kite hoki rātou kei te tipu ā rātou tamariki hoki. (Whae Rima. ③).

I follow some of the assessment processes that are outlined in “Kei Tua o te Pae”. But I look through the whole book and search for activities that are appropriate for the children. I photograph the children's work. And document the learning. I also look at their interests and expand on these. That is what is in that book (Kei Tua o te Pae). The parents look at the photographs and stories and they can also see their children's learning.

Whare3 also accessed the theoretical concepts of Māori theorists such as Rose Pere. While Whare4 used Te Whāriki as its main curriculum document for planning and assessing children's learning, it also focussed on its own philosophy. This model focussed on the parts of the body to describe and explain the centre's approach to teaching and learning. “Whatever answer you want, kei o tātou tīnana (it can be found in our bodies),” (Kui Ono, ④).

4.3 The limitations of Te Whāriki as a working document for Kaupapa Māori early childhood settings

Early childhood services' diverse approaches to using Te Whāriki and the significant use of different curriculum models suggest that Te Whāriki is limited as a working document for Kaupapa Māori early childhood settings. Table 4.3 shows that all centres canvassed expressed a number of difficulties in negotiating the document.

Table 4.3

Te Whāriki is limited as a working curriculum document for Kaupapa Māori early childhood settings

	Differences in Māori and English texts	Differences in philosophies of Kaupapa Māori approach and Te Whāriki	Lack of user-friendly format for Māori text	Difficult to relate to	English text does not articulate Ao Māori concepts	Difficult to understand
Whare1	✓	✓	✓	✓	✓	
Whare2		✓		✓	✓	✓
Whare3	✓	✓	✓	✓	✓	
Whare4		✓		✓	✓	

Whare2 described Te Whāriki as the “Pakeha” side of things that their centre needed to “be aware of”, in order to meet government requirements such as reviews by Education Review Office.

That (pointing to the Te Whāriki document) is for my own head.. that's for my head, my understanding of what the Pakeha kind of, want to.. because we still get hit by ERO on the Pakeha side of things, so, we've got to be onto it (Whae Toru, ②).

Despite using elements of Te Whāriki in its curriculum planning, Whare2's Kaiako still struggled to understand how it was supposed to work. Whae Toru ② said she “never understood” the explanation of Te Whāriki. While it had been explained to her by “a lot of people”, Whae Toru said it still did not make sense to her. Given the kaiako difficulty in understanding Te Whāriki, it appears to be not surprising that Whare2's whānau also had difficulty comprehending it. Not only that, according to Whae Toru, the whānau lacked interest in finding out more about it. Whae Toru said many parents did not understand any of the curriculum documents and processes the centre used and did not want to know. What they really wanted to know was “if their kids are alright, if their tamaiti's ok” (Whae Toru, ②).

Participants from Whare1 argued there was nothing intrinsically wrong with Te Whāriki. However, they struggled to find fundamental connections between their own kaupapa and the articulation of that within Te Whāriki itself.

The thing that we are constantly challenged about in Te Whāriki, the Pakeha part, we just have a giggle to ourselves, because it's like there's no comparison to what we know, in our practice at Whare1... about responsive reciprocal relationships with families and children. There is no way that what I believe non-Māori, who contributed to that document meant by that, is what we do. And I know that, because of our cultural way of being, that how we make sense of those terms we're able to do it in a much more deeper way. Because when we say we know our families, we really, really know them. And our tamariki... we really, really know them, in a way that's way beyond what any non-Māori service could say. And I think that's to do with some kind of spiritual element, (Whae Tahi ①).

What was particularly notable about Whare1's view of Te Whāriki was its perspective of the English text's layout and the way the concepts were presented. While the English version didn't capture Ao Māori Concepts, for example,

Whare1 found the English text layout to be “hugely more” helpful and useable than the Māori text. The Māori text, they said, seemed “unfinished” and “unexplored”. Whae Rua, ①, described the Māori text as too “esoteric”, “not practical” and not “user friendly” enough.

It's too esoteric in some ways. Some things, like our kids do need to learn to blow their own noses but we didn't record it in any kind of programming way. This is part of routine and practices and daily function. There's no way the Māori section has that kind of .. can I mark off we've done this or this bits covered. It's sort of, a bit like Te Korowai, really, it says kind of nice things but nothing you can measure and assess easily. We don't relate to it easily. It doesn't seem to me to be implementally easy (Whae Rua ①).

Whare1 said neither text appeared to be able to effectively describe some key Ao Māori concepts, such as the concept of tapu. Te Whāriki was supposed to be a bi-cultural document whereby both the Māori and English texts each sat on their own mana but Whare1 said it appeared that the Māori “concepts” either followed the English “strands” or vice versa. This had “always been a little bit of a barrier” for the centre to relate to and utilise. Whare3 also had concerns about the considerable differences between the Māori text and the Pakeha text in Te Whāriki.

Ko ngā whārangī Māori kāore i tino rite ki ngā whārangī Pākehā. Kāore he tino rahi ngā whārangī Māori ki ngā whārangī Pākehā. Ko te reo Māori he tino ātaahua, he tino rahi ngā whakaaro i roto i te reo Māori. Ko te reo Pākehā, kāore i tino whakawhānui i ngā kōrero. Ko ngā whārangī Māori, reo Māori, i ahu mai i te Ao Māori, ko te whanaungatanga, ko te hohonutanga...aua kōrero (Whae Rima, ③).

The Māori text is quite different to the Pakeha text. The Māori text is considerably smaller than the Pakeha text. The Māori language text is beautiful and has a whole range of concepts in te reo Māori. The Pakeha text is not expansive. The Māori language text originates from a Māori worldview, such as concepts of relationships and esoteric knowledge...those concepts.

Two participants (Whare1 and Whare3) particularly liked the non-prescriptive nature of Te Whāriki and the flexibility that enabled diverse negotiation of curriculum. However, that generic approach meant concepts that were important to them, such as Kaupapa Māori, were not articulated very comprehensively. Te Whāriki was used more as a reference point. Over the years, their thinking about Te Whāriki had evolved, so that the principles were a “lived reality” for whānau. The difficulty however was properly documenting children’s learning, because the words and concepts teachers needed - in an accessible and user-friendly format - did not exist.

One participant, Whae Whitu, ④, was frank in voicing her dislike of Te Whāriki. Teachers at her service used Te Whāriki more as a “dictionary” rather than as a working document. It was not referred to as the service’s “bible”.

To be quite honest here I don't like Te Whāriki, I never have done. Even though we have had the working document, 99% of us had the living document because we've been involved in pre-school and kōhanga for such a long time. So instead of using this (points to Te Whāriki) we used this (points to her head). Because, you know, it's life, it's about life and what we were doing and writing about was already in here, it was just a matter of us marrying it up with the strand or the goal within Te Whāriki. So you are never wrong (Whae Whitu, ④).

4.4 Different views of the child

Participants’ perspectives on Te Whāriki also revealed their different views of children and of their approaches to teaching and learning. These perspectives, in turn, determined how curriculum was implemented in each centre. A summary of these views of the child is presented below, in Table 4.4.

Table 4.4

Different views of the child

	Child being proudly Maori	Keeping child safe	He tamaiti, he mokopuna (the child is a mokopuna)	Child as a receiver of cultural knowledge	Power of child's mind difficult to overcome
Whare1	✓				
Whare2		✓		✓	✓
Whare3	✓		✓		
Whare4				✓	

Whare1's focus was on the child knowing who they were, being proudly Māori and speaking te reo Māori.

Kia tū pakari, tū rangatira hei raukura mō tōnā ake iwi (That the child stands confidently, and competently as a treasure for his or her iwi, Te Aho Matua, 1999). The whole focus for us is on that the whole time... ..I think that grounds everything that we do. So we're constantly thinking, philosophically at the end of this journey will the iwi of this child or their whānau hapu be able to say... (Whae Tahi, ①).

Whare1 believed that its goal was to contribute to a child achieving the hopes and aspirations of their immediate and extended whānau context.

"So in that way, we view the child as never isolated, never separate from their whānau, hapu and iwi and all those who have gone before them. All those tīpuna mean that child arrives at us on the day they come, that's constantly in their mind. I don't think we view the child ever without those links being there (Whae Tahi, ①).

Whare2 appeared to view the child as a powerful entity that was difficult to deal with. Therefore, its primary focus was about its children being safe, happy and learning things, such as self-help skills. *"I don't sort of like the power of the*

mind. *How am I going to overpower the mind of a child? To me the main thing is keeping the child safe and keeping them happy*” (Kui Wha ②).

Whare4 appeared to view the child as a learner, able to understand and take on the concepts being taught by the Kaiako (teachers). Whare4 focussed on forming relationships mainly with the child because most of its families were working parents and there was difficulty in getting whānau together to foster strong parent/teacher relationships.

Whare3 described the child as a mokopuna who was paramount throughout the teaching and learning process. Whae Rima ③ argued other mainstream centres tended to focus mainly on the structure and the processes of the organisation, rather than the child. However, she said Whare3 believed the child always came first. *“Ko tō mātou, ki tōku whakaaro, ko ngā tamariki i te tuatahi. Me āta titiro ki tērā, me te whānau. Engari, ko te Pākehā ka titiro ki te ‘structure’, ko te tamaiti kei raro, ko ngā kaimahi kei runga* (Whae Rima, ③).

(We believe the child comes first. The child and their whānau should be the focus. But in some Pakeha centres the structure is the focus and the teachers have paramouncy over the child).

4.5 Different perspectives of Te Ao Māori

Participant responses revealed some different perspectives of what constitutes Te Ao Māori. Table 4.5 provides a summary of these perspectives.

Table 4.5.

Different perspectives of Te Ao Māori

	Hōhonu (<i>profound, dangerous</i>)	Cultural customs and practices	Hahi (<i>Christian</i>) focus	Indigenous concepts (<i>multi-deity view of world</i>)
Whare1		✓		✓
Whare2	✓	✓	✓	
Whare3		✓		✓
Whare4		✓		✓

One participant (②) argued Te Ao Māori should not be too hohonu (too deep or profound) for children. Her centre tended to focus on hāhi (Christian prayers)¹. Cultural practices and activities that were not too serious, such as kapa haka, were mostly practiced.

Whae Wha ②: I sort of keep it, the too deep away from the tamariki. I've seen where kids can get hurt. We've actually had it here without us really knowing what was happening and then when it did come to light, we try and keep things noa, rather than getting deeper...

AT: So how is te Ao Maori portrayed here..

Whae Wha: Oh it's just a Christianity part of it. That's ngāwari. You go into te Ao Maori side, well!

WhareI had a different perspective on what Te Ao Māori meant for them. They described Te Ao Māori as “a spiritual dimension that was indigenously Māori”. They argued that the worldview they had a responsibility to uphold was best exemplified by the Creation stories, a “multi deity atua explanation of the world” (Whae Rua, ①). Te Ao Māori was also about being Māori and speaking Māori.

What we're hoping to achieve is to give (tamariki) this holistic perspective, that we believe our tipuna had about the world and how they explained it. One of the ways we do that is that we never present the forms of the atua to them. So we never draw Tāne or present a picture, oh this is Tāne, this is Tangaroa, because we don't believe our tipuna really had those kinds of representations of them. And so we're trying to ensure that they know every piece of wood or every living thing is Tāne and Tāne is it. ...So, Ngā Rangi Tūhāhā aren't heaven, ngā atua aren't gods, as in “God”. That te pō, wherever the wairua go.. isn't necessarily here nor

¹ Note: Christian beliefs are not part of the brief of this study.

there. It may not mean dark in the way that we know it to mean in our Pakeha cultural perspective (Whae Tahi, ①)... ..as opposed to the world without enlightenment, all those kinds of issues (Whae Rua, ①).

Whare1 and Whare3 both argued the indigenous Ao Māori concepts, that they adhered to, were not easily recognised in Te Whāriki. Whare1 had trouble identifying these Ao Māori concepts, in both the Māori and Pakeha texts.

I'm not saying they're not in Te Whāriki, in the Māori part, but they're not easily identified. The concepts that came out of those creation stories... ..mauri, ihi, wehi, wana, all those things that we often talk about a lot. Mana is different to how its articulated in the Māori section of Mana Whenua, Mana Reo, not in that way. Those key concepts, I think, that came out of those creation stories have something that makes the way we look at children, I think, Māori, the way we look at children when they're learning, is different, you can't capture in English in the same way. There's just no way. (Whae Tahi, ①)?

Whare4 viewed Te Ao Māori in the context of 'tōku Māoritanga' including Māori customs, traditions and te reo Māori. Whare4 had an atua focus but this was presented at what they believed to be an appropriate level for young children. Whare3 incorporated its own understandings of Ao Māori within its setting. These understandings related to indigenous Māori knowledge and of customs and traditions of marae, hapu and iwi.

“Koinā ōku whakaaro e pā ana ki te Ao Māori. Me hoki tātou ki te titiro ki ngā mahi a ngā tīpuna i ngā wā o mua. Ka whai haere tonu au i tērā mahi i roto i tō mātou whare kōhungahunga: ko te karakia, kia titiro hoki ki te tīmatatanga o te āo, ki ngā atua, ko wai ngā tamariki o Rangī rāua ko Papa. Koina te mea nui ki ahau,” (Whae Rima, ③).

Those are my thoughts about Te Ao Māori. We should return to accessing the knowledge and practices of our ancestors. These are the things that we do within our centre: karakia

and also the creation of the world, including deity, the children of Rangi and Papa. That is what is important to me.

4.6 Te Reo Māori and the negotiation of curriculum

All centres had different levels of te reo Māori. All referred to the fact that they were mostly second language learners. They said this impacted on how they provided and negotiated curriculum. Two centres documented children’s learning in Māori, one documented in Māori and English, while another documented learning only in English. All centres recorded their planning in Māori. Whare1 explained that being second language learners meant implementing Ao Māori concepts within their centre was not second nature to them. A summary of these responses is presented in Table 4.6.

Table 4.6.

Different levels of te reo Māori impact on centres’ negotiation of curriculum

	Second language learners	Document learning in Maori	Document learning in English	Plan in Māori	Plan in English
Whare1	✓	✓		✓	
Whare2	✓	✓	✓	✓	
Whare3	✓	✓		✓	
Whare4	✓		✓	✓	

Even though they had been established for a number of years, actively operating in an Ao Māori context and through the medium of te reo Māori was something that they had to consciously and continually work at.

Ae, we're trying as much as we can, with the knowledge we have of Te Ao Māori to share with them, in as close as possible way to how our tipuna viewed it. We try really hard not to think from our colonised Māori perspective, second Māori language learners, to judge it like that. That

then passes over to every other world view that we share with the children, (Whae Tahi, ①).

Whare2 also described themselves as second language learners. It was the introduction of Te Korowai, they said, that helped them build and strengthen their Māori language knowledge and usage.

I wasn't brought up in the reo. I was never brought up with it, because my parents were really... my mum being matakite, she was frightened to bring us up in te reo, and ngā mea tikanga Māori. It wasn't until I was way past my 40s, I got into the reo because of my mokopuna (Kui Wha, ②).

Although planning was written up in Māori, Whare4 documented children's learning in English. As predominantly second language learners, Whare3 felt the burden of having to meet expected curriculum requirements, all within the medium of te reo Māori. Whae Rima③ acknowledged that all of the teaching team would greatly benefit from building their fluency in te reo Māori. Te Ao Māori and te reo Māori was a significant focus for the centre and its negotiation of curriculum.

Kei te tangotango au i ētehi o ērā whakaaro kia piri ki te taha Māori, kia mahi tonu mātou i te mahi, o te Tāhūhū o te Mātauranga. Kia mōhio ngā mātua hoki, ēhara mātou i te kaitiaki tamariki noaiho, kei te whakakaha i a rātou i tō rātou ake ao, te Ao Pākehā ME te Ao Māori. Engari, kei waenganui mātou i te Ao Pākehā i ngā wā katoa, kāore he tino kaha te Ao Māori, koinā ka whakakaha au i tērā taha. Ko tā mātou reo te mea tino kaha, tino whai ahau. Kei roto i taua āhuatanga o te reo, ka puta ētehi atu whakaaro. Mā te reo, mā te kōrero i te reo, ka uru ērā atu āhuatanga, (Whae Rima, ③).

I take those concepts that pertain to Maoritanga, so we are still meeting the requirements of the Ministry of Education. Parents also need to know that we are not just teachers, we are teaching them about their own world – the Pakeha and the Māori world. But we are

surrounded by the Pakeha world all the time. It is the Māori world that is not prominent for them, that is why we focus on that side. What I really focus on is the quality and fluency of our Māori language. From the Māori language, indigenous Māori concepts are made visible. Through Māori language, speaking Māori, those aspects come in.

4.7 Summary

The findings on current curriculum use reveal that Kaupapa Māori early childhood centres' negotiation of curriculum is diverse and complex. While there are similarities across centres, there are also differences. One difference is the different ways centres utilised Te Whāriki (see Table 4.1). Some used a thematic approach, planning learning experiences over a month or even a year, while others used a principles-based approach whereby the experiences they planned for and documented were in keeping with their own kaupapa (philosophy) (①/③). For two centres (②/④), Te Whāriki was mainly used as a checklist to confirm that they were making links with the strands and goals. Two other centres (①/③) accessed both the Māori and English Texts, but what was accessed in the English text, teachers translated into te reo Māori.

One significant aspect is that, in its current format, Te Whāriki is limited as a working document for Kaupapa Māori early childhood centres (see Table 4.3). According to two participants (①/③), the English and Māori texts were both problematic. The English text did not portray Ao Māori concepts but had a considerably user-friendly layout. The Māori text included Ao Māori concepts but appeared “unfinished,” “unexplored” and “esoteric”. This made it difficult to relate to. The English text, they said, appeared more comprehensive. Neither text appeared to effectively describe some key Ao Māori concepts, such as tapu. Two centres (②/④) found Te Whāriki difficult to understand and expressed a strong dislike of it. However, two other centres (①/③) liked the non-prescriptive nature of Te Whāriki and the flexibility that enabled their own, unique negotiation of curriculum. Possibly because of the limitations of Te Whāriki, each centre actively negotiated curriculum in a way that was most appropriate to it (see Table

4.2). This included accessing other curriculum and assessment models, in conjunction with or instead of Te Whāriki. All models used were Kaupapa Māori in focus. These included Te Korowai (the curriculum document for Kohanga Reo), Te Aho Matua (the curriculum document for Kura Kaupapa Māori – Māori immersion primary schools), Reggio Emilia, Kei Tua o te Pae, Māori theorists e.g. Rose Pere and one centre's own model that related to parts of the body as a guide for children's learning and development.

Centre's perspectives of Te Whāriki and their diverse use of it also revealed their different views of the child and of their approach to teaching and learning (see Table 4.4). These perspectives included: the child knowing who they were; being proudly Māori and speaking te reo Māori ①; the child's mind as powerful that was difficult to "overpower" and a focus on keeping the child safe ②; the child as a mokopuna (being of paramount importance) ③; and the child as a receiver of cultural knowledge ④.

The findings also highlighted that there are different perspectives on what constitutes Te Ao Māori (see Table 4.5). All centres adhered to cultural customs and practices but their views of Te Ao Māori included a multi-deity view of world (①/③); hāhi (Christian) in focus (Te Ao Māori was too hōhonu and dangerous) ②; "tōku Māoritanga" (being Māori) and an atua focus but at an appropriate level for young children ④.

Different levels of fluency in te reo Māori were significant factors in how centres negotiated curriculum (Table 4.6). All centres acknowledged that the majority of their teachers were second language learners that at times resulted in a discontinuity of understanding, interpretation, articulation and provision of Māori language. While all centre's documented their planning in Māori, half of them documented children's learning (i.e. children's profiles and learning stories) in English.

Chapter 5

RESULTS

Exploring an indigenous Ao Māori early childhood curriculum

This chapter seeks to explore the idea of an indigenous Ao Māori curriculum and some key tenets involved in this exploration. It looks at some fundamental foundations on which an indigenous Ao Māori early childhood curriculum might be based, particularly the differences and variations between iwi. The chapter, therefore, explores indigenous Ao Māori concepts, through a Taranaki lens.

As mentioned in the methodology, the three participants in this part of the study are all from iwi in Taranaki and have agreed to have their names used. Tākuta Huirangi Waikerepuru, Ruakere Hond and Huingangutu Taylor-Wineera are recognised as having a knowledge and understanding of a Taranaki Ao Māori worldview. Their representative views are presented in this study. The participants discuss the importance of atua and whakapapa in any discussion about curriculum for Te Kōpae Piripono. They also stress the importance of Māori language fluency and a Māori immersion environment to effectively access and understand the concepts related to negotiating an indigenous Ao Māori early childhood curriculum.

5.1 An Ao Māori worldview cannot be seen as a singular, universal concept

As discussed in Chapter 4's findings about Kaupapa Māori early childhood centres' curriculum use, a key finding that has emerged in this part of the study is that a singular indigenous Ao Māori view of the world cannot be used universally, across all iwi, to explore an Ao Māori early childhood curriculum. All three

participants emphasised that iwi have individual variations, interpretations and existential explanations of the world, that is, how we come to exist. These variations would have a significant influence on how individual Māori Immersion (kaupapa Māori) early childhood settings might negotiate curriculum. Given the variations across iwi, an indigenous Ao Māori early childhood curriculum may need to be able to be specific to individual iwi worldviews. Esteemed Taranaki kaumātua, Huirangi Waikerepuru, argues that each iwi has its own unique worldview. Note: By request, Huirangi's kōrero (interview) has not been translated word for word. A précis in English is listed below of each of his responses.

Ko te ao tērā i kōrerotia ai e o tātou tūpuna. I tātaia mai rātou, a rātou kōrero, a rātou karakia, a rātou whakapapa, ngā whakataukitanga kōrero, ngā kōrero noa iho nei, ngā kōrero paki a te tangata. Mo te ao Māori katoa tēnā. Kaore e taea te wetewete te ao Māori i runga i a tātou, no te mea kei reira tonu te taiao. Ko te timatanga mai tērā o a rātou kōrero nē? Ahakoa pēwhea te timata o ngā kōrero e hoki tonu ana ki te timatanga. Na, kei tēnā iwi, kei tēnā iwi, tana kōrero mo te timatanga mai (Waikerepuru, iv, 29.6.05).

People's worldview stems from the histories, traditions and explanations that are handed down from our ancestors, pertaining to the beginning of our existence. Each iwi, Huirangi argues, will have its own stories and interpretations of the creation.

Ruakere Hond, a founding whānau of Te Kōpae Piripono and well-known Māori educationalist, agrees there can be significant variations between iwi, in interpreting the term Ao Māori. He argues that Te Ao Māori is a perspective of our environment, culture, society that is grounded in indigenous Aotearoa. Te Ao Māori is, therefore, about individual iwi approaches and interpretation. Hond argues that different rōpu, iwi or regions have different analyses of Te Ao Māori.

So you go to the East Coast and they will have a really strong emphasis on Mātorohanga and Rāwheoro wānanga. And you go to Waikato and there's an Io background and refers to Tawhaki, but here in Taranaki,

there isn't that same focus. Taranaki has its perspective of atua. So those different rohe have the ability to explain their own perspective of the way things are (Hond, iv, 12.9.06).

Huingangutu Taylor-Wineera, another founding whānau of Te Kōpae Piripono, argues Te Ao Māori is Te Ao Tāwhito (ancient, indigenous concepts). It is she says, “...as close as we can come to “*tōku mōhio ake, tōku mārama ake, tōku aha ake, tōku Taranakitanga* (my knowledge, my understandings, all that is part of me, my Taranaki-ness)” (Taylor-Wineera, iv, 19.9.06). Hond concurs, saying it is more appropriate to refer to Te Ao Māori for iwi of Taranaki as Te Ao o Taranaki.

The interviews with the participants have shown that there is a diversity of indigenous worldviews, across different iwi. Therefore, an Ao Māori worldview cannot be seen as a singular, universal concept. This highlights a significant finding that there can be no singular indigenous Ao Māori worldview on which to base or explore the idea of a universal Ao Māori early childhood curriculum.

5.2 Taking responsibility for negotiating curriculum

Because the creation of a universal Ao Māori curriculum may not be appropriate, another important finding of this research is that Kaupapa Māori early childhood settings, within their wider context of whānau, hapu and iwi, must therefore take responsibility for exploring and negotiating their own whāriki (curriculum). This perspective is supported by all of the study participants. For example, Ruakere Hond argues that the whole point of exploring curriculum is to “capture the mana of the group,” to encourage whānau to explore what they, within their wider whānau, hapu and iwi context, value and deem important – in terms of indigenous knowledge and understandings and worldviews. In this way whānau have greater control over the process.

Different rohe have the ability to explain their own perspective of the way things are. What you're explaining has the ability to encompass all of those things so that those groups can develop and design them. So it's flexible in that sense. But at the same time it actually gives rohe the ability to further develop and grow their identity – what makes them special, what makes them different from other areas. Because what can tend to happen is that if you create a model and give it out to the whole country then all of those regions with all their own variations, are forced into following a certain line of thinking. When in actual fact what you need to do is reinforce the regional identity and understand that identity and the cultural reference points of a particular iwi are evolving all the time. They're not static. Groups need to assume more responsibility in identifying and negotiating their own curriculum for themselves, not just follow another prescribed model (Hond, iv, 12.9.06).

Hond argues that the process of articulating their own worldview puts iwi in the driving seat of reconstructing knowledge that is relevant and important to them. These explanations have the ability to encompass a whole range of concepts and understandings. Every iwi, he argues, has its own perspective of where knowledge came from. So for Taranaki, this creates a different perspective of how Taranaki can portray knowledge, he says. *“It creates a whole set of different dynamics of how we can express knowledge, how we can refer to knowledge and the tikanga that are associated with it will always be different from another iwi,”* (Hond, iv, 16.9.06).

Huingangutu Taylor-Wineera similarly argues that everyone should be involved in the process of negotiating an Ao Māori early childhood curriculum.

It's cutting edge. It's awesome stuff. It's a good wero for people. Because everybody still thinks everything's tapu and they will continue to think that unless they start to explore their own stuff. It's too easy to say

its tapu because they don't have to work at it. Somebody else might do it but we're running out of those somebody else's. We just need to get hard and start doing some hard stuff ourselves (Taylor-Wineera, iv, 19.9.06).

Huirangi Waikerepuru points out that an important outcome of negotiating early childhood curriculum from an indigenous Ao Māori perspective is children's cultural health and wellbeing.

Koinā tōna oranga. Ka haere ake te tamaiti ki reira. Kei te haere atu ia ki tōna whakamarunga, tōna whakaakoakoranga, tōna ūkaipō, ēnā āhuatanga katoa. Ana, ka noho maru te tamaiti. I roto i a ia, tōna ake wairua, tōna mātakitaki ki te hunga e noho tahi ana. Ana kia pērā katoa. Waihangatia tona ao. Waihangatia te taiao, te ao Māori mōna, ki roto i tōna whare. Tana puta atu ki waho kua mārāma ia ki runga, ki raro, ki waho, ki roto... ..ko tōna ōranga tēnei (iv, 29.6.05).

Huirangi says that children learn and develop within a context that is culturally appropriate, authentic, safe and nurturing. He says it is this context that provides a child's cultural sustenance, identity and wellbeing.

This finding points to the need for whānau of Kaupapa Māori early childhood centres to take responsibility for negotiating and co-constructing curriculum. Whānau need to work at exploring indigenous concepts, even if it may be difficult or scary. It is too easy to say things are tapu and not do anything (Taylor-Wineera). Exploring curriculum, in this way, enables centre whānau to examine what they value, in terms of both indigenous knowledge and of children's learning and development. Whānau have greater control over the process (Hond).

5.3 Te Ao o Taranaki – an indigenous Taranaki view of the world

Given these findings, that the exploration of a potential Ao Māori curriculum is specific to individual iwi and rohe, it is important to note that the rest of the

findings exploring ideas around an indigenous Ao Māori curriculum should not be seen as exploring a universal framework. Rather, the remaining findings should be considered in relation to the exploration of an indigenous Taranaki curriculum for Te Kōpae Piripono. Instead of being perceived as a model for all, this exploration should be seen as an approach that others may access, in their own negotiation of curriculum. Therefore, in exploring the idea of an Ao Māori early childhood curriculum for Te Kōpae Piripono, four key tenets emerge:

5.3.1 An indigenous Ao Māori curriculum for Te Kōpae Piripono has atua (indigenous deity) as its foundation

The first foundational principle of an Ao Māori early childhood curriculum for Te Kōpae Piripono is the primary significance of atua. All participants firmly advocated the integral importance of atua in an indigenous Taranaki view of the world. Huirangi Waikerepuru, along with several other prominent Taranaki Māori, has been instrumental in revitalising the indigenous Taranaki concepts. He argues that a Taranaki view of the world firmly sets atua as its foundation.

Kotahi tonu te ao Māori. Ana ko te taiao e tū nei. Ko te Rā-ngī i āteanui, ko Papa tupu whenua i āteanui. Ko ngā ā-tū-ā o te pō, o te ao mārama, mai te timatanga. Puta te hunga ora, te ika, te rehe, te mokoweri, te tangata. Kaore tēnei āhua i rerekē mai i te ao kōhatu tae mai ki nāianei. Koinei tōku mōhio, tōku mārama ki ēnei kupu, arā..te ā Māori. Ko Rongo, Tangaroa, Tāne, Tūmatauenga, Haumia, Tāwhiri – ko ngā mana ā-tū-ā ēnei, i puta ai te katoa o te hunga ora. Ko te tapu, te ihi, te wana i tāhuhutia mai ai te tikanga Māori. Ka riro mā te ruruku, te karakia, e uru atu ai ki ngā wāhi tapu. Mā aua tikanga rā e whakaputa mai i te wāhi tapu ki te noa. Nā te tapu nei, ka mana te tikanga, ka mana hoki te tangata (Waikerepuru, iv, 29.6.05).

Huirangi argues that discussion about an Ao Māori worldview, from a multi-deity perspective, provides us with profound ways of viewing the world, of viewing and accessing knowledge and of the different ways we organise ourselves.

Hond concurs that the breadth of stories, sayings, karakia and waiata that iwi of Taranaki have about atua, refer to them and perceive them more as cultural reference points rather than any specific beings as they have historically been portrayed.

So all the way through their waiata are images and symbols to deeper issues that they are trying to express. There are a lot of karakia that were still retained by Taranaki. And it's interesting to note that the type of karakia that were retained all have pretty much common themes. They tend to repeatedly refer to Rangi and Papa, in a range of contexts, not just simply talking about the physical sky, the physical earth. They're talking about conceptual issues and asserting conceptual issues (Hond, iv, 16.9.06).

Hond explains that many historical Taranaki karakia refer to Rangi and Papa and the stages of te kore, te pō and te ao mārama – the processes of development of the environment. He says the karakia suggest that Rangi and Papa were perhaps the point of beginning, even before te kore me te pō. Hond argues that every person goes through stages of te kore, te pō and te ao mārama in much the same way as the birth of a new concept or kaupapa. These stages of development simultaneously embrace the physical and non-physical, the concrete and the conceptual, the rational and the emotional.

And so even though we talk about it as the development of our physical environment, the sky, the earth, we're also talking about the development and growth of concepts and of people, anything really that goes through a process of development through to realising full potential. So the concept of Rangi and Papa in that sense is sufficient. From a Taranaki perspective, there is no need to borrow this concept of Io when in actual fact everything is encompassed within the concept of Rangi and Papa (Hond, iv, 16.9.06).

All participants emphasise the essential significance of atua in any discussion about the creation of an Ao Māori early childhood curriculum. Taylor-Wineera argues that ongoing utilisation and practice of karakia and waiata serves to demonstrate and foster these concepts and meanings every day. Using karakia in this way gives value to children’s learning, she argues. Huirangi Waikerepuru agrees that the indigenous Taranaki concepts referred to in karakia and waiata provide the most appropriate context for an Ao Māori curriculum.

“Mā ngā kōrero e whakaari i ngā āhuatanga o tērā mea, o tērā mea, o tērā mea, o tērā atua, o tērā atua, o tērā atua. Mā ngā kōrero hei whakamārama. Engari me kawe aua kōrero rā, i ia rā, i ia rā, me te tūtohu anō ki aua āhuatanga, (Waikerepuru, iv, 29.6.05).

Here, Huirangi argues that indigenous concepts need to be built into stories and descriptions, to enable authentic understandings of the world. But these stories must be utilised and aligned with those concepts on a daily basis.

This finding suggests that the first principle of an Ao Māori curriculum for Te Kōpae Piripono has atua (indigenous deity) as its foundation. Atua are constantly referred to in Taranaki karakia and waiata. Considering Te Ao Māori from a multi-deity perspective provides us with profound ways of viewing the world, of accessing indigenous knowledge and of the way we organise ourselves. Using karakia and waiata serves to demonstrate and foster indigenous concepts and meanings.

5.3.2 The idea of whakapapa as a possible curriculum framework

All participants in this part of the study discuss the concept of whakapapa (the concept of genealogical descent) in terms of a potential framework for a curriculum for Te Kōpae Piripono. Huirangi Waikerepuru argues that indigenous karakia and waiata refer to our genealogical links. This, in turn, affirms and reinforces our ecological context of Te Ao Māori.

He whakapapa tērā. Kōia te whakapapatanga mai i te timatanga i a rātou. Nā, ka hekea, ka hekea. Na, ka timata he wahanga kōrero ano tā

rātou, ko puke te hihiri, ko puke te mahara, ko puke te wānanga, wānanga nui a te kore, heke iho, heke iho, heke iho. Na, e pērā, kōia tonu te Ao Māori (Waikerepuru, iv, 29.6.05).

Huirangi says the connections through whakapapa are our genealogical link to the beginning of the world, and descending down to us today. This situates Te Ao Māori in a current context.

Taylor-Wineera argues that the idea of whakapapa and what she refers to as ‘rauheke’ (universal descent) as a base for an indigenous Ao Māori curriculum, is appropriate for Taranaki because it makes a political statement about the validity of knowledge and the importance of identity for iwi of Taranaki.

If I can make a statement, “Ka heke mai atua tātou” (we descend from atua). So all those things are me. I’m thinking about constructs of “rauheke” of universal descent, which are the beginnings of our identity. So, those atua are part of who we are, they make up who we are, they are constructs of my indigeneity. It’s a living part of us, its inherent in us. It’s like those atua are us as individuals growing (Taylor-Wineera, iv, 19.9.06).

Hond argues whakapapa is a good concept to use because it is a huge part of the Māori world and, in general, is a model that is easy to relate to.

And the good thing about whakapapa is the idea of two things combining and creating new concepts again. It is valuable because one concept of Rangī and another concept of Tāne can be combined and new insights come from those combinations. I think often we need to broaden our ideas about what the concept of whakapapa is. That in actual fact whakapapa isn’t just about the concept of male and female combining and children coming from it. But in a broader sense, its about the merging of concepts, merging of ideas, merging of our environment and creating different elements, such as sandstone and pounamu are related, simply because one is used to grind and shape the other. So those are seemingly unrelated

elements but they come together within the context of shaping and forming greenstone (Hond, iv, 16.9.06).

This finding refers to the concept of whakapapa as a possible framework for an Ao Māori curriculum for Te Kōpae Piripono. Whakapapa is appropriate because it makes a political statement about the validity of indigenous knowledge and the importance of identity for iwi of Taranaki (Taylor-Wineera). Whakapapa is also an easy model to relate to, helping us make sense of indigenous knowledge and make connection with our existential explanations of the world (Hond).

5.3.3 An exploration of atua dispositions provides the substance of a potential curriculum for Te Kōpae Piripono

This finding highlights the importance of dispositions of atua – their intrinsic traits – what Katz (1988) refers to as “habits of mind,” in providing the potential approach and the substance of an Ao Māori curriculum for Te Kōpae Piripono. The participant interviews provide some descriptions and explanations of atua (see appendix 8). The descriptions and explanations of atua dispositions provide the words and the understanding about how to view children and how to approach the teaching and learning process. Huirangi Waikerepuru explains the significance of the atua dispositions in any thinking about curriculum.

Kei reira katoa rātou e whakaariari mai ana, na, koirā e ki ana, he ariā nē? He ariā, he whakaariariā. Displaying potential, portraying potential. E whakaariari ana i te āhua o te taiao, he āhua kei kō, he āhua kei kō, he āhua kei Papatuānuku, he āhua kei te Rangi. Ērā mea katoa, ko te tangata ka puta, he āhua ka puta mai. He āhua to tērā, i puta, he āhua kei a koe, he āhua kei a au. ...Koinei taku e whakamārama ake nei mō te āhukatanga, te āhuaranga (kāore he rerekētanga, he ōrite). Engari, ko te ātūātanga, kia mārama koe ēhara i te atua noa iho, he ātūātanga, he nui ōnā āhukatanga o te taiao nei, ōnā rerekētanga katoa o te taiao, na, koirā

te mea e mārama ana tātou, koirā te mea i mārama o tātou tūpuna, i te wā i a rātou (Waikerepuru, iv, 29.6.05).

Huirangi says that atua dispositions provide ways of representing people's own dispositions. That is why it is important, he says, not to relegate atua to the simplistic notion of 'gods'. Atua represent every aspect of the world as we know it.

Exploring and identifying the particular dispositions and attributes presents a completely different lens with which to view children and the teaching and learning process.

When you refer to Haumietiketike, you refer to more than just their puna waihangā, their creativity. You're talking about their perception, their ability to see things, their inner being, their essence. Their empathy perhaps... they actually see a person for who they are rather than what everyone else is seeing. It's a bit deeper. This is a way of providing markers, cultural markers. You can link a range of concepts rather than a single label. This reflects the wider essence of a child, (Hond, iv, 16.9.06).

Waikerepuru concurs, the atua dispositions are within each and every one of us.

"Koirā tonu, koirā tonu. Kei a tātou katoa ngā āhuatanga o ngā atua e tū mai rā. Nā tērā i puta ai tātou ki te ao. Nei, kore, kua puta kē hei taretare, hei moeone rānei, hei whe, hei katipo... (Waikerepuru, iv, 29.6.05).

Huirangi says that we are the personification of atua. If this were not the case, we would be nothing more than grubs or bugs.

Hond argues that this approach serves to inform assessment, planning and practice. He contends it enables a process of reflective practice where there is constantly a reassessment and evaluation of the concepts and how these might inform the group. "It isn't simply a model that is isolated from what you do in practice, that's isolated from the group... The group is in control of the practice but it also informs the assessment which means they are also in control of the

assessment. They are informed and empowered by that process (Hond, iv, 16.9.06). Huirangi contends the process is about identity and mana as Maori.

Ka noho mana tonu ngā ariā o te Ao Māori. Ka noho mana ngā ā-tū-ā mo ake tonu. No te tupua, no te tāwhito. He tapu, he tapu. Nā te tapu, kia tika, kia pono, kia mārama. Nā ngā ā-tū-ā, ko te tapu, ka puta te tikanga Māori i kōnei. Nā ēnei āhuetanga, ka mana tonu te tikanga... (Waikerepuru, iv, 29.6.05).

Huirangi says that this process acknowledges Te Ao Māori and all its indigenous representations. These concepts are precious and sacred. They provide us with our culture and our conventions. In doing so our conventions are validated.

Huingangutu Taylor-Wineera argues the importance of being able to express ourselves and articulate our concepts, in a way that is most appropriate for us and that can be accessed and utilised to inform children’s learning in an educational context such as Te Kōpae Piripono. “At the end of the day it’s about our identity and who we are as Māori...” (Taylor-Wineera, iv, 19.9.06).

This finding has highlighted the use of atua dispositions in providing the potential substance of an Ao Māori curriculum. Focusing on the atua dispositions provides with ways to approach documenting children’s learning, understanding the deeper level learning and planning for future learning experiences.

5.3.4 The importance of Te Reo Māori in effectively negotiating curriculum

te reo Māori is essential in Te Kōpae Piripono’s negotiation of curriculum. All participants emphasised the critical importance of ensuring a Māori immersion environment in order to effectively access, articulate and understand indigenous Taranaki concepts. Maintaining a Māori immersion environment, they argue, is the best way to ensure this.

Taylor-Wineera contends that accessing, understanding and articulating indigenous Māori concepts is about us knowing and understanding who we are,

and one thing that supports this is having te reo. “...if we don’t have reo to do that then it makes it really difficult to articulate those things. The vehicle is through te reo, (Taylor-Wineera, iv, 19.9.06). Huirangi Waikerepuru argues that te reo Māori is the only avenue for authentic learning to occur. He says te reo Māori and indigenous karakia and waiata need to be utilised on a daily basis, in order for children and their whānau to understand and actively embrace their identity and birthright as Māori. For Ruakere Hond, te reo Māori is one of the key vehicles with which to actively participate within a Kaupapa Māori community. He argues it is “counterintuitive” to talk about the need for whānau and tamariki to operate within a Kaupapa Māori paradigm – that is based around things like whanaungatanga, tino rangatiratanga, tikanga Māori and mātauranga Māori – and not actually have te reo Māori as the core medium of communication, teaching and learning. But he says it is also erroneous to have te reo Māori without all of the other aspects.

If you are not using a philosophical framework that is intrinsically Māori then you may as well establish as a mainstream centre and simply have Māori as the language of communication. I don’t believe that whānau Māori are solely wanting reo Māori. They are wanting their reo that allows them access to everything else of what it is to be a part of an active, exciting Māori community. It gives life to their identity and that identity is also shaped by their participation. It stands to reason that the wider whānau should shape the identity of the centre. They should rely on their reo and cultural markers to define the identity of their children. To me, that comes more naturally when you operate in reo Māori (Hond, iv, 12.12.07).

Taylor-Wineera concurs that the conventions and patterns of Te Ao Māori are, “...already set for us. We just have to follow that pattern or know that pattern’s there. If we don’t know that pattern’s there because we haven’t got reo, how are we going to be able to articulate our stuff? Our experience in Ao Māori is only

limited by our reo. Reo is the key. It opens up so many doors. And it opens up so much understanding...” (Taylor-Wineera, iv, 19.9.06).

As this section has outlined, te reo Māori is an important component of curriculum for Te Kōpae Piripono. But while te reo Māori may provide a vehicle with which to access Te Ao Māori the participants Huirangi Waikerepuru and Ruakere Hond both argue that it cannot sit in isolation of indigenous knowledge and concepts. The daily utilisation of karakia tāwhito (indigenous prayers), waiata and whakatauki is essential to truly live as Māori, to actively participate as citizens of the world and to have good health and a high standard of living (Durie, 2001).

5.4 Summary

This chapter has explored ideas around the creation of an indigenous Ao Māori curriculum for Kaupapa Māori early childhood centres. The interviews with participants revealed some key findings about how such a curriculum might look. A hugely significant finding is that, given the distinct worldviews of different iwi and rohe (regions), an indigenous early childhood curriculum cannot be universally designed.

Table 5.1

Exploring an Ao Māori Early Childhood Curriculum: Key Findings

-
- Because iwi have different interpretations and explanations of the world, an indigenous Ao Māori early childhood curriculum cannot be universally designed
 - Whānau of Kaupapa Māori early childhood settings must take responsibility for creating and designing their own curriculum, within their wider context of whānau, hapū and iwi.
-

All three participants in this section of the study strongly emphasised the fact all iwi have individual variations, interpretations and explanations of the world. While there would likely be some similarities, these individual iwi variations may not necessarily translate to other settings, situated in different rohe. Therefore, an Ao Māori worldview cannot be seen as a singular, universal concept. This issue will therefore significantly impact on how Kaupapa Māori early childhood settings might negotiate curriculum. Given the variations across iwi, creating and negotiating an indigenous Ao Māori early childhood curriculum for Kaupapa Māori early childhood settings across the country would need to take into account specific individual iwi worldviews. Curriculum would therefore need to be specific to each centre.

This raises the question, “mā wai e mahi” (who will do it), who will construct or negotiate curriculum that is most appropriate for individual Kaupapa Māori early childhood settings? These findings suggest that it is the centres themselves - within their wider whānau, hapu and iwi context - that must take responsibility for exploring and negotiating their own curriculum. Exploring curriculum celebrates and reifies indigenous knowledge and fosters connections with the wider whānau context, including shared understandings of the world. Whānau getting involved in the design of their own curriculum gives them greater control of the process (Hond). According to Huingangutu Taylor-Wineera, exploring indigenous concepts may be difficult or scary for some whānau as they may historically be viewed as tapu. But she argues that whānau must have the courage to explore concepts that may be unfamiliar to them. Unless they explore ‘their own stuff’ (see section 5.2 of this chapter), they will continue to think this way. Table 5.2 highlights the key findings in considering an indigenous Ao Māori curriculum for Te Kōpae Piripono.

Table 5.2

Considering an Ao Māori curriculum for Te Kōpae Piripono: Key Findings

- Atua as the foundation
 - The concept of whakapapa as a potential framework
 - Atua dispositions provide the substance of the potential curriculum
 - The importance of ensuring a Māori immersion environment to effectively negotiate curriculum
-

When looking at the ideas around a curriculum for the whānau of Te Kōpae Piripono, the findings in this study suggest four key tenets or principles:

- That an Ao Māori early childhood curriculum should have atua or multi-deity at its foundation;
- It should be grounded in whakapapa (a framework based on genealogical descent);
- That atua dispositions can provide different ways of weaving curriculum – particularly in the ways of working as whānau, of viewing children, of engaging with children, of documenting children’s learning and of planning for future learning experiences; and finally,
- That competency in te reo Māori and maintaining a total immersion Māori environment are critically important in accessing indigenous knowledge, in enabling whānau to be an active part of their whānau and in celebrating their identity as Māori.

All of these principles are key considerations for the whānau of Te Kōpae Piripono in exploring its own curriculum.

Chapter 6

DISCUSSION AND CONCLUSIONS

This chapter brings together the data gathered from the two participant groups in this study - Kaupapa Māori early childhood centres and participants with knowledge of indigenous Ao Māori concepts - in relation to the study's review of literature and its methodological approach. The discussion is guided by some of the key questions that have underpinned this study:

1. How are Kaupapa Māori early childhood centres currently implementing or negotiating curriculum?
2. How appropriate is Te Whāriki as a working document for Kaupapa Māori early childhood settings?
3. What might an indigenous Ao Māori early childhood curriculum look like for Kaupapa Māori early childhood settings?
4. What might curriculum look like for the whānau of Te Kōpae Piripono?

The chapter discusses the realities of current curriculum negotiation in Kaupapa Māori early childhood settings, as well as the idea of an indigenous Ao Māori early childhood curriculum. The chapter also discusses the implications for Te Whāriki, Kaupapa Māori early childhood settings and for Te Kōpae Piripono. It points out that exploring the idea of an indigenous Ao Māori curriculum is complex and, because iwi have different explanations of the world, this type of curriculum cannot be viewed in a universal way. Kaupapa Māori early childhood settings therefore need to co-construct their own curriculum within the context of their whānau, hapū and iwi.

6.1 The realities of negotiating curriculum for Kaupapa Māori early childhood centres

The responses of the participants from Kaupapa Māori early childhood centres, presented in Chapter 4, regarding current curriculum use provide an illuminating snapshot of Kaupapa Māori early childhood centres and their use and approach to Te Whāriki. The findings also serve to provide an insight into attitudes and interpretations of the Te Whāriki document, and in particular some very different ways some services view and approach Te Whāriki. There are also similarities. The findings of this study highlight some key issues:

- Te Whāriki is limited as a working curriculum document;
- Kaupapa Māori early childhood settings view and use Te Whāriki in different ways;
- Curriculum models, other than Te Whāriki, are also accessed;
- Kaupapa Māori settings have different views of child;
- Kaupapa Māori settings have different perspectives of Ao Māori; and
- The level and nature of curriculum negotiation is determined by centre's level of fluency in te reo Māori.

6.2 The appropriateness of Te Whāriki as a working document for Kaupapa Māori early childhood settings

The issue of Te Whāriki being limited as a working document can be discussed on two main levels. These include:

1. The English text, while having a user-friendly layout, does not appear to fully reflect an indigenous Ao Māori perspective; and
2. The Māori text includes Ao Māori concepts but appears “unfinished”, “unexplored” and “esoteric”. It is found therefore to be difficult to relate to. Centres that access the English text for

planning, assessing and evaluating children's learning have the task of translating this into Māori.

Perhaps because of the difficulties surrounding the two texts, significant concerns arise as to how Kaupapa Māori centres can approach, understand and use Te Whāriki. The findings show that for some centres and individuals, it did not work. It can be argued that the document is largely inaccessible for Kaupapa Māori early childhood services in any practical and workable way. The fact that participants accessed other curriculum models, in order to meet their curriculum planning and assessment needs, is possible evidence of this dilemma. All of the curriculum models that centres accessed were Kaupapa Māori in focus. Centres appeared to access what they were comfortable with and knowledgeable about and also what they were able to identify with.

6.2.1 Views of Te Whāriki

Added to this, findings relating to perceptions of Te Whāriki were equally compelling evidence of Kaupapa Māori centres' difficulty in relating to Te Whāriki. For example, Te Whāriki was viewed by two centres (②, ④) as a Pakeha requirement of planning rather than a bi-cultural curriculum document they could embrace. These centres both voiced their strong dislike of the document. This dislike could be seen as an indication of their disconnection with Te Whāriki. As open, flexible and principled as it is, Te Whāriki appears as a foreign imposition. Conversely, two other centres (①, ③) liked the flexibility of Te Whāriki. But they too had difficulty relating to it, particularly because its generic approach meant concepts that were important to them, such as Kaupapa Māori, were not effectively articulated.

Questions were also raised about aspects of the bi-cultural nature of Te Whāriki. While described as a parallel curriculum (Ritchie, 2001) where both the Māori and English texts were each supposed to sit on their own mana, this did not appear to be as clear for some Kaupapa Māori centres. For example, one centre (①) said it appeared that the Māori 'concepts' followed the English 'strands' or vice versa. This had 'always been a little bit of a barrier' for the centre to relate to and utilise.

The centres' opinions about Te Whāriki indicate that Kaupapa Māori early childhood services do not appear to view Te Whāriki in the same way as its creators intended. Questions, therefore, arise over what is culturally appropriate curriculum for Kaupapa Māori early childhood settings. Is it alright for Kaupapa Māori early childhood services to continue accessing curriculum direction in the way participants have described? So, while Te Whāriki seeks to embrace diverse contexts, settings and philosophies (Carr & May, 1993) whereby, conceptually, every service's kaupapa (philosophy) is accommodated, as a working document for Kaupapa Māori early childhood settings, it appears this diversity is not being fully realised.

This study suggests that the exploration of an indigenous Ao Māori early childhood curriculum might create another space to articulate the diversity of Māori voice. It can provide a platform from which Kaupapa Māori early childhood settings can speak. The proposition of an indigenous Ao Māori curriculum is therefore both timely and appropriate. Indeed it should be viewed as a natural outcome of striving for quality in kaupapa Māori early childhood services. This study indicates that it is by articulating indigenous Māori concepts as curriculum - in a workable way - and documenting learning from an indigenous Ao Māori perspective, that it makes Te Ao Māori visible. It is about making visible who we are as Maori, from an indigenous Ao Māori perspective. Fundamentally it is about identity as Māori – indeed, as whānau, hapū and iwi; saying these

things are valuable to us. As Wenger (1998) has argued, education should primarily be discussed in terms of identities and modes of belonging, where there are three key interrelated components – learning, meaning and identity, exemplified by a triangle. You can't have quality in learning if you don't have all three components. The fact that Wenger's triangle is incomplete for the participants in this study, in relation to Te Whāriki, highlights a potential discontinuity in quality and learning for some Kaupapa Māori early childhood centres. The articulation of an authentic curriculum for Kaupapa Māori early childhood settings seeks to address this. It is a consciously political process. Not only is it a celebration of a Māori worldview, it is a validation and reification of indigenous Māori knowledge. It is also a validation of Maori control of curriculum design and approach.

Martin's (2003) argument about the two separate, yet interconnected entities of curriculum – curriculum as a document or framework (the "written" curriculum) and curriculum as a process of delivery (the "received" curriculum) – needing to work in tandem with each other, highlights other key issues for Kaupapa Māori early childhood settings. Martin argues the written curriculum should become the received curriculum. The findings of this and other studies (e.g. Mara, 1999) suggest that this is not the case. An obvious question arises. How can centres deliver the received curriculum, when the written working curriculum is different in both kaupapa and construct? Kaupapa Māori early childhood centres need both concepts of curriculum in order for the unique and dynamic patterns of their own whāriki to be woven and to be visible. If curriculum, as Blenkin and Kelly (1997) describe, is about experiences that are valued by a society, then for Kaupapa Māori early childhood settings these should also be articulated in the written curriculum. These concepts would then be able to flow on to a more authentic received curriculum. Added to this, an authentic, written

curriculum would be better able to describe, value and celebrate children's learning for whānau and for the wider Māori community. Teachers need the words to describe, to reflect and to plan for more learning. For Kaupapa Māori early childhood settings, these words need to be in Māori. Words are also important in theorising and further exploring curriculum from an Ao Māori perspective. Speaking the words (Freire, 1996) reinforces identity. This discontinuity between the two concepts of curriculum is problematic for Kaupapa Māori early childhood settings.

6.2.2 Te Reo Māori

The findings from this study suggest that Kaupapa Māori centres weave or implement curriculum according to their own kaupapa. But how this is articulated and documented is diverse. The findings highlight that the level and nature of curriculum negotiation is determined by centres' level of competence in te reo Māori. According to Mead (1996), te reo Māori is a window to ways of knowing the world. She argues some forms of rich expression make sense in Māori because they connect with Māori histories, values and other cultural metaphors. The issue of fluency in te reo Māori is a very real one. These findings suggest that, given services varied knowledge and competency in te reo Māori, any early childhood curriculum that Kaupapa Māori early childhood settings might seek to create must be explicit and descriptive. There must also be ongoing kōrero (dialogue) to enable whānau to arrive at shared understandings of the kaupapa and of the meanings. The written document would need to be in te reo Māori and would also need to provide specific words, phrases and meaning, and examples for practical application.

6.2.3 Centres' views of the child

The findings of this study revealed that centres' views of the child are determined by how they negotiated curriculum. The issue about views of the child influencing approaches to teaching and learning has long been the

subject of research and much debate (Simon, 1986; Dahlberg, Moss and Pence, 1996). This is an important reminder for Kaupapa Māori settings to critically analyse their attitudes, values and beliefs about children in the process of negotiating and designing curriculum. The child should be viewed as an integral and valued whānau member, who is intrinsically linked with the myriad of other whānau – both past, present and future (Reedy, 2003). Children are cultural participants (Vygotsky, 1978) within their particular communities and should be afforded the status, rights and respect they deserve in all decisions about the organisation of their early childhood setting, including in curriculum design.

6.3 What might curriculum look like for Kaupapa Māori early childhood settings?

The results of both phases of data collection in this study provide evidence of the need for Kaupapa Māori early childhood settings to explore curriculum in a way that is culturally appropriate for them. So, how might Kaupapa Māori early childhood settings' curriculum needs best be met? What might curriculum look like for Kaupapa Māori centres? The results of interviews concerning the concept of Ao Māori presented in Chapter 5 examined some of the issues around these questions.

6.3.1 Te Ao Māori

The first point of focus of this study was the term Te Ao Māori. It is often assumed that Māori is a homogenous group whose worldviews are universal (Johnston, 1998). But as the responses from Kaupapa Māori early childhood centres in Chapter 4 reveal, there are varied perspectives on what constitutes Te Ao Māori. These diverse perspectives include:

1. A multi-deity explanation of the world. ①
2. Hāhi (Christian) focus. ②

3. Tōku Māoritanga (being Māori). ③
4. Atua focus but at an appropriate level for young children. ④

A key issue that was highlighted about the exploration of indigenous Ao Māori concepts (in Chapter 5) was the diversity of indigenous worldviews, across different iwi. This is a significant finding of this study: that an Ao Māori worldview cannot be seen as a singular, universal concept. Individual iwi have their own existential explanations of the world. These serve to promote and reinforce iwi identity and knowledge. The importance of iwi knowledge and difference is highlighted by a number of writers (O'Regan, 2001; Thornton, 2004, Marsden, 2003). As Marsden puts it, some iwi have different traditions and they may not agree, in detail, to some traditional concepts and beliefs in the same way as other iwi. Iwi perspectives are, therefore, an essential part of any discussion about early childhood curriculum.

It is this point that leads to another important one – that whānau in Kaupapa Māori early childhood settings must take responsibility for negotiating their own Ao Māori curriculum. As the findings in Chapter 4 have outlined, the negotiation of curriculum by kaupapa Māori early childhood settings already exists. But this negotiation appears to be ad hoc and related to mainly accessing other existing models some of which are not all primarily early childhood in focus. The results of this study suggest that centres must explore their own values and aspirations for children, including the symbols they choose for curriculum, indeed for their identity (O'Regan, 2001). This exploration should also include the articulation of their own worldviews, within their wider whānau, hapū and iwi context. Just as iwi have the right to define themselves and express themselves in a way which best suits them (O'Regan, 2001) so too do Kaupapa Māori early childhood settings. How else can centre whānau authentically negotiate

curriculum that incorporates their own values, aspirations and identity, other than in this way?

The process of negotiating curriculum serves to acknowledge and validate Ao Māori knowledge but in a way that is relevant and valid for whānau. It must be remembered that the whānau, hapū and iwi who go to make up a Kaupapa Māori early childhood setting's context are key stakeholders in the negotiation and designing of a centre's own curriculum. The process of negotiation and co-construction empowers the whānau of a Kaupapa Māori early childhood setting to build its own identity, situated within its contextual orientation (Hujala, 2002) – that of its wider whānau, hapū and iwi.

6.4 Implications for Te Whāriki

This study has sought to explore ideas about indigenous Ao Māori curriculum, utilising the weaving metaphor of Te Whāriki. One of the research questions that guided the study referred to the compatibility of Te Whāriki as a rigorous, appropriate and holistic tool for assessing children's learning and development in a Kaupapa Māori early childhood settings. The findings strongly suggest this is not the case. The dilemma that Te Whāriki presents for Kaupapa Māori early childhood settings appears to highlight a dichotomy between the intended use of the Te Whāriki and how it is used in reality. Writers (e.g. Cullen, 2003; Fleer, 2003) have previously alluded to this issue, particularly that Te Whāriki's attempts to include a multitude of voices might mean it is interpreted and implemented differently to the way it was intended. This can be seen to be a key cause of the "theoretical tension" (Cullen, 1996) attempting to cater for the considerable diversity of early childhood settings, philosophies, worldviews and value systems in Aotearoa New Zealand.

The difficulties in negotiating Te Whāriki have been shown not to be limited to Kaupapa Māori early childhood settings. This extends to other diverse early childhood settings, particularly those of different cultures and languages (e.g. Mara, 1999). Mara's study into the implementation of Te Whāriki in Pacific Island early childhood centres - including Tongan, Niuean and Cook Island settings - showed that the main issue was in interpreting Te Whāriki for their centres - not just in terms of the English, but also the concepts and meanings.

So what does this mean for Te Whāriki as a curriculum document? It would appear that there is a need for it to be reviewed or rewritten, in order to better reflect and portray indigenous Ao Māori concepts? There should be some thinking or discussion around ways Kaupapa Māori early childhood settings might work to negotiate curriculum? This study suggests that maintaining the status quo of Te Whāriki's current form is neither adequate nor appropriate. One option may be the creation of another document, possibly exemplar in format, that could provide a comprehensive explanation of Ao Māori concepts and possible approaches and avenues for individual curriculum negotiation for Kaupapa Māori settings.

6.5 Implications for curriculum exploration in Kaupapa Māori settings

A key implication for Kaupapa Māori early childhood settings is the need to understand the key role that they play in negotiating and articulating curriculum and to take responsibility for making that happen. This requires centres to firstly analyse and document what their values and aspirations are for children. It is important to be aware that, as the findings in Chapter 4 indicate, different views of children and of learning will determine how curriculum is implemented. Centres need to also reach out to their wider

community (of whānau, hapū and iwi) to jointly explore curriculum that is appropriate for their setting, their community and their rohe (region). The process of exploring curriculum in this way is just as much about exploring, forging and strengthening relationships between centres and their immediate and extended communities. Freire (1996) argued that authentic education is that which is co-constructed and mediated by the world. Curriculum is developed and evolves according what those in a community or society believes is important (David, 1996). In effect, this process is a building of community; community knowledge, community capacity and community identity. While exploring curriculum in this way may be potentially problematic because it involves dealing with different perspectives, different levels of understanding, different personalities and possibly different agendas, it also has potentially huge benefits.

It is incumbent on centre whānau to have clear processes for communication, negotiation and for conflict resolution. Having shared understandings about the purpose of the exploration and agreed processes with which to follow, are imperative for successful curriculum negotiation. A dialogical process (Freire, 1996) whereby the issue of curriculum exploration is posed as a shared purpose or endeavour, where there are no right or wrong questions or answers and where everyone's contribution matters toward the shared outcome, is one potential method for whānau to follow. It must be remembered that curriculum negotiation is an organic process that continually evolves (Canagarajah, 2005). Therefore, curriculum negotiation should seek to be an ongoing conversation (David, 1996; Freire, 1996; Dahlberg, Moss and Pence, 2007). If discussing indigenous Māori concepts, Marsden (2003) suggests a semantic approach as one way of navigating the different ideas and perspectives. "By analysing the root meaning of words, the relationships between the words in stylised sentences, the symbolic and evocative value attributed to each, and by a study of grammatical constructions peculiar to Māori, the inner

thought and psychological thinking responsible for such constructions and methods of expression become explicit and highlight cultural values” (Marsden, 2003, p.16).

Kaupapa Māori early childhood settings should not be afraid to explore indigenous Ao Māori concepts, particularly in conjunction with their wider community and iwi context. As Taylor-Wineera (in Chapter 5) argues, whānau need to have the courage to discuss and explore such concepts and knowledge and embrace these, in order to negotiate and implement an authentic indigenous Ao Māori early childhood curriculum. Some of these concepts and beliefs may be documented in existing curriculum documents but they will only be appropriate for a setting if it is validated within the situated context of their wider whānau, hapū and iwi. This process of negotiating curriculum is much more than a mere bringing together of ideas, it is about articulating and celebrating local identity and reclaiming territory. A vital part of local identity is the reconstruction of local knowledge. It is about being able to making connections with other communities while also retaining distinct identities. An “ongoing conversation with local traditions is a healthy dialectic for mainstream knowledge” (Canagarajah, 2005, p.20).

6.5.1 The implications of legislating Te Whāriki

The fact that this study proposes an alternative approach to curriculum for Kaupapa Māori early childhood settings raises questions as to what this might mean in relation to the proposed legislating of Te Whāriki as a compulsory curriculum framework for early childhood settings in Aotearoa (Ministry of Education, 2007). This is potentially problematic for Kaupapa Māori early childhood settings. While the celebration of difference is highlighted in literature about Te Whāriki (May, 1992; Carr, & May, 1993; Podmore & May, 1998) this is qualified by the fact that, as far as this study indicates, the English text is the only one that is referred to or highlighted,

in any analysis or discussion about Te Whāriki. The Māori text appears to sit in stone, sacrosanct, untouchable, undiscussed and unexplored.

Whether by design, accident or the fact that such discussion is difficult, the Māori text has been left virtually ignored. This raises a whole raft of questions, not only about how diverse realities are truly represented in Te Whāriki but, more importantly, which reality is really being considered in proposing to make Te Whāriki compulsory for early childhood settings in Aotearoa. So, as a bi-cultural document, whose perspective will be predominantly being signified and utilised (McLaren, 1995)? What if there are other very different ways of theorising, perceiving and representing curriculum? What if a centre's philosophy or kaupapa is different in construct to the framework of Te Whāriki? What if it has a different representation of curriculum? As Mara's (1999) study has already shown, there is a real dilemma for diverse early childhood centres in either adapting Te Whāriki to meet their own requirements or in creating their own curriculum document. If Kaupapa Māori early childhood centres attempt to create their own indigenous Ao Māori curriculum document, as this study implicates, will they be required to prove their validity or prove that these can link with the Te Whāriki framework?

Carr and May (1993) argue that debate about Te Whāriki is part of the "rich fabric of curriculum development" (p.152). They acknowledge that any national curriculum framework is, by "its very nature a source of tension" (p.152) as it attempts to meet a whole raft of expectations about quality and diversity, and seeks to provide diverse early childhood settings with direction while not being prescriptive.

But herein lies the second dilemma. With the specific indicators for evaluating early childhood education programmes in Aotearoa being so closely aligned to the Te Whāriki framework (Education Review Office, 2004), the proposed legislating of Te Whāriki will enable greater

prescription, through 'evaluation'. The Education Review Office (ERO) explains that the evaluation indicators are intended to inform ERO review officers' judgments about quality and performance in early childhood education. But quality is a subjective and relative term (Moss, 1994). Government judgments about quality are far reaching and have the power to shut down an early childhood setting. The proposed legislating of Te Whāriki gives the evaluative arm of the government potentially greater powers of enforcement and prescription, in relation to curriculum. The validity and legitimacy of an indigenous curriculum for Kaupapa Māori early childhood settings is therefore potentially compromised.

6.6 What might curriculum look like for the whānau of Te Kōpae Piripono?

It is incumbent on the whānau of Te Kōpae Piripono to take responsibility for negotiating curriculum (as argued in section 6.4). This study serves to assist in that process by exploring Ao Māori through an indigenous Taranaki lens. This exploration reveals two key Ao Māori curriculum principles of a potential curriculum document for Te Kōpae Piripono: the importance of atua and whakapapa (genealogical descent). Just as the term whāriki is used as a metaphor for New Zealand's early childhood curriculum, so too might whakapapa be seen as the symbolic connection through which such a whāriki is woven for Te Kōpae Piripono. This study therefore suggests that, just as it provides a foundation for Ao Māori, whakapapa, as exemplified by the karakia of Te Kōpae Piripono - Tātai Whakapapa (see Chapter 1, pp.2-3) - can also serve as a theoretical framework with which to conceptualise and formulate an indigenous Ao Māori early childhood curriculum for Te Kōpae Piripono. Research literature supports ideas about this concept (Rangihau, 1981; Walker, 1996; Hemara, 2000; Marsden, 2003). From a Te Kōpae Piripono perspective, Tātai Whakapapa emphasises the Whānau Atua (the first celestial family)

and therefore provides an appropriate base with which to conceptualise the underlying principles of such a curriculum – the concept of whānau and of whanaungatanga.

Because it is a statement of indigenous Māori beliefs and values, the articulation of the principles of an indigenous Ao Māori early childhood curriculum is imperative. The concept of whānau, as referred to in tātai whakapapa karakia and also explained in Te Kōpae Piripono's Centre of Innovation draft research report (2007), refers to the, "creation of the universe, recounting the genesis of the atua (gods) and then of humankind," (p.9). According Te Kōpae's draft research report, the separation of Rangī and Papa was the first instance of conflict within the family group, resolved by negotiation. From the separation emerged Te Ao Mārama (the world of light). The atua mātua (the celestial offspring) developed and grew and set about exploring their new environments, thus creating the natural world and everything in it. Tātai Whakapapa therefore provides a template, as well as a metaphor that explains the natural order and the place of human beings in that order (Te Kōpae Piripono, 2007). The essence of Tātai Whakapapa is the whānau unit. The concept of whānau is the idea of striving for and maintaining balance and equilibrium. This balance is characterised by the generalised dispositions of members of the original whānau and their interrelated and complementary roles, responsibilities and activities. "Our contention is that a dynamic whānau, where all members are balanced and in harmony, is the perfect environment for our children to thrive, and to develop to optimum levels" (Te Kōpae Piripono, 2007). Until equilibrium is achieved (even partially) individuals may struggle to have the disposition and confidence to learn. The whānau context correlates with an ecological approach (Bronfenbrenner, 1979) whereby the child is seen to be nested within a set of layered contexts that all have both a direct and indirect influence on learning, the learning context and on the child as a learner. Within this whānau context, learning is predominantly

through relationships. The child, as an individual and as a whānau member, is acknowledged and validated. It is within this concept of whānau that the atua dispositions have agency and meaning.

6.6.1 Reconceptualising our own curriculum

So, how might the Ao Māori concepts referred to, translate into a practical working curriculum document for Te Kōpae Piripono? How might they be applied throughout the teaching and learning process? In particular, how might it help the Kaitiaki (teachers) of Te Kōpae Piripono explain, describe and document children's learning, and also plan for new learning experiences from an Ao Māori perspective? As a starting point for discussion, this study suggests that, within the Tātai Whakapapa framework, a child's learning might be recognised, described and responded to. Atua dispositions can provide the concepts, the detail and the nuances with which to document learning. By describing the learning in this way, we create pathways to celebrate and participate in children's (and our own) evolving understandings and thinking about the world, through a different lens – one that is indigenous Ao Māori. This process has a dual effect. Not only does it celebrate children's learning and experiences with their immediate whānau from an indigenous perspective, it also provides the wider whānau with a way of viewing the world, from this perspective. In doing so, documenting learning in this way acts as a mirror, for children to see themselves as competent and confident citizens in a bi-cultural world. According to Dahlberg, Moss and Pence (2007) documentation enables all those involved in the process to have a "public voice and a visible identity" (p.158). In order for whānau to have a comprehensive understanding and appreciation of Ao Māori characteristics and descriptions, there needs to be a documented schedule – with accompanying explanations of the concepts and examples or practical application. There also needs to be ongoing whānau dialogue and hui (meetings).

The aim of Te Whāriki is to provide an environment and experiences where children can develop and grow as confident and competent individuals (Ministry of Education, 1996). The whānau of Te Kōpae Piripono therefore needs to be mindful about how curriculum is constructed. Curriculum should not just be about passing on knowledge. It should be a transformative process (Spodek & Saracho, 2002; MacNaughton, 2003) and the goals are always political whether people realise this or not (Carr & Kemmis, 1986, in MacNaughton, 2003). The overarching aim of an indigenous Ao Māori curriculum must therefore be a whānau context where everyone is nurtured – preserving the child’s mana, ihi and identity in tact. Rather than being “receptors of knowledge” children develop “critical consciousness” (Freire, 1996, p.54) that results in them being transformers of society. According to Dahlberg, Moss and Pence (2007) the production of knowledge is always related to the production of power.

Kessler (1991) argued that we need to ask some fundamental curriculum questions of ourselves and be prepared to see curriculum from alternative perspectives. Reconceptualising curriculum from our own worldview may include questions such as:

- What is most important to us in terms of the education of our children?
- What are our beliefs and values?
- What is our worldview?
- What is the worldview of iwi in Taranaki?
- Do these worldviews correlate? If not, why not?
- How do we view children?
- How do we think children develop and learn?
- How might we assess their learning and development?
- What do we want for children, now and in the future?

- How will we assess the effectiveness of our approaches to teaching and learning?
- What are some other perspectives and ideas that we might need to consider?

Te Kōpae Piripono's conceptual framework for its Centre of Innovation research (2004-2007) (see appendix 9) can provide a starting point for its exploration of curriculum. The findings of this study strongly argue the importance of te reo Māori in the process of Te Kōpae Piripono exploring curriculum. This is also supported by arguments that culture and identity are embedded in language (Smith, 1996). One recommendation arising from this study therefore is that Te Kōpae Piripono's finished curriculum document must be in te reo Māori and be accompanied with explanations of meanings, examples and ongoing whānau discussion.

The process of negotiating curriculum, or as Ball and Pence (2001) call it, "generating curriculum," can be seen as reflective and collaborative curriculum construction, whereby the collective whānau of Te Kōpae Piripono and the wider community come together to reflect on what they value, their view of the world and how they want to construct curriculum for themselves. This process is tino rangatiratanga (self determination) in action – whānau being proactive in the education of their children. The whānau of Te Kōpae Piripono, within its context of whānau, hapū and iwi, can construct its own truths (Ball & Pence, 2001) and take ownership of curriculum change (Kirk & MacDonald, 2001). Whānau participation should involve all levels of the whānau – that is teachers, management and families – as well as the extended community. This process, whereby philosophies and practices can be reflected upon and debated, is a "necessary ingredient for quality" (May, 1992, p.101). Through negotiating curriculum, Kaupapa Māori early childhood settings, such as Te Kōpae Piripono and their extended communities can experience, "real

moments of democracy – democracy that has its origins in the recognition and the visualisation of difference brought about by dialogue,” (Rinaldi, 1994, in Dahlberg, Moss & Pence, 2007, p.158).

6.6.2 Different possibilities: documenting learning through a different lens

One of the research questions that guided this research asked how compatible indigenous Ao Māori knowledge and concepts were with Te Whāriki. A brief comparative analysis of one learning story provides a starting point for discussion. This is just a brief glimpse of one possible approach. The learning story below was originally written in 2003.

Aroha and Nanny Mihi's Tangi

The tuakana are in the kopa pēpi. They pull out four cot mattresses and lay them out, like a wharenuī. With my and another Kaitiaki's help, they cover the mattresses with a large sheet then place cushions on one side and lay out the dolls and lie down beside them, chatting away to them. There are several children lying in a row. Aroha says it is just like her Nanny Mihi (who died recently). She describes how Nanny Mihi was lying down, “pēnei i a tātou, kāore he pouaka, kei te moenga!” (just like us, not a coffin, just on the mattress). Aroha is very matter of fact and earnest.

In 2003, the story was analysed, using the Te Whāriki framework. This appears again below, along with an example of how it might be viewed through an Ao Māori lens in 2007, using Te Kōpae Piripono's Centre of Innovation research framework (2007) (see appendix 9) that is also based on a Tātai Whakapapa approach. It is important to note that this story is just one possibility of how learning might be documented. It is an idea only that I have compiled and, for the purposes of this study, is written in English. At Te Kōpae Piripono a story like this would be in Māori only, as the words and concepts in both languages are different.

Te Whāriki approach – 2003

Aroha is able to make connections between Te Kōpae and her experiences of tangihanga (Belonging, G1). Aroha is quite comfortable discussing and contemplating the concept of death (Exploration, G4). Aroha has a strong sense of who she is and that her kōrero is valued (Contribution, G2). Aroha shows increasing confidence and a repertoire for symbolic play (Exploration, G1). She is able to make decisions and choose the materials for the play. She was also confident to lead the group's conversation (Contribution, G2). Aroha is developing understandings about social relationships, concepts, rules and understandings (Exploration, G4).

Tātai Whakapapa approach – 2007

It is fascinating how Aroha observes and views the world. There is deep contemplation about death and the complex nature of the conventions of the tangihanga. Her mother confirms that Aroha often talks at home about her nanny's tangi. It is rather profound stuff. Aroha's actions reveal an interesting interplay of the dispositions of Rangi (hinengaro/theoretical) and Papa (tinana/practical/physical), as Aroha theorises about the tangihanga and explores these ideas at Te Kōpae. There are also other atua dimensions at play here. The calm of Rongo is prominent as Aroha demonstrates a strong perception of self. She is confident and relaxed about who she is, and how she fits in at Te Kōpae. Aspects of the attributes of Tūmatauenga are also evident with Aroha showing she is quite capable of driving the learning, telling us matter-of-factly how our Kōpae 'tangi' should be carried out and what we should each be doing! I love how our roles are swapped – she is the tuakana of the play and we are the teina! In keeping with the disposition of Tanemāhuta, Aroha shows she is confident to explore and share her evolving understandings about her world – about death and about tikanga Maori. She is theorising about Māori conventions, such as tangihanga and she is keen to trial these ideas with her 'whānau' at Te Kōpae. In doing so, she shows she is comfortable with the social dynamics of Kōpae, even able to influence the social roles. Aroha easily expresses her opinion and actively works with others to explore and experiment with different ideas. She involves everyone in the learning process, Kaitiaki (teachers) included. As she actively explores her social and spiritual world, Tangaroa's disposition is evident in her courage and confidence to try new ideas, even if sad or scary. Finally, Aroha shows she is in tune with the world, curious, resourceful and intuitive – characteristics of Haumiatiketike.

For the purposes of this study, Aroha's learning story makes reference to atua names but the story that would go into Aroha's profile book would not necessarily need to include these. These understandings would be taken as given. However, whānau enrolling their children at Te Kōpae should be informed that assessment is based on indigenous Ao Māori knowledge, including atua concepts. These concepts should be explained and described, on enrolment. Kaitiaki (teachers) and whānau need a comprehensive understanding of these concepts, to inform the way they view the child and in assessing and evaluating learning. A diagrammatic form, along with detailed information and vocabulary would assist in documenting children's learning.

6.7 Summary of study

This study has sought to explore and discuss the creation of an indigenous Ao Māori (Māori worldview) early childhood curriculum for Te Kōpae Piripono Māori immersion early childhood centre, based in Taranaki, whose philosophical and cultural base is grounded in indigenous Māori epistemology. The study involved interviewing representatives from four Māori immersion early childhood services about how they currently negotiate curriculum. It also involved interviews with people who have an understanding of indigenous Taranaki knowledge to explore ideas about what an indigenous Ao Māori early childhood curriculum might look like. Kaupapa Māori and interpretivist research methodologies were used, for the purpose of creating spaces for Māori voices and perspectives to be heard (Cram, 2001). The research was done for Māori, by Māori and premised on the legitimacy of Māori knowledge (Smith, 1997). As interpretive research, the study sought to find out about current curriculum use and identify recurring themes across the data collected. It also sought

to explore Ao Māori worldviews, concepts and direction in exploration of Ao Māori curriculum for Te Kōpae Piripono.

The centre interviews revealed that Kaupapa Māori early childhood centres negotiation of the national early childhood curriculum is diverse and complex, including difficulties using the two texts. The Māori text is not user friendly and the English text does not include Ao Maori concepts. Centres therefore negotiate curriculum differently including having different approaches to Te Whāriki and the use of other curriculum models. The level and nature of centres' curriculum negotiation is also determined by their degree of fluency in te reo Māori. The findings serve to highlight the realities and the difficulties of curriculum negotiation for Kaupapa Māori early childhood centres, particularly in relation to Te Whāriki.

Exploring the idea of an indigenous Ao Māori curriculum would appear just as complex. An Ao Māori worldview cannot be seen as a universal concept. Kaupapa Māori early childhood centres, within their situated context of whānau, hapū and iwi have different explanations of the world. Iwi perspectives are, therefore, an essential part of any discussion about early childhood curriculum. Given these findings, it is incumbent on the whānau of Kaupapa Māori early childhood settings to take responsibility for negotiating their own Ao Māori early childhood curriculum within a context of whānau, hapū and iwi co-construction and engagement. But centres must first explore their own their own view of the world and their values and aspirations for children. This exploration should also include the symbols and concepts that they choose for their identity (O'Regan, 2001). Despite appearing complex, exploring Ao Māori curriculum should be seen as a necessary process for Kaupapa Māori early childhood centres.

This study contributes to highlighting the discontinuity of curriculum for Kaupapa Māori early childhood centres and to the wider articulation and

legitimation of Ao Māori knowledge. Above all, it has created a space for voices to be heard about the theorising about curriculum, from an indigenous Ao Māori perspective. This study also offers a foundation for Te Kōpae Piripono's exploration of its own Ao Māori curriculum. It proposes that the concept of whakapapa (genealogical descent) can provide a framework for the underlying principles and concepts of such a curriculum. Atua dispositions can provide the dynamic detail – the words – that is the essence of authentic documentation of children's learning.

6.8 Limitations of the study

This study involved two small groups of participants. One group consisted of four participant centres while the other group involved three participants. The data was therefore confined to these small numbers of participants and may not necessarily be generalisable across other contexts or settings. The Ao Māori participants in the study were all from iwi in Taranaki and are connected to Te Kōpae Piripono. While these participants were appropriate for the nature of this study, the data is open to my interpretation as a founding and still active member of the whānau of Te Kōpae Piripono, and also an uri (descendent) of iwi in Taranaki. While other Kaupapa Māori early childhood settings may be able to make some connections with the outcomes of the study (and they are most welcome to do so) another limitation of this study is that it is primarily intended for the whānau of Te Kōpae Piripono and may not be transferable or appropriate in other settings. However, with the intent of the research made clear, readers of the study are able form their own judgments and opinions. As mentioned in the methodology (see chapter 3, p. 56), this study was not about discovering a curriculum panacea for all Kaupapa Māori early childhood centres. It was not about telling others about the “right” way to negotiate curriculum. Rather, the intent was to explore an Ao Māori curriculum for Te Kōpae Piripono. If others find connections with some of these ideas that might, in

turn, facilitate their exploration of their own curriculum then they were very welcome to access these. Other Kaupapa Māori early childhood settings need to explore their own approaches to curriculum.

Another limitation of the study is that some of the English translations of some of the te reo Māori data are only summaries of the actual data (as requested by participants). This was because of a concern that the true meaning of the data might be lost in translation. Therefore, a non-Māori speaking audience may have diminished understandings to the essence of the Māori language data. A further limitation of the study is the lack of access to Te Korowai - the curriculum document for Kohanga Reo. Te Korowai is one of the curriculum models that centres used either in conjunction with or instead of Te Whāriki. Te Korowai is available only to Kohanga Reo, so was not able to be included in the study.

6.9 Other possible research outcomes

Some other possible outcomes of this study could be greater acknowledgment of the legitimacy of Māori domain knowledge (the realm of atua), the wider utilisation of such concepts in extended Kaupapa Maori early childhood contexts and the acknowledgement and legitimacy of whānau, hapū and iwi local knowledge systems. Another outcome could be a more coordinated approach by Kaupapa Māori early childhood settings to dialogue, network and work together and to share ideas in negotiating curriculum. But the study may also be received differently by those who may have different perspectives and perceptions of what constitutes traditional Ao Māori knowledge. Some Kaupapa Māori early childhood settings, such as Whare2 whose ethos is hāhi (Christian) based, may regard the nature of this exploration of indigenous Ao Māori concepts (with its profound focus on atua) as wholly inappropriate for young children.

6.10 Further research

This study raises a number of questions and possibilities for further research.

1. The findings of this study have already highlighted the limitations of Te Whāriki in meeting the needs curriculum needs of Kaupapa Māori early childhood centres. As Māori are Aotearoa's other bi-cultural partner, this issue is one that needs addressing. One suggestion for further research is that Te Whāriki be reviewed, particularly in relation to the provision of practical curriculum guidelines for Kaupapa Māori early childhood settings. Further research in this area is particularly relevant, given the proposed enshrining of the Te Whāriki framework in legislation.
2. The way ahead for Te Kōpae Piripono is the future negotiation of its own Ao Māori curriculum. Further study could include following Te Kōpae Piripono on its journey of co-constructing and implementing its negotiated curriculum. Such research would provide evidence and understanding of curriculum negotiation in action and how that is implemented.
3. As Te Kōpae Piripono's curriculum journey is specific to its own context, further research could be carried out on the delivery to and negotiation of curriculum for other Kaupapa Māori early childhood centres.
4. There is also the possibility of further research exploring other iwi indigenous worldviews in relation to early childhood curriculum. This research would contribute to the wider articulation of indigenous Ao Māori knowledge in education, particularly early childhood education.

6.11 Conclusion

This study has explored a range of issues relating to an indigenous Ao Māori curriculum for Kaupapa Māori early childhood settings. It discovered that while Te Whāriki - Aotearoa's eminent early childhood curriculum document – has the ability to embrace multiple and diverse voices and realities it is limited as a practical working document for Kaupapa Māori early childhood settings.

But the idea of an indigenous Ao Māori early childhood curriculum for Kaupapa Māori early childhood settings must be considered within each setting's distinct whānau, hapū and iwi context. It must be emphasised that iwi are as diverse as their location and therefore Māori cannot be viewed as a homogenous group. Articulating an indigenous Ao Māori curriculum in the context of iwi serves to articulate and re-construct indigenous local knowledge – a process whereby whānau, hapū and iwi can construct valued knowledge and determine what that means for them. In doing so whānau can have ownership of both the knowledge and the process. This process celebrates diversity, addresses power relationships and reinforces whānau, hapū and iwi identity. Ultimately, whānau must take responsibility for negotiating and articulating an indigenous early childhood curriculum. Whānau must also give critical consideration to two key issues – their view of the child and the importance of ensuring a Māori immersion environment in order to understand and authentically implement such a curriculum.

Therefore, an indigenous Ao Māori curriculum, for Te Kōpae Piripono, can only be what its whānau determines, within its whānau, hapū and iwi context. The onus is on the whānau to embrace this wider context and explore its distinct worldview. This study provides some starting points for this discussion, such as the significance of atua (multi-deity) and the concept of whakapapa as an appropriate curriculum framework. Te Kōpae Piripono's curriculum journey realises a two-fold process – the co-

construction and re-construction of curriculum. Co-construction denotes the fostering of dynamic and equitable relationships. Re-construction is simultaneously a re-construction of indigenous Taranaki knowledge in a 21st century context. Ultimately it is an assertion of Taranaki culture and identity, across all levels. This is a pathway for a brighter future for our tamariki mokopuna as confident and competent bicultural citizens of Aotearoa.

Are these then the colourful and different patterns that were envisaged by Te Whāriki's authors (Carr & May, 2000; Reedy, 2000), even if these patterns articulate principles and concepts that are different to the principles, strands and goals of the Te Whāriki framework? Given the proposed legislating of Te Whāriki, this important question remains. This and other questions raised in this study, highlight the importance of ongoing research into indigenous Ao Māori worldviews and approaches to early childhood education.

E Tau Nei

Nā Huirangi Waikerepuru (1990)

E tau nei ki runga i a tātou katoa
te wairua o ngā mātua tupuna.
Nā rātou i whakatakoto te ara
hei hikoinga mā tātou ngā uri
I whakatōkia ō tātou ngākau
ki ngā tikanga hei arataki i a tātou
Kia ngākau nui ki te hāpai i ā tātou mahi katoa
i roto i te pono i te tika i te māramatanga
me te aroha anō o tētehi ki tētehi
E Rongo whakairia ake ki runga
kia tina ... tina! Hui e! Tāiki e!

(Let us be guided by the spirit of our ancestors, they who laid the foundations of the pathway on which we, their descendants, now tread. They have instilled in us the necessary understandings to guide our journey. So that we have the courage to uphold all our responsibilities - with commitment, integrity and consideration for others. Rongo uplift these exhortations on high, to signify their importance. Let our words be binding! We consent!)

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Appendix 1
Original Information Sheet

Information Sheet For Participants

original

*Ko Rangī, Ko Papa,
Ka puta ko Rongo, Ko Tanemāhuta, ko Tangaroa,
ko Tūmataunga, ko Haumietiketike, ko Tāwhirimātea
Tokona te Rangī ki rūnga, ko Papatuanuku ki raro
Ka puta te ira tangata, ki te whai ao ki te ao mārama
E Rongo, whakairi ake ki rūnga kia tīna, tīna hui e, tāiki ee...*

Tēnā koe,

Ko Aroaro tēnei e mihi atu ana ki a koe. Kei te mahi au i tōku Tohu Paerua i raro i te Whare Wānanga o Massey. Kua tae mai au ki te taha rangahau mō tāku tuhinga roa – ko te kaupapa e kīia nei, “Ko te ira tangata, he ira atua” - ko te kimi i tēhē marau Ao Māori mō ngā tamariki mokopuna kōhungahunga. Ko tēnei te mihi me te tono ki a koe, i rūnga i ōu mōhioranga matatau i tēnei momo kaupapa, kia uru ki roto i tēnei mahi rangahau, whakawhiti whakaaro ai, whakatau kōrero ai, hei whai hua mō tēnei kaupapa. Ānei, e whai ake nei, ēhēhi kōrero whakamarama, i te reo Pākehā, mō tēnei kaupapa rangahau.

Tena koe, my name is Aroaro Tamati (nee Hond). I am studying toward my Master of Education at Massey University and am embarking on my thesis study. The topic of my thesis research is, “Ko te ira tangata, he ira atua” – Exploring an Ao Māori Early Childhood Curriculum Framework. This letter is a personal invitation to be involved in the research. Before I explain the nature of involvement I thought it important to give a background about the project.

Purpose of Project

Te Whāriki: Early Childhood Curriculum - *He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa* (Ministry of Education, 1996) is New Zealand's inaugural early childhood curriculum document. It is world renowned and widely heralded as a progressive and dynamic curriculum framework for learning and teaching in the early years. The purpose of Te Whāriki is to provide a curriculum framework as the basis for consistent curriculum and programmes, in chartered early childhood education services in Aotearoa/New Zealand (Ministry of Education, 1996). It also seeks to be bicultural, providing a Māori text to run parallel with the English text. Ao Māori domain knowledge has special significance in Kaupapa Māori education. This knowledge incorporates the realms of “atua” the essence and concepts of Ranginui and Papatuanuku as a foundation for teaching and learning. Yet such domain knowledge is not outlined in the same way as it is the English text. In the strand Mana Atua, the Māori text makes excellent reference to the importance of Ao Māori concepts but there are no specific goals or learning outcomes - knowledge, skills and attitudes - from an Ao Māori perspective, that can be used as a tool for planning and assessing children's learning, in the same way as the English text is written. With these ideas in mind, this research seeks to explore:

- An Ao Māori early childhood curriculum framework as a rigorous, appropriate and holistic tool for assessing children's learning and development in Kaupapa Māori early childhood settings.
- How compatible an Ao Māori early childhood curriculum framework might be with Te Whāriki – Early Childhood Curriculum.

The aim of this research, therefore, is to collect expert oral knowledge about Ao Māori and Kaupapa Māori ideology which will contribute and assist in the formulation of an Ao Māori early childhood curriculum framework.

If you agree to participate you will be among 4-6 participants, all of whom are regarded as expert or highly knowledgeable in Ao Māori and/or Kaupapa Māori domain knowledge. This will have been determined by one or other of the following factors: your prior involvement, history, publicly recognised knowledge,

writings, lectures or presentations on this kaupapa. The small number of participants signifies an emphasis on quality of information rather than quantity. As a recognised holder of knowledge it is my intention to actively acknowledge and refer to you and your korero within the body of the thesis. Your oral knowledge (text) is just as valid as the written texts I will also be accessing and referencing. Indeed, I would like to also include a brief profile of you, to explain the rationale for your involvement in the project.

It is important to point out that as a thesis, the ideas and knowledge provided by you may be open to scrutiny and critical analysis by others. Agreeing to participate in this project, therefore, means you are aware and agreeable to your identity being known and acknowledged. If you are not comfortable about being identified, then you have the right to decline to be involved.

Your Involvement

Your participation in the project will be in the form of a series of 1-2 face to face audiotaped interviews at a date, time and place you determine. The interviews will be for approximately two hours each after which they will be transcribed. Transcripts of your interviews will be sent to you for verification. A schedule of questions will be provided prior to the interviews. Because the focus of this project is about curriculum for early childhood, your involvement would also include your considered analysis of Te Whāriki – early childhood curriculum as a curriculum framework. One of the questions in the interview schedule asks that having analysed Te Whāriki - early childhood curriculum (with its principles, strands and goals), how might you consider an Ao Māori early childhood curriculum framework to look like? If you do not have a copy of Te Whāriki, I will be able to provide you with one. You will be sent the draft summary of the research findings, drafts of your own contribution and individual profile. All of the recorded interviews will be regarded as oral literature. Therefore, if you agree, at the end the project I would like officially archive the interview audiotapes and transcripts with an archiving facility you determine.

Your Rights

You are under no obligation to accept this invitation. If you decide to participate you have the right to:

- Decline to answer any particular question.
- Withdraw from the study prior to signing the “Release of Tape Transcripts” form.
- Ask any questions about the study at any time during participation.
- Provide information on the understanding that your name will be not be used unless you give permission to the researcher.
- Be given access to a summary of the project findings when it is concluded.
- Ask for the audio tape to be turned off at any time during interviewing.

Project Contacts

If you have any questions about this project please contact me or my supervisors. Following are the contact details:

Aroaro Tamati

16 Rainsford Street
Moturoa
New Plymouth
06-751 1220 (hm)
J.L.Cullen@massey.ac.nz
06-7583751 (wk)
Email: h.a.tamati@clear.net.nz

Peti Kenrick

Ruawhāro Centre
Napier
06-8355202
Email: P.Kenrick@massey.ac.nz

Joy Cullen

Hokowhitu Campus
Palmerston North
06-06 351 3355 (direct dial)
Email:

This project has been reviewed and approved by the Massey University Human Ethics Committee, Wellington Application 05/13. If you have any concerns about the ethics of this research, please contact Professor Sylvia Rumball, Chair, Massey University Campus Human Ethics Committee: WGTN telephone 06 350 5249, email humanethicswn@massey.ac.nz.

Appendix 2
Amended Information Sheet

Amended Information Sheet

*Ko Rangī, Ko Papa,
Ka puta ko Rongo, Ko Tanemāhuta, ko Tangaroa,
ko Tūmatauenga, ko Haumietiketike, ko Tāwhirimātea
Tokona te Rangī ki rūnga, ko Papatuanuku ki raro
Ka puta te ira tangata, ki te whai ao ki te ao mārama
E Rongo, whakairi ake ki rūnga kia tīna, tīna hui e, tāiki ee...*

Tēnā koe,

Ko Aroaro tēnei e mihi atu ana ki a koe. Kei te mahi au i tōku Tohu Paerua i raro i te Whare Wānanga o Massey. Kua tae mai au ki te taha rangahau mō tāku tuhinga roa – ko te kaupapa e kīia nei, “Ko te ira tangata, he ira atua” - ko te kimi i tētehi marau Ao Māori mō ngā tamariki mokopuna kōhungahunga. Ko tēnei te mihi me te tonono ki a koe, i rūnga i ōu mōhioranga matatau i tēnei momo kaupapa, kia uru ki roto i tēnei mahi rangahau, whakawhiti whakaaro ai, whakatau kōrero ai, hei whai hua mō tēnei kaupapa. Ānei, e whai ake nei, ētehi kōrero whakamarama, i te reo Pākeha, mō tēnei kaupapa rangahau.

Tena koe, my name is Aroaro Tamati (nee Hond). I am studying toward my Master of Education at Massey University and am embarking on my thesis study. The topic of my thesis research is, “Ko te ira tangata, he ira atua” – Exploring an Ao Māori Early Childhood Curriculum Framework. This letter is a personal invitation to be involved in the research. Before I explain the nature of involvement I thought it important to give a background about the project.

Purpose of Project

Te Whāriki: Early Childhood Curriculum - *He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa* (Ministry of Education, 1996) is New Zealand’s inaugural early childhood curriculum document. It is world renowned and widely heralded as a progressive and dynamic curriculum framework for learning and teaching in the early years. The purpose of Te Whāriki is to provide a curriculum framework as the basis for consistent curriculum and programmes, in chartered early childhood education services in Aotearoa/New Zealand (Ministry of Education, 1996). It also seeks to be bicultural, providing a Māori text to run parallel with the English text. Ao Māori domain knowledge has special significance in Kaupapa Māori education. This knowledge incorporates the realms of “atua” the essence and concepts of Ranginui and Papatuanuku as a foundation for teaching and learning. Yet such domain knowledge is not outlined in the same way as it is in the English text. In the strand Mana Atua, the Māori text makes excellent reference to the importance of Ao Māori concepts but there are no specific goals or learning outcomes - knowledge, skills and attitudes - from an Ao Māori perspective, that can be used as a tool for planning and assessing children’s learning, in the same way as the English text is written. With these ideas in mind, this research seeks to explore:

- An Ao Māori early childhood curriculum framework as a rigorous, appropriate and holistic tool for assessing children’s learning and development in Kaupapa Māori early childhood settings.
- How compatible an Ao Māori early childhood curriculum framework might be with Te Whāriki – Early Childhood Curriculum.

The aim of this research, therefore, is to collect information about Ao Māori which will contribute and assist in the formulation of an Ao Māori early childhood curriculum framework. Part of this is to find out what type of curriculum is being used in Kaupapa Māori early childhood settings – including Kohanga Reo and Māori Immersion Early Childhood centres.

Your Involvement

Your participation in the project will be in the form of 1 or 2 face to face audiotaped interviews at a date, time and place you determine. The interviews will be for approximately two hours maximum after which they will be transcribed. Transcripts of your interviews will be sent to you for verification. You and the name of your Kohanga Reo will be not be identified in the research. A schedule of questions will be provided prior to the interviews. The main focus of your interview will be the curriculum document or documents you most use, access or acknowledge in your Kohanga Reo, and why. It also looks at what you might think an Ao Māori early childhood curriculum might look like, from your perspective. You will be sent the draft summary of the research findings, drafts of your own contribution and individual profile.

Your Rights

You are under no obligation to accept this invitation. If you decide to participate you have the right to:

- Decline to answer any particular question.
- Withdraw from the study prior to signing the "Release of Tape Transcripts" form.
- Ask any questions about the study at any time during participation.
- Provide information on the understanding that your name will be not be used unless you give permission to the researcher.
- Be given access to a summary of the project findings when it is concluded.
- Ask for the audio tape to be turned off at any time during interviewing.

Project Contacts

If you have any questions about this project please contact me or my supervisors. Following are the contact details:

Aroaro Tamati

16 Rainsford Street
Moturoa
New Plymouth
06-7511220 (hm)
L.L.Cullen@massey.ac.nz
06-7583751 (wk)
Email: h.a.tamati@clear.net.nz

Peti Kenrick

Ruawharo Centre
Napier
06-8355202
Email: P.Kenrick@massey.ac.nz

Joy Cullen

Hokowhitu Campus
Palmerston North
06-06 351 3355 (direct dial)
Email:

This project has been reviewed and approved by the Massey University Human Ethics Committee, Wellington Application 05/13. If you have any concerns about the ethics of this research, please contact Professor Sylvia Rumball, Chair, Massey University Campus Human Ethics Committee: WGTN telephone 06 350 5249, email humanethicswn@massey.ac.nz.

Appendix 3
Consent Sheet

“Ko te ira tangata, he ira atua”

Exploring an Ao Māori Early Childhood Curriculum Framework



PARTICIPANT CONSENT FORM

This consent form will be held for a period of five (5) years

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree to participate in this study under the conditions set out in the Information Sheet, particularly with regard to being identified.

I agree / do not agree to the interview being audio taped.

I agree / do not agree that, when the project is complete, the audiotapes and transcripts be officially archived in an archival facility agreed upon by myself and the researcher.

Signature:

Date:

Full Name - printed

Appendix 4
Ao Māori Interview Schedule

Ao Māori Interview Schedule

1. What is your understanding of the term Ao Māori?
2. What curriculum document do you use to plan and assess children's learning?
3. What are your comments about Te Whāriki, in relation to your planning and assessing children's learning?
4. Describe what you do when you plan? In other words, how do you plan and assess a child or children? Why do you do it that way?
5. How could Ao Māori concepts be best expressed in your
 - a. Planning
 - b. Teaching
 - c. assessment
of children at your centre?
6. What other ideas might be relevant to this kaupapa?

Appendix 5
Ethics Approval



Massey University

1 June 2005

Aroaro Tamati
16 Rainsford Street
NEW PLYMOUTH

OFFICE OF THE ASSISTANT
TO THE VICE-CHANCELLOR
(ETHICS & EQUITY)
Private Bag 11 222
Palmerston North
New Zealand
T 64 6 350 5573
F 64 6 350 5622
humaneethics@massey.ac.nz
www.massey.ac.nz

Dear Aroaro

Re: HEC: WGTN Application – 05/13
Ko te ira tangata, he ira atua Exploring an Ao Māori early childhood curriculum framework

Thank you for your letter dated 27 May 2005.

On behalf of the Massey University Human Ethics Committee: Wellington I am pleased to advise you that the ethics of your application are approved. Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

A reminder to include the following statement on all public documents: *“This project has been reviewed and approved by the Massey University Human Ethics Committee, Wellington Application 05/13. If you have any concerns about the ethics of this research, please contact Professor Sylvia Rumball, Chair, Massey University Campus Human Ethics Committee: WGTN telephone 06 350 5249, email humaneethicswn@massey.ac.nz”.*

Yours sincerely

Professor Sylvia V Rumball, Chair
Massey University Campus Human Ethics Committee: Wellington

cc Peti Kenrick
College of Education
NAPIER

Prof Joy Cullen
Dept of Learning & Teaching
PN900

Ms Toni Floyd
Graduate School of Education
PN900

Massey University Human Ethics Committee
Accredited by the Health Research Council



Appendix 6
Amendment to Ethics Approval



Massey University

28 June 2006

Aroaro Tamati
16 Rainsford Street
NEW PLYMOUTH

OFFICE OF THE ASSISTANT
TO THE VICE-CHANCELLOR
(Ethics & Equity)
Private Bag 11 222
Palmerston North
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T 64 6 350 5573/350 5575
F 64 6 350 5522
humanethics@massey.ac.nz
animalethics@massey.ac.nz
gtc@massey.ac.nz
www.massey.ac.nz

Dear Aroaro

Re: HEC: WGTN Application – 05/13
Ko te ira tangata, he ira atua: Exploring an Ao Māori early childhood curriculum framework

Thank you for your letter dated 13 June 2006 outlining the changes you wish to make to the above application.

The change, to include confidentiality for participants, was approved and noted.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee. If over time, more than one request to change the application is received, the Chair may request a new application.

Yours sincerely

Dr Karl Pajo, Chair
Massey University Human Ethics Committee: Southern B

cc Peti Kenrick
College of Education
NAPIER

Prof Joy Cullen
Dept of Learning & Teaching
PN900

Ms Toni Floyd
Graduate School of Education
PN900

Mrs Jill Brandon, HoS
School of Arts, Development & Health Education
PN900

Massey University Human Ethics Committee
Accredited by the Health Research Council



Appendix 7

Consent to have Te Kōpae Piripono's name used in research



Te Kōpae Piripono
Old Barrett Street Hospital Complex
34 Barrett Street, P.O.Box 6106,
Ngāimotu Ph/Fax: 06-7583751
tekopae.piripono@xtra.co.nz

8 Mahuru 2006

Tēnā koutou o Massey University,

Consent for Te Kōpae Piripono to be Named In Aroaro Tamati's Research

I am writing on behalf of Te Kōpae Piripono Māori Immersion Early Childhood centre to inform you that we agree for our centre to be identified in Aroaro Tamati's research. We understand this is for the purpose of providing a background and context for her study.

We have had ongoing involvement with Aroaro's research, particularly at the beginning, when we as a centre were reflecting on the early childhood curriculum document, Te Whariki. This sparked her interest in curriculum as the focus of her study. We have also had ongoing discussions about the findings.

Aroaro talked to us about her desire to make the context and rationale for the research more visible. This would mean her writing about her background and her involvement at Te Kōpae Piripono. It would also mean identifying us as an early childhood centre. This letter is to let you know that we are happy to be identified.

If you have any questions you can contact me at the above phone number or email address.

No reira e koutou ma, koinei a matou korero. E tautokongia ana matou i te mahi a Aroaro.

Kia ora mai ra

Hinerangi Korewha
Tumukatake
Te Kōpae Piripono

Appendix 8
Descriptions/explanations of Atua

Descriptions Of Atua

Ranginui and Papatūānuku

Ko te Rā-ngī i āteanui, ko Papa tupu whenua i āteanui. Ko ngā ā-tū-ā o te pō, o te ao mārama, mai te tīmatanga. Puta te hunga ora, te ika, te rehe, te mokoweri, te tangata. Kaore tēnei āhua i rerekē mai i te ao kōhatu, tae mai ki nāianeī. (Huirangi Waikerepuru, personal writings, 2005).

Ranginui and Papatūānuku are the first parents. Everything that exists stems from them. Therefore Ranginui and Papatūānuku and indeed all associated and subsequent atua are discussed, in relation to the environment.

The concept of our environment are the images that are constantly referred to when we talk about abstract concepts in terms of most things, can be related to the environment. So when we talk about Rangi and Papa, even though we talk about sky and earth, there are elements, characteristics of sky and characteristics of earth that carry through into these abstract concepts (Hond, iv, 16.9.06).

Hond explains that a prominent example is that Rangi isn't physical, "in the same way that you don't touch the sky, you don't grab it, you don't take hold of it in the same way that you do with earth. You can't pick up the sky, in the same way that you do with earth, or sand or rock." Rangi is therefore constantly referred to in relation to concepts of the non-physical, spiritual, theory, thought, to the mind, to learning, to knowledge and understanding.

In contrast, Hond explains, Papatūānuku is the earth mother - the land, the soil, the giver of life and sustenance. This is also the realm of things physical and practical such as concrete concepts and objects, things relating to the body, physical activity and hands on activities. When paired with Rangi (knowledge), Papa takes on the concept of practical things. There are contrasts continually highlighted, he argues, within karakia and waiata.

So by contrasting these pairs - of Rangi and Papa - we have a great ability to transfer those contrasting pairs into abstract concepts into other areas, including taking core characteristics into our everyday life. Core characteristics, from the notion of tangible/non-tangible, physical/non-physical, the mind/the body - those sort of things. When you take those core characteristics you begin to have greater flexibility as to how those core concepts can be used in today's environment (Hond, iv, 16.9.06).

Hond explains that because of their inter-connectedness, the elements of Rangi and Papa permeate all their offspring. The physical and the non-physical simultaneously exist within the concepts and elements of each atua matua – Rongomātāne, Tanemāhuta, Tangaroa, Tūmataunga, Haumietiketike and Tāwhirimātea. These core characteristics, he argues, should always be considered in any thinking about learning.

Rongomātāne

Ko Rongo tau matua, kia hohou te rongo, ki Papatuanuku..... (Huirangi Waikerepuru, personal writings, 2005)

A historical, simplistic and erroneous description of Rongo is as the God of Peace. Ruakere Hond discusses the more multi-faceted concepts related to Rongo.

Even though we constantly refer to Rongomātāne as being the atua with the domain over cultivated foods, cultivated foods are really a tangible image, a physical image of deeper abstract concepts that are held within the name. So when you look at cultivated foods, there are many things that are contained within that. Things such as when you cultivate food that is generally perceived as being a very peaceful activity. You don't make war while you've got crops in the ground. You need to cooperate. You need to plan. You need to manage people. All of these things are elements/abstract concepts that are contained within the single word of Rongomātāne. Which is one of the beauties of the karakia and waiata that come out of Taranaki, because we can use single words to embrace a huge range of concepts that would be very difficult to express in general discussion. So, just using the one word implies a vast range of knowledge and the concepts within it, such as working together, relationships, negotiation, cooperation, hard work, conflict resolution, interpersonal skills, diplomacy, humility, empathy, aroha, people management, time management, listening to others' viewpoints, caring, openness and honesty, sharing and personal integrity (Hond, iv, 16.9.06).

Tanemāhuta

Tāne te Tokorangi, puta te whaiao, ngaro te kai, ngaro te tangata... Nana i toko te rangi. I ngana ētehi o ana teina tuakana. Kāore i tutuki. Ngāwari nāna, ka wehea. Te rangi ātea nui, ko Papa tukutuku whenua. Kōia, ko Tāne te Wānanga, Tāne te Waiora, Tāne te whakaputa nei ki te whaiao ki te ao mārama. Nā, koirā tonu te pou, te pou tokorangi o te Ao Māori. Ka whāia mai ngā kōrero i reira. Tae mai ki a tātou i tēnei rā, koinei te Ao Māori. (Huirangi Waikerepuru, personal writings, 2005)

As kaumātua Huirangi Waikerepuru has explained, Tāne, is one of the most of the atua siblings. It was Tāne who worked out how and also had the courage to separate his parents, to create the world as we know it. Tāne is also strongly associated with all that exists in forest – trees, birds, insects and everything in the bush – which had major significance for Māori. Much such sustenance and activity, such as food, rongoa (traditional medicines), building and carving, came from the bush. Ruakere Hond provides further explanation.

Tanemāhuta is constantly referred in relation to things of the forest. But in actual fact the forest is based around the fact that it is an ecosystem. It is an environment where we exist outside of it and we utilise and go into that environment for sustenance and others purposes. So, there are the concepts of interaction, of

interconnectedness, of relationships between different things and the impacts that come from those. We constantly refer to Tanemāhuta, in terms of chopping down trees and doing karakia to Tanemāhuta. This isn't about asking Tanemāhuta whether you can chop down a tree or not. It's really around recognising the impact of chopping this tree down and what that is going to have on the surrounding environment (Hond, iv, 16.9.06).

Therefore, Hond argues, the concepts of Tanemāhuta are really about an ecosystem and the intricate relationships and interdependence everything has with everything else. Tane therefore denotes contribution, responsibility, relationships, interactions. The concepts of Tāne also relate to all aspects of learning, knowledge, enlightenment, understanding and striving for higher goals and attainment.

Tangaroa

Tangaroa, te pūwainuku, pūwai rangi, pūwai Rongo mā Tāne... (Huirangi Waikerepuru, personal writings, 2005)

Huirangi Waikerepuru describes the realm of Tangaroa, that is, all aspects related to the sea.

...Ngā āhuetanga e pa ana ki te moana, te moana hurihuri. te moana i roki ana, te moana ona āhuetanga katoa, te moana whakapukepuke, ngaru whakapukepuke...
...Ko Tangaroa te mana o te wai, te mana o te waitai moana, te mana o te waitai whenua. I heke mai ai te wai i ngā maunga, hoki ai ki te moana. Koirā, ko Tangaroa te mana o te wai... ...Ka kore he wai, karekau he hunga ora
(Waikerepuru, iv, 29.6.05).

Ruakere Hond adds that as well as relating to all things associated with the sea, sea life and conservation, Tangaroa also relates to a range of other fascinating concepts.

Tangaroa - there's few places that would be as hostile as the sea and the storm and those sorts of things. But the concept of the sea is that even though it appears as a barren wasteland of water, in actual fact under the sea is teeming with life. And the interaction that takes place between humans and that life is really quite limited. It was really just putting a fishhook down and diving in those times. They didn't have scuba gear or anything like that. So the amount of interactions that took place was very, very limited and so Tangaroa quite often carries with it the notion of complete separation from human kind, the world of life. Quite often, in Taranaki, you'll see references to Tangaroa in relation to "mate" - to people passing. So, when you're talking about Hawaiki nui, Hawaiki roa, Hawaiki pāmamao - the separation of sea from Hawaiki mirrors the separation of the living from the dead. And the passage that a person takes in terms of going to that other land is like them passing from the world of life. In a similar way, when we look at waiata like Poua with phrases such as, "te wehe o tipua, te wehe koia Tangaroa, unuhia." So, when a person dies, they depart within the concept or realm of Tangaroa. At the same time it carries with it the concept the unknown, but also of the huge potential that

may be there. It is the whole idea about going onto the sea and searching for new land and using the sea as a pathway. Tangaroa ararau or moana ararau is that there are no set pathways like there are on the land. Rather, there are multiple pathways. So there's the huge potential of the sea (Hond, iv, 16.9.06).

So some of the ideological concepts of Tāngaroa are the hidden, the unknown, the side of people that others don't see and concepts of fear, courage, separation and death.

Tūmatauenga

Tūmatauenga, Tūkariri, Tūkānguha, Tūwhakaheketaua..... (Huirangi Waikerepuru, personal writings, 2005)

Ruakere Hond argues Tūmatauenga is most commonly associated with war and combat. Tūmatauenga thought radically differently from his siblings. He was inventive. He was a lateral thinker. He thought outside the norm. These were the same skills that are needed when going into battle.

Tūmatauenga gets the 'bash' really in terms of how this notion is perceived. And it's mainly because of the way in which, in particular, Western society glorifies the concept of warfare. Even though there's an abhorrence by some to warfare, there was a view that was presented by Pakeha that Māori loved warfare and got involved in fighting at the drop of a hat. But it was really around the fact that it was difficult to recognise that Māori were enthusiastic about fighting simply because it spelt their demise or their survival. And if they weren't enthusiastic about it, they wouldn't survive very long. That's really what's contained in Tūmatauenga, that warfare is the best way, in a physical way to portray the notion of innovation, of enthusiasm, of stamina, all of those things that are contained within the name Tūmatauenga. Those are all of the attributes that you hope will come to the fore when you go into battle. The smallest weakness may be exploited by the enemy and you live or die based on those attributes. So Tūmatauenga is a very powerful notion. Warfare is not glorifying war, it's actually glorifying the attributes that you need to survive within the intensity of warfare (Hond, iv, 16.9.06).

Haumietiketike

Haumietiketike, hua te kai, haupū te kai, tāwhia ki Rehua..... (Huirangi Waikerepuru, personal writings, 2005)

Ruakere Hond describes Haumietiketike as the domain of uncultivated foods, that is, the foods of the forest. He argues that, in the past, the food of the forest was important for survival. Having a knowledge base of the forest and all of its bounty, for both food and medicine, was an essential survival requirement. The realm of Haumietiketike required knowledge, intuitiveness, understanding and seeing the value of things.

Technically, in the bush its quite easy to see that if you don't know about all of the potential of different foods and materials that are in the forest, you don't last very long. In a similar way, a person who sees the worth or the value in something that everyone else can't see, this carries with it the same notion of Haumietiketike. It is the recognition of the inner potential within things. It's recognising things hidden or not clear yet. It's recognising the untapped potential, skills or expertise of others (Hond, iv, 16.9.06).

Tāwhirimātea

Tāwhiri-ma-atea, Mākūkū, mākākā ki te uru mutu o rangi ... (Huirangi Waikerepuru, personal writings, 2005)

According to Ruakere Hond, Tawhirimātea was the child who refused to agree to the separation of Rangī and Papa. Instead, he stayed with Rangī. So the realm of Tawhirimātea intimately connected with the realm of Ranginui, such as the wind, the seasons and meteorological activity. He has the ability to turn the rain from Ranginui into ice and snow. Huirangi Waikerepuru concurs,

Tāwhirimātea - koia tonu te mana o te hau. Te hauora, te kawē ana, i noho tahi ai, ki roto i a Rangī. I runga i te āhuetanga i pa ki a rātou, na ka rere ki te rangi noho mai ai. Ana, ki reira, panapana haere i ngā hau – ngā hau whenua, hau moana, hau matariri, hau mataratara, ana ka panapana haere ne. Na, ēngari ko te mutunga iho, ko Tawhirimatea e ngaki ana i te wai, te wai rere, te wai ua, te hukarere, te huanganga, te huawhatu, na, koinā katoa ta Tawhirimatea e panapana haere ana (Waikerepuru, iv, 29.6.05).

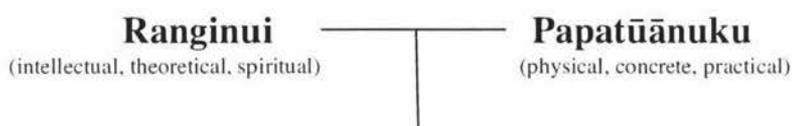
But there are a whole lot of other concepts that relate to Tāwhirimātea.

There's a huge amount of kōrero of Tāwhirimātea within Taranaki, and a lot of that really comes from the conflict (of the Taranaki land wars in the 19th century, that lasted 21 years). In many ways, Tāwhirimātea is as closely related to warfare as it Tūmatauenga because Tāwhirimātea is about standing up for what you believe in and having stamina and persistence and not giving up, in the face of defeat. Continuing on. And that partly comes from the idea of the wind being continually there. But when you look at the kōrero in relation to Tāwhirimātea is that Tāwhirimātea was the one who refused to accept that Rangī and Papa should be split. And from that point on, he continually fought his older siblings. I don't know whether it comes from that exactly but there is definitely a connection there. In waiata like Poua, they talk about, "tēnei taku toa ko Tāwhirimātea, tēnei taku toa ko Waitara ki te Pāhua." So from Waitara to the Pāhua, that 21 years of conflict (of the land wars), it was the stamina of Tāwhirimātea that sustained them (Hond, iv, 16.9.06).

Appendix 9

*Te Kōpae Piripono Centre of Innovation
Research Conceptual Framework*

Te Kōpae Piripono Centre of Innovation Conceptual Framework



Rongo calm	Tāne knowledge	Tangaroa capacity	Tū Authority	Haumia resourcefulness	Tāwhirimātea outer unrest	Rūaumoko inner unrest
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These divine offspring of Ranginui and Papatūānuku provide a template for our own behaviours, today. Much of our ritualised behaviour and cultural practice is concerned with reconciling the competing interests, balancing the opposing forces and maintaining stability between the atua and their domains. This seeks to maintain an ordered system that allows diverse elements to coexist in complementary and harmonious relationships, resulting in an integrated whole. Achieving perfect balance requires that accord be maintained between atua and their particular disposition. Anxiety, aggression, confusion, jealousy, greed, selfishness are some of the emotions that will gain paramouncy within the domain of an individual atua if internal balance is not achieved. Where there is inner turmoil, there can be negative implications for the other atua and their domains and for the whānau as a whole. Achieving balance between the strengths and attributes of each atua enables efficient reconciliation of disagreements. Fear can be stimulating and challenging but it must be balanced by the experience of accomplishment and confidence in one's ability to respond to the fear invoking circumstances. If one is not equipped with the tools to deal with fear, one may be immobilised by it.

(Te Kōpae Piripono Centre of Innovation draft research report, 2007)

Appendix 10

Te Aho Matua – Charter for Kura Kaupapa Māori

Te Aho Matua o Ngā Kura Kaupapa Māori

The Philosophy for Kura Kaupapa Māori

(Te Rūnanga Nui o Ngā Kura Kaupapa Maori o Aotearoa, 1999)

(see reference list for details)

1 Te Ira Tangata - Humanity

Ahakoā iti

He iti mapihi pounamu

He kākano i ruia mai i Rangitūhāhā

E kore ai e ngaro

The teachers for this school should be well-versed in people related issues. Only then will they be able to establish a programme for these children.

- 1.1 The spirit of the people comes from the heavens, the Rangitūhāhā. At conception, the spirit and the physical body are in unison. At that time, the ethos, the sacredness, the awesomeness, the mana, the status, the heart, the mind and the soul are established. The spirit and the body becomes one within the house of the mother, and life is created and born.
- 1.2 These are the creative factors of people, they are unique. It is the seed that was sown from Rangitūhāhā and it will never be lost. However, it is for the parents, the family, and the school, to embrace, to feed, and to teach the child to grow in love, peace and goodwill.
- 1.3 On reaching adulthood, each person will make choices and that person alone will decide which are the right paths for he/she to take. No matter how small or big, each person has this responsibility. If however, ones well-being and full potential has been developed he/she will not go wrong.
- 1.4 The pinnacle and the opening to ones spirituality is the heart or the seat of ones emotions. And so, ones oral expression, ability to challenge, ones anger, ones sympathy, humility and other similar aspects are all found in the seat of ones emotions and steeped in spirituality. Herein comes the phrase *Kia ngākau mahaki*. Through this, truth is also found in the saying *He oranga ngākau, he pikinga waiora*. When the heart is nurtured, well-being will be lifted.
- 1.5 No matter who they are people are sacred. From infants, children, adolescents, to elders, all are sacred. Those associated with Kura Kaupapa Māori must never ill-treat, humiliate, despise, disparage or act jealously towards people. They should be compassionate in their dealings with one another, with Māori generally, and with other races as well.
- 1.6 Women are sacred as are men. One should not be made less important than the other, rather, one should elevate the other, and be secure in the knowledge that it is through functioning together as a unit that the well-being of children and the people generally is enhanced.

1.7 The human body is sacred. It is essential that the child be taught how the body's health and fitness can be maintained. The children should know which foods are good and which are bad. They should know the value of exercise, of massage, and the natural remedies of Tāne Whakapiripiri. So that they do not desecrate their own bodies nor the bodies of others.

2 **Te Reo - The language**

My language uplifts me

My language is my adornment

My language is my precious treasure

2.1 All the dialects of Māori are sacred. Kura Kaupapa Māori should acknowledge and value all dialects.

2.2 The children should be competent in two languages. Firstly, in their ancestral language, secondly, in English. They must be proficient in both so they can operate with confidence in both the Māori world and that of the Pākehā.

2.3 The Māori language is a treasure to be preserved under the Treaty of Waitangi, it is a national language under the Māori Language Act of Parliament. The Treaty and the Act are of no use however, if the language is not sourced in the hearts, minds and in the mouths of Māori.

2.4 It is because of this that the children's language should be rapidly developed and all school activities should be conducted in Māori. Included are those who visit the school, all should speak Māori and speak Māori at all times.

2.5 At the appropriate time English can be introduced into the curriculum of the children. This should be left for the teachers to determine. What is important is that the two languages are kept separate. There should be a distinct area and a separate teacher for the teaching of English. The children must be immersed in Māori at school so that they do not chop and change from one to the other in a pigeon type language.

2.6 It is right that those who are fluent in the Māori language and knowledgeable of the Māori world should direct the learning activities of the children. Further to this, they must be of the disposition and spirit and they must hold to the philosophies of Kura Kaupapa Māori. However, the school should be understanding of those who are not as yet fluent in Māori. If the person is one who supports the concept and philosophy of Kura, embrace and assist him/her. If there is a genuine desire to become proficient in the language, it will come in time.

3 **Ngā Iwi - The tribal groups**

If the sapling is bent,

that is the way the tree will grow

3.1 Most Māori children belong to many tribes. Others will affiliate to one only. It is essential that children know their own tribe, sub-tribe and family. In addition to that they should be familiar with all tribes and with other races.

- 3.2 Therefore it is important to reinforce the genealogical connections of children to their own families, sub-tribes, tribes and ancestors. So too to teach the links between tribal groups.
- 3.3 It is right that the child stand proudly in his/her own tribe, but he/she should also be conversant with and considerate of other tribes.
- 3.4 The children should know the boundaries, the canoe, the traditions, proverbs, ancient stories, customs, chants and all other aspects of their own tribe. They should also be well-informed of all those things related to other tribes and too, to those of other races including those of other nations.
- 3.5 The children should also be well-informed of the circumstances of their tribes in ancient times, through history and to the present day.
- 3.6 It is through the child feeling supported, guided, embraced, nurtured and loved by the family that the child's sense of security within the family is assured. Most of those things are absorbed not taught. So it is that the family is a part of what the child does in school and in all their activities.
- 3.7 The child should be made aware of the family's approval or disapproval of his/her behaviour. Through this the child learns correct behaviour, and is enabled to stand tall amongst his/her people.
- 3.8 When the children see their families involved in the administration of their school, and working collectively with the teachers, they will grow in the knowledge that they in their school are cloaked by a spirituality, a philosophy and a framework which is uniquely Māori.
- 3.9 The school is not for the children alone. The school can be a source of learning for adults, indeed all the family if they choose to establish a learning situation/facility for themselves.
- 3.10 For the beginning teacher, the school is the appropriate place for them to start. The school whānau can provide early direction in the ways to enable children to learn and develop.

4 Te Ao - The World

The old net is cast aside to rest

The young gather

- 4.1 The immediate home of the child is his/her first world and initial learning place. Beyond that is the world of the Māori. Te Kura Kaupapa Māori will guide and give direction for the child through all these stages, until he/she has completed his/her education at the school and is able to venture out into the wider world and all that it represents.
- 4.2 The child should not be bound to and constrained by the old world. He/she must be free to pursue the knowledge and the benefits of the modern world.

- 4.3 In spite of that, the correct foundation for that child is in the teachings of our ancestors which deal with the beginning of time and space.
- 4.4 The children should be empowered by their association with Ranginui and Papatuanuku, and their offspring Gods who are the guardians of the life force of the oceans, land, sky and all that those encompass.
- 4.5 The children should be inspired with wonder and respect for all living, growing things. They then, will never cause them harm.
- 4.6 The children will grow to be the caretakers of the land, sea and forest, and they will hold to the laws and practices passed down by our ancestors regarding those.
- 4.7 The children must acquire a knowledge of the laws of the world, that includes the sciences of the seas, earth, sky, and calculation.

5 Ahuatanga Ako - Styles of Learning

*Children who smash calabashes (are badly behaved)
Should be directed to the fountain
of knowledge, well-being and good-will*

*Pursue that most cherished
If you should ever have to concede
let it be to a lofty mountain*

- 5.1 All learning should take place in an atmosphere of enjoyment and pleasure, and, intellectual stimulation.
- 5.2 Karakia is good because it has the effect of settling the spirit, opening up the soul and mind, placating the heart, releasing the child of its problems so that the activities of learning can be undertaken with ease.
- 5.3 A child is enthused when an adult sits alongside him/her in support of his activities. That is in aid of his/her learning. But don't let an adult do the activities for the child.
- 5.4 It is important the child learns to sit quietly and listen. It is then that the child will understand the deeper meaning of what is being said.
- 5.5 Closely linked to the skill of listening, are the skills of looking, experimenting and inquisitiveness, questioning, discussion, contemplation. All these enhance the acquisition of knowledge and understanding.
- 5.6 The elders are the repositories of knowledge Māori. They are the speakers. It is essential they participate in the school and with the children to teach and guide.
- 5.7 Hospitality is an important feature. Children should experience people caring for people at home, at school and at the marae. In time they will assist with the tasks associated with looking after people.

- 5.8 It is in the home environment that the child begins to form close relationships, with his/her brothers and sisters and family members. It is the home that he/she will acquire the correct attitudes to the old and to the young. This should carry over into the school. So that the older children know to take care of the younger children, and, the youngsters listen to the older age group.
- 5.9 Hence the reason it is important that there should be no strict division between boys and girls, the older children and the younger children. There will be times though when it is appropriate to separate the age groups, and times when they can work together as a family. Either way, the older children should lead/guide the younger children.
- 5.10 The learning environment plays an important role in creating an interest in the child for the learning activities. Therefore, the school should be filled with exciting and interesting things, and, with things from the Māori world to transform the atmosphere of the classroom. Learning can also take place on the marae, in the bush, fields, seaside, library, museum, art gallery and any other place that can contribute to the store of knowledge.

6 Te Tino Uaratanga - The Prime Aims and Objectives

- 6.1 That the child be motivated, inspired, and well equipped with an education that will guide and empower him/her in the modern world.
- 6.2 That he/she be given the skills of listening, reasoning, speaking, reading and writing in Māori and in English.
- 6.3 That the child be encouraged in ways that recognise his/her individuality and unique abilities, and enable him/her to achieve to his/her full potential.
- 6.4 That the child's own creativity is awakened and given expression through activities that enable him/her to create and build appropriately.
- 6.5 That the child be opened up and filled with love, joy and happiness so that he/she becomes compassionate and big-hearted.
- 6.6 That the child be developed so his/her mind is capable of retaining the learning and knowledge he/she has received.
- 6.7 That the power, prestige, and sacredness of the child be given expression.
- 6.8 That the integrity and self-esteem of the child be developed.
- 6.9 That the life force of the child be abundant.
- 6.10 That the child's health and well being blossom in the unison of the spirit and the physical body.
- 6.11 That the links and connections between the child's intellect, to his/her ancestors, upwards through the heavens to the realm of Io-Matua, (the Supreme Being), be reinforced and strengthened.
- 6.12 That the child stand strong and tall as a sacred plume for his/her people.