

Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.

Kua tae kē tatou?
Are we there yet?

Tikanga ā Rua i roto i ngā Kura Auraki o Āotearoa
Biculturalism in New Zealand Mainstream Schools

**A thesis presented in partial fulfilment
of the requirements for the degree of
Master of Education (Adult Education) at Massey University.**

Mary Jennifer Snowden (nee Graham)
January 2012

This thesis is dedicated to
my Dad
Parāone Ngaruhe Graham (Darky)
(October 12, 1926 – August 14, 2010)

E te rangatira

Anei rā tō whānau

E mihi atu nei ki a koe

E te rangatira o tēnei rohe

Ko te maunga Hikuroa, hi!

Ko te moana Kāiririkura

Te waka o Tinana hi!

Ko te hapū Ngāti Moetonga

Te Rarawa te Iwi

Tūmoana te tangata

Kerehoma te whānau e

Ana, ana, aue hi!

(Donna Ross, 2010)

He Maioha

Karakia Whakawātea

He hōnore, he korōria ki te Atua, he maungarongo ki te whenua, he whakaaro pai ki ngā tāngata katoa. Hanga e te Atua he ngākau hou, ki roto, ki tēnā, ki tēnā, o mātou. Whakatōngia tōu wairua tapu, hei āwhina, hei tohutohu i a mātou, hei ako hoki ki roto i te kotahitanga o tēnei puna reo. Āmine

I te tīmatatanga te kupu, ko te kupu te Atua. Ko te Atua anō te kupu o te timatatanga Nāna ngā mea katoa i hanga. Karekau i tētahi mea, kāhore te hanga i a ia. Ko ia te ora, ko te ora te maramatanga mō ngā tāngata katoa. Nō reira, he mea tika tēnei ki te tautoko i ngā tikanga o tātou tūpuna, arā kia tīmata i ngā mahi katoa i runga i te karakia, māna ka whakawātea. E tō mātou Matua nui i te rangi whakakoikoi o mātou hinengaro, kia pai ai tō tātou hiahia ki te rapu mātauranga o tēnei Āo. Āmine

I ngā rā o mua, nā te Atua anake te kaihanganga o ngā mea katoa, nāna i whakatō te otaota tuatahi, ka puta he rākau, ka puta ko Tāne Mahuta. I tērā wā, ko ia te kaitiaki o ngā kīrehe e ngokingoki ana, mō ngā manu e rere mai ana, engari ko te āhua o te tangata ki te tapahi rākau ki te hanga whare. Nō reira, ki tō tātou poupou o tō tātou whare tupuna o Wainui tū mai, tū tonu.

Anei te mihi aroha, te aroha pūmau e rere mai ana ki waenganui o te Whaea ki ōna tamariki. I tēnei wā ko Papatūānuku te whakaaro. He tāonga i waiho mai i ngā tūpuna mai ki a mātou nga Iwi Māori, takoto e te Whaea, takoto, takoto, takoto mai rā.

E huri ana te whakaaro ki a rātou mā ngā mate, nā rātou mā kua takahi te huarahi kopeke. Mai ki a mātou nei, ka hoki nga uri o Te Rarawa ki to tātou maunga, ko Whangatauatia, ko Whangatauatia ki te One Roa ā Tohe, Te One Roa ā Tohe ki te Wai-o Raro Pō. Piki ake te wairua ki Te Puhutukawa e tū ana, heke iho ki Te Reinga, me tūtaki ana ki tō tātou tūpuna arā Ko Hine Nui i Te Pō. Nō reira. ki ngā mate, haere, haere, haere atu rā.

Āpiti hono, tātai hono, te hunga mate ki te hunga mate,
Āpiti hono, tātai hono, te hunga ora ki te hunga whakapapa.

Ka hua te wananga, ka noho i a Rikoriko, ka puta ki waho ko te Po, ko te Po-nui, te Po-roa, te Po-tuturi, te Po-pepeke, te Po-uriuri, te Po tangotango, te Po-wawa, te Po-kitea, te Po-i oti-atu-ki-te Mate. Nā te kore ai, te kore te wiwia, te kore te rawea, Ko Hotupu, Ko Houora, ka noho i te atea ka whanau mai Ko Ranginui. I tērā taha ko te Pū ko te Weu ko te More ko te Aka, ko te Ahunga Aponga Kune Iti, Kune Rahi, Popo Kunau, ko te Hine Awaewae ko te Rangi ko te timatanga mai o te Āo marama. Ko te Ao Nui, ko te Ao Roa, Ko te Kanapanapa Ko te Whe Kerekere Ko te Ao Hiwahiwa ko te Ao Kerekere ko te timatanga mai o te Āo Marama, Te Rapuna, Te Kukuni, Te Hihiri, Te Manako, Te Mahara, Hinengaro (te whakaaro), ka whanaumi Ko Papatuanuku. Tangaroa, Tawhirimatea, Haumia Tiketike, Tumatauenga, Rongomatane, Tane Mahuta, Ka puta ko Hine Ahu One, Hine Titama, Ko Hine Nui te Po, Ko Hine Iwaiwa, Ko Mahuika. Anei te whakapapa o tō tātou tūpuna, i heke iho ai mai i Rangi Tu Ha-Ha ki a mātou i te hunga ora. Tēnā hoki tātou.

He mihi nui ki a Carl Ross mo tona tautoko i ēnei tuinga. Arohanui Wana.

Whakamārama

Ki te taha o tōku matua
Ko Hikuroa te maunga
Ko Kāririkura te moana
Ko Māmari te waka
Ko Tūmoana te tangata
Ko Wainui te marae
Ko Te Rarawa te iwi
Ko Ngāti Moetonga te hapū

Ki te taha o tōku whaea
Ko Tokatoka te maunga
Ko Kaipara te awa
Ko Mahūhū ki te Rangi te waka
Ko Haumaiwārangi te tangata
Ko Āotea te marae
Ko Ngāti Whātua te iwi
Ko Te Uri o Hau te hapū

Ka moe a Tamati Rewiti Graham i a Ngāwini Merata Rivers
Ka puta mai a Parāone Ngaruhe Graham
Ka moe a Pairama Henare Toka i a Mahera Clarke
Ka puta mai a Manuao Waimarino Marama Toka
Ka moe a Parāone Ngaruhe Graham i a Manuao Waimarino Marama Toka
Ka puta mai a Mary Jennifer Graham
Ka moe a Mary Jennifer Graham i a Daniel Snowden

E mihi ana ki a koutou kei runga i te aroha pumau o te Atua kaha rawa.
Nō reira tēnā koutou, tēnā koutou,
Kia ora mai anō tātou

Acknowledgements

There are a number of people that I want and need to acknowledge. Your presence and support during the journey of this thesis writing has been critical. The support, courage, contributions, vision and guidance have been inspirational and provided the sustenance that I needed to continue looking for the light at the end of the tunnel.

He kokonga whare e kītea, he kokonga ngākau e kore e kītea.

The house has boundaries, but the heart is without boundaries.

This research is dedicated to the people who have influenced my life the most. It is for those who travelled ahead of me and suffered the indignities and shame of being chastised for speaking their own language (Mum and Dad). It is for those of us from the lost generation of speakers who have had to battle our own hegemonic tendencies to find our way to own te reo Māori (my husband Dan, myself, my brothers; Marsden, Haki, Tamati and Joseph and sisters; Pearl, Maureen and Donna and for our children; Daniel (deceased), Karl, Dion, Ruth and Maureen). It is for our mokopuna (Kerehoma, Miria (deceased), Maihi, Ely, Ruth and Jahniva) and the generations to come who will grow into a world where te reo Māori is accepted as normal. Last but not least this thesis is for the many teachers and students who attend Aotearoa New Zealand mainstream schools and battle to maintain the life force in a language that constantly struggles to survive and to keep itself from going into extinction “pērā ki te Moa” (just like the Moa).

Nau te rourou naku te rourou ka ora ai te iwi

Your basket of knowledge along with mine will sustain the future wellbeing of the people.

My grateful thanks go to Te Whānau Rangahau for their continued support and inspiration and I trust that I have omitted nothing that you so kindly shared, for without your perceptive inquiry this project would not have reached its conclusion. At this stage I would also like to acknowledge my colleagues from Ahuahu te Mātauranga who began the journey with me and were instrumental in putting together the foundations from which this thesis was built on. Jill for helping me get my ideas together so that I could put together a proposal, Brenda for letting me run my ideas by you and giving advice in exchange, Parker for listening, Pauline for your interest and

encouragement and Cheryl the brilliant library lady who ensured that I received every piece of written material to aid my research. Ka noho au i te riu o Murihiku e ...

Ko te kai a te rangatira. He kōrero, he kōrero, he kōrero.

Sustenance for a chiefly figure. Discussion, debate and oratory.

Particular thanks must go to my co-supervisors dr. marg gilling and Dr. James Graham, for their structured professional guidance and support that ensured the completion of this project. marg, you made me look at the bigger picture, step outside my comfort zone and question the questions. You have been a continual presence in my life since this journey started and I thank you. James, you gave me the structure that I needed right at that time. You made me aware of the responsibility to be accountable for my words and kept me honest and on time. He mihi aroha.

I want and need to thank Gillian and Garth Bagnall for their support and allowing me to come into their lives. Gillian, your willingness to spend precious time and mentor me through the technique of recrafting my confusion of thoughts and ideas so that they may culminate in a thesis I can be proud of is so much appreciated. There are no real words to express my gratitude because there is nothing that I could use to quantify how I feel. Thank you Garth for allowing me to come into your lounge at different times of the day or night, you are the quiet strength that sustains Gillian.

Ehara taku toa, he taki tahi, he toa taki tini

My success should not be bestowed onto me alone, as it was not individual success but success of a collective.

To my husband Daniel, a constant stabling influence at a time when he himself battles with a life threatening condition. I couldn't have done it without you I love you and thank you dear. To my children who have this steadfast belief that Mum can do anything, thank you for your timely counsel and loving encouragement. Mum, I love you and want you to always remember that we are here even though the world seems cold and empty at the moment, we continue to exist because Dad existed and you must too. Dad, we miss your wise counsel, your wicked sense of humour and the sentinel who guarded us with more love and care than anyone else could provide. Most of all we miss your constant presence. Moe mai e te matua i roto i ngā ringaringa o Papatuānuku.

Te Pūtake o te Kōrero Abstract

The rationale for conducting this research is embedded in the articles of The Treaty of Waitangi (Te Tiriti o Waitangi 2.3), the cornerstone of the partnership between Māori and Pākehā. Te Tiriti promotes research set in a peculiarly Aotearoa New Zealand context where *biculturalism* is seen as promoting a dignified, respectful coexistence of Māori and Pākehā in which both languages cultures and ways of life are acknowledged and valued (Vasil, 2000). In the context of this work the word *biculturalism* concerns the cultural being of Māori and Pākehā alike. Though the word *biculturalism* appears in the New Zealand Curriculum, the works explored in the process of undertaking this research did not name *biculturalism* as existing in New Zealand schools, hence the paucity of up-to-date references.

Using aspects of Kaupapa Māori (Smith, 1997) as the research method the research aimed to develop a better understanding around the implementation of te reo Māori and tikanga Māori to promote *biculturalism* in Aotearoa New Zealand mainstream schools today. The historical context that foregrounds *biculturalism* and the educational policy that influenced the growth and development of *biculturalism* were also taken into account. In endeavouring to understand and define the shape and form of *biculturalism* a small group of teachers (Te Whānau Rangahau) agreed to share their ideas around the tensions, successes, enablers and challenges involved in 'creating a space' for the implementation of te Māori (Māori language) and tikanga Māori (Māori culture and values) to nurture and assist *biculturalism*.

Keeping within the framework of Kaupapa Māori the kairangahau (researcher) felt 'kanohi ki te kanohi' (face to face discussion) was both relevant and appropriate. The use of focussed conversations and individual interviews provided a unique opportunity to identify key influences on teacher willingness to engage in discourse around *biculturalism*. An opportunity to determine essential elements that need to be present to allow *biculturalism* to be nurtured through to fruition was also captured.

This thesis found that the perception of including te reo Māori and tikanga Māori in Aotearoa New Zealand mainstream schools to encourage true *biculturalism* continues

to be complicated and worked through institutional and social practices. These create, maintain and perpetuate a dominant ideology that maintains a monolingual, monocultural Pākehā curriculum.

	<u>Ngā Ihirangi</u>	Contents	Page No.
	Te Whārangī Kaupapa	Title Page	i
	He Tohu Aroha	Dedication	ii
	He Maioha	Acknowledgements	iii
	Te Pūtake o te Kōrero	Abstract	vii
	Ngā Ihirangi	Contents	ix
	Wāhanga Kotahi Whakatakoto i te Tūāpapa	Chapter 1 Laying the Foundation	
1.1	He Whakataki	Introduction	1
1.2	Ngā Pātai	The Questions	3
1.3	He Wātea mō Tikanga ā Rua i Āotearoa?	Is there a Space for Biculturalism in New Zealand	4
1.4	Ngā Wero	Challenges	6
1.5	Te Whānau Rangahau	The Research Family	7
1.6	E hāngai ana te rangahau? He aha ai?	Is this research relevant? Why?	8
1.7	Te Hangatanga o te Tuhinga	The Structure of the Thesis	10
1.8	He Whakarāpopoto	Summary	12
	Wāhanga e Rua Ngā Kōrero o Nehe	Chapter 2 The History	
2.1	Mātauranga Māori Tūturu	Traditional Māori Education	14
2.2	Ngā Mihinare me ngā Koroniara	The Missionaries and the Colonialists	16
2.3	Te Tiriti o Waitangi	The Treaty of Waitangi	19
2.4	He whakarāpopoto	Summary	25
	Wāhanga e Toru Ngā Kaupapa Mātauranga o te Kāwanatanga	Chapter 3 Government Education Policy	
3.1	Whakawaimehatanga	Assimilation	26

<u>Ngā Ihirangi</u>	Contents contd	
3.2 Takatūriatanga	Adaptation	29
3.3 Whakaurutanga	Integration	30
3.4 Tikanga ā Rua	Biculturalism	34
3.5 Tikanga ā Rua me te Marautanga	Biculturalism and the Curriculum	37
3.6 He whakarāpopoto	Summary	43
Wāhanga e Whā Te Tukangatanga	Chapter 4 Methodology	
4.1 He Whakataki	Introduction	44
4.2 Te Tukanga Rangahau	The Research Process	45
4.3 Kaupapa Māori	Māori Ideology	48
4.4 Rangahau Kaupapa Māori	Kaupapa Māori Research	50
4.5 He whakamārama	Familiarisation	54
4.5.1 Te Tuhinga Haurongo o Te Whānau Rangahau	Biographic Texts of the Research Family	56
4.6 Ko ngā kōrerorero	The Conversations	63
4.7 Tikanga Matatika Rangahau	Research Ethics	69
4.8 He Whakarāpopoto	Summary	72
Wāhanga e Rima E whakarongo ana ki ngā reo	Chapter 5 Listening to the voices	
5.1 He Whakataki	Introduction	73
5.2 Ko ngā Mōhiotanga o te Tikanga ā Rua	Understandings of biculturalism	74
5.2.1 Ko ngā Whakautu Ēmera	Email Responses	74
5.2.2 Ko ngā Kōrerorero Hiwaia	Focussed Conversations	76
5.2.3 I taku tamarikitanga	As a child	76
5.2.4 I te Kāreti Kaiako Whakangungu	At Teachers' College	79
5.2.5 I tō mātou Marau ā Kura	In my school curriculum	81
5.2.6 I roto i tō mātou akomanga	In our classrooms	85

	<u>Ngā Ihirangi</u>	Contents contd.	
5.3	Ko ngā Kaupapa Āwanganga	The tension encountered	87
5.4	Ko ngā Kaupapa Angitū i Whakanuia	Successes celebrated	89
5.5	Ko ngā Karere o ngā Kaiwhakauru	So were and are the voices saying?	90
5.6	He Whakarāpopoto	Summary	93
	Wāhanga e Ono Kei hea tātou ināianeī?	Chapter 6 Where do we go from here?	
6.1	He aha te kaupapa o ēnei korero	So what does this all mean?	95
	6.1.1 Tikanga ā Rua mo te Marautanga	Implementation of biculturalism over the entire curriculum	95
	6.1.2 Ko ngā Kaiako Akomanga	Classroom Teachers	95
	6.1.3 Ko te Tāiao o te Kura	The School Environment	97
	6.1.4 Whānau	Parents and Family	98
	6.1.5 Kapa Haka	Māori dance group	99
6.2	Ko ngā tukunatanga mo te Tāhūhū o te Mātauranga	Recommendations for Ministry to consider	100
6.3	Ko ngā tukunatanga mo ngā Kāreti Kaiako Whakangungu	Recommendations for Initial Teacher Educators to consider	102
6.4	Ko ngā tukunatanga mo ngā Kaiako Akomanga	Recommendations for classroom teachers to consider	103
6.5	Ko ngā Tukunatanga noa	General recommendations	104
6.6	Ko ngā pātai mo te Tāhūhū	Questions for Ministry	104
6.7	Ko ngā pātai mo ngā Kāreti Kaiako Whakangungu	Questions for Initial Teacher Educators	105
6.8	Ko ngā pātai mo ngā Kaiako Akomanga	Questions for classroom teachers	106
6.9	He Whakarāpopoto	Summary	106
6.10	He Otinga	Conclusion	107
	Rārangi Pukapuka	References	112

	<u>Ngā Ripanga</u>	Tables	
1	Ko ngā reo rerekē o Te Tīriti o Waitangi	Key language differences between English and Māori in Te Tīriti o Waitangi	24
2	Ko ngā Whitiwhiti i roto i te Marautanga o Āotearoa Tikanga ā Iwi 1961 - 1995	Curriculum changes in New Zealand Social Studies 1961 – 1995	38
3	Te Kete Whakaaturanga	The Information Package	47
4	Rangahau Kaupapa Māori	Practices when researching with Māori communities	52
5	Te Whanau Rangahau	The makeup of Te Whānau Rangahau	55

<u>Ngā Āpitihanga</u>		Appendices	
One	Pānui Whakamārama	Cover Letter	122
Two	Whakatakoto Kōrero	Information Sheet	124
Three	Pānui Whakaae	Consent Form	126
Four	Tikanga Matatika Whakaae	Ethics Approval	127
Five	Te Takenga Mai Ōku	Author's Background	128
Six	Papa Kupu	Glossary	133

NB: The use of the macron in the words Māori and Pākehā have been dictated by contemporary use and the time when written works were produced. Macrons are used to mark long vowel length. This practice was less common before the 1990's.