

**Thinking aloud:  
exploring  
assumptions about  
Mātauranga Māori**

**TL 802 – Research Project**

**Master of Teaching and Learning**

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## He Mihi

Ka mawhitu taku haere ki nā tihi tapu  
 Ki Maūnapōhatu, ki Taiturakina  
 Kia titiro iho au ki Ruatāhuna  
 Nāti Manūnui, te marae o Te Ūmūroa  
 Ka whakaēkē atu ki te tihi o Tarapoūnamū  
 Titiro iho nei, ki Te Whāiti Nui ā Tia  
 Kō Nāti Whare, taukiri ē!  
 Whakaēkē atu ki te tihi o Tāwhiuāu  
 Ko Taniharuru te tanata  
 Te awa o Whirinaki – pōtere atu ana  
 Ki Murupara - Nāti Manawa  
 Whakaēkē atu hoki ki te tihi o Aōrani  
 Te awa nui o Te Ranitāiki  
 Ki Te Hōuhi – te tūranawaewae o nā mātua tīpūnā  
 Waiōhau, Nāti Haka, Patuheuheu  
 Waiōhau te kāina, Tama ki Hīkurani te mārae  
 Me hoki au ki te māuri o tōkūna waka  
 Ō Mātaatua – e kō, ko ia ē, ara ē  
 He aitana tēnēki o Tūhoe Pōtiki  
 Moumou kai, moumou tāōna, moumou tanata i te pō  
 Tīhēi maūrīora.

**Abstract:**

This research project calls on King *Tāwhiao's miro* analogy involving *pango* (black), *mā* (white) and *whero* (red) and where ideas are woven together to form a *whāriki* (flax mat) of teaching and learning concerns for *pouako* (teachers) and *tauirā* (students). I have woven the stories of myself (*pango*), a *Pākēhā* colleague (*mā*), and our joint conversations (*whero*) into a discussion about current education.

The project also reviews literature about *Mātauranga Māori*<sup>1</sup> in schools. This research addresses questions about key principles that makes *Mātauranga Māori* effective in the classrooms, the effectiveness of the teaching systems, and the factors that effect the achievement (and under-achievement) of *Māori tauira*.

I followed Coates' (1991) example and wrote an autobiography that explored my early learning and my life as a scholar and as an educator. I shared my autobiographical writing with a *Pākēhā pouako* colleague who has had her own personal experiences in education and an upbringing in an environment which is totally different to mine. I report on some important discussions that arose when we shared our experiences with one another and talked about our views on teaching and learning systems.

This research suggests that when *Mātauranga Māori* is effective, it has a positive impact on the engagement of all *Māori* and *Pākēhā tauira*. Schools implementing a *Mātauranga Māori* approach need to examine the quality of the teaching systems and relationships within their schools and also with their *whānau* and *hāpori* (community) as these will have an important impact on the *tauirā*, involving their experiences of *whānāūngatanga*<sup>2</sup> (belonging). The school's principles, values and knowledge

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Throughout this writing I have chosen to include footnotes that explain my understanding of the terms and stories I use. This strategy allows me to 'turn up the volume' (see p. 18 below) of my voice. I have also used italics to identify *Māori* words.

<sup>1</sup> *Mātauranga Māori*: *Māori* education programmes happening (and also not happening) especially in mainstream schools. For *Mātauranga Māori* to succeed in schools, there must be good understanding and commitment by everyone involved in the education process – *pouako*, management, governance, parents, communities and government bureaucrats.

<sup>2</sup> *Whānāūngatanga system*: It indicates a sense of belonging and relating to others within a context of collective identity and responsibility. It is a living entity reaching across all contexts of *Māoridom* (Macfarlane et al, 2007).

involving personnel and student relationships will shape the kind of environment where achievement can eventually grow.

According to McAdam & Lang (2003), “The school is at the heart of the future of the community. It is the schools where *tauira* grow in knowledge, morality, their abilities to relate to others, their concepts of community and the ability to live life to the full. It is in the schools that the future of our societies gains formation and direction” (p. 50), and it is schools that are the core of this research study. But schools are also about people, primarily *tauira*, *pouako*, and those who carry out professional roles to assist with the dynamic functions of schools. This study considers two such professionals whose cultures are different, but whose philosophies about knowledge generally and *Mātauranga Māori*, are compatible.

## ***Chapter One: Introduction: He Kōrero Patupaiārehe!*** (*Fairy-Folk/Strangers!*)

As a young person growing up in a small logging township, I was introduced to my first ‘blue-eyed, red-faced, crew-cut, funny speaking’ strangers!’ “*He patupaiārehe<sup>3</sup> ēnā!*” was the response from the local people and everyone believed (and agreed) that these strange *manuhiri* (visitors) had come from the local *ngahere* (bush) to ‘indoctrinate us’ with their *kēhua* (ghostly) ways.

The arrival of these strangers not only created consternation amongst the local *tangata whenua<sup>4</sup>*, (local inhabitants) but they also created a new industry for the local *iwi* of *Ngāti Haka*, *Patuheuheu*, *Ngāti Manawa* and *Ngāti Whare*. There were new employment schemes involving the timber industry, new homes were built with electricity and ‘inside toilets’, a new shopping centre was built and it also involved a post office and a hotel. Changes also happened with the education standards in the local schools involving curriculum initiatives and the recruitment of new *pouako* from other countries. Speaking *Te Reo Māori<sup>5</sup>* became a punishable offence and our school’s ‘native image’<sup>6</sup> changed. *Te Aō Pākēhā* had finally caught up with the *iwi* of *Tūhoe*. The year was 1953 and I was an eight year old with my eyes wide open, *e kō, ko ia ē, ara ē* (and so I rise – awake)!

### ***Te Aō Māori: (The Māori Worldview)***

This project looked at the cultural worldview of *Māori* people trying to maintain their *tangata whenua* status alongside important parallels involving western/European societies. According to Macfarlane, Glynn, Grace, Penetito and Bateman (2007), “A

<sup>3</sup> *patupaiārehe*/fairy-folk: According to the stories of *Tūhoe*, fairy folk roamed the surrounding *ngahēre* of *Te Ūrēwera*). They were never seen or heard and yet our *kaumātua* (and many of their *tamariki/mokopuna*) believe in the *patupaiārehe*’s existence. Whenever I ventured into the surrounding *ngahere*, a *karakia* was always administered. This was to honour the *patupaiārehe* and the *atua* who were responsible for their existence – in essence, it gave us the confidence to travel safely into the unknown parts of the *ngahere*.

<sup>4</sup> *tangata whenua* – acknowledging the indigenous status for *Māori* people living in *Āoteāroā* New Zealand.

<sup>5</sup> *Te Reo Māori*: a long battle has ensued for many decades throughout the country, and even though the *Māori* language is one of the official languages of *Āoteāroā* New Zealand, the issues continue. There are still many who don’t necessarily recognise it and this tends to affect its national status – it makes it very difficult to be accepted in the schools.

<sup>6</sup> *native image*: an image bordering on discrimination in schools and usually from those bureaucrats who are responsible for making the decisions. *Māori* throughout the nation were regularly recognised under this image, and especially schools who had large *Māori* rolls. Note – all schools throughout the country were (and have always been) classified as mainstream schools! It is only recently (20 years) that *Kura Kaupapa* has been acknowledged as immersion (*Māori*) schools.

*Māori* worldview is characterised by an abiding concern for the quality of human relationships that need to be established and maintained if learning contexts are to be effective for *Māori taura*” (p. 1). Due to the appearance of the *patupaiārehe* from the *ngahere*, the people of *Murupara* began to look for answers from their own *kete mātauranga*<sup>7</sup> (baskets of knowledge) and within a collective agreement amongst themselves, the *patupaiārehe* became an acceptable group of *manuhiri* to be involved with. Several decades later both *Murupara* and the *patupaiārehe* collaborated extremely well with one another and succeeded in establishing a worldwide forestry and timber industry. It was an economic success for *Murupara* and in fact, for the whole of the nation. Education however, did not maintain the same level of success as the local town. Macfarlane et al (2007) commented that, “Within such a worldview, education is understood to be holistic, collective, experiential and dependent upon a free exchanging of teaching and learning roles” (p. 1).

Nevertheless, over the past few decades curriculum changes have occurred regularly and usually at the governments imposed systems. As a scholar and later as an educator in schools, I also endured the educational changes which promised much for *Māori* but rarely did it approach the required standards. With the school systems continually impeding academic and social movement for *Maori*, the introduction of *kōhanga reo*, *kura kaupapa*, *wharekura*<sup>8</sup> and *whare wānanga*<sup>9</sup> were definite highlights for *Māori* education throughout the country and the present mainstream situation is only now beginning to acknowledge the equitable rights pertaining to *Māori*.

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<sup>7</sup> *kete mātauranga*: When *Tāwhaki* climbed to the heavens to gather the ‘Baskets of Knowledge’ (*aronui*; *tuatea*; *tuauri*), he returned with these *tāōnga* and people throughout the world have since gained enormously in all areas of the economic spectrum. As my *kuia* mentioned to me before I departed into *Te Āō Hurihuri*, “pursue the *tāōnga* of the *Pākēhā*, but always maintain the knowledge and skills of your *Tūhoetanga*”.

<sup>8</sup> *wharekura*: an extension of the the *kōhanga reo* and *kura kaupapa* systems. Many *kura kaupapa* throughout the country are starting to include *wharekura* (Years 9 – 13) as part of their long term vision because many of the students were finding it quite difficult to work within the secondary school (mainstream) system.

<sup>9</sup> *whare wānanga*: a university system for mainly *Māori* students who are now utilising the academic programmes to gain the necessary academic qualifications totally in *Māori*. There are four of these *wānanga* in New Zealand. *Iwi* around the country are becoming more involved in the establishment of their own *whare wānanga* and they are becoming very popular throughout the country, especially for *Māori*.

## Te Hīkoi ō Te Kīngītanga (*The Kīngītanga Journey*)

***‘Kotahi te kōhao ō te ngira, e kuhuna ai, te miro mā, te miro pango, te miro whero’*** (Tāwhiāo, 1858)

(There is but one eye of the needle through which passes the white thread, the black thread, the red thread)

New Zealand as a nation is founded on an agreement between two peoples with very different cultures and social systems. Metge (1990) contends that despite strong majority pressure, *Māori* and most other minorities have maintained a sense of cultural identity. While this presents a challenge to all New Zealanders, it has significant bearing on educators. Since *Māori* children are disproportionately represented as learning and behavioural issues, the challenge on educators are being regarded as more pressing.

King *Tāwhiao* had a vision and that was to unify his *Tainui* people regardless of their economic situations, their *hapū* problems, their successes and their failures. His objective was to try and move forward as one people. He used the analogy of the three strands, *mā*, *pango* and *whero* to help him weave this vision into a *Kīngītanga* movement,<sup>10</sup> a *whāriki*<sup>11</sup> of intricate patterns involving a *Māori* political process where consensus of opinions are brought together and aired, even if they couldn't always be incorporated into the final decisions (Ritchie, 1992). My own vision therefore, was to use the weaving process also to help me gain a better understanding of the learning issues of *Māori* students in their classroom environments and like King *Tāwhiao*, it was also important that during this weaving process I maintained the cultural dignity and integrity of my own *Tūhoetanga*<sup>12</sup>.

<sup>10</sup> *Kīngītanga movement*: based along *whakapapa* lines and *Māori* leadership. When thousands of acres of land were confiscated by the governments of the time within the *Tainui* area, the leadership of the local *iwi* took control and made some major decisions. The *Kīngītanga* Movement was a result of this. Today, a new *Māori* king is now firmly in place and the *Kīngītanga* movement is moving forward and is continuing to gain momentum all the time for its *Tainui* people and also for the rest of *Māoridom*

<sup>11</sup> *whāriki*: A flax mat which has been woven involving intricate designs, organised collaboratively with other people, it usually tells a story and at the completion, there is usually a blessing administered by a *kaumātua*. For this particular research project, the *whāriki* was woven, collaboration occurred involving various personnel and at its conclusion there was a result. King *Tāwhiao* did something similar involving the gathering of his people, and resulting eventually in the continuance of the *Kīngītanga* movement.

<sup>12</sup> *Tūhoetanga*: ‘*Tūhoe mōumou kai, Tūhoe mōumou tāōnga, Tūhoe mōumou tangata ī te pō*’ (We give you our stories, we give you our treasures, we give you our lives!). My *Tūhoetangā* permeates the very essence of my *Māoritanga*, my bilingual-being, and my *manākītanga* of people. When I first arrived into *Murihiku*, my *Tūhoetanga* was non-existent, I was a lost soul, no other *Māorī* to connect with and I wanted to return to *Waiōhau* (my *tūrangawaewae*), where I was comfortable. I have been a member of the local *Tūhoe rūpū* for many years.

To achieve this, I approached this research project by writing my own autobiography. My intention was to talk about my experiences as a young *tamaiti* (child) involving my *Tūhoe* upbringing, my experiences in mainstream schools (and native schools) involving primary and secondary schools, my teacher training and tertiary/university experiences. Along with my story writing, an invitation was extended to a teacher colleague with the pseudonym ‘Jan’ who is an experienced *Pākēhā* educator working as a resource teacher in city and rural schools. Based at a primary school and working mainly with teachers and a select group of students. ‘Jan’ was asked to tell similar stories about her own upbringing from her own cultural dimensions. From these stories the feedback we brought to our discussions determined whether our stories were worthwhile continuing within terms of this research project.

### **Research Question and Approach**

What can be learnt about *Mātauranga Māori* and current educational practices by ‘thinking aloud’ with a *Pākēhā* colleague involving our lives and our assumptions about *Māori* education? ‘Thinking aloud’ is an interactive process where I write about my thinking, my discussions, the writing involving others, and then adjust the writing to reflect the way my thinking may have changed as a result of the conversations.

I have used ‘thinking aloud’ for;

1. Writing an autobiographical narrative of my *Tūhoe* upbringing and my experiences as an educator in a mainstream and *kura kaupapa* education system (Chapter 2, pp. 19-27).
2. Discussing my autobiography with ‘Jan’, supporting her with her own autobiography, and then talking with her about similarities and differences involving our experiences (Chapter 3, pp. 28 & 29).
3. Talking and sharing with ‘Jan’ about current educational assumptions and practices for *Māori* and non-*Māori* learners (Chapter 4, pp. 34-37).

Collaborative stories of this nature involves both ‘Jan’ and I listening carefully to one another and subjecting ourselves to a range of suggestions involving the direction of our stories. The situation of two people collaboratively constructing a story about

their experiences within a particular research context can be acknowledged within *Māori* cultural practices. The concept of meetings of this nature describes the interactions between the participants within the interviews and the process of arriving at an agreed collaborative story (Bishop & Glynn, 2004). The other crucial aspect of this type of research process is that it can take place within the cultural world-view of the participants involved, the stories would make sense of their lives and both would understand the depth of the experiences they are both trying to share.

Ethical approval was gained from the University of Canterbury to carry out this research. A copy of the information about the project for 'Jan', and the consent form she signed are included as appendices 3 and 4. 'Jan' (pp. 49-51), will have an opportunity to read and comment on this writing before the project is submitted.

In addition to the collaborative experiences with 'Jan', there was also an option to venture further afield to collaborate with others such as a *pouako* (teacher) from a *kura kaupapa* and maybe a local *kaumātua* (elder) from the *hapori* (community). This additional support was built into my ethical approval if for any reason I decided to consult with other people and include them also into my research programme.

My personal story and the ways that this research had been shaped as 'thinking aloud' might be of value to other researchers who have been trying to explore collaborative ways of building and developing knowledge.

### ***Setting the scene: Exploring issues:***

When my *kuia* (grandmother) asked me to consider moving out into the *ao hurihuri* (global world), she advised me to maintain the important roles of my *mātua tīpuna* (ancestors) in helping me identify with my *hau kāinga* (local environment), my *Ringatūtanga* (*Ringatū* church), and especially my *Tūhoetanga*. There are parallels also in the way *Rangihau* (1975) describes his own identity and commitment to *Maori* things in terms of history and traditions, and the fact that he grew up in a *Maori* community which always encompassed a sense of value of land and emotional ties. As a result he felt strongly that he was totally a New Zealander and should not be regarded as anything else (p. 165). As a *pouako* for many years, I experienced the

barriers of the classroom environments, the support structures of the *Māori* advisory and Education Review Services, the teacher unions and the local *Māori* communities and throughout all of this I maintained my commitment towards my social and educational responsibilities. Grace (1994) who is a noted educationist and was a principal of a secondary school in Wellington, says, “I managed to retain the values and customs of my people as the *tuara* (backbone) of my being, so in a way, I am a product of two worlds, a bicultural being”<sup>13</sup> (p. 3). This gave him a sense of confidence and strength with the two cultures combined to generate the passion and determination to succeed in any endeavour.

The New Zealand Curriculum Framework states that “all students will have the opportunity to acquire some knowledge of *Māori* language and culture” (Ministry of Education, 1993, p. 7). This statement, I believe, was aimed mainly at mainstream students. Biculturalism in New Zealand springs directly out of the partnership agreement of the Treaty of *Waitangi*, where two peoples met to sign an agreement for essentially two different groups to live together in respect and harmony (Glynn, Berryman, Atvars, Harawira, Kaiwai, Walker, Tari, 1997). Macfarlane (1998) however, had an issue with the values that were continually being advocated in schools. They say that, “prior to the arrival of the European settlers in the country, *Māori tamariki* were raised and taught within *hapū* (sub-tribe) and the *iwi* (tribe), and acquired the knowledge and values advocated in those institutions. But the passing of time and the cultural domination of the European in the development of New Zealand had eroded traditional *Māori* child-rearing and educational practice” (p. 1). As one who had grown up in this type of environment, I was quite comfortable knowing that I had the support of my *whānau* and my *iwi* who were constantly urging me to learn and succeed with my *Tūhoetanga* (this is an *Īhō Matua* principle – see footnote 20. p. 31). Macfarlane (1998) alluded to the functions of schools as ‘assimilation agents’ perpetuating the values, beliefs and traditions of the mainstream (or accepted European culture), through curricular content, instructional practices and role modelling by educators.

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<sup>13</sup> *bicultural-being*: being able to stand up confidently as a *Pākēhā/Māori* New Zealander in *Āotearoa* New Zealand, and being comfortable in both cultures. For example, speaking eloquently on a *mārae* (in *Tē Reo Māori*) and similarly so, in eloquent English at an assembly of non-*Māori* speakers. This is a testament of a bilingual/bicultural person. This is not to detract also from many other New Zealanders who have immigrated here from other countries and have brought their own culture (especially their own language) with them.

These comments raised questions for me about my own stance as a bilingual and bicultural New Zealander. Even though the autobiography process I entered into was influenced greatly by Macfarlane (1998), there was also another strong influence involving the writing of Coates (1991), a Mexican immigrant living in the United States who wrote about her journey to becoming a teacher. She stood up strongly on her own ‘bilingual stance,’<sup>14</sup> she also wrote about her life experiences in a way that inspired me to search further for solutions to problems involving *Māori* education in our mainstream schools, rather than just trying to make changes in my own life experiences. This project opened my eyes to ways of working that are aligned with collective knowledge construction rather than individual research processes.

### ***The research process:***

Smith (1999) says in her book, *Decolonizing Methodologies*, that “when the term research is mentioned in many indigenous contexts, it stirs up silence, it conjures up bad memories, it raises a smile that is knowing and is distrustful. It is so powerful that indigenous people even write poetry about research” (p. 1). There are concerns however, that the *tinu rangatiratanga* of *Maori* is constantly being challenged by people who are not always familiar with *Maori* traditions, its culture and especially its language. According to Smith “research is a struggle between the interests and ways of knowing of the West and the interests and ways of resisting of indigenous peoples” (p. 2).

This research study was therefore triggered by the fact that as a ‘practising *pouako*’ for many years, I witnessed minimal collaboration happening between *kura kaupapa* and mainstream systems. Prior to my present teaching role, I was a *pouako* in mainstream schools and over a period of time I became a principal and eventually progressed through to other management and governance levels. I was always comfortable in the mainstream system, as there were always learning resources available, support structures were always in place and professional development opportunities were always happening around me. If I wanted help and support with

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<sup>14</sup> *bilingual stance*: Grace Coates was a Spanish speaking person/teacher who was strong in her convictions and commitment towards the teaching of the curriculum in the Spanish language, especially for those *tamariki* who were capable of speaking it. This has also been an issue for me for a very long time especially in our schools.

any teaching, learning or resource issues, I only had to contact the local advisory/support services who provided the necessary support in all the curriculum areas. Within the *Māori* education system however, this kind of support was not always available and regardless of the different governments, this issue is still continuing at this present time. For example, there are still no Reading Recovery *pouako* (in *Māori*), no Resource *Pouako* of Literacy or Numeracy (in *Māori*) and there are very few *Māori* advisers available to cover all curriculum areas (in mainstream schools and *kura kaupapa*). Even Resource *Pouako* of Learning and Behaviour (RTLB) *Māori* are being targeted to organise workshops and/or courses in *kura kaupapa/wharekura* which is not actually the role they are supposed to do. *Te Waipounamu* has only two RTLB *Māori* and there is no likelihood of any more being appointed in the foreseeable future.

Research according to Clough and Nutbrown (2002) is about “asking questions, exploring problems and reflecting on what emerges in order to make meaning from the data and tell the research story” (p. 4). Within the RTLB teaching sector, knowledge based on interventions to support teachers in their classrooms is insufficient. Clearly it is more important to integrate theory and research into ecologically valid interventions in such a way that classroom teachers feel ownership and are empowered to implement them (Thomson, 2004, p. 260). One of the professional expectations of the RTLBs by the Ministry of Education (2001) involves, “a significant depth of knowledge in theory and practical application of effective practice (p. 1). RTLBs therefore understand their role as assisting the teacher to identify and manipulate environmental variables for improving their teaching practices and clearly based on research theories. This research process, therefore, enables the researcher to consider opportunities involving interests from particular perspectives, promoting further interpretations, using enquiry models involving areas of personal interests, reaching new ideas and making conclusions.

***Procedures - A narrative approach to story telling:***

In their book *Teacher's Voices, Teacher's Wisdom*, Kreinberg and Nathan (1991) invited people to ‘listen’ to seven inspired teachers as they thought out ‘aloud’ about their students and themselves and at the same time they also asked people to examine their own assumptions and ideas. The autobiographical approach involving one of

these teachers, Coates (1991), intrigued me in the way she conducted her own story. I saw it as another form of a research process involving in this case ‘feedback stories’ about her personal life. She shared her childhood experiences involving her family, her schooling, her graduation from high school, her early marriage and her employment progress through the schools to eventually become a qualified teacher. Her parents were from Mexico, she came from a large family and they all spoke Spanish at home. As she progressed through the ranks of teaching, she began to ask questions about teaching and learning practices, staff development and teacher salaries, administration, management and governance practices, political and community issues. In order to address many of these issues, she joined the *pouako* union and became a strong campaigner for *pouako* rights. One particular area that attracted me to the story of this *pouako*, was her ongoing battle with her school board (and government) for a better deal for bilingual education. This was a battle that involved the right for *tauirā* to be educated in their Spanish language, to be recognised by the education sector as being a bilingual expert, pursuing extra salary payments for all bilingual *pouako*, and the provision of more resources to support bilingual and bicultural education programmes. It took her sixteen years to gain some equity in her struggles, not just for the teaching and encompassing the Spanish language and culture into the curriculum areas, but also other programmes involving multiculturalism. In her concluding statement, she says, “I see a real openness now, teachers are looked more as individuals and teachers are becoming more involved with parents. You can almost see the differences in the way the kids are dealt with and the way the problems are dealt with” (p. 25).

Her style throughout her story was forthright and written in a way that was easy to understand. Her portrayal of herself, her family, the community she lived in, her bilingualism, her journey and conflicts with the education system, was quite a different (and very exciting) approach I had never thought about. I could hear myself for example, ‘talking and sharing’ my own personal experiences about my *Tūhoetanga*, the tribal issues and conflicts involved, my *whanāūngatanga* involving my *whānau* and *whakapapa* history, the people I grew up with, and just as important,

my *Ringatūtanga*<sup>15</sup> the religious impact this had on my lifestyle as a child, teenager and my present adulthood. In Coates' (1991) story on bilingualism and her own personal life, I could see a similar pathway in my own experiences.

### ***A self-study approach to research***

According to Mooney (1957), “research is a personal venture which is worth doing for its direct contribution to one’s own self-realisation” he went on to say, “we want a way of holding assumptions which makes it possible to integrate the pursuit of research with the acceptance and fruitful development of one’s self” (p. 166). Therefore, the identity of the researcher(s) is central to what they actually do. Self-study is an area of research that is grounded in the improvement of the person. Within this process, it invites the authors of the research to allow them to check the interpretations of the themes being researched. They found that they would find and write constantly, re-check their reflections, by recalling past experiences, re-living memories of incidents and talking with colleagues about the many journeys they had travelled over the years. Conclusions are therefore hard won and elusive to pin down and researchers have come to the realisation that the aim of the self-study process is to actually provoke, challenge and illuminate rather than confirm and settle.

Bullough & Pinnegar (2001) categorise the origins of self-study into four developments within education: there is the naturalistic enquiry method such as a study of the world from the perspective of the interacting individual, the reconceptualist movement which seeks the roots of self-understanding involving education; the use of international scholars experiencing the key ways of writing and thinking; the use of the action research process involving broadened focus of research and thoughtful practices. Therefore, it does not come as a surprise that many *pouako* educators have found that studying one’s own practice comes easily and almost naturally (Miller, 1990). The questions that have inspired the imagination of those who engage in self study work, revolve around whether their practices as *pouako* could be improved. They anticipated a conclusion that is now commonplace: that

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<sup>15</sup> *Ringatūtanga*: a religious sect widely practised in the *Tūhoe/Ūrēwera* area. The significance of this religion was based on *Te Kooti*, a religious prophet who travelled all over Central North Island and also along the East Coast. He was pursued by government soldiers for decades and eventually he was captured and sent to the Chatham Islands – he was later pardoned by the government of the time.

*pouako* development is the essence of school reform. Thus, a small but growing movement was born and the struggle for legitimacy began.

It is therefore, pleasing to note that the biographical approach that is being used for this project, such as, Coates (1991) and *Rangihau* (1975) stories, and the *kānohi ki te kānohi* (eye to eye) consultation between the researcher and ‘Jan’ (respondent), could readily be attributed to researcher commitment, self-exploration processes, narrative thinking and just as important, thoughtful practices. Each of these self-study origins are involved in the four influences mentioned above. In addition, Graham (1989) says that, “autobiography, like fiction, reveals to everyone a ‘pattern in experience’ and allows a reinterpretation of the lives and experience of both the writer and the people. This pattern must be portrayed in a way that engages others in a genuine act of seeing the essential wholeness of life. In seeing, the person is enabled to see self and other more fully” (pp. 98-99).

By acknowledging Coates (1991) story, my own *Tūhoetanga* dimension began to raise its own identity. It opened up another perspective for ‘Jan’ to contemplate for example, an environment of cultural differences that was *tapu*<sup>16</sup> to *Tūhoe* people and an educational journey that was at times similar and on other occasions, very different. With the weaving process of King *Tāwhiao*’s *miro whero* system, a consensus of ideas and opinions would eventually occur. Whether there is an agreement or disagreement, it will be dependent on a range of variables involving a knowledge of the systems and working environments, attitudes and values involving other people, structures that people are expected to survive in and the role of the leaders, where decisions are being made to ensure that everyone continues to survive.

Therefore, autobiographical self-study is a reflective process which in many cases will greatly improve personal experiences from childhood through to adulthood. Russell (1997), for example, wrote about his struggles as he learned to be a *pouako* and his confrontation with the complexity of the task. It was a journey of personal self-

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<sup>16</sup> *tapu*: The sacredness of this particular act should never be underestimated. Ancient *Māori* (and even *Māori* of today) believed in its powers, the importance of the act, the *wairuatanga* and ancient *karakia* involved and the well-being accorded to the person (people) concerned. It was an important way of maintaining good understanding and especially control over many of the tribal groups throughout the country in terms of their *tikanga* processes and acknowledgement of their importance as people. ‘*Ko te mea nui, he tanagata, he tangata, he tangata*’.

development where he was able to reveal his own personal and historical prejudices. His story was interesting because it also paralleled other *pouako* assumptions about teaching and learning.

### ***Telling our stories:***

My own story therefore ‘parallels’ my own personal prejudices, especially through the mentoring ‘eyes’ of my *Tūhoetanga* and also my own ‘personal agendas’ involving an education system that hasn’t always been supportive towards *Māori* education practices. ‘Jan’ who is an experienced *Pākēhā pouako* working in a rural area of the country is also involved in a self-study autobiography involving mentoring practices that happened to her, the involvement of her family, the communal lifestyle of the city she grew up in and anything else that helped to shape her own personal life as an individual and also as a professional *pouako*. At the conclusion of our stories, we shared, compared and analysed the values that we both gained from our stories and the fact that we could manage to mould and establish our own credibility and understanding towards the teaching and learning practices happening (and in some cases not happening) in the education system that we were both involved in.

According to Clough & Nutbrown (2002) “Our central point ... is that our identity – as man, woman, academic, mother, father – is (to a greater or lesser extent) a driving force in our research foci. What we do and how we do it is informed by who we are, how we think, our morals, our politics, our sexuality, our faith, our lifestyle, our childhood, our ‘race’, our values” (p. 70). In other words, we conduct our own research from our own unique forms of justifications. For example, my understanding of my *Tūhoetanga* means that I am able to conduct my own research processes that are meaningful to me as a *Tūhoe* person. My *kuia* (grandmother) was a strong advocate of *hūmārīētanga*,<sup>17</sup> I therefore found it quite difficult to be the autocratic principal or leader (and especially researcher) as it would mean discarding my *Tūhoetanga* principles to the side, and that means discarding my *mana* (spiritual authority), my *ihī* (vital life-force), my *wēhi* (humility) and my *tapu* (sacredness). Overall, I would lose my personal identity. Clough and Nutbrown (2002, p. 71) says

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<sup>17</sup> *hūmārīētanga*: ‘E kore te kumara ē korero mō tana reka’ - a humble person cannot talk about his/her sweetness. The greatest strength in a person is to be able to practise humility/humbleness at all times. There are some people however, who tend to recognise this as a form of weakness – from the *Māori* perspective, it is usually recognised as a major strength.

that “a voice does not itself struggle for rights, but is disposed after rights are established; voice is licensed by these rights. It follows from this view that the task for research is largely one of ‘turning up the volume’ on the depressed or inaudible voice.”

## ***Chapter Two: Miro Pango - Ōkunga Korero: (My Personal Journey)***

I was brought up in a small valley bordered on one side by bush clad hills and mountains and on the other side, the *Rangitāiki* river flowing swiftly through the canyons and ravines towards the open sea. A rough road winds its way through the valley, passing small dairy farms, a *marae* and a primary school. The community is *Ngāti Haka/Patuheuheu*, a *hāpū* of *Tūhoe*, known as the ‘People of the Mist’ due to the ongoing mist hovering constantly throughout the mountains and valleys of *Te Ūrēwera*. *Waiōhau* is my home and my spiritual place. Regardless of my travels, I constantly return to my *tūrangawaewae* (place of birth), the place of my *whenua* (umbilical cord), the place of my *wairuatanga* (spirituality). The *marae* (*Tama ki Hikurangi*) is the *poutokomanawa* (main ridge pole) for everything happening in the community. As a child growing up in this isolated environment, I was expected to conform strictly to the rules that were being administered by the local *hapori* (community) and especially any decisions involving the *kaumātua*. Everyone living in *Waiōhau* survived from the *whenua* (land), the *awa* (river) and the surrounding *ngahere* (bush) and the main source of income came from the small dairy farms.

### ***He mokopuna whāngai – tōku kuia: (An adopted grandchild – my grandmother)***

According to my *kuia*, I was the first born *mokopuna* (grandchild) and it was important that I grew up in a supportive *whanau* system. In my new *whānau*, there were other members, five children from her second marriage and from her first marriage, there were three, my mother being one of these. Both of my *kuia*’s husbands had died and so she was left to raise all the *tamariki* by herself. Life for her (and the *whānau*) was not easy, but she fed and educated all of us by taking care of the farm and immersing us totally into the *hapori*.

### ***Nā korero ā tōku kuia: (My grandmother’s words of wisdom)***

When I was sent to *Tīpene* (St Stephens’ Boarding School), my *kuia* insisted that I must learn to master the skills of the *Pākēhā* while at the same time I was also expected to maintain the ways of my *Tūhoetanga*. This was an encouragement well worthwhile sustaining and something that I have continued to treasure throughout my

lifetime. Several years later after I completed *Tīpene*, I attended and eventually graduated from Ardmore Training College. Two years after my graduation my *kuiā* passed away. This was a devastating blow for me, she was my mentor and my soul and I could not even make it back to her *tangihanga*, something I regret very much to this day.

***Taku mahi i roto i nā kura:*** (My work in the schools)

I am currently working as a *pouwhirinakitanga* (Resource Teacher Learning and Behaviour - RTLB *Māori*) and I belong to an RTLB cluster located in Invercargill. My role is to work with teachers who have *tauirā* with learning and behavioural issues. I am also involved with school and *hapori* initiatives, such as *manu korero* and *pūtake korero* (speech competitions-secondary/primary), *pūtangitangi* and *kapa haka* (cultural competitions-secondary/primary), *N.Z.E.I./Te Riu Roa*, *Te Reo Areare*, *iwi/hapu* (teacher unions-iwi organisations).

There are issues involving the lack of *Māori* structures and processes to enable me to work with *Māori* students located in mainstream schools. With the exception of the local *wharekura*, the majority of schools tend to maintain their mainstream principles involving teaching, management and governance practices with *Māori* dimensions usually ‘pushed’ to the side. *Wharekura* on the other hand, have no advisory support systems and I find myself facilitating intervention programmes from a mainstream dimension instead because that is all that is available for me to work with.

Just recently I accepted an additional task to my RTLB *Māori* role as a National Co-ordinator for all *pouwhirinakitanga* throughout the country. I see this role as an opportunity to work with national groups and government bureaucrats which could involve *Māori* dimensions in mainstream schools and *Māori* intervention strategies for *kura kaupapa*.

***Tōku Māoritanga:*** (My *Māori* Dimensions)

I began this research project with the idea that I would gather factual information from people working in mainstream schools and *kura kaupapa* involving teacher colleagues, students, parents and community organisations. However, after reading

Coates' (1991) story, I realise that there were other ways of researching which could be more meaningful towards meeting the objectives of my research project. According to Wong (2006), "researchers must always realise that they will be faced with moral, ethical and cultural challenges throughout the entire project" (p. 45). The ethical aspects of this particular project therefore provided me with a dilemma of making some changes with my attitude towards my *Māoritanga* as a compromise to my *Pākēhā* attitudes which I have been immersed with throughout my working career. It has not been an easy undertaking for me to accept these changes as the roots of my *whakapapa* (genealogy) are firmly embedded in my own personal world views.

***Aku mahi i roto i nā kura: (My learning experiences in schools)***

My life in the mainstream school system was not entirely a positive experience. From my time in the infant department my *Māori* language was basically 'strapped' out of me. There were tears all around from my peers and just to ask the *pouako* to go to the toilet, proved to be a most embarrassing experience for all of us. We all had to ask for permission in English and if you couldn't then 'toilet accidents' happened.

Relating to *Pākēhā* concepts was totally foreign to all of us so therefore, numeracy and literacy understanding proved to be huge obstacles to our progress. Our *pouako* were mainly *Pākēhā* so we were constantly taught with many of their own experiences which continued through to the secondary system including classes being streamed. As a consequence of this we were consistently placed in lower classes.

The secondary school I first attended was located in *Murupara* near the foothills of *Te Ūrēwera*, the home of the *Ngāti Manawa* people. At least 95% of the *tauirā* were *Māori*, their parents worked at the local *Kaingaroa* Logging Company, the school was surrounded by four *marae*, there was a small shopping complex nearby, a movie theatre and a hotel. Even with a successful workforce working in the local district the *Māori tauirā* attending this school continued to suffer under its educational policies. Apparently this was also happening throughout many New Zealand schools during this particular period. As a consequence, many of the *Māori tauirā* (at *Murupara*) left school at an early age to take up labouring positions with the logging company and for many of them this was an early exit from an education system that they were never

comfortable with. School Certificate examinations were a disaster for many of us, although for me personally it really didn't come as a shock. My *Māori* language had continued to dominate my life, so as a consequence, my understanding of the English language was very minimal. My career expectations at that particular time was also to leave school at a very young age and drive the 'big logging trucks' roaring around the forestry roads of *Murupara*!

### ***Akū rangatira tautoko (My supportive mentors)***

One of the highlights for me at the local secondary school at *Murupara* was the involvement of a careers *pouako* who took me aside and became involved with my *whānau*, with my rugby, and introduced me to teaching and also to *Tīpene*! He continued to maintain this support into training college and later still when I began teaching. When he passed away I returned to his *tangihanga* (funeral) in *Murupara* and was pleased to present my final *poroporoaki* (farewell). I am absolutely indebted to him for the opportunity he gave me in the life I now lead today. One other person I also regarded as another very special person in my life was a principal of an intermediate school I was teaching in. "Time for you to move on" he said, "you are cruising in your present job, you need to extend your teaching skills into the management and governance areas!" One month later I became a principal of a small school involving two *pouako* and for the next twenty years I enjoyed the 'leadership' challenge of being a principal in numerous schools.

### **Taku haerenga ki te kura tuarua o Tīpene:**

#### ***(My journey into St Stephens' Boarding School)***

Moving to *Tīpene* in South Auckland, was a completely different experience. This enabled me to re-visit my own goals in education but this time with the *Māori* support that I really needed at this time of my life. The majority of the *pouako* at *Tīpene* were *Māori* and they were responsible for teaching all the different subjects in the curriculum areas. The *tauirā* who attended this school came from all parts of New Zealand. For the first time in an educational institution, I was able to speak *Te Reo Māori* and practise my *tikanga* without any fear of persecution. I was treated as an equal in classroom, sporting and cultural activities and my confidence and self-esteem grew accordingly. With my English improving and my peers all academically

committed and with stories similar to mine, we were all able to confront our academic studies co-operatively, similar to the *tuakana/teina* process as we worked and monitored one another's social and academic progress. As a result of this, we eventually gained the necessary academic achievements that we were all striving for. These successes eventually opened up different career opportunities and pathways for many of us. The majority of my peers ventured (successfully) into the universities and once again I moved nonchalantly into another strange but exciting learning environment of the education world involving *pouako*-training.

***Taku haerenga ki te kura ako pouako:***

*(My journey into a teacher training college environment)*

From my secondary schooling, I entered the academic world of becoming a *pouako* although I was not confident as to whether I could actually succeed in this particular environment. My first time as a student-*pouako* in the classroom was not a memorable experience. I stood in front of the children and 'barked out' orders like a sergeant major on a parade ground, I hadn't planned my work properly and to make things worse, my tutor-teacher ended up taking over the class. I felt miserable and a total failure! I was ready to give up teaching! The tutee stint was for six weeks and the tutor-teacher noting my misgivings began to pay close attention to my teaching systems. At the end of my first stint as a student-*pouako* in the classroom, I received an excellent report and an invitation by the school's principal to consider applying for positions in his school when I completed my *pouako*-training. That was a huge boost to my confidence but most important of all I actually succeeded on my own merits (with the support of course from the astute tutor-*pouako*!). It was also a special and wonderful time for me to stand up in front of my colleagues and be accepted as one of them! My attitude towards teaching has never wavered after that first successful experience and I have continued to remain 'staunch' throughout my teaching career.

***Mahi pouako ki Murihiku: (Teaching roles in Southland)***

My first teaching position involved moving down to *Murihiku* (Southland). This was a culture shock for a *Māori* boy from *Waiōhau*! I could not believe that *Māori* people did 'not' exist in this part of the country. Eventually I did find them working in the local freezing works and also at the *Manapōūri* dam near *Te Ānau*. Later I did

discover three other *Māori pouako* working in *Murihiku* schools during that period. Once again my *Pākēhā* lifestyle became a dominant part of my working life and my *Māoritanga* somehow had to be slowly shelved to the side. While teaching at an intermediate school in Invercargill a new support initiative was introduced to the students. An itinerant *pouako* of *Māori* (ITM) was given the responsibility of teaching *Māori* language in our school. Everyone benefited hugely from this person's expertise. She moved from school to school and this was a full time position for her. I was pleasantly surprised by this 'new initiative' involving a 'change' in education initiatives. Prior to this, *Māori* language was a forbidden topic, although *taha Māori* was acceptable in Social Studies. For several years I thought seriously about this *Māori* role, but somehow I was persuaded instead (by a very kind and astute principal) to becoming a principal in small schools!

***Mahi pouako - kura tuarua:*** (*My journey into the secondary schools*)

After my 'principal journey' I ventured into the secondary system which proved to be another major challenge. I became involved in a newly created bilingual structure which supported *tauirā* in all the core curriculum areas in *Māori*. There was a lack of support structures and resources for bilingual education programmes, a lack of trained bilingual personnel, management and governance apathy towards the bilingual process and a lack of support from the *Māori hapori*. During this period I also became involved in the *Māori* Caucus area of the National Union Movement (Post Primary Teacher's Association - PPTA). This helped me understand my role and my rights as a *Maori pouako* working in a secondary system. Coates (1991) for example, had similar issues involving bilingual education and she also sought help from her *pouako*' union.

***Ētahi atu mahi matauranga:*** (*Other educational journeys*)

After my departure from the secondary system, my journey into other education areas involved the Education Review Office (ERO) in Dunedin, a Mobile Reserve position in South Otago, a principal of a large bilingual school in Hastings, a *Māori* adviser in Christchurch and eventually my present position as a *pouwhirinakitanga* (RTLBMāori) in Invercargill. These experiences provided me with opportunities to reflect on my role as a *Māori* educator working in schools, the support and bureaucratic services

within the schools and it also gave me the opportunity to work closely with *Māori* organisations, academics and politicians. The only issue for me in terms of teaching was a deprivation of working and teaching in a *kura kaupapa* system although my present *pouwhirinakitanga* role has helped to create the balance I had always been striving for.

***Te Toi Rongopu Māori: (My journey into the world of Maori politics)***

The emergence of the *Māori* Party into the political arena appears to have given hope to *Maori* throughout New Zealand. For the first time ever, a political group has been able to stand tall and convince the country that *Māori* are people with immense *mana*. I was a very ‘proud’ *Māori* person the day the newly elected *Māori* Party members walked into parliament as recognised politicians. I marvel at the efforts of our *Māori* Party politicians as they stride steadfastly into parliament and command the respect of other politicians with their debating skills. Our own education system has also been a political minefield on many occasions and our schools certainly need passionate activists to maintain a similar approach to our *Māori* politicians. This is one of the reasons why I have continued my own involvement in the teacher union movement and especially those involving the rights of our teachers and educators and in particular our *Māori* members. Recognising and accepting the role of the *Tiriti o Waitangi* as a symbol of equal justice has certainly helped me to gain the equal ‘footing’ I had always craved for in our education system.

***Taku huarahi mo nā tohu mātauranga: (My academic journey)***

Earlier in my secondary schooling, I greeted my failure in the School Certificate exams as a sombre experience. All around me my *Māori* peers had also failed as the majority of them were already thinking about the ‘bush and truck driving’ jobs. The opportunity to move to a boarding school was the best thing that could have happened for me during that particular period. Although the decision was a major one, my *whānau* had no money and I had never travelled away from my *hāpori* for anything of this nature. At first, I refused the opportunity because I wasn’t happy about moving into the unknown. However, I was informed that *Tīpene* had a very ‘successful 1<sup>st</sup> XV’ and even though I was an ordinary rugby player in my little settlement, the possibility of playing rugby for *Tīpene* was an exciting challenge for me. Once I had

agreed, I was quickly on my way to a new life in a boarding school. Within a short time I was reminded by the principal and *pouako* that academic life and not rugby was a priority for all *tauirā* at this school! I quickly learned to balance my academic life with my sport and I began to participate and succeed quite successfully in both areas.

By gaining school certificate and 6<sup>th</sup> form certificate at *Tīpene*, it enabled me to attend training college at Ardmore in South Auckland. Once again I bypassed the offer of university work. I just wasn't confident (and capable) enough with my skills, especially when I was only beginning to speak and write coherently in English. I just wasn't ready to consider university study! When I arrived in *Murihiku* I taught for one year and I got married. Once again another milestone and lifetime commitment especially when we began to have children! This changed everything for me. I became serious and determined to succeed in my teaching and I realised that the only way forward was for me to pursue higher qualifications to enable me to become a better *pouako* and hopefully gain promotion into management positions. I decided to enter into the 'study business' on a part-time basis in 1970 and even though it was difficult, I succeeded in that first year. As a consequence I decided to continue with my studies and over a long period of 'juggling' my studies with my work commitments, I completed several degrees including also, graduate and post-graduate diplomas.

The year is now 2009 and I am 'still studying' and trying to complete a post-graduate degree! It has been a lifelong academic journey for me. There have been successes and failures also. Academic study however, has been exceptionally good to me, to my immediate *whanau* and especially my *Ngāti Haka/Patuheuheu whānau* still living in *Waiōhau* and *Murupara* and also to my *Tūhoe* people.

***Kā kore he whenua, ka ngaro te tangata:*** (*Without land a man is lost*)

*Māori whenua* is an emotional and moral obligation because it affects the rights of our *whakapapa*, our ancestral rights, the rights of extended *whanau* members and the rights of other *Māori whānau* whose 'blood ties' can create a myriad of issues for everyone concerned. At this present time, I am involved in *whenua* and ownership issues which are beginning to 'divide' our *whānau* relationships. Regardless of this,

our *hapu* and *iwi* affiliations continue to take precedence over everything and this is what keeps everyone together. Take this away and a person will certainly lose all control over his/her own rights to his/her *whenua*. *Rangihau* (1975) says that, “I grew up in a *Māori* community where there was always a sense of value involving land and the emotional ties emanating from it” (p. 165). It is this emotional tie towards my *mātua tīpuna* and also their *whakapapa* ties towards our *Tūhoetanga* that keeps both my feet firmly fixed on my inherited rights. Even though I work and live in *Murihiku*, I am still duty bound to recognise and maintain my *Tūhoetanga*. Take away these rights and I will certainly become a ‘lost soul’.

### ***Chapter Three: Miro Mā: (The White Thread)***

I gave 'Jan' a copy of my autobiography and arranged to talk with her about her story. I offered to tape our discussions, however, she was happy enough to talk with me instead. We had numerous conversations and as a result I was able to write an early draft. 'Jan' took my draft and adapted it.

#### ***'Jan's' story***

'Jan's' involvement with this project is as an experienced educator working as a resource teacher in city schools and rural areas. She is based at a primary school and she travels around to the schools at the request of *pouako* (and schools). Her work involves working mainly with *pouako* and on some occasions with *tauirā*.

She belongs to a large family and she is always in contact with her extended family members. Her mother was a role model who is a strong advocate of hard work. She is a very independent person, gregarious, caring, organised, a skilful dressmaker and decorator, an adventurous and an avid reader. Lots of her ideas have been inherited by her daughter ('Jan').

Her father was hard working who believed that it was his role to be the primary breadwinner, a gentle person whose philosophy was to 'do unto others as you would have them do unto you.' He often said that 'if a job is worth doing it is worth doing well' and he expected his family to live by that. This did not mean unrealistic expectations but an acceptance that if you had tried your best then whatever the outcome that was fine. The important thing was not the end result but the fact that an effort was made. He also fought in the Pacific during World War II and this was not something he liked talking about, the experience is too painful.

She grew up in a city, went camping regularly, fishing, exploring, did lots of activities as a family. She had a divorced auntie (in the 1960s which was frowned upon). Her auntie was discriminated against with the ownership of her own home (she couldn't get a bank loan!). This highlighted the prejudices shown to women and the inequalities in society between the sexes during that period.

Role models – a secondary *pouako* who was a strong advocate of women's rights and she was also quite a politically astute person. This *pouako* was keen to expand the *tauirā's* ideas and experiences of the world especially the New Zealand society and frequently held informal class discussions where the students could discuss and challenge. 'Jan' came to believe it was a citizen's duty to examine and be informed about topical matters and to form opinions, to know what you believed in and to live by it. Another role model was a university professor who had very strong views about the professionalism of teachers.

Religion – her parents had both been brought up as members of Protestant faiths but as adults believed religion is a very personal matter and shunned established religion, rather developing and living strong personal philosophies based on humanitarian ideals.

Culture – attended local operatics, cinema, read and talked about books, played sport, cooking, sewing, knitting, gardening and painting (pictures). She was part of a *kapa haka* group at her intermediate school. Very little *Māori* culture happening within her local environment although she did become involved with a *kapa haka* group at intermediate school.

Education – enjoyed primary school (she was an avid reader and she enjoyed her *pouako*), she also enjoyed secondary where she achieved academically and had her thinking challenged by some *pouako*, she attended a girls school (she enjoyed this environment) – girls were free to be themselves away from an environment where *pouako* may have unconsciously expected them to behave in certain ways in relation to the boys in the class, gender roles were explored and challenged), she completed *pouako*-training at the College of Education in Dunedin and a year later a BA degree at the University of Otago. During her studies at Otago University she was influenced by a professor who had been involved with the establishment of Teachers' Colleges. He had very strong views about the teaching profession and how it could gain professionalism, both through *pouako* practice and *pouako* controlling registration and disciplinary matters. His ideas strongly influenced how she viewed the profession.

Colleagues have had a significant influence on her practice. In every school she has worked in there have been at least one or two practitioners she has learned from. She also believes absolutely in the reflective practitioner, something she was introduced to in her first year of teaching when a school inspector told her that he should be able to ask her at any time of the day, what she was doing, and why she was doing it. This has been something she has kept in mind throughout her teaching and also expected student-*pouako* and *pouako* in syndicates she has led to keep in mind. If the *pouako* is reflective then they also have to be inquiring, always seeking to better meet the needs of their *tauirā*. (If a job is worth doing it is worth doing well!)

The present teaching and education situation – she observed with trepidation the changes happening with Tomorrow's Schools. In many instances there was confusion about the role of parents and the distinction between governance and management. She wonders if the apolitical system of the Education Board structure made more considered change than the politically driven Ministry of Education.

### ***Whakaēmi Kōrero (Gathering Comparisons)***

I developed two tables that compared our responses (see appendix 1, p. 46). The other table (see appendix 2, p. 47), is a gathering process involving our attitudinal values towards our lifestyles and our educational thinking. Both tables indicated important similarities and differences which we have endeavoured to summarise.

We were both brought up by supportive and caring *whānau*/families and regardless of our varied experiences at school, we both managed to achieve. In both cases we related well to our secondary schooling and we also realised that the cultures of the

schools that we actually identified with, blended together quite successfully in terms of the work being done.

Relating back however, to my challenging experiences at primary school and also my local secondary school, I also count myself very lucky to be sent to *Tīpene* where I discovered *Māori pouako* who encouraged me to pursue my goals while at the same time urging me to maintain my *Tūhoetanga*. One of the *pouako* used to say to us, “*Hē tāōnga koutou ī ruia mai ī Rangīātea!*” (You are treasures bestowed at *Rangīātea*), and we were continually reminded about this in terms of the school’s excellent history, academic, cultural and sporting achievements. We were also reminded that our respective ‘*hapu*’ and ‘*iwi*’ were monitoring us closely and that eventually we would be expected to take on leadership roles which were their expectations.

Throughout our adult lives, both ‘Jan’ and I lived a largely monocultural (*Pākēhā*) lifestyle.<sup>18</sup> For ‘Jan’, this is how it has always been, but for me it meant that I had to regularly compromise my *Māoritanga*,<sup>19</sup> while working with *pouako*, administrators and governance personnel who struggled to accept biculturalism into their schools.

Despite the created myth that New Zealanders are ‘one people’ with equal opportunities, results of *Pākēhā* domination are still evident today in the lack of equitable participation by *Māori* in all positive and beneficial aspects of life in New Zealand (Hōhēpā, 1975; Simon, 1990). Pressure was placed on *Māori* to subjugate their destiny to the needs of the nation, the goals of which remained largely determined by the *Pākēhā* majority ( Bishop & Glynn, 2004; Pōmare, 1987).

The conversations therefore between ‘Jan’ and I made me acutely aware of our differences, but regardless of this we were also in total agreement that these

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<sup>18</sup> *monocultural lifestyle*: The dominance of monoculturalism/monolingualism is so pervasive in New Zealand that the majority culture appears to be unable to accept cultural diversity as a positive feature that new immigrants bring to the nation state ( Bishop & Glynn, 2004, p. 108).

<sup>19</sup> *Māoritanga*: Compromising my ‘*Māoritanga* stance’ means I have to accept the decisions of the systems that I have been involved with and this has happened to me throughout my teaching career. For example, as a *Māori* teacher in a secondary school – when a *Māori* student created problems, he was automatically sent to me even though there is a school counsellor and a deputy principal both available to deal with these matters.

differences made both of us stronger in our own understanding of the work we did and especially with those *tauirā* and *pouako* colleagues that we regularly worked with.

### ***Nā Whakarītenga Whakaaro: (Development of Attitudinal Values)***

My own schooling experience involved many years of mainstream learning and as alluded to by Bishop and Glynn (2004), “the introduced education system considered the *Māori* language and culture a prime obstacle to the educational progress of *Māori* children and instigated practices to eradicate them” (p. 110). The *kura kaupapa* system was quite alien to me and it has continued to do so up to these present times although I am now slowly beginning to work my way through the processes involved in this system. ‘Jan’ in retrospect had a comfortable and positive time in most of her schooling. Her home and communal environment were always supportive and she was able to maintain her educational journey quite comfortably through the schools (primary, secondary and tertiary). From the *kura kaupapa* perspective however, like me, she also found it quite alien and still does at this present time. Although, just recently she has made an extra attempt to become more involved with *kura kaupapa* by supporting *pouako* in terms of their literacy programmes.

The following example is an intervention process that I observed at a *kura kaupapa* involving a *Māori* initiative that it had been trialling for awhile. A *tauirā* had problems in his *akomanga* (classroom) was sent in his lunch hour to contemplate his misdemeanours with a carved *tīpuna* located in a strategic area of the school grounds. During this time the *tumuaki* visited him and later a *whānau* member arrived and sat with him. After school, the *tumuaki*, *whānau* member and *pouako* discussed the issues of the *tauirā*. Later, other meetings were held with extended *whānau*, *hapū* and local *iwi* members. The process was explained as the *Īhō Matua* philosophy<sup>20</sup> which the *kura* was trialling with all its *tamariki* whenever there were behavioural problems.

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<sup>20</sup> *Īhō Matua* philosophy: a concept used by a *kura kaupapa* who has a policy of working with the local *hāpori* (community) and *whānau*. The overall philosophy involves the general maintenance of the work of *hīōrī* (history), *whakapapa* (geneology), *tikanga*, *karakia*, *mōteatea*, *tapu*, *wairuatanga* and many others pertaining to the growing up process of the child from the moment he/she is born. It is the ultimate role of the *whānau* to nurture this child from within the home, the *whānau* and also from within the *iwi*. This is the intrinsic/holistic philosophy that these particular *kura kaupapa* are striving for. *Pouako* and *whānau* must be totally committed to this process to enable it to work. *Īhō Matua* principles continues through into adulthood where the *hapu* and *iwi* responsibilities takes over.

With the additional involvement of the *whānau*, *hapū* and *iwi*, the whole process was dealt with respectfully and with dignity ensuring that the *tauirā's wairua* was always maintained. Macfarlane (2004) says that, “The traditional *Māori* value of ‘*aroha*’ has a very real place in the *Hīkairo* Rationale model. *Aroha* does not depict a ‘soft approach’, in the context of discipline, *aroha* connotes co-operation, understanding reciprocity and warmth” (p. 88). Therefore, the *Īhō Matua* system being advocated by this particular *kura* involved the concept of *whanāūngatanga* which began from the conception of the *tauirā* through to his/her schooling and later into adulthood. The *kura* regards this as its ‘intrinsic/holistic’ perspective involving a long term commitment and supportive process by everyone connected with this *tauirā*. The barriers and successes that will continually surface for the *tauirā* at home, school and community will continue to be identified and catered throughout his/her lifetime.

The *Īhō Matua* system therefore has to return to the home environment and the process is dealt with by the *whānau*, which is similar to the *taua muru* process<sup>21</sup> that was used by our *mātua tīpuna*. If the *mātua* and *kaumātua* are not familiar with these ancient processes, then the *Īhō Matua* concept will not succeed because there is no connection happening with *whānau* and its tribal structures. The emphasis with the *Īhō Matua* philosophy maintains that the *tauirā's tino rangatiratanga* must always remain with the *whānau* and not with the *kura*!

An example of this occurred for me personally when I was appointed to a *tumuaki* (principal) position in Hastings, I was summoned by my *Ngāti Haka/Patuheuheu whānau* to return to *Waiōhau* for a special *hui*. In attendance at that *hui* were many of the local people I grew up with, and it also included extended *whānau* members and *kaumātua*. Lots of reminiscing occurred at that *hui* involving my ‘growing up period’. I was reminded constantly of the very kind ‘aunties and uncles’ who cared for me when I got into trouble and the many *kaumātua* who were always available to give support whenever it was required. It was a wonderful time for me and especially for everyone who were present - there were lots of stories! At the completion of the *hui*, everyone boarded a bus and I was personally escorted (1000 miles!) to my new *kura*

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<sup>21</sup> *taua muru process*: A law and order process where a woman who has been mistreated by her husband can report the ill-treatment back to her *whānau/hāpū/iwi* who will return to the husband and ‘discuss’ the situation. The objective being: the husband must always treat his wife with respect, kindness and be faithful at all times. He must be hardworking and he must always take good care of his *whānau*.

in Hastings where I was presented to the local people of Flaxmere. Even though I had been away from my *turangawaewae* for a very long time, my local *whānau*, *hapū* and *iwi* were still supporting me in my personal endeavours. This was my *Īhō Matua* experience ranging from my childhood days through to my adulthood - the ‘absolute recognition’ of my *Tūhoetanga*.

*Te Āhō Matua*<sup>22</sup> on the other hand has some similarities to *Te Īhō Matua* in that with its special character, *kura kaupapa* is expected to adhere to the principles of *Te Reo Māori* being used, the tribal histories involved, the *Māoritanga* values and beliefs and the collaboration practices of *kura kaupapa* with its *hāpori*. *Te Āhō Matua* however, is also regarded as a definitive feature of *kura kaupapa* which is utilised as protection against secondment, interference or the undermining of its essential character by ministerial, government and/or other sources. It is also the foundation document that lays down the principles of a unique schooling system, a philosophical base for the teaching and learning, it provides policy guidelines for *whānau*, *pouako* and Boards of Trustees. Nevertheless, in terms of my own personal situation living and working in *Murihiku*, *Te Āhō Matua* disciplines at the local *kura kaupapa* has sustained me hugely in my *Māoritanga*, however, it is *Te Īho Matua* principles that I continually seek to provide me with the ‘intrinsic/holistic disciplines’ of my *Tūhoetanga*, because that is where my *whānau*, my *hapū* and my *iwi* come from. It is my *turangawaewae* – it is where my *whenua* is buried, it is where my *Tūhoetanga* began – it will always remain with me forever!

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<sup>22</sup> *Āhō Matua philosophy*: a concept similar to *Īhō Matua* with similar objectives. The philosophy with *Āhō Matua* involves an ‘extrinsic’ process of looking after their students similar to the systems already happening in the mainstream schools. The role of schools is to administer the rules according to their policies. When the student returns home, the *whānau* takes over the responsibilities and in many instances the schools do not have any say whatsoever! The *Iho Matua* concept differs in that it will follow the child from his/her home to the school for the rest of his/her life – the rules are therefore, from conception to adulthood!

***Chapter 4: Miro Whero: The Red Thread: Tuia ki Runga, Tuia ki Raro: (The Weaving Process)***

‘Jan’ and I began our journey by reflecting on our experiences as teacher educators, the students we had been involved with, the *pouako*-colleagues we had worked with, the management responsibilities we had to undertake, the governance structures and the involvement of parents and the communities they belonged to. There had been many highlights and also there were challenges. An example of one of these challenges involves a parent confronting Coates (1991) about her failure to teach his child, and her response to it was, “Come to my classroom and you’ll see who is learning!” (p. 28). She was a person with strong values and she wasn’t afraid to voice her concerns whenever the opportunity appeared. ‘Jan’ has a similar disposition also and according to some of her reminiscing, many of her ideals were inherited from strong willed parents with personal philosophies based on humanitarian ideals. There were also certain role models (a secondary *pouako*; a university professor) who influenced her professional values during her formative years of training. Her involvement with tertiary education for example enabled her to achieve *pouako* training status and furthermore, a Bachelor of Arts (BA) degree. In response to these achievements, she admitted that she had always enjoyed her schooling, she had (and was still) an avid reader and she usually succeeded in most things she became involved with.

When I considered this research project, I looked at a philosophical and theoretical exposure of my *Māori* identity and the historical, political and social context in which it was constructed has not always been a positive experience for me. It was important therefore, that I reflected first and foremost, I needed to expose my failings and just as important, my successes too. Throughout my research, my *Tūhoetanga* appeared regularly and it seemed to dominate my life within the *Māori* and *Pākēhā* environments. In his interpretation of his own upbringing, *Rangihau* (1975) acknowledges that it was the *hītori* and *tīkanga* of his *iwi* that enabled him to grow up in a *Māori hapori* and later journeyed successfully into the *Pākēhā* world. Coates (1991) also conveyed these similar thoughts by involving her own schooling, teaching and activist experiences through to her own cultural and especially her bilingual

experiences. Her voice was ‘loud’ and it was easy to ‘hear’ her pointed criticisms of the actions and systems that she had to continually endure.

By examining reasons for the differences between bicultural and mainstream learning, Polkinghorne (1988) articulates three levels of narratives involving experiences, telling and interpreting and his assertions were that the purpose of telling and interpreting enabled people to experience the narrative as if they lived it within the insight of the interpretation. As a result of this, they understood better the influence of institutional restraint on *pouako* educator priorities. Thus, a self-narrative autobiography has a great deal in common with this research process which not only captured my own ‘thinking aloud voice’, but it also managed to convey a message of recognition and connection to other people and thereby gaining the essential wholeness of the personal life and the lifestyle I had led before I began embarking on a mission of self-discovery over a period of many decades. *Rangihau* (1975) suggests that “young *Māori* could live with a greater amount of assurance if they knew who they were they would be able to move into the *Pākēhā* world full of self confidence because they will have no difficulty about the question of their identity” (p. 168).

To return to my research questions involving *mātauranga Māori* and current educational practices, sharing similarities and comparisons and assumptions and practices for *Māori* and non-*Māori* learners: Coates’ (1991) autobiographical story indicated a *pouako* trying very hard to maintain her Spanish integrity, a *pouako* with undeniable talent and skills, a good *pouako* trying to become better and a *pouako* who did not receive the recognition nor the support she deserved in a job she was absolutely passionate about. She showed everyone an environment of *tauirā* accomplishments, a need to make student connections on a regular basis and the holistic and creativity responsibilities of the arts and academic curriculum. With my own personal move into the tertiary culture/system, and later into teaching, it was also a major task for me to acknowledge, accept and make the necessary changes involving the mainstream schooling system. Like Coates (1991), I was also trying to become a ‘better’ *pouako* but not necessarily at the expense of my own *Tūhoe* integrity.

***Nā Taunakatanga: (Challenge for Education)***

The following suggestions are results of discussions involving ‘Jan’ and myself and additional ideas gained from my readings of Coates’ (1991) story. All the suggestions are worthwhile considering and are all dependent on the decision makers in their respective schools and institutions:

*Tauira* are quite capable of learning in their own educational and cultural environments. Schools need to understand that *whānau* (and local *hapori*) have some rights to question decisions involving the learning requirements of their *tamariki*. Treaty of Waitangi principles need to be an acceptable reassertion of *Māori* rights involving relationships, aspirations, preferences and practices, structural issues of power and control, and the use of benefits, representation, legitimisation and accountability (Bishop, 1996).

There have been indications that academic and social learning successes can at times be attributed to single sex schools and also boarding schools. *Māori tauira* for example have been known to be influenced by the traditional and cultural roles of these institutions. Some *Māori* leaders also acknowledge that the leadership qualities that they possess were inherited from these types of schools.

The management role of the principal and the governance role of the Boards of Trustees (B.O.T.) are crucial in the children’s learning and also teachers’ instructional needs. As a principal of a large school, I had to make numerous decisions involving *tauira* learning and behaviour. I also tried the consultative and collaborative approach involving staff members (and *whānau*) and as a result, the decisions became more positive and acceptable. It was important that staff (and *tauira*) were treated with fairness and dignity especially within the *hūmārītanga* approach.

*Kura kaupapa* and mainstream schools involve different approaches to education and both structures have shown to be successful in their own right. Bilingualism in mainstream schools however, is only successful in some cases, depending on the curriculum, management and governance structures that are in place. Resource personnel who are *kaiawhina* (teacher-aides) and *kai ārahi i te reo* and curriculum

resources must be available at all times as part of the support structures for the schools' bilingual system. In respect of the Treaty of *Waitangi* principles, *Māori* pedagogical processes needs to be maintained at all times throughout the schools' curriculum.

A better and more professional use of *kaiāwhina* should be considered carefully in terms of supporting *pouako*. For example, Coates (1991) began her teaching career as an 'instructional aide' (teacher-aide). She developed her skills from the moment she started in that role.

*Pouako* must make the extra effort to pursue academic qualifications and professional development programmes throughout their teaching tenure. Qualification and teaching standards for *pouako* are constantly changing/improving and it is paramount that *pouako* continue to improve themselves, *tauirā* deserve the best qualified and professional practitioners at all times.

More understanding of both *Āhō Matua* and *Īhō Matua* concepts are well worthwhile for teachers (and especially *pouako*) to understand and/or pursue as part of their professional development involving their understanding of *Mātauranga Māori*.

***Chapter 5: Te Raranga o te Whāriki: (Weaving the mat and making connections)***

*Tūhoe tīkanga* acknowledges, the gifting of a fine *whāriki* (flax mat) as a major *tāōnga/pounamu* (precious gift) because of the time and patience required to weave them, the people involved in the weaving, the *whakapapa* and *tīkanga* involved and the *tapu* that encompasses the historical aspects of *whāriki* making. As a child I watched with amazement the many hours my *kuia* and the local womenfolk spent weaving *whāriki* at the local *marae*. The menfolk provided the meals and the *kaumātua* provided the spiritual support. Once a *whāriki* was completed, it would be gifted to someone special. An example I witnessed was the gifting of a wonderfully woven *whāriki* to a local woman who was giving birth to a new baby. This was a special time (a celebration) for everyone in the community.

In 1996 the Ministry of Education launched the ‘*Te Whāriki*’ concept which is a bicultural version of the Early Childhood education document. According to Macfarlane, Glynn, Grace, Penetito and Bateman (2007), “*Te Whāriki* is an indigenous worldview that has had an intangible impact on the educational theory and practice of people from a dominant majority culture” (p. 109). The concept therefore of *Te Whāriki* is recognised as different knowledge base, such as, beliefs, values, relationships, practices and different learning strategies (curriculum and pedagogy) on which each one is acknowledged. Crucial to the understanding of *Te Whāriki* is the central importance of establishing and maintaining relationships among and between students, teachers and communities (Ministry of Education, 1996). According to Carr (2005) and Carr and Peters (2005), this concept indicates respect for *tamariki* as rich and valued *tāōnga* (treasures), and competent and confident learners who are continually watched over, protected and supported. Once again Macfarlane et al. (2007) acknowledges that the concept of *Te Whāriki* is a critical theorizing process about human development and learning which in the case of this research project is similar to the weaving of the three strands (*pango; mā; where;*) both ‘Jan’ and I had embarked upon and eventually the culmination of the *whāriki* that we managed to weave successfully together.

King *Tāwhiao* was successful also when he utilised the weaving of the three strands to gather his *Tainui* people together to help maintain the continued growth of the *Kīngītanga* movement. The result, therefore, of this project has helped me to reflect personally and spiritually on my own practices in supporting the learning needs of *pouako* in mainstream and bi-cultural settings (and *pouako* also in their *kura kaupapa* environments) and along with ‘Jan’ who had showed great strength and courage in her own involvement in the mainstream education structures, it reminded me of the depth, knowledge and strength that has been attributed to meeting students’ academic, social and learning challenges. The experiences that both ‘Jan’ and I have accomplished, challenged our perceptions about learning pedagogies, whether it was bicultural or mainstream, whether it could only be made when cognitive changes occurred to accommodate the new realities of accepting and embracing worldviews, or whether it was legitimate and supportive of educational practices embracing all *tawira* learning.

When *Tāwhaki* began to make his famous ascent to the heavens to fetch *nā kete mātauranga* (baskets of knowledge), there were two *aka* (vines) involved, a ‘troublesome’ *aka* and the other was a ‘sturdy’ *aka*. *Tāwhaki*’s companion grabbed the troublesome *aka* and she was flung mercilessly out into the pitfalls of *te āō hurihuri*, whereas *Tāwhaki* held fast to the sturdy *aka* and with courage and determination he began his memorable journey and he eventually succeeded in bringing home the three precious *pounamu* (*aronui; tuatea; tuauri*), which were then woven respectively and successfully throughout the global nations.

In conclusion, both ‘Jan’ and I are able to reflect back to decades of life-experiences, where we grappled tirelessly with *Tāwhaki*’s ‘sturdy *aka*’ and the successes we have both gained throughout our ongoing struggles. It has encouraged us both to adhere closely to the weaving patterns of the three strands (*mā; pango; whero;*), which resulted in the culmination of King *Tāwhiao*’s *Kīngītanga* movement involving the renaissance of future endeavours for his *Tainui* people. Four factors stood out in explaining the generally high degree of compatibility that ‘Jan’ and I seemed to demonstrate. We were committed to making a contribution to the development and maintenance of early intervention that was culturally responsive. The power afforded to us as educational professionals was a key influence in our roles, but the determination to maintain a balance was a priority in our respective thinking and

actions. Attaining congruity between our worldviews, while difficult, was not insurmountable. The generally strong, consistent support for the norms of collaboration amongst professional on the educational landscape offers optimism for better outcomes for *Maori*, and indeed all children and their *whanau*.

As a final challenge, Kreinberg & Nathan (1991) urges all of us: to be more thoughtful as listeners: to understand the basic issues involved: to learn to separate facts from fiction: to be more critical in our own thinking towards autobiographical narratives of this nature; to understand and respect one another's traditional and cultural environments at all times.

*'Whaia te iti kahurangi, ki te tūōhu koe mē maunga teitei'*

(Pursue that which is precious and do not be deterred by anything less than a lofty mountain)

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## **Appendices**

- 1. Whakaēmi Kōrero: Gathering Comparisons;*
- 2. Whakarītenga Whakaaro: Development of Attitudinal Values;*
- 3. Ethical Letter to Respondent;*
- 4. Consent Agreement by the respondent;*

## Appendix 1. *Whakaēmi Kōrero (Gathering Comparisons)*

Researcher	Respondent
<i>Kuiā</i> – caring & supportive, very gentle with the <i>whānau</i> and especially towards others, very independent and was responsible for taking care of the <i>whanau</i> , totally responsible for my stance on my <i>Tūhoetanga</i> .	Mother – gregarious, caring, organised, Skilful dressmaker, decorator, adventurous, avid reader, very independent
Father – met up with him once or twice, had little to do with him – he was an excellent sportsman – hero worshipped by the people, enjoyed my <i>korolnana</i> (his parents), spent holidays with them	Father – gentle, realistic expectations, Return Serviceman (World War II), believed that he was the primary breadwinner, very hard working
Grew up in a small <i>Māori</i> settlement, shifted to a small <i>Māori</i> town later for secondary school schooling. Attended a <i>Māori</i> Boarding School in Auckland.	She grew up in a small city, enjoyed camping, exploring family activities, she was very independent throughout her schooling
Aunties (from my <i>whāngai whānau</i> ) – supported me totally throughout my growing up period. Actually, they were my aunties, the ‘mothers’ that I didn’t actually have – my mother had remarried and had a family of her own.	Auntie – divorced, discriminated by the bank (loan for a home), inequalities with gender issues
Role model – a secondary <i>pouako</i> who supported me throughout my school, and later still into training college. Principal of an Intermediate school – he persuaded me to pursue principal roles in small primary schools.	Role model – secondary <i>pouako</i> was a strong advocate of women’s rights, university professor had strong views about the teaching profession. Very independent in most things she did.
Religion – <i>Rīngatū</i> faith – a very strong religious faith, most <i>Māori</i> in <i>Tūhoe</i> followed.	Religion – Protestant faith, regards religion as a personal matter, strong personal philosophies based on humanitarian ideals
Culture/Sport – <i>kapa haka</i> & a variety of sports – rugby; squash; tennis; golf;	Culture – operatics, reading, sport, cooking, sewing, knitting, painting
Education – didn’t really enjoy primary or secondary schools, ventured into a boys college (enjoyed that), it was a <i>Māori</i> Boarding school with <i>Māori pouako</i> . Very difficult time in tertiary – lacking in academic knowledge.	Education – enjoyed school (primary & secondary), girls school, attended training college and university (successful in both areas)
Tomorrow’s School – caught up in the middle of the changes (as a principal), it wasn’t a good experience.	Tomorrow’s Schools – lots of confusion, politically driven.

## Appendix 2. *Nā Whakarūtena Whakaaro: (Development of Attitudinal Values)*

Researcher	Respondent
<p>Pedagogical reflective structures involving teachers working in schools.</p> <p>Cultural integrity throughout the curriculum areas involving personnel, resources and systems.</p> <p>Treaty of Waitangi principles – article one (<i>Pākēhā</i> system – mainstream schools are examples); article two (<i>Māori</i> system – note; <i>kura kaupapa</i> is an example); article three (<i>Pākēhā</i> and <i>Māori</i> working together – this is the ultimate); Note – for all of my working life I have been working in article one!</p> <p><i>Mātauranga Tūhāhā</i> (a moving forward concept) – involving <i>Māori</i> working from <i>Māori</i> structures in leadership roles – a <i>Māori</i> initiative based on <i>Tāwhaki</i> climbing a vine into the heavens to fetch <i>Ngā Kete Mātauranga</i> (three baskets of knowledge).</p> <p><i>Tānē Māhuta</i> – when <i>Tānē</i> emerged from his parent’s embrace, he began to introduce life into <i>Te Aō Hurihuri</i>; eg; trees, birdlife, insects, animals, etc. – he was also responsible for introducing the first woman! This story is not happening in mainstream schools!</p> <p><i>Māui Tikitiki ā Tārāngā</i> – he was a mischievous person who managed to slow the sun, discover fire, and was close to defeating the concept of death (he perished while doing so!). The full story of <i>Māui</i> is not found in mainstream schools! Note – I was questioned by a principal of a (mainstream) primary school for teaching the <i>Māori</i> ‘gods!’</p> <p><i>Īho Matua</i> versus <i>Āho Matua</i> – <i>kura kaupapa</i> adheres to the <i>Āho Matua</i> principles involving the ‘extrinsic’ view</p>	<p>Committed to strong values and attitudes involving the personal rights of people.</p> <p>Doing the job that you have been employed to do and doing it well - her father’s philosophy.</p> <p>Maintaining a strong work ethic as a professional person and also the work at home, with extended family members and also in the community – her mother’s work ethics.</p> <p>Was successful at school because she enjoyed learning, she enjoyed her classmates and she enjoyed the <i>pouako</i>.</p> <p>Was successful at the secondary system because it was a ‘girls only’ secondary school. Her friendships with some of her secondary colleagues have become lifetime friends.</p> <p>Was successful at Training College and University. Met with some inspirational role-models at both learning institutions and both have influenced her in her own professional outlook.</p> <p>Continuing successfully in the teaching profession – has worked collaboratively and successfully with other <i>pouako</i>, schools and with children with major literacy and learning problems.</p> <p>Adheres to the strong personal philosophies based on humanitarian ideals - parents Protestant faith.</p> <p>Believes in supportive families and also the role and input of extended families.</p> <p>Strong views on the teaching profession (professionalism) – influenced by certain role models and also special colleagues.</p>

<p>of the child, whereas <i>Īho Matua</i> looks at the child from a ‘intrinsic/holistic’ view; eg; who is monitored closely by those around him/her and protected vigourously from the issues of the <i>aō hurihuri</i> (global world). My own experiences tells me that I tend to fall into the latter group, due to the monitoring support of my <i>kuia</i>, my <i>whaea</i> (aunties), my extended <i>whānau</i> and especially my <i>Tūhoe iwi</i>!</p>	<p>Accepts the role of legends and fairy tales in the schools – an important part of the children’s reading programme.</p> <p>Strong views about the changes that happened with Tomorrows Schools.</p> <p>Being a reflective practitioner was something she was introduced to early in her teaching career – it influenced her professional values throughout her teaching.</p> <p>Culture – cooking, sewing, knitting painting, gardening, reading – just some of the areas she enjoys.</p>
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**Appendix 3. Consent Letter:****(sent on UC letterhead):**

26 May 2009

Robert *Hāhōnā Paraki*  
 5 Medway Street  
 Kingswell  
 Invercargill 7812

*Tena koe 'Jan'*

As part of my work for a Master of Teaching and Learning (MTchLn) degree based at the University of Canterbury in Christchurch, I am completing a research project about a learning concept involving a collaborative learning partnership. It is my intention to explore the use of autobiography and self-study process to identify and explore *Māori* education within a mainstream school environment.

An important aspect of this investigation involves sharing my 'growing-up' and educational experiences from my childhood days through to the present especially from a *Māori* perspective. I am interested to hear your feedback and any other comments you may have about my story. I would therefore like to invite you to be part of this project as I have already experienced working with you in the past and only just recently I was impressed with what I observed when you worked with *tauirā* and *pouako* from a bilingual class and also in a *kura kaupapa*. I would also like to hear about your own experiences and in your case from a *Pākēhā* perspective involving your childhood days through to your present position of a support *pouako* working with children in mainstream schools. In addition to this you can delete anything that you disagree with or make additions if you are in agreement.

The aim of this research is to investigate as to what can be gained when *Māori* and *Pākēhā* resource *pouako* collaborate together involving education for *Māori tauirā* and all other students. I invite you to read the biographical summary that I have written with the opportunity for you to ask questions as well as to monitor any of our discussions. Several informal discussions are being considered and written information will be stored in a secure place and will be destroyed after a minimum period of five years. For easier communication between the two of us, we can e-mail or our phone one another, or if it is convenient for you, let us consider the '*kanohi ki te kanohi*' approach of exploring our korero with one another. This would make it easier for both of us to listen carefully to our stories and make the necessary comments if required. I would also like to use this opportunity to seek permission from you to tape and quote from our discussions about your experiences and your ideas about teaching and learning.

In this project I am exploring ways of increasing both our understanding of *Te Āō Māori* while working within a mainstream environment. I intend to look at both our stories, through the eye of a needle and I would like to do this by using King *Tāwhiao's* (1858) proverb;

*‘Kotahi te kōhaō o te ngira e kuhuna ai te miro mā, te miro pango, te miro whero’  
(There is but one eye of the needle through which passes the white thread, the black thread, the red thread).*

By looking at my tribal *whakapapa*, my *marae*, my *whānau*, my *kuia* (grandmother) and my schooling, it is my intention to compare our stories and explore whether there are similarities or differences between us.

If for any reason you wish to withdraw from this project, you may do so at any time you like until at least to the time of publication. There is a complaints procedure which requires that all participants be informed on any concerns involving the manner in which the project is conducted. These concerns may be given to the researcher or if an independent person is preferred, then the following could also be considered;

The Chair	Phone: 03 364 2555
Ethical Clearance Committee	Fax: 03 364 2999
Canterbury University	
Private Bag 4800	
Christchurch 8140	

My supervisor is Dr Elaine Mayo who is based at the University of Canterbury, [elaine.mayo@canterbury.ac.nz](mailto:elaine.mayo@canterbury.ac.nz). with Professor Angus Hikairo Macfarlane (University of Canterbury) also involved but mainly in a supportive role.

I would be grateful if you would sign and return the consent form included and I will be in touch with you at a later date to arrange interview times.

Thank you for participating in this research, your support is appreciated. I look forward to working closely with you on this project.

*Naku rā*

*R. H. Paraki*

*Nā Robert Hāhōnā Paraki*

Home Ph 03 21 66127: Work Ph 03 21 67701: Cell Ph 027 7670930:

Email: [hahona@arowhenua.school.nz](mailto:hahona@arowhenua.school.nz)

**Appendix 4. Consent Agreement:** (sent on UC letterhead):

A Master of Teaching and Learning (MTchLn) degree research study involving the Master of Teaching and Learning programme at University of Canterbury under the supervision of Dr Elaine Mayo, with additional support from Professor Angus Hikairo Macfarlane. Both are staff members of the University of Canterbury.

**Informed consent agreement:**

I have read the enclosed letter explaining the nature and purpose of the research and I understand that participation in this research is voluntary.

I am not bound to participate in the research survey and I understand that there will be no penalty or loss of benefit to me should I choose not to participate.

I understand that I will be able to withdraw from this research project at any time by contacting the researcher.

I have been informed of complaint procedures and I understand that all written information obtained from the survey will be securely stored and will be destroyed after a minimum period of five years.

**I 'Jan' agree to participate in this research project by undertaking a questionnaire and participating in the discussions.**

**Signed: 'Jan' Date: 26/5/09**

**Researcher: Robert Hāhōnā Paraki  
5 Medway Street  
Invercargill**

**Phone: 03 21 66127  
Fax: 03 21 67701  
Cell: 027 7670930**

*e-mail: hahona@arowhenua.school.nz*