



Kia hiwa rā! Listen to culture

Weaving the concepts – Crafting the practice

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Aims of this presentation

- Acknowledge and consider the challenges inherent in the phenomenon that we refer to as *diversity*
- Review some statistics, but not dwell there
- Refer briefly to research on culturally-responsive teaching overseas, and locally
- Consider what Early Education of a *global democracy* can offer
- Propose that there is a cluster of key concepts that will have influence a '*vision for children in a global world*'
- Introduce *The Educultural Wheel*– the coexistence of Māori concepts that vary together in patterned ways
- Offer a virtual workshop: *Te Pikinga ki Runga*

There are four broad principles at the centre of the early childhood curriculum

- **Empowerment** The early childhood curriculum empowers the child to learn and grow.
- **Holistic Development** The early childhood curriculum reflects the holistic way children learn and grow.
- **Family and Community** The wider world of family and community is an integral part of the early childhood curriculum.
- **Relationships** Children learn through responsive and reciprocal relationships with people, places, and things.

Mason's 3 goals: Toward enhancing Māori identity

- To *live* as Māori
- To actively *participate* as citizens of the world
- To enjoy good *health* and a good standard of living

1. Engaging with Ka Hikitia: Managing for Success

A lever for positive change in education



Ka Hikitia: Managing for Success Māori Education Strategy 2008 - 2012

Ka Hikitia means:

- to step up;
- to lift up;
- to lengthen one's stride



Stepping up!

How we as educators respond to this challenge will seriously affect how successful we and others with whom we work will be in terms of reducing disparities for Māori students

- By improving the contexts in which they learn, and thus their potential opportunity to achieve
- By striving to connect with culture so that there is meaningful awareness, understanding, and application of culturally responsive teaching and learning practices, and professional consultancy practices

(Adapted from Berryman, 2007, see also Macfarlane, 2007)

Desired education outcomes:

The overarching strategic intent (vision) of Ka Hikitia is:

- "Māori students enjoying education success as Māori"

$$KH = (rmp)^2$$

The three key strategy approach principles ...

1. Māori Potential
2. Cultural Advantage
3. Inherent Capability

$$KH = (rmp)^2$$

Ka Hikitia:

Ako: this incorporates two aspects, one being the notion that "language, identity and **culture count**"

"Knowing, respecting and valuing who students are, where they come from, and building on what they bring with them."

- '**Culture counts**' is not about cultural stereotypes or simplistic 'knowledge' of things Māori.
- '**Culture counts**' is about personalising learning; that is, understanding where learners come from in order to better support their learning, and tailoring the content of learning to ensure it is relevant to the learner.

(Ka Hikitia: Key Evidence, pg 33)

The four strategy focus areas ...

MĀORI ENJOYING EDUCATION SUCCESS AS MĀORI

1

Foundation Years

2

Young People Engaged In Learning

3

Māori Language Education

4

Organisational Success

PRESENCE

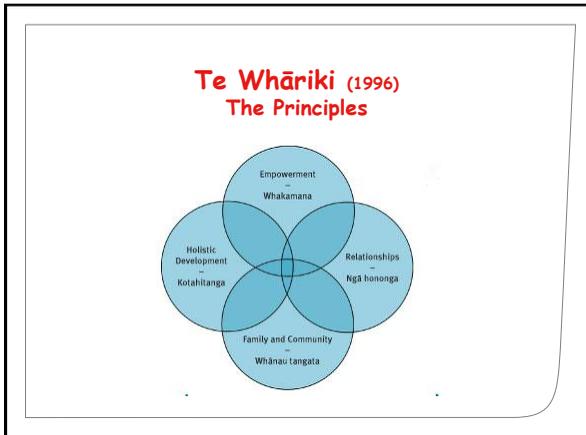
ENGAGEMENT

ACHIEVEMENT

Ka Hikitia -Focus area 1: Foundation Years:

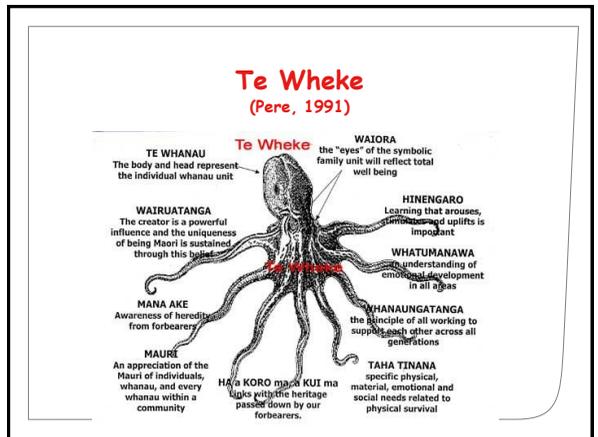
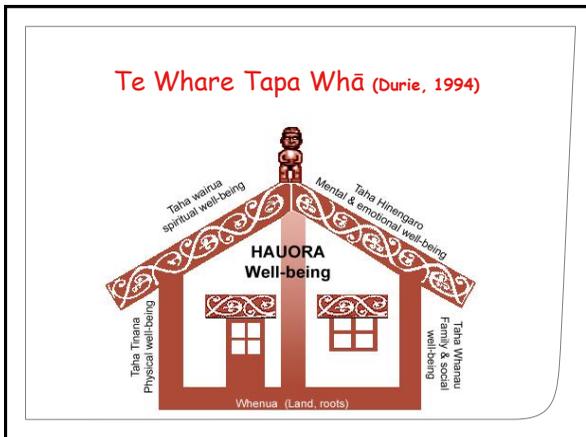
Ka Hikitia seeks to ensure that Māori children are:

- participating in quality early childhood education
- moving successfully into school
- building strong literacy foundations in the first years at school



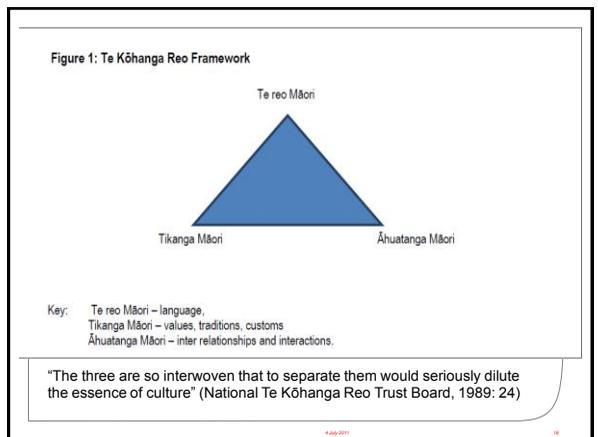
Te Whāriki....

- Te Whāriki is based on Māori pedagogy and philosophy, and the importance of responsive and reciprocal relationships in early childhood settings.
- “New Zealand is the home of Māori language and culture: curriculum in early childhood settings should promote te reo and ngā tikanga Māori” (Te Whāriki, Ministry of Education, 1996).



Statements of a (relatively) recent era

- Te Kōhanga Reo (Māori language immersion nests / pre-school settings) with the opening of our nation’s first centre, Pukeatua near Wellington, in 1982.
- This was followed up in 1985 by the opening of the first Kura Kaupapa Māori (Māori language immersion primary school), Te Kura Kaupapa Māori o Hoani Waititi, in Henderson, West Auckland.



A culturally responsive curriculum

(Ismat, 1994)

- Capitalises on students' cultural background rather than attempting to override or negate them
- Is integrated and interdisciplinary
- Is authentic and student-centred, connected to young people's real lives
- Develops critical thinking skills
- Incorporates many regular strategies and approaches e.g. cooperative learning
- Is part of a coordinated, building-wide strategy
- Is good for all students

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Culturally Responsive Pedagogies affirm and validate the culture and identity of Māori students

- Build **safe and respectful reciprocal relationships** through supportive classroom interactions
- Interpret the curriculum so that it has **relevance to the lived experiences** of Māori students
- Make sense to Māori students (e.g. **collective ownership** and **responsibility** for knowledge and learning)
- Create **communities of practice** in which Māori students can participate on the basis of who they are and feel that they belong

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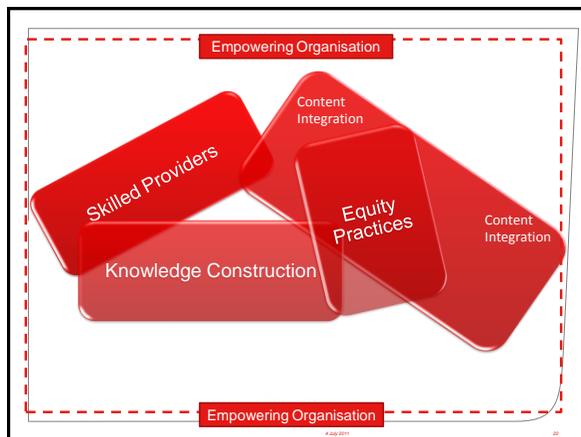
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Five Early Education influences for children as global citizens

- Content integration
- Knowledge construction
- Equity practices
- Skilled providers
- Empowering organisational cultures

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Content Knowledge

- Build on the existing knowledge
- Integrate new, multi-culturally-based content into the existing socio-psychological constructs
- Open up fields of scholarship to new ways of understanding and thinking
- ITE pivotal

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Knowledge Construction

- Ask ourselves as Early Education leaders to go deeper into our analysis of the curriculum
- Carefully consider how we decide what is knowledge and how we organise and frame that knowledge
- Whose knowledge?
- From what perspective is knowledge generated?
- Is it foundational? Or an afterthought?

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Equity Practices

- Are the principles of the Treaty understood and applied?
- Is the phrase coined in reference to the Treaty and resourcing “Strong on rhetoric, low on commitment” (Liu, 2010) rejected?
- Does the organisation have a clear and honest understanding of the reality of culture?
- Is the understanding of the reality shared throughout the organisation?

Skilled Providers

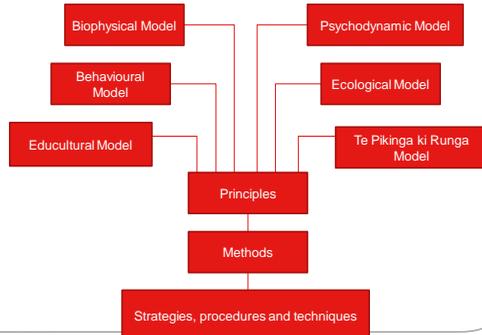
- Have theoretical bases
- Have pedagogical effectiveness
- Stress contextual relevance
- Offer exemplars that provide additional understanding and invite participation

Empowering Organisational Culture

- Is one that is designed and operated with thoughtful attention to the myriad of ways that aspects of culture can be encoded into the basic structures of the organisation
- Adopts a distinctive identity which is bicultural
- Phase out the ‘them (rātou) and us (mātou)’ model
- Phase in a ‘tātou’ (we) model
- Develops an accountability structure aligned to a set of bicultural competencies



Theoretical Models for interventions, programmes and service delivery

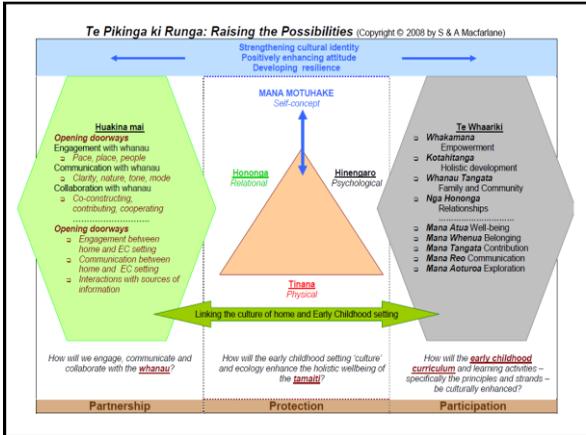
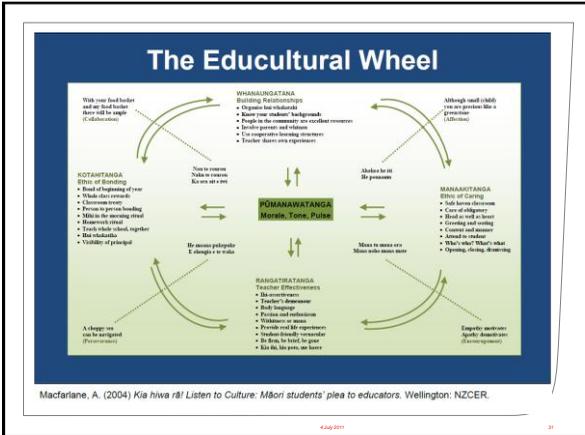


Tools from The Educultural Wheel

(Macfarlane, 2004)

A co-existence of Māori concepts that vary together in patterned ways (adapted from Rogoff, 2003)

- Whanaungatanga
- Rangatiratanga
- Kōtahitanga
- Manaakitanga
- Pūmanawatanga



- ### In Summary
- (Sourced originally from Macfarlane's article in SET, NZCER, 2000)
- Initiating culturally responsive environments that attempt to move us forward and build on learning from earlier experiences is clearly not an easy task.
 - Portfolio size, pressure of work, fiscal constraints and cultural dynamics may intensify the challenge.
- Six considerations seem to be reasonable at present:*
- Using existing approaches and building on these to take on an educultural presence
 - Developing and making available to early education centres, schools and service providers resources that are socio-culturally grounded, having enabling policies
 - Attitudinal shifts
 - Good teachers
 - Wise leadership
 - Informed and confident communities of learning
– *the heart, the head and the hand* -

He waiata (Hirini Melbourne, Ngāi Tūhoe)

Purea nei, e te hau	Let the breezes blow
Horoia, e te ua	And the rains wash over me
Whitiwhitia, e te ra	And the sun's rays shine
Mahea ake ngā poraruru	Freeing me from perplexity
Makere ana ngā here	And from bondage
E rere wairua, e rere	Fly away spirit, soar
Ki ngā ao o te rangi	To the clouds that beckon the heavens
Whitiwhitia, e te rā	Let the sun's rays shine
Mahea ake ngā poraruru	Freeing me from perplexity
Makere ana ngā here	And from bondage