



Te Haerenga Tikanga-Rua: Ngā piki me ngā heke

Implementing Bicultural Practice: The Celebrations, The Challenges, The Journey

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“Ka titiro whakamuri, kia ahu whakamua, ka neke.”

“By looking into the past our current practice can be informed to create a pathway forward”

Why Biculturalism?

Te Tiriti o Waitangi/ Treaty of Waitangi is the guiding document for education in Aotearoa New Zealand. It guarantees partnership, protection, and participation to the two signatories. A Ministry of Education document states that management and educators should implement policies, objectives and practices that, “reflect the unique place of Māori as tangata whenua and the principle of partnership inherent in Te Tiriti o Waitangi” (2004, p. 2).

Educational institutions which honour this obligation will take steps to proactively promote a Māori world view as legitimate, authoritative and valid in relation to other cultures within Aotearoa-New Zealand, as well as being a means of addressing the educational disparities that exist in our country (Bishop, Berryman, Cavanagh, & Teddy, 2007). However, beyond this obligation is a focus on the future and on positive recognition of potential: the inherent potential of a growing, youthful Māori population, as well the potential of a culturally responsive approach to education to benefit **all** participants.

Durie (2004) urges us to consider the implications of an expanding Māori population and of forecasted Māori demographic changes which, among other things, predict that by 2031, one-third of all learners in the school-age population will be Māori. The future impact for tertiary education providers is obvious. One of the findings of the 2005 Hui Taumata Conference for Māori development viewed Māori identity as an integral part of New Zealand's identity. It saw the potential contribution of Māori to the New Zealand economy as a vital driver of national prosperity as well as their own prosperity (Hui Taumata, 2005). Tertiary providers are in a prime position to build upon this potential and help prepare upcoming Māori students for full participation in New Zealand's economy as well as globally.

Further to this, recent research carried out within secondary and tertiary educational institutions (Bishop et al 2007, Greenwood & Te Aika, 2009) has demonstrated how the direct application of essentially holistic Māori tikanga and values **have** contributed, and **can** contribute to the development of a culturally effective pedagogy in learning environments within culturally responsive educational institutions. This in turn **has** had and **can** have a positive impact on the success of not just Māori

students, but also be similarly beneficial to other learners, teachers, and to the community as a whole.

As lecturers, pouako and kaitiaki ākonga within two tertiary education organisations, our aspirations for learners are that they will be “competent and confident learners and communicators, healthy in mind, body, and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society” (Ministry of Education, 1996, p.9). Below we share what we individually and collectively implement in our practice to give meaning to this aspiration on a daily basis, through our commitment to our own individual bicultural development.

Te Tari Puna Ora o Aotearoa/New Zealand Childcare Association has an **Oati/Oath** that has a commitment to Te Tiriti o Waitangi and the partnership between tangata whenua and tauwiwi. This Oati/Oath proposes:

- All parties are committed to the bicultural journey with a sense of significance, purpose, pride and community.
- We honour the diverse skills and knowledge required to sustain this relationship (TTPOoA/NZCA, 2010).

As an organisation we are working on integrating mātauranga Māori into our policies and practices nationally. We have developed a bicultural committee which is currently in widespread consultation with all stakeholders.

Universal College of Learning/Te Pae Mātauranga ki Te Ao has an overarching vision, “To be a vibrant, exciting learning organisation creating futures for our communities” (UCOL, 2009). As part of UCOL’s strategy for student success the

Office of Māori and Pasefika has put forward Te Waka Hourua: a bicultural vision which specifically addresses our bicultural commitment to our Māori students. The aim of this document is to ensure:

- Māori who choose to study at UCOL will have the same opportunities for success as other students.
- Greater effectiveness in the provision of student support to achieve improved Māori student success.
- The implementation of an organisation wide tikanga-rua (bicultural) approach to services and operations that can be beneficial for all (Maw, 2011).

Within this article we aim to discuss three key features of our practice that are instrumental in implementing bicultural practice. They include Te Whakaritenga/preparation, Te Taiao/environment and Te Whakaako/delivery.

Te Whakaritenga/Preparation

When beginning your bicultural journey it is vital that you prepare yourself and your community. As educators, establishing a reciprocal relationship with local hapū and iwi is pivotal for success. Consultation with mana whenua is vital in ensuring success for both partners where kanohi-ki-te-kanohi/face-to-face, is the Māori preferred way of communicating. This takes time.

Once you have established reciprocal relationships with hapū, kaumatua will provide valuable support for you in your work when your efforts are authentic and genuine.

Within both of our organisations we are guided by the same local kaumatua of whom

we all have an ongoing and personal relationship with. There are a number of important aspects to consider when developing relationships with mana whenua. One is the need to be constantly open to the learning that is available. Another is to realise that learning and understanding doesn't happen through a couple of isolated visits. Significantly, these relationships need to be reciprocal and reflect manaaki. They are not one way as there needs to be benefits for both parties.

- Recognise you are also a learner here so you need to acknowledge your own culture/identity first.
- This brings you to the place where you recognise what you don't know and need to be open to being taught.
- Āta whakarongo, listen carefully. Answers will come to you when you are ready and when mana whenua are ready to share that information with you. When Māori feel trusted and valued then they will share their knowledge with you. These are relationships that have to be nurtured not just when you want something.

The important point to remember is to establish strong relationships with Māori first. Fronting up to Māori and expecting them to reveal their knowledge before these relationships are established is unrealistic and could be seen as invasive and offensive. Making the commitment to 'want to do this' is often the first barrier to overcome.

Te Taiao/Environment

'If the environment is the third teacher what language does she speak?' We believe the environment gives important messages and cues to learners. In other words, the environment 'speaks' to the learner; about what they can do, how and where they can do it and how they can work together (Pairman and Terreni, 2001).

Within both organisations there are elements of te ao Māori visible in the environment. In Te Tari Puna Ora o Aotearoa/New Zealand Childcare Association learning environments, whakawhanaungatanga is promoted amongst students through the 'whanaungatanga area", where students bring in an artifact to enhance their sense of belonging and their connections with their own culture/identity. While at UCOL , students get to create a visual display that represents their own identity within the classroom environment. Both organisations promote and celebrate Matariki and Te Wiki o Te Reo Māori annually. For Te Tari Puna Ora o Aotearoa/New Zealand Childcare Association these celebrations are done at the local, regional and national levels in different ways throughout our fifteen bases. Examples could include shared kai, offering workshops to students and wider community organizations or creating a tūrangawaewae space for students to create posters of their pēpeha to display in their learning environments. This is supported by the Ministry of Education (2009, p.53) where the dimensions of tikanga whakaako/ways of doing, include culturally appropriate learning settings...“that reflect te ao Māori”.

Te Whakaako/Delivery

In delivering a programme that reflects bicultural practice it is vital that you look to your kaumatua and community within your tertiary institution, to see what support is available for students and lecturers. Some simple practices you can implement on a

daily basis may include karakia timatanga, himene, mihi, waiata tautoko, rūruku kai, and karakia whakakapi. Look to your kaumātua for guidance on the appropriate ones to use in your learning environments. Also when working alongside your students you need to think about your delivery techniques. These could include Māori pedagogy such as titiro, whakarongo, korero (look, listen, discuss). Tuakana/teina relationships, whanaungatanga, manaakitanga, awhitanga and ako can all be utilized to create a dynamic learning environment. Activities need to be authentic in terms of real experiences, natural materials, practical activities and appropriate tikanga Māori. It is also vital that your students get opportunities for practical exploration and application of key concepts. Refer to the glossary for a definition of terms.

Reflective Questions

Here are some reflective questions that can support you on your bicultural journey. Take time to think about the questions and then use them as a tool to start discussion with your colleagues. In sharing your thoughts and experiences we hope a collaborative, reciprocal and positive journey will develop.

1. Do you know who the local hapū or iwi are in your community? How can you find this out?
2. Do you know the history of your local hapū and iwi? How can you find this out?
3. How are you communicating and working in partnership with Māori? Is it effective and how can you improve on this?
4. How is partnership with Māori reflected in the policies and practices within your organisation? Is there a need for you to create positive change?

5. How is the unique place of Māori as tangata whenua visible within your preparation, your physical environment and your delivery? How can you improve on this?

To the authors, implementing bicultural practice is essentially about building futures. As tertiary educators we can look to our past and draw from our collective heritage to guide the way forward. Incorporating a Maori world view provides educators with a set of values and tikanga which can guide our teaching practice, add richness to learning content and enable positive relationship building with our students and our communities. We can also be more effective in helping to nurture and develop the growing percentage of Maori within the population of Aotearoa-New Zealand by providing a learning environment within which their culture is validated, their voices are heard and their success is expected. By collaborating with others, and in particular, with those who represent mana whenua in our region, we strongly believe that we can be more successful as tertiary educators in helping *all* students develop strong foundations upon which to build their own futures.

To conclude this article we have chosen a whakatauki which we hope will support and inspire you to continue your ongoing learning journey in relation to bicultural practice.

Whakatauki

Ehara taku toa i te toa takitahi

Engari he toa takitini.

It's not the work of the individual that creates success but the work of the collective.

He kupu whakamārama/Glossary:

Ahu - to move in a certain direction,

Ako – to learn or teach

Akonga - student, pupil, learner, disciple, protégé

Āta - carefully, deliberately, intently

Āwhitanga – to embrace, surround,

Hapū – kinship group, clan, tribe, subtribe - section of a large kinship group

Himene - hymn

Iwi - tribe, nation, people, nationality, race. Often refers to a large group of people descended from a common ancestor.

Kaitiaki - trustee, custodian, guardian

Karakia timatanga - beginning prayer, chant

Karakia whakakapi – ending prayer, chant

Kaumātua - elder,

Manaakitanga - to support, take care of, give hospitality to, protect,

Mana whenua - territorial rights, power associated with possession and occupation of tribal land

Mātauranga - education, knowledge, wisdom, understanding, skill

Mihi - to greet, pay tribute, acknowledge, thank

Neke – move or shift

Oati - to swear an oath, swear in, promise

Pouako – teacher

Rūruku kai - to draw together, bind together, acknowledgement to food

Tangata whenua - local people, hosts, indigenous people of the land, people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta is buried

Tauīwi - foreign people, non-Māori, foreigners, immigrants

Teina - younger brother (of a male), younger sister (of a female), cousin (of the same gender) of a junior line, junior relative.

Tikanga - correct procedure, custom, habit, lore, method, manner, rule, way, practice

Titiro - to look at, inspect, examine, observe,

Tuakana - elder brother (of a male), elder sister (of a female), cousin (of the same gender) from a more senior branch of the family

Tūrangawaewae - place where one has rights of residence and belonging through kinship or whakapapa

Waiata tautoko – supporting song

Whakamuri – backwards, behind,

Whakamua - forward, ahead,

Whakarongo - to listen, hear,

Whanaungatanga - relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging

Whakawhanaungatanga - process of establishing relationships, relating well to others

(Moorfield, 2011)

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A Whakatauki originating from the Northland tribe of Te Aupouri

Hūtia te rito o te harakeke
Kei hea te kōmako e kō?
Whakatairangitia
Rere ki uta,
Rere ki tai.
Ui mai koe ki ahau,
He aha te mea nui o te Ao?
Māku e kī atu,
he tangata, he tangata, he tangata

*If you remove the heart of the flax bush
from where will the bell bird sing?
It will fly here and there but have nowhere to
settle. You ask me - what is the most important
thing in the world?
I say to you - it is people, it is people, it is
people.*



To settle differences between two tribes, a marriage was arranged between the ruling families of each tribe. This resulted in peace between the tribes and eventually this arranged couple became leaders of one of the tribes.

Some years later, tensions were raised between the tribes over an incident. The arranged couple spoke of what action needed to occur to seek retribution for the incident. The husband said to his wife that he wanted to attack his wife's people to maintain his mana as "What was more important than that?"

She replied with the following proverb using the analogy of the bellbird feeding from the flax bush to refer to their children's relationship with the other tribe. As they are connected to that tribe he sought to attack, they would be ostracised and have nowhere to go in times of trouble. The concluding proverb was in reply to his question that emphasised people were more important. Thus war was averted and an alternative answer was sought.

(Source: Accident Compensation Corporation (2005). *Guidelines on Māori cultural competencies for providers*. Wellington: Author).

The metaphor of the *pā harakeke* (flax bush) is often used in *whakatauki* or *kōrero* when referring to **whānau**. Members of a whānau, like the fans and interlocking leaves of the harakeke, share common roots and derive strength and stability from being part of a larger collective. The *rito*, (centre shoot) represents the central importance of the child, the product of two whakapapa lines of descent, and the hope of continuity. The protective outer leaves symbolize the parents, aunties, uncles, *tūpuna* and generations gone before, alluding to their collective responsibility to protect, nurture and sustain the current and future generations. This imagery clearly illustrates the Māori world view which emphasizes the vital importance of the whānau and community in determining the individual and collective wellbeing of its members.

The same Māori world view, with the *rito* representing the student as the central focus, can also be readily applied in any educational setting.

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Reflective Questions	Discussion	Action Plan
<p>1. Do you know who the local hapu or iwi are in your community? (Customs, protocols, boundaries, stories, legends, knowledge). How can you find this out?</p>		
<p>2. Do you know the history of your local hapū and iwi? How can you find this out?</p>		
<p>3. How are you communicating and working in partnership with Māori? Is it effective and how can you improve on this?</p>		
<p>4. How is partnership with Māori reflected in the policies and practices within your organisation? Is there a need for you to create positive change?</p>		
<p>5. How is the unique place of Māori as tangata whenua visible within your preparation, your physical environment and your delivery? How can you improve on this?</p>		

