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Research Report

Ngā Taonga Whakaako: Bicultural competence in early childhood education

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Ko taku rourou

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With your contribution

and my contribution

our children will prosper.

Nā Ngaroma M. Williams/Nā Mary-Liz Broadley

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Te whakarāpopototanga – Executive summary

The research study emerged from the authors' experiences as early childhood teachers and as initial teacher early childhood lecturers in the tertiary education sector. The development of bicultural competency is a fundamental foundation to the provision of quality early childhood education in Aotearoa New Zealand. To address the issue of teacher bicultural competence to apply knowledge of te reo me ōna tikanga, the following research objectives were developed:

1. To conduct a comprehensive literature review of the use of kaupapa Māori to develop bicultural competency in early childhood education.
2. To canvass the perceptions of a range of early childhood practitioners, both Māori and non-Māori, of bicultural competency in early childhood education.

Pivotal to the research project was the assumption of the validity of kaupapa Māori theory and practice as the underpinning of the bicultural model of practice, without challenging the pre-eminence and importance of te reo Māori me ōna tikanga in early childhood education delivery.

This research project used two kaupapa Māori frameworks: one as the fundamental ethical commitment to engaging in kaupapa Māori research and applying kaupapa methodology; the second as a tikanga framework for engaging with research participants that clearly identified the tikanga in practice during the research. These two distinct kaupapa Māori frameworks guided the researchers. A literature review was undertaken to position this study, preceded by an environmental scan to identify existing models of mainstream and kaupapa Māori practice and bicultural teaching and learning programmes. The literature review revealed that currently only 14 per cent of early childhood education services in Aotearoa New Zealand report they are either bicultural or include some (unspecified) Māori language in their services and programmes. This information confirmed for the researchers the gap between the cultural content of early childhood programmes in services and the outcome of culturally-competent practitioners working in early childhood services.

Implications for bicultural practice were explored in the research project. Qualitative methods were used with a purposive sampling approach to gather data regionally. The methods included face-to-face hui, focus groups, online surveys and interviews with a number of participants, Māori and non-Māori student teachers, graduates, early childhood teachers and initial teacher training providers, and marae-based tangata whenua involving whānau, hapū and iwi at five sites. Analysis of the research data identified themes: accountability, cultural identity, cultural competence, barriers to implementing te reo me ōna tikanga, a need for resources and ako, the learning and teaching embedded in culture.

Biculturalism in Aotearoa New Zealand involves a commitment to Māori language and culture, te reo Māori me ōna tikanga. Te Whāriki, the early childhood curriculum, is based on Māori pedagogy and philosophy, and the importance of responsive and reciprocal relationships in early childhood settings. The literature review acknowledges Te Whāriki as an exemplar of recommended bicultural practice in early childhood education. It also demonstrates the need for transformation at all levels of the early childhood sector in order to realise the vision of a fully bicultural early childhood sector. Moreover, this transformation has to occur at the individual educator level and

permeate all levels and layers of practice from the education of early childhood education teachers to the development of new services and programmes and the design and enactment of policy and legislation.

The research study identified that the early childhood curriculum goal of integrating Māori ways of knowing and being within early childhood settings has not been attained universally in mainstream services. Despite good intentions, it is difficult for teacher education programmes and lecturers to achieve a consistent bicultural approach in their courses as there are significant challenges to bicultural commitment. There was some concern among research participants that graduate and registered teachers may not be fully equipped to meet the Graduating Teacher Standards, in particular Standard 3 (b), Standard 4 (e) and Standard 6 (e). The research data also revealed perceptual differences toward te Tiriti o Waitangi. For Māori it is a partnership document binding both parties. Many Pākehā perceive it as a document for Māori.

Many of the research participants strongly indicated the need for bicultural learning and bicultural resources with a kaupapa Māori base to support their development of bicultural teaching. Arising from the research are several implications: teachers need to acquire further knowledge of kaupapa Māori theory; and they need to know their own culture before bicultural understanding can be embedded in early childhood contexts.

He kupu whakamarama – Glossary

- Te Whāriki: He Whāriki Mātauranga early childhood curriculum document mō ngā mokopuna o Aotearoa

ako	teaching and learning
Ako Aotearoa	research organisation's name
akoranga	lecture
aroha	caring, love, affection
aroha ki te tangata	respect for people
āronga	Māori world view
atua	God
awa	river
a-waha-narrative	oral story telling
awhi	support
ehara taku toa i te toa takitahi engari	I come not with my own strengths but bring with me
hapū	sub-tribe
he toa takitini	the gifts, talents and strengths of my family, tribe and ancestors
hui	gathering, meeting
iwi	Māori people belonging to the various principal tribes.
Ka Hikitia	the Māori Education Strategic Plan
kaikōrero	speaker
kanohi ki te kanohi, or kanohi i kitea	face to face
karakia	incantations/prayers in the Māori language
kaua e takahi tangata	do not trample over the mana of people
kaumatua/kuia/kōroua	elders/female/male
kaupapa	topic/subject/purpose
Kaupapa Māori	the underlying and fundamental principles, beliefs, knowledge and values held by Māori
kaupapa whānau	specific family context
kawa	protocol
kawa whakaruruhau	cultural safety framework
kia tūpato	be cautious
kia haere tonu i roto i te ngākau mahaki	don't flaunt knowledge
kotahitanga	collectivism, united

Kura Kaupapa Māori	Māori philosophy and language immersion school
manaaki ki te tangata	share and host people, be generous
manaakitanga	caring, hosting, generous
mana whenua	people of a designated area
marae	to clear the mind/the central social hub of iwi
Maramataka	kaupapa and tikanga Māori theoretical framework calendar
Mātauranga Māori	Māori knowledge
maunga	mountain
motu	across the whole country (New Zealand) island, New Zealand – of the land
Te Kohanga Reo National Trust Board	parent body of ngā kōhanga reo
ngā	plural (group)
ngā hekenga waka	main migration of the Māori to Aotearoa
Ngā Huarahi Arataki	early childhood education strategic plan
ngā tikanga Māori	Māori protocols
Papatūānuku	Mother Earth
paepae	orator's platform
Pākehā	te Tiriti o Waitangi partner
pepeha	geographical features identified within one's own mihi (salutation) of introduction
pōwhiri	traditional welcome
pūkengatanga	skills
rangatiratanga	leadership
reo	language
rohe	to set boundaries boundary, district, region, territory, area, border (of land)
takiwa	district, area, territory, vicinity, region time, period, season
tamariki	children
tangata	person
tangata whenua	indigenous peoples of Aotearoa, New Zealand
tapu noa	sacred/non-sacred
te kōhanga reo	language nest
Te Puni Kokiri	Ministry of Māori Development

Te Taura Whiri	Māori Language Commission
Te Tiriti o Waitangi	founding document (Māori version)
te reo	the language
te reo Māori me ōna tikanga	Māori language and protocols
te reo Māori me ngā tikanga-ā-iwi	Māori language and customary practices of iwi and hapū
tika	right
tikanga	actions of carrying out a particular practice, within a certain context and time
titiro, whakarongo, kōrero	look, listen, speak
tuakana teina	older and younger sibling of the same sex
tūngane	brother
tūpuna	ancestors
ūkaipōtanga	belonging
waiata himene	hymns in the Māori language
waiata pukapuka	Māori language song book
waiata tamariki	songs in the Māori language for children
waiata tautoko	supporting songs in the Māori language
wairuatanga	spirituality
waka	canoe
wānanga	place of learning
whaikōrero	speech
whakaiti	humble
whakamā	shy
whakapapa	genealogy
whakataukī/whakatauakī	proverbs
whānau	extended family
whanaungatanga	human relationships
Whare Tapa Whā	health model (Durie, 1998)

Structure of the report

This report is organised into seven sections.

Section 1 provides an introduction and background to the research project. A description of kaupapa Māori pedagogies is provided.

Section 2 describes the kaupapa Māori methodology which informed this study, including two bicultural frameworks based on tikanga principles. It also describes the approach to the literature search, the research design and the data collection methods.

Section 3 reports the results of the literature and the results of the data collection presented in 7 themes, followed by comment on each of these themes.

Section 4 reports the development of a set of bicultural tools, the need and demand for which arose from the research findings.

Section 5 presents a comprehensive discussion of the seven themes.

Sections 6 presents the authors' conclusions.

Section 7 offers some recommendations.

Section 1: He kōrero whakatakī – Introduction

Rukuhia te mātauranga ki tōna hōhonutanga me tōna whānuitanga

Pursue knowledge to its greatest depths and its broadest horizons

The translation of this whakatauakī refers to the pursuit of knowledge to its greatest depths and broadest horizons. The whakatauakī is a reflection of the emphasis Māori place on the intergenerational transmission of knowledge, ensuring the pātaka (store house) is both nourished and replenished.

Two detailed evaluation reports from the Education Review Office *Māori Children in Early Childhood Pilot Study* (2008) and *Success for Māori in Early Childhood Services* (2010) conclude how, in general, teachers lack the confidence and competence to integrate te reo and tikanga Māori into their practice. This is despite the New Zealand Teachers Council requirement for graduating teachers to demonstrate they have knowledge of tikanga and te reo Māori to work effectively in bicultural contexts in Aotearoa New Zealand (NZTC, 2008, pg 1). Moreover, three strands of the Graduating Teacher Standards; (Standard 3 (b), Standard 4 (e) and Standard 6 (e) – require teachers to have knowledge of te reo me ōna tikanga in order to practice effectively as teachers in Aotearoa New Zealand (NZ Teachers Council, 2008). The development of bicultural competency by teachers is fundamental to the provision of quality early childhood education in Aotearoa New Zealand.

Three key Ministry of Education documents establish the bicultural requirements for teaching and learning environments in the education sector. These documents have frequently been endorsed in official government statements:

1. Te Whāriki. He Whāriki Mātauranga mō ngā mokopuna o Aotearoa. Early Childhood Curriculum. (Ministry of Education, 1996).

   New Zealand is the home of Māori language and culture: curriculum in early childhood settings should promote te reo and ngā tikanga Māori.

2. Ka Hikitia – Managing For Success: the Māori Education Strategy 2008–2012 (Ministry of Education, 2008).

   Ensure that Māori children are participating in quality early childhood education.

   Language is the essence of culture. Through te reo Māori, spirituality and thought are both expressed and valued.

3. Pathways to the Future – Ngā Huarahi Arataki: A 10-year strategic plan for Early Childhood Education 2002–2012 (Ministry of Education, 2002).

   We need to ensure that teacher education courses support all early childhood education teachers in the use of te reo and Tikanga Māori.

   As many Māori children attend mainstream early childhood education services, ensuring these services are responsive to their needs and those of their whānau is also a priority.

There are clear distinctions between the level of knowledge of Te Whāriki and the structural arrangements and professional competencies by which Te Whāriki may be enacted within early childhood education centres (Ritchie, 2008). According to Bevan-Brown (2003:12), every centre should have a set of bicultural goals that move it along the continuum to a more comprehensive expression and application of biculturalism.

The perceived failure to meet the bicultural requirements in teaching provided the impetus and ideas for this research. The extent of the issue is highlighted in Ministry of Education (2008) statistics.

Table 1: Early childhood services in New Zealand

Date	Bilingual Number	Immersion Number	Some Māori Language Number	Total EARLY CHILDHOOD EDUCATION Services	Bilingual %	Immersion %	Some Māori Language %
2005	492	512	1002	3598	14	14	28
2006	483	497	980	3665	13	14	27
2007	483	480	997	3750	13	13	26
2008	575	480	1055	3881	15	12	27

Source: Ministry of Education (2008a).

The above data shows that approximately one third of early childhood education services offer some Māori language. The content of that is unknown in terms of level of language competency, frequency of use and related questions that afford some detail about the quality and extent of Māori language usage. Around 15 per cent identify themselves as a bilingual service and 12 per cent identify as total immersion.

Many early childhood education services are funded by the New Zealand government and the aim of early childhood services is to provide 'quality educational services' for all children in Aotearoa New Zealand. Quality is assessed, evaluated and reviewed usually through a range of key structural variables including qualified staff, adult-child ratios, group size, curriculum/programmes, accessibility and other factors (Education Review Office, 2010).

> *... the number of discourses from which to view quality has grown substantially over the past decade. Studies that illustrate this growth range from positivist ones that seek to quantify the effect of discreet variables in determining quality to others within ecological and sociocultural paradigms which foreground the contextualised nature of quality within a system or activity* (Dalli et al, 2011:147).[1]

1 The notion of quality is also contested and relative: *There are also studies that adopt poststructuralist interpretations of quality and thus reject any universal definitions to emphasise uncertainty, contingency and the importance of perspective. As such, quality can no longer be seen merely as an isolated phenomenon that can be measured but rather as a construct that is embedded in layers of meaning that are interpreted within the lived experiences of infants and toddlers in relationship with others and their environments. Since it is now understood that no one discipline can make claims about the complex phenomenon of quality without considering its situatedness as a notion, this review has adopted the position that multiple scientific bodies of knowledge play a part in explaining it (Dalli et al, 2011:147).*

In 2008, the Education Review Office carried out a pilot review on Māori educational priorities within early childhood education services. It revealed how the availability of culturally appropriate services is the important factor in whether parents of Māori children decide to participate in early childhood education. The project identified what biculturally appropriate practice looks like and will serve to enhance knowledge, practice, values and relationships, adding value to the delivery of culturally relevant early childhood education services.

A pan-Māori approach does not work. Whānau, hapū and iwi have their own identity, language and culture. It is important to establish and maintain reciprocal relationships with mana whenua, Māori who identify with particular geographical locations and Māori tangata whenua, to ensure responses are appropriate to their needs. There are, however, generic kaupapa Māori principles and these were identified and used throughout the research project.

The key to successful bicultural programmes lies in the validation and affirmation of the importance of both Māori and Pākehā language, culture and identity (Ritchie & Rau, 2002). There is concern that graduate and registered teachers are not fully equipped to meet the bicultural standards of the Graduating Teacher Standards (New Zealand Teachers Council, 2008):

- *Standard 3 (b) … have knowledge of tikanga and te reo Māori to work effectively within the bicultural contexts of Aotearoa, New Zealand*
- *Standard 4 (e) … use te reo Māori me ngā tikanga-ā-iwi appropriately in their daily practice*
- *Standard 6 (e) … demonstrate respect for te reo Māori me ngā tikanga-ā-iwi in their practice.*

Te Kōhanga Reo framework (Figure 1) is used extensively in New Zealand's education sector, and although Pere's (1991) Te Wheke model and Durie's (1998) Whare Tapa Whā model are utilised primarily in the health sector, their use is becoming more apparent in the early childhood education sector Te Kōhanga Reo framework underpinned the research project investigation to explore the support needed for student teachers and the early childhood sector to implement te reo Māori me ōna tikanga.

Figure 1: Te Kōhanga Reo Framework

Key: Te reo Māori – language
Tikanga Māori – values, traditions, customs
Āhuatanga Māori – inter-relationships and interactions

The three components are so interwoven that to separate them would seriously dilute the essence of the culture (Te Kōhanga Reo National Trust Board, 1989:24).

Inclusive as the above reports are of te reo Māori in early childhood education, none focus on the use of kaupapa Māori to build bicultural competency. Further, while there has been extensive theory and pedagogical development, there seems to be a gulf between theory and practice in the implementation of biculturalism in Aotearoa New Zealand.

Therefore, the researchers decided to:

1. Conduct a comprehensive literature review of the use of kaupapa Māori to develop bicultural competency in early childhood education.
2. Canvass the perceptions of a range of early childhood practitioners, both Māori and non-Māori, about:
   (a) the current status of bicultural practices within early childhood education
   (b) the critical factors that hinder or support the understanding and delivery of a bicultural curriculum
   (c) what is required in early childhood programmes to build strong bicultural foundations
   (d) what tools are required for early childhood teachers to be effective bicultural advocates
   (e) what professional development and support is needed.

A number of key Māori cultural constructs such as tikanga, te reo Māori, ako, whanaungatanga and whakapapa were used in this project to better understand the delivery of early childhood education in bicultural contexts in Aotearoa New Zealand.

The research was conducted by three researchers: Ngaroma Williams (Te Arawa, Tainui, Ngāti Awa, Senior Pouako Te Tari Puna Ora o Aotearoa/New Zealand Childcare Association), Mary-Elizabeth Broadley (Senior Lecturer Te Kuratini Tūwhera/Open Polytechnic of New Zealand) and Keri Lawson-Te Aho (Ngāti Kahungunu ki Te Wairoa, Kai Tahu, Ngāi Tūhoe, Rangitāne, Kaitakawaenga Rangahau Māori Te Kuratini Tūwhera/Open Polytechnic of New Zealand).

Te hōkai, or the scope, of the research investigation was regional. It incorporated the following groups of participants associated with the early childhood sector: initial teacher education student teachers; graduate teachers from three separate initial teacher education programmes; teacher educators from four contributing initial teacher education providers; and tangata whenua from Ōtepoti (Dunedin), Whanganui-a-Tara (Wellington), Tamaki Makaurau (Auckland), Rotorua and Ōtautahi (Christchurch).

Section 2: Rangahau Whakahaere – Description of the research project, its context, methods, and procedures

Ngā Tikanga Rangahau research methodology – the framework guiding data collection and analysis

Kaupapa Māori challenges accepted norms and assumptions relating to the construction of knowledge as it searches for understanding within a Māori world view. There is a growing body of literature regarding kaupapa Māori theories and practices that asserts a need for Māori to develop initiatives for change that are located within distinctly Māori frameworks (Bishop, 1996). The methodology for this project employs a kaupapa Māori methodological perspective. An understanding of kaupapa Māori developments is essential to understanding the ways in which contemporary Māori educational philosophies are currently articulated.

Linda Tuhiwai Smith (1999) suggests there are a number of issues facing Māori seeking to address kaupapa Māori research concerns. Among the challenges, she cites the following:

- convincing Māori people of the value of research for Māori
- convincing the various research communities of the need for greater Māori involvement in the research
- developing approaches and ways of carrying out research which take into account, without being limited by, the legacies of previous research and the parameters of both previous and current approaches.

As a part of a kaupapa Māori approach, it is critical that there is a context within which to locate the project. Over the past 10 to 15 years, the term kaupapa Māori research has referred to academic investigation undertaken according to a Māori world view, based on Māori principles of understanding (Royal, 2005). Smith, Fitzsimons and Roderick (1998) describe kaupapa Māori as the practice and philosophy of living a Māori culturally-informed life. This view mitigates any political undertone, as it brings into play the position of identification to promote the advancement and the cause of being Māori (partial assimilation) as opposed to being Pākehā and fully assimilated. Kaupapa Māori is possibly more widely used and understood as part of the new Māori language immersion schools, Kura Kaupapa Māori, or schools with a kaupapa Māori philosophy.

The researchers' summation is that the word 'kaupapa' is derived from the principal word 'papa' that implies foundation, basis, reason, principles, purpose, or philosophy. 'Papa' is in the name of Earth Mother 'Papatūānuku', who is embedded with whakapapa (genealogy), and it makes clear links between kaupapa, whakapapa, atua (included in the name Papatūānuku) and whenua (land). This project supports the notion that 'kaupapa Māori' means the underlying and fundamental principles, beliefs, knowledge and values held by Māori.

Kaupapa Māori theory is based on a number of key principles. Graham Hingangaroa Smith (1990) initially identified principles or elements of kaupapa Māori within the context of educational intervention (Kura Kaupapa Māori) and research:

1. Tino Rangatiratanga – principle of self-determination. This principle allows Māori to control their own culture, aspirations and destiny.
2. Taonga Tuku Iho – principle of cultural aspiration. This principle asserts the centrality and legitimacy of te reo Māori, tikanga and mātauranga Māori.
3. Ako Māori – principle of culturally preferred pedagogy. This principle concerns the teaching and learning practices that are inherent and unique to Māori.
4. Kia piki ake i ngā raruraru o te kainga – principle of socioeconomic mediation. This principle asserts the need for kaupapa Māori research to be of positive benefit to Māori communities.
5. Whānau – principle of extended family structure. This principle sits at the core of kaupapa Māori. It acknowledges the relationships that Māori have to one another and to the world around them. This principle acknowledges the responsibility and obligations of the researcher to nurture and care for these relationships and also the intrinsic connection between the researcher, the researched and the research.

Researchers such as Smith (1999), Bishop and Glynn (1999) have a framework that includes some core Māori concepts and tikanga common across Māori-centred (or kaupapa Māori) research and ethical considerations. These are:

Aroha ki te tangata	Respect for all people
Kanohi ki te kanohi (or kanohi kitea)	Continual face-to-face contact
Titiro, whakarongo, korero	Look, listen, speak
Manaaki ki te tangata	Sharing and hosting people, being generous
Kia tūpato	Being cautious
Kaua e takahitangata	Not to trample over people's integrity
Kia haere tonu i roto i te ngākau mahaki	Not to flaunt own knowledge

Using a kaupapa Māori framework necessitated a research process that affirmed kaupapa Māori ethics. These ethics were informed by tikanga Māori and involved negotiation with research participants. Ethical approval for the research was also sought from the Open Polytechnic Ethics Committee. Interactions with research participants were confidential and participants are not identified in the report. Permission was sought and all participants were formally informed by the researchers. Formal approval was gained from Ako Aotearoa, the funding agency, who had significant input into the process and is the evaluator of the research.

The project leader adapted two kaupapa Māori frameworks from her previous work (Williams, 2009) based on the conceptual framework (Winiata, 2001) used at Te Wānanga o Raukawa, as a fundamental ethical commitment when engaging in kaupapa Māori research. In accordance with tikanga Māori and underpinned by the principle of whakapapa, each framework was given a name: Matakaea te kimi oranga – the call: in search of enduring knowledge, and te atahaea – the breaking of a new dawn. Matakaea te kimi oranga framework is an extension of kaupapa Māori ethical research practices. Te atahaea framework provides best tikanga practices when engaging with research participants.

Both frameworks encapsulate specific kaupapa Māori principles: whakapapa, te reo Māori, manaakitanga, mana-enhancing behaviour towards one another, rangatiratanga,

whanaungatanga, kotahitanga, wairuatanga, ūkaipōtanga and pūkengatanga, as they relate to understanding these kaupapa from within a myriad of contexts from which a person's tikanga practices emerge.

Kaupapa Māori based ethical research practice framework

Matakaea te kimi oranga – the call: the search for enduring knowledge

Kaupapa concept	Tikanga in practice
Manaakitanga	• The provision of support and mentorship (tuakana/teina and ako values) for the project team and all participants, contributors, observers and others to enhance their capacity of teaching and learning during the research project. • The provision of safe teaching and learning internal and external environments through the use of karakia, waiata, te reo rangatira me ōna tikanga by the project team. • Project reviews focussed on mātauranga Māori, inclusive of whānau, hapū and iwi aspirations. • Reciprocal arrangements developed between all contributing institutions. • Student participation supported through a 'hunga rangahau manaaki' system during the research project. • Contributions by all research participants, contributors, observers and others treated as taonga and looked after properly. • Whanaungatanga promoted as a model for ensuring that individuals and groups take responsibility for themselves and for each other. • Ethical obligations continually observed by the project team.
Rangatiratanga	• Acknowledgement of the rangatiratanga of all project participants, contributors and observers, and the provision of a safety net for all individuals through active facilitation and negotiation. • Support the development and enhancement of bicultural education through best practice models and frameworks of kaupapa Māori. • Promote the active participation of whānau, hapū and iwi through best practice bicultural teaching models and tools.
Whanaungatanga	• The provision of opportunities for the expression of whanaungatanga among hunga rangahau: whānau, hapū, iwi, participants, contributors, observers and others. • The generation of research data tools consistent with whanaungatanga. • Maintenance of close links with tangata whenua engaged by and interacted with the project team. • Maintenance and definition of role-based systems in project team activities. • Encouragement of reciprocity among project team and whānau, hapū, iwi, participants, contributors, observers and others.
Kotahitanga	• Prioritisation of unity during the research project. • Provision for decision-making process contributions from all project team members. • Provision for contributions from all project team members and contributing institutions when formulating project updates and reports. • Promotion of the wellbeing and safety of all whānau, hapū, iwi, participants, contributors, observers and others throughout the research project. • Empowerment of project sample groups to engage as a collective during the research. • Data analysis and results conducted using a collective approach reflective of ā Wairua, ā Tinana, ā Hinengaro, ā Whānau.

Kaupapa concept	Tikanga in practice
Wairuatanga	• Provision of noho puku spaces and marae-style environs to enable wairua nourishing and nurturing environments. • The use of marae venues for research participants in the research project. • Implementation of karakia and mihimihi practice at the start/finish of kanohi ki te kanohi hui. • Provision of opportunities for karakia, waiata, kōrero in all activities that engage with whānau, hapū, iwi and marae-based workshops. • Promotion of the use of te reo Māori me ōna tikanga throughout the project. • Adherence to kanohi i kitea approaches by the research team through e-world technology and telecommunications.
Ūkaipōtanga	• Construct arrangements that foster a sense of importance, belonging and contribution. • Study stress-related management practices. • Commit to the survival of Māori education. • Prioritise stimulating exciting activity. • Promote more culturally relevant communications by relying less on technology and more on kanohi ki te kanohi. • Develop professional and personal inter-institutional relationships and cooperation.
Pūkengatanga	• All research activity with a clear mātauranga Māori focus. • The targeting of a significant proportion of the research project's funding and time to the preservation, promotion and creation of mātauranga Māori. • Development and implementation of mātauranga Māori-based teaching pedagogy, assessment and evaluation processes. • Create noho puku spaces in all environments involved in research. • Offer ongoing support for project participants through kanohi ki kanohi and kanohi ki te kanohi approaches and other opportunities to display the pūkengatanga of each individual.
Tuakana/Teina	• Peer to peer: teina teaches teina, tuakana teaches tuakana. • Younger to older: the teina has some skills in an area that the tuakana does not and is able to teach the tuakana. • Older to younger: the tuakana has knowledge and content to pass on to teina. • Able to less able: the learner may not be able in an area and someone more skilled can teach what is required.
Ako	• Peer-to-peer: younger-to-younger; younger-to-older, older-to-older, older-to-younger; similar to tuakana/teina concept although ako application can cross between genders. • Acknowledgement that standing beside each person there is a whānau, hapū, iwi and ngā tūpuna kei tua i te ārai (spiritual connections). • Definition of the roles and responsibilities among the collective; preferred practice is taking the initiative to act.
Whakapapa	• Promotion and encouragement of links between students, lecturers, whānau, hapū and iwi through mihimihi sessions and wānanga. • Development and provision of tangata whenua networks across the nation to enhance interrelationships. • Encouragement of professional development and research into Māori world views.
Te Reo Māori	• Utilise te reo Māori in all official research project documents and papers. • Provide project team and research participants with opportunities to speak te reo Māori during research activities.

Student teacher engagement tikanga based framework

Te atahaea – The breaking of a new dawn

Kaupapa Māori principle	Tikanga	Te whakahaere
Rangatiratanga Autonomy – not individualist but a leadership collectivist. Motivation; commitment – word and deed.	• Students able to work autonomously. • Students have relationships with others. • Students feel competent to achieve success.	*Kawa Tapu/Kawa Noa* • *Āta Haere* • *Whakamana* • *Whakanuia*
Pūkengatanga: Ako/tuakana-teina Relationships with tangata whenua are supported. Intergenerational and transactional engagement.	• Students experience academic challenge. • Learning is active and collaborative in kanohi ki te kanohi teaching and learning environment. • Learning is active and collaborative within kanohi ki te kanohi marae noho environments. • Students and teachers interact constructively. • Students have enriching educational experiences. • Mentor to novice approach.	*Kawa Tapu/Kawa Noa* • *Āta Whai* • *Ākonga* • *Manaakitanga*
Whanaungatanga Intergenerational, intercultural transactional engagement – students engage with one another.	• Learning is active and collaborative inside and outside the classroom. • Students have positive, constructive peer relationships. • Students use social skills to engage with others.	*Kawa Tapu/Kawa Noa* • *Ata Kōrero*
Manaakitanga Institutional support – institutions provide an environment conducive to learning.	• A strong focus on student success. • High expectations of students. • Investment in a variety of support services. • Diversity is valued. • Institutions continually improve.	*Kawa Tapu/Kawa Noa* • *Ata Whakarongo*
Kotahitanga Active citizenship – students and institutions work together to challenge social beliefs and practices.	• Students have a firm sense of themselves. • Students engage effectively with others including the 'other'. • Students make legitimate knowledge claims. • Students live successfully in the world. • Learning is self-reflective, participatory, dialogic, active and with critical reflection.	*Kawa Tapu/Kawa Noa* • *Kia Ngākau Māhaki*
Ūkaipōtanga Non-institutional support – students supported by whānau, family and friends to engage in learning.	• Whānau, family and friends understand the demands of study. • Whānau, family and friends assist with childcare and time management. • Whānau, family and friends create space for study commitments.	*Kawa Tapu/Kawa Noa* • *Kia kaua e takahi*

Throughout the research process, the researchers endeavoured to uphold and honour the mana or integrity of the research participants at all times, and the inclusion of the two distinct kaupapa Māori frameworks served as guides.

The core concepts above were utilised during the implementation of the research tikanga framework. As a qualitative kaupapa Māori research project, tangata whenua participants were merged to allow the researchers to identify and discuss some potential themes, gather further information and explore further opportunities. Kanohi ki te kanohi interviews encouraged robust engagements; interactions were part of the process. The research process reflected what Bishop, Berryman, Cavanah and Teddy (2007) identify as being integral to the key principles of kaupapa Māori: "the development of a political consciousness, promotion of te reo Māori and Māori cultural aspirations, resistance to the hegemony of the dominant discourse."

Ngā tikanga Mo te tātaritanga o ngā tuhinga – Literature review method

The research team focused on literature from the past 25 years that identified the gaps within early childhood education in relation to bicultural curricula and Māori education developments. The range of research and literature was known to the researchers through their roles as current early childhood education practitioners for the past 20 years. The research team also utilised current government legislation, policies and documents that make explicit reference to early childhood education; education in New Zealand; Māori education priorities; and bicultural curricula. This was supplemented by selected relevant readings and articles from within two current initial teacher education programmes.

Relevant research, models and articles were also sourced from New Zealand's health sector with priority given to literature on the developments for Māori health care from 1980's through to 2011.

The team also carried out a wide range of literature searches via the Open Polytechnic library database on the following key words: identity, culture and language, culture competence, biculturalism/bilingualism, Māori pedagogies, and kaupapa Māori methodologies.

Ngā kohikohinga kōrero – Data collection methods

The process utilised purposive sampling to ensure that the right participants were involved in the research. Mutch (2005) defines purposive sampling as: *...a sampling strategy that selects participants because they suit a particular purpose or fit a certain profile*. Rees (1996) extended this definition noting that purposive sampling produces comments, statements, feelings and experiences based on the research participant's own point of view rather than that of the researcher.

The qualitative methods enabled the voices, views, opinions and stories of the research participants to be heard and facilitated through a range of qualitative processes, namely interviews, focus groups and narratives, which are fundamentally incorporated in the notions of kōrero, hui and pūrākau.

Questionnaires were developed for seven groups of research participants (refer to Appendix A) and classified as: AKO SG1 online survey ITE year 3 student teachers (n=24; 4 Māori participants: 16%); AKO SG2 online survey ITE teacher educators (n=13; 2 Māori participants: 15%); AKO SG3 marae-based focus group ITE year 2 student teachers (n=96; 7 Māori participants: 7%); AKO SG4 marae-based focus group tangata whenua (n=15; 15 Māori participants: 100%); AKO SG5 email survey ITE providers (n=3; 1 Māori participant: 33.3%); AKO SG6 phone survey ITE graduate students (n=21; 3 Māori participants: 14%); AKO SG7 interview group ITE year 3 professional practice student teachers (n=42; 4 Māori participants: 9.5%). Total numbers of research participants 214, comprising of: student teachers (ST) 162 (SG 1, 2 & 7); ITE teacher educators (TE) 16 (SG 2 & 5); graduate teachers (GT) 21 (SG 6); and tangata whenua (TW) 15 (SG 4); 36 of the 214 participants were Māori: (16.8%).

The questions asked of the research participant groups were centred around three distinct areas:

1. Current bicultural knowledge and practices:
    - What does biculturalism in early childhood education mean?
    - What does this look like and what does it include?
    - What helps or hinders you to include te reo and tikanga Māori in your teaching practice?
2. Understanding of the theory behind tikanga and te reo Māori:
    - Provide examples of tikanga practices and explain what the kaupapa Māori theories are that underpin these practices.
    - What is the relationship between language, culture and identity?
3. Professional development and resources that could assist enhanced understanding and implementation within one's own professional practice:
    - What would help you to become more competent in terms of bicultural practices?
    - What types of bicultural and/or kaupapa Māori resources would support you to work in bicultural contexts?

The process for the Year 2 student teachers marae noho focus group interviews was a little different. It involved a two-stage process. Students initially discussed the questions amongst themselves and then shared with the researchers.

Marae-based kanohi ki te kanohi, focus group interviews with tangata whenua occurred at five marae in Tamaki Makaurau (Auckland), Rotorua, Whanganui-a-Tara (Wellington), Ōtautahi (Christchurch) and Ōtepoti (Dunedin). The lead researcher conducted interviews with the key informants of the research to gather a wealth of historical accounts relating to ā-whānau, ā-hapū, ā-iwi of te reo rangatira me ōna tikanga. The key informants were research team mentors, kaumātua and Māori experts. Questions asked of them related to content knowledge of te reo Māori me ōna tikanga and what was needed to support early childhood education student teachers and teachers in becoming more confident and competent in learning te reo Māori me ōna tikanga.

- What skills do students in early childhood education need to have to work effectively with tamariki and whānau Māori?
- Which tikanga practices (processes) are most important for early childhood teachers when working in your rohe/takiwā?
- What knowledge do early childhood teachers need to have if they are working in your rohe/takiwā such as local kawa?
- Can you describe some of the barriers for the development of te reo Māori me ona tikanga in early childhood education in your rohe?
- What types of bicultural and/or kaupapa Māori resources are needed to provide effective early childhood education services in your rohe/takiwā?

Data collection tools were: online, audio taping and transcription, videoing, telephone. Data from the various participants was coded as follows: SG1: Year 3 ITE student teacher; SG2: ITE teacher educator; SG3 ITE student teacher marae group; SG4: marae Ōtepoti A; Whanganui-a-Tara B; Tamaki Makaurau C; Rotorua D and Ōtautahi E; SG5: ITE providers Tamaki Makaurau; SG6: GT; SG7 ITE student teachers professional practice group.

1. Online surveys:

   The online surveys were developed and administered using the Open Polytechnic's online survey system. These surveys were designed to collect background biographical information and data of the research participants related to the cultural knowledge and level of self-assessed bicultural competency, and other questions relevant to the research objectives. The first online survey was administered to all 2010 years 2 and year 3 students enrolled in a provider early childhood education programme.

   - Subject Group 1 (SG1): Year 3 ITE student teachers (n=24).
   - Subject Group 2 (SG2): ITE teacher educators (n=13). Administered to provide specific contextualised applications of student teachers' bicultural practices and other questions aligned to the objectives of the research.
   - Subject Group 5 (SG5): ITE providers (n=3). Administered to early childhood education sector groups: Auckland and Central North Island Kindergarten Associations, five ITE providers and three network organisations. Purposive sampling was used to ensure the research covered those providers who operate from a kaupapa Māori framework and those from a bicultural framework. Providers offering some degree of bicultural services and known to the researchers were deliberately included in the sector sample group.

2. Kanohi ki te kanohi focus group sessions:
    - Subject Group 3 (SG3): Marae-based ITE Year 2 student teachers (n=96). This sample group selected by the researchers met in a marae environment supportive of kaupapa Māori practice. The four marae for these sessions were located at Dunedin, Wellington, Auckland and Rotorua.
    - Subject Group 7 (SG7): ITE Year 3 professional practice student teachers (n=42).
3. Kanohi ki te kanohi video and/or audio recorded interviews:
    - Subject Group 3 (SG3): Marae-based ITE Year 2 student teachers. Participants were selected from the four marae workshops at Dunedin, Wellington, Auckland and Rotorua. This group included a purposive sample as well; local tikanga and kawa knowledge could only be provided by this sample.
    - Subject Group 4 (SG4): Marae-based tangata whenua focus group (n=15).
    - Videos were used as anecdotal accounts and observations were recorded as diary entries. The decision was made to video and/or audio record face-to-face interviews to capture the use of te reo Māori. A total of 25 hours of primary data was captured by video and transcribed.

    Tangata whenua at marae-based workshops applied the tikanga principle of whakawhanaungatanga, the intergenerational transmission of knowledge. The information divulged in the interviews provided explicit āronga (world views), kaupapa (contexts), tikanga Me ngā mita ā-whānau, ā-hapū, ā-iwi (dialectical and cultural practice variations). Kanohi ki te kanohi interviews were based on a 'waha-narrative' approach.
4. Telephone interviews:

    Subject Group 6 (SG6): ITE graduate teachers (n=21). Graduates were located in the following regions: Northland, Auckland, Waikato, Bay of Plenty, Hawkes Bay/Gisborne, Palmerston North/Taranaki, Wellington and wider Wellington, Malborough/Nelson, Canterbury/West Coast, Otago and Southland. Graduates were asked for their ideas on the development of bicultural early childhood programmes, the level of cultural content in their programmes, as well as about practice tools that would enhance their cultural competency and other relevant questions including professional development needs. Māori graduates specifically were asked to comment on their support needs during teacher education and their views on appropriate support mechanisms.

Te whakamātautau – Pilot testing of the project design

The teacher educator draft survey was piloted at a northern regional hui. Eleven teacher educators completed the survey and made comments regarding content, overall length, structure and depth of the survey. The researchers considered their feedback and the survey was reviewed and reduced to a more manageable length. Some survey questions were refined.

A number of themed questions were asked of all participants groups. The questions were adapted for each participant group to provide contextual understandings. For example, the theme Te Mātautau o ngā Tikanga-e-rua bicultural competency illustrates this adaption:

Students: *What does a biculturally-competent early childhood education teacher look like?*

Graduate teachers: *What does bicultural competency mean to you as an early childhood education teacher?*

Teacher educators: *What does having bicultural competence in early childhood education mean in terms of the cultural competencies you would expect your students to have?*

Likewise, for the theme on professional development requirements:

Graduate teachers: *What resources or training would help you to be better prepared to work in an early childhood education setting in Aotearoa New Zealand?*

Tangata whenua: *What type of bicultural and/or kaupapa Māori resources are needed to provide effective early childhood services in your rohe/takiwā?*

ITE providers: *What professional development programmes are needed for providers of early childhood education teacher education programmes?*

Student teachers: *What professional development needs do you have that will help you to improve your level of bicultural competency?*

The aim of the third theme was to identify barriers to implementing te reo me ōna tikanga:

Tangata whenua: *Can you describe some of the barriers to the development of te reo Māori me ōna tikanga in early childhood education in your rohe?*

Graduate teachers: two questions were asked for this theme:

Do you have any specific concerns about communicating in te reo Māori?

Do you have any specific concerns about implementing te reo Māori?

Some questions were adapted for certain groups. For example, ITE providers, teacher educators and graduate teachers were asked how early childhood education programmes prepare students to be biculturally confident and competent. Graduates and student teachers were asked about the role of teachers in the implementation of biculturalism.

Ngā kohikohinga kōrero – Data collection methods

The project gathered samples using a range of data collection modes in various locations and different environments. The researchers acknowledge that the design of the sampling tools had limitations. Specific questions were asked of some participants and not put to others. This impacted on the analysis of four questions; two groups are not represented in these findings.

Online surveys were developed and administered via Survey Monkey™, a software tool for obtaining responses to questions from research participants. The surveys were designed to collect background biographical information and data from the research participants relating to cultural knowledge and level of self-assessed bicultural competency and other questions relevant to the overall research objectives. A personalised letter and a project information sheet were sent to Subject Groups 1, 2 and 5 inviting them to participate in the survey. A hyperlink was provided to access the questionnaire on Survey Monkey™.

Telephone interviews were conducted with Subject Group 6. Participants were selected from a pre-approved generated list from the 2007-2010 records of a contributing ITE provider. A personalised letter and project information sheet was sent to ITE graduates, and those wishing to participate in the interview replied by e-mail or telephone. The researchers telephoned the graduates and recorded their feedback on a structured survey form.

Kanohi ki te kanohi interviews were based on a 'waha-narrative' approach for Subject Group 4. Following tikanga Māori process, the kaupapa of the research was expressed during the four – pōwhiri, initially by the karanga of the lead researcher, followed by the whaikōrero of the kaikōrero. Subject Group 4 participants at each marae were approached by the lead researcher to secure times for participation. Interviews were video and/or audio recorded and then transcribed by an independent bilingual transcriber.

A kanohi ki te kanohi focus group sessions for Subject Group 3 attending a marae course workshop were provided with a one-hour slot at each of the four marae. This enabled the researchers to provide project information, collect consent forms and carry out data collection methods, including a set of focus questions and a set of attitudinal questions adapted to a Likert Scale.

A kanohi ki te kanohi focus group session for Subject Group 7 was arranged by the project leader in consultation with a colleague from a contributing ITE. Information was sent out to this sample via the ITE's online course. The project leader was given a one-hour slot during a teaching day of the provider to collect consent forms and carry out data collection using a structured survey tool.

Te tātaritanga o ngā whakaaturanga – Thematic analysis

The data was thematically analysed to identify key themes. First the data were coded according to frequency of participant responses. From this process, 17 identifiable themes emerged. These 17 themes were reduced to seven common to at least 65 per cent of the respondents. The researchers' reference for conducting thematic analysis on qualitative data was Mutch (2005). They browsed the data and discussed it, highlighted common words and concepts, determined the coding for the data to categorise it, and identified the emerging themes. Finally, the data themes were assessed for consistency across the sample base. In addition to this procedure, a matrix was created to logically group the data and emerging themes. The findings of the online survey were analysed using survey programme tools rather than by thematic analysis.

Data were collected nationwide over a four-month period. A range of qualitative methods were used including online and telephone surveys, focus group work and a range of interview styles. Surveys provided the bulk of the data collected. The methods aimed to elicit views on bicultural competence, the importance of te reo Māori within the early childhood sector, and produce evidence of different perceptions among the various research participants. Kaupapa Māori approaches were used during the interviewing of participants in their cultural context. Kanohi ki te kanohi interviews were videoed to capture the use and context of te reo Māori. A total of 25 hours of primary data was captured and transcribed via video. Interpretative meanings were generated through analysis and collated as themes (Mutch, 2005).

Section 3: Ngā hua – Findings

Kaupapa Māori pedagogies

Pedagogy concerns the way educators teach and all that underpins and impacts on their teaching practices, including their own cultural assumptions, beliefs, values, and world views. This is contextualised by the social and cultural backgrounds, values, practices and world views of those being taught and those doing the teaching; it is an interactive process.

Pedagogy is described as '*The art, practice or profession of teaching…the systematized learning or instruction concerning principles and methods of teaching and of student control and guidance*' (Good & Merkel, 1973, cited in Hemara, 2000: 6).

Pedagogy is shaped by the experiences of teacher trainees and the theoretical and pedagogical emphasis in their training. Opportunities for placements during training in early childhood education contexts shape their practices. For example, some early childhood education services do not have Māori children, which may lead to limited opportunities to practise te reo Māori me ōna tikanga.

Ako describes a teaching and learning relationship wherein the educator learns from the student and the educator's practices are informed by the latest research; both are deliberative and reflective (Ministry of Education, 2009). Ako is grounded in the principle of reciprocity and recognises that learner and whānau cannot be separated (Royal-Tangaere, 1997). It describes learning as a lifelong process (Hemara, 2000). Akoranga (teachings) are – '*the traditional teachings of a tribe, covering both the spiritual values and social rules of conduct, with particular emphasis on the ethical values which are handed down by tribal elders to succeeding generations. Such values or teachings are often specific to a particular tribal group*' (Barlow, 1991:3).

Pere (1982) describes ako as a process of intergenerational transfer of cultural knowledge wherein the child and kaumātua/kuia/kōroua are engaged in a process of reciprocal learning and teaching. Thus ako is a reciprocal process that transcends generational boundaries. Māori knowledge is identified as being specifically based on a process of intergenerational transmission of specific whānau, hapū and iwi knowledge. Rameka (2003) said that children actively participate in their own learning and become active participants and co-constructors of knowledge. In this way, children are considered to be social beings located or embedded within cultural communities.

Dahlberg, Moss and Pence (1999) acknowledged children as being embedded in communities with infinite potential and abilities, identities and ways of knowing. According to Rameka (2003), this aligns with traditional Māori constructs of the child. Rameka referred to the whakatauki: *Ehara taku toa i te toa takitahi engari he toa takitini (I come not with my own strengths but bring with me the gifts, talents and strengths of my family, tribe and ancestors)*. When a Māori ideology and philosophy of the child is considered alongside more orthodox Western constructs of child development, in which children are considered to progress through pre-determined developmental stages representative of universal, and therefore culturally neutral, processes, the depth of the cultural construct of ako is accentuated. Conversely, the limitations of universal, culturally neutral, deterministic narratives of child development are also accentuated.

Personal values, cultural beliefs and assumptions impact on the way in which individual early childhood educators practise with culturally diverse groups (Terreni and McCallum, 2003a, 2003b, 2003c; Davis et al, 2007). It is vital that early childhood educators understand their own cultural values, world views and the impacts of these on the way they work with culturally diverse populations. This has a direct relationship with the way in which te reo Māori me ōna tikanga is applied in early childhood education in Aotearoa New Zealand (Terreni and McCallum, 2003a, 2003b, 2003c; Davis et al, 2007).

Language is the vehicle by which cultural values and world views are conveyed (Barlow, 1996). Barlow noted that people who have no language have no power or unique identity: *...it is important to know that if a language is not spoken on a regular basis in a wide variety of social and educational situations, it will die as a living language* (Barlow, 1996:115). A language will survive and flourish if it is spoken all the time. Fishman (1991; 2001a; 2001b) lamented the global demise of indigenous languages. Kōhanga Reo have become the pre-eminent vehicle by which te reo Māori me ōna tikanga is reclaimed, preserved and conveyed through generations (Irwin, 2003), but the language is still at risk (Te Puni Kōkiri, 2009). Te Whāriki, the early childhood bicultural curriculum, envisioned the restoration of te reo Māori me ōna tikanga as a te Tiriti o Waitangi obligation. For a number of reasons identified in this research, te reo Māori is still undervalued and under-utilised in early childhood education and this perception is reflected in the Waitangi Tribunal report (WAI 262).

Tikanga is translated as tika (right, legitimate, the right cultural action) and ngā pluralises it. Tikanga refers to the set of cultural values and practices that inform the right actions in a cultural sense (Porima, 1999). The Māori word tikanga has a wide range of meanings: culture, custom, ethic, etiquette, fashion, formality, lore, manner, meaning, mechanism, method, protocol, style. It is generally taken to mean 'the Māori way of doing things'.

Marsden (1975) describes the world in terms of connections and relationships. Through whakapapa, Māori are related to everything – the gods, people, land, sky, water and all animate and inanimate life forms. Implicit within the analysis of whakapapa are notions of orderliness, structure, sequence, evolution and progress (Wakefield, 2010). Everyone and everything is said to have its own whakapapa and is therefore related. In a kaupapa Māori analysis, traditional and contemporary Māori knowledge and the variations between these are articulated in Māori epistemologies and positioned on the same evolutionary continuum. This continuum is contained by and expressed as whakapapa. Culture evolves just as cultural knowledge evolves. An essentialist application of traditional Māori knowledge or mātauranga Māori without consideration of the contemporary realities of Māori is a disservice to Māori. The potential of whakapapa is limitless (Barlow, 1991). To have knowledge of one's identity and the ability to name connections and belonging to tūpuna (ancestors), maunga (ancestral mountains), awa (ancestral rivers), whānau (family), hapū (sub-tribe) and iwi (tribe) is to take one's place in the order of creation (Wakefield, 2010).

Indigenous identity in Aotearoa is linked with tribal membership in whānau, hapū and iwi (Wakefield, 2010). Traditional Māori society was made up of social groupings of whānau who were birthed into a family group and therefore related with kinship and reciprocal responsibilities and obligations. Hapū were formed through the clustering of groups of whānau (usually up to 30).

The word hapū refers to being with child. Symbolically it is defined both as a state of pregnancy and of members being born into a group (Mead, 2003). Iwi is literally translated as 'bones' and 'tribe' emphasising the political alliances between hapū, kinship ties and reciprocal relationships. Whanaungatanga is described as the enactment of whakapapa (Wakefield, 2010).

Whanaungatanga is also the relationships, kinship and the close relationship engendered between members of the whānau as a result of working together. Whānau is a system of social and cultural relationships in which kinsfolk are bound by ties of common descent, aroha and shared activity (Metge, 1990). Durie (cited in Lawson-Te Aho, 2010) identified two types of whānau: kaupapa whānau or a collective of people united for a common purpose, or the achievement of a common goal of kaupapa and whakapapa whānau, united by whakapapa or kinship relationships. Both serve to underpin whanaungatanga, or the enactment of the relationship between whānau members.

Cultural authenticity is far more challenging in contemporary contexts. It can be argued that when whakapapa is identified and confirmed, it is a type of validation of cultural authenticity and belonging. Once whakapapa is established, one's identity can never be denied. However, there are a number of contemporary challenges to knowledge of whakapapa and the manifestation of reciprocal obligations and duties that constitute whakapapa in action. To keep Māori identity and cultural practices alive and intact, whakapapa must be central to the delivery of early childhood education. It is the core identity construct for Māori and the key element in the application of tikanga Māori.

Te tātaritanga o ngā tuhinga – Literature review

This project emerged out of, and draws together, a number of related threads from national and international literature, to consider the challenges for ongoing development of kaupapa Māori in the early childhood education sector. The literature traverses a range of pedagogical complexities of early childhood education in bicultural, cross-cultural and multicultural contexts (McCarthy, 1998; Dau, 2001; Gonzalez-Mena, 2001a; 2001b; 2002; Zepeda et al, 2006; Ogletree & Larke, 2010). These complexities have promulgated theories and approaches to language revitalisation and the emergence of new dialogues framing early childhood practice (Fishman, 1991; 1996; 2001a; 2001b; Keesing-Styles & Hedges, 2007; Skerrett, 2007). As a result, much of the early childhood education literature positions early childhood education in historical and political contexts (Ritchie, 2009). This aligns with international literature about the political role of early childhood educators and the promotion of equity and social justice as foundational values shaping early childhood education practices and outcomes in local, national and international contexts (Wertsch, 1991; Trumball et al, 2000; Gonzalez-Mena, 2001b).

Te Whāriki is recognised internationally as an exemplar of recommended bicultural practice in early childhood education with valuable implications and lessons for early childhood education delivery in multicultural contexts. However, enduring challenges attest to the complexity of weaving practices that validate cultural differences and uphold cultural diversity, bilingualism and multilingualism as foundations for positive early childhood development (Podmore et al, 2001; Nuttall, 2003; Reedy cited in Nuttall, 2003; May, 2010). Persistent challenges in the implementation of Te Whāriki that occur at the personal, institutional and structural levels are described in the literature (Ritchie, 2008, 2009). On a different, but related, theme, Rau and Ritchie (2009: 93) maintain that unchallenged hegemonic discourses predicated on the normalisation and legitimisation of Eurocentric dominance call for 'anti-colonial transformations' for the respectful 'validation of historically oppressed ways of being, knowing and doing' to become possible.

Colonisation has been proffered in early childhood education discourse as one explanation for the demise of the Māori language, creating the rationale for Te Whāriki and the model of bicultural partnership inherent in the curriculum (Ritchie, 2005; 2008). It also explains the power around the challenges to revitalise te reo Māori that underpin the development of kōhanga reo (Irwin, 2003). The attribution of language and cultural loss to colonisation is a theme in international literature on indigenous peoples, culture and early childhood education (Cruz, 2009; Srinivasan, 2009). However, there is a dearth of literature on the impacts of colonisation on contemporary capacities for language revitalisation as an inherent and vital part of early childhood education delivery.

One part of this challenge is the differential standards and expectations of Māori and Pākehā. Māori are expected to engage with knowledge and educational conventions, whereas Pākehā ambivalence toward Māori language and knowledge is tolerated (Walker, 1990; Irwin, 1990). The literature decries this double standard that in practice devalues Māori language, knowledge and educational conventions. This may be an example of racism in practice. Issues of racism have been identified in the literature as influential in the treatment of culture, the allocation of resources for early childhood education and the way in which educators assume the pre-eminence of their

own cultural values and the culturally-constructed nature of early childhood education theory and pedagogy (Ramsden, 2000; Gonzalez-Mena, 2002).

Te Tiriti o Waitangi

Aotearoa New Zealand is a bicultural nation founded on te Tiriti o Waitangi, which is a partnership agreement. Accordingly, Māori and Pākehā values and cultural knowledge should have equal status in terms of the valuing of both Māori and Pākehā knowledge. Biculturalism is relational and the relationships embedded in biculturalism are multi-levelled and multi-faceted (Waitere, cited in St George et al, 2008: 68). Biculturalism should not be a concession to Māori; it is legitimating te reo Māori and tikanga (O'Sullivan, 2007). Te Tiriti is often taken at face value and the deeper meanings about nation-building and bounded relationships between te Tiriti partners are often under-valued and misunderstood (Consedine & Consedine, 2001).

Te Whāriki is based on te Tiriti o Waitangi framework, which acknowledges two foundation partners: Māori and all others, Pākehā (Consedine & Consedine, 2001). Liu (2010) has coined the terms rhetorical and resourced biculturalism to describe differing levels of government commitment to genuine bicultural development. Liu maintains that New Zealand is strong on rhetoric about biculturalism and the Treaty, but that this is not matched by a commitment to adequate and appropriate resources. This research confirms that resourcing continues to be an obstacle to the implementation of Te Whāriki. Furthermore, this literature review and research reveal the differential and selective interpretation and application, largely rhetorical, of the obligations such as partnership contained in te Tiriti o Waitangi (Rau and Ritchie, 2003).

Te reo Māori me ōna tikanga

Te reo Māori is significantly under-used in the early childhood education sector by teachers and is largely invisible in early childhood education practices (Ritchie, 1999; 2008). As language is the vehicle by which cultural values are conveyed, the lack of te reo Māori use plays a significant part in rendering Māori culture invisible. This impacts on identity formation during the very crucial early years of child development and can interfere with growth, development, attachment to family and the development of a healthy self-identity (Gonzalez-Mena, 2002). This makes problematic the colonised approaches, such as the insertion of isolated Māori words into English grammatical frameworks (Ka'ai, 2004; Skerrett, 2007; Ritchie, 2008). Fishman (1991; 2001a; 2001b) laments the demise of indigenous languages and advocates for positive strategies for language survival and retention on the grounds that once lost, indigenous languages and cultural world views, knowledge and practices cannot be reclaimed. This leads to the displacement of indigenous populations and the loss of indigenous identities.

The research of Rau and Ritchie (2005) raises an important point for this research. Forced compliance and coercion are unlikely to work to enhance the bicultural competency of early childhood educators. They have to have a desire to change. Therefore they need to understand the rationale inherent in Te Whāriki and be fully convinced that this is the most appropriate way for the delivery of childhood education services in Aotearoa New Zealand. No number of excellent resources or teaching frameworks will change pockets of resistance unless educators want to change and unless they understand that it is imperative that they do change. This understanding

frames the tools that have been developed from this research as a commitment to change for the achievement of bicultural competency. Ritchie (2002) identified how the mandate for Te Whāriki is clear:

- Te reo Māori me ōna tikanga is practiced only in Aotearoa New Zealand. Early childhood education curriculum should promote te reo and ngā tikanga Māori making them visible and affirming their value for children from all cultural backgrounds. Adults working with children should demonstrate an understanding of the different iwi (tribes) and the meaning of whānau and whanaungatanga (relationships) (Ministry of Education, 1996:42).
- The curriculum should include Māori people, places and artefacts and opportunities to learn and use the Māori language through social interaction (ibid: 43).

Nga take e pā ana ke te reo Māori me ōna tikanga – Issues in applying te reo Māori me ōna tikanga

This research clarifies the levels of discomfort experienced by early childhood educators in the application of te reo Māori, which is identified in the literature as a reason why early childhood educators are reluctant and reticent about using even basic Māori words or speaking to whānau and children in te reo Māori. Skerrett (2007) expressed concern about the use of single Māori words in unchanged English grammatical frameworks, calling for more authentic and substantive application of te reo Māori in early childhood education.

The literature also documents evidence of a lack of understanding of key Māori cultural constructs such as ako and whanaungatanga (Rau & Ritchie, 2008). Gonzalez-Mena (2002) called for processes based on clarifying the differences between individual and collective-oriented cultures. This fundamental cultural difference is particularly relevant to early childhood education discourse as it applies to Māori. Māori are collectivist in their cultural orientation and this undermines discourse about the rights of the 'individual child' separate from the cultural collective of which they are a part.

There appears to be popular misconception about the value, legitimacy and validity of te reo Māori me ōna tikanga in early childhood education delivery in Aotearoa New Zealand as well as a lack of competency in the application of authentic Māori language structures (Ritchie, 2002; 2008; Skerrett, 2007). While these challenges play out in the early childhood education sector, they reflect wider societal attitudes towards the preservation of te reo Māori me ōna tikanga (May, 2004). This impedes efforts to raise the status of te reo Māori as an official national language of New Zealand that is legitimated and framed by te Tiriti o Waitangi (Irwin, 2003).

The struggle to reclaim and restore te reo Māori as a nationally-recognised and spoken language has forced clarity about the level of commitment to bicultural development. This is reflected in measures of Māori language use (Te Puni Kokiri, 2009). Attitudes held by early childhood education teachers towards te reo Māori me ōna tikanga and the valuing of Māori culture in their daily practices vary considerably (Ritchie, 2005). Attitudinal challenges driving implementation challenges stem from a combination of factors occurring at the individual educator level, including: a lack of knowledge of te reo Māori me ōna tikanga (Ritchie, 2002); hyper-sensitivity about levels of personal cultural competency (Ritchie, 2005); the reluctance to speak te reo Māori for fear of giving offence; and the entrenchment of outdated re-colonising and universalist

thinking about child development that fails to take account of sociocultural influences and the political nature of early childhood education (Education Review Office, 2010). This combination leads to a level of superficiality in the application of te reo Māori me ōna tikanga and Māori pedagogies in the early childhood education sector and, in some cases, the rendering of Māori language and culture as invisible and irrelevant (Rameka, 2003).

Te Whāriki – Early childhood education bicultural curriculum

Te Whāriki is Aotearoa New Zealand's early childhood education curriculum (May, 2010; Nuttall 2003). Te Whāriki is based on the principles of biculturalism. Te One (cited in Nuttall, 2003:24) argues that "the final form of Te Whāriki had its beginnings in Māori pedagogy and philosophical beliefs". This means the valuing and application of Māori language and cultural knowledge is integral to and foundational for the delivery of early childhood education services in the Aotearoa New Zealand context. Te Whāriki was not to be 'an add-on' nor was it to be 'integrated'. It was to be separate (Nuttall, 2003: 280). Te Whāriki set the foundation for teachers as Crown representatives to share responsibility with Māori as te Tiriti partner, for bicultural development in government-funded education settings (Culpitt, 1994, cited in Ritchie, 2003).

On 15 September 1990, the New Zealand Education Gazette advertised for proposals (Te One, cited in Nuttall et al, 2003: 18) to develop curriculum guidelines for early childhood education (Ministry of Education, 1996:4). Drs Margaret Carr and Helen May developed Te Whāriki as the early childhood curriculum under contract to the Ministry of Education. The strategy they adopted involved in depth consultation with numerous participants representing the diversity of the early childhood sector in Aotearoa New Zealand, and in partnership with the Te Kōhanga Reo National Trust, represented by Dr Tamati and Tilly Reedy.

Additionally, Te Whāriki emphasises the importance of responsive and reciprocal relationships in early childhood settings. Responsiveness, respectfulness and reciprocity are words that commonly feature in early childhood discourse to describe effective teacher interaction with children that could equally be applied to building relationships with whānau, Māori and other adults in early childhood centres (Ritchie, 2002).

According to Ritchie and Rau (2009: 96):

> *... early childhood services other than Kōhanga Reo have generally paid only token lip service to integrating Māori ways of being, knowing and doing within their curriculum and practice, thereby encapsulating Māori children's ability to access Māori subjectivities through the educational opportunities provided. This lack of validation of Māori children's Māoriness is in effect a denial of their rights to access within the state-funded education system, a positive identity of Māori.*

A study carried out by Nuttall (2003) highlighted how, during the past decade, educators working within early childhood education services in Aotearoa have been challenged to deliver a curriculum that requires inclusive representation of Māori, the indigenous people, their language and culture.

Ngā wero o Te Whāriki – Challenges in the implementation of Te Whāriki

Researchers and academics have identified a number of challenges in the implementation of Te Whāriki. These are documented in the literature. Te Whāriki sets down the philosophical and cultural foundations for a bicultural early childhood education sector. However, when providers develop initial teacher education programmes, the conceptual framework is frequently developed after the programme rather than as the first step (Kane, 2005). This means the conceptualisation of bicultural practices becomes a potential afterthought leading to reactive efforts that may produce superficial outcomes. Most conceptual frameworks acknowledge the Treaty and biculturalism, but the implementation of te Tiriti framework for practice in a bicultural early childhood sector is often not achieved (Kane, 2005).

Further challenges include an understanding of the importance of culture in a child's learning (Bevan-Brown, 2003); the paucity of Māori language used by early childhood teachers (Ritchie, 1999; 2008); the constraints of bicultural dichotomies to which a bicultural curriculum lends itself (Hemara, 2000; Ritchie, 2008), the selective and problematic interpretation and application of the obligations of partnership under Te Tiriti o Waitangi (Metge, 2010; Rau & Ritchie, 2005; Ritchie & Rau, 2006), the difficulty for early childhood educators of suspending their own cultural assumptions and letting go of personal and professional beliefs and values (Davis, 2009; McCarthy,1998); a lack of personal comfort and confidence with the application of te reo Māori me ōna tikanga (Ritchie, 2008); and the lack of understanding of key Māori cultural constructs such as Whanaungatanga, and the application of these in early childhood education (Hemara, 2000; Irwin, 1992; Pere, 1982; 1991; Ritchie and Rau, 2006; Royal-Tangaere, 1997).

These challenges require deep philosophical, attitudinal and pedagogical transformations, as described in the research of Ritchie and Rau (2008), to reduce opportunities for the superficial and tokenistic implementation of te reo Māori me ōna tikanga that underpins the Te Whāriki curriculum (Ritchie, 1999; 2008). Variations in the treatment of culture and cultural diversity in teacher education programmes (Kane, 2005) present a further challenge. The content of early childhood teacher education qualifications varies considerably (Kane, 2005). In the research undertaken by Kane, the interpretation, understanding and application of Te Whāriki and quality of bicultural practice also varies considerably (Ritchie, 2008). There is a need for a comprehensive cultural competency framework and set of criteria for the sector to mitigate the effect of individual educator interpretation about the constituents of cultural competency.

Furthermore, early childhood education services are both teacher-led and parent-led. In teacher-led centres the teachers position themselves as child-focused and do not readily share power with parents, often holding reservations about parental ability to make a useful contribution (Hughes and MacNaughton, 2000). On the other hand, in the more collaborative parent-led centres, parents are involved in collective decision-making (Hughes and MacNaughton, 2000).

When Te Whāriki was first introduced many educators initially lacked the professional and theoretical knowledge to effectively implement this curriculum (Cullen, 1996; Nuttall, 2003). This has produced variable acknowledgement of te reo Māori me ōna tikanga. However, although implementation challenges persist, the early childhood education sector has maintained Te Whāriki as the curriculum albeit with the pressures of continuing state intervention and imposed regulatory frameworks (Nuttall, 2003).

Te Mātautau o ngā tikanga-ā-iwi – Cultural competency

A set of cultural competencies for the education sector and teachers of Māori learners was published by the Ministry of Education in 2011 as this research was being completed. It is a new resource explaining the competencies teachers need to develop so they can help Māori learners achieve educationally as Māori. *Tātaiako: Cultural Competencies for Teachers of Māori Learners* provides a guide to the development of cultural competence for teachers themselves, for their employers and for initial teacher education providers (New Zealand Teachers Council, 2011). Teacher cultural competence involves understanding how the cultural competencies align closely with the Teachers Council's Graduating Teacher Standards and Registered Teacher Criteria.

The literature describes variations in the quality of the application of Māori pedagogies: te reo Māori me ōna tikanga with exemplary practices being characterised and underpinned by a robust Treaty partnership model that drives the nature and form of relationships with Māori as tangata and mana whenua (Rau and Ritchie, 2003); working partnerships and relationships with whānau and the active engagement of whānau in early childhood education services (Soutar, 2005); and Māori staff knowledgeable in Māori pedagogies and cultural practices, such as whanaungatanga, and a commitment to bicultural practices from the governance/board level through to the level of the individual educator.

Te Whakaumutia o ngā tikanga-ā-iwi – Cultural transformation

A close examination of the history of bicultural relations is necessary between Māori as tangata whenua and tauiwi and the subsequent impacts on the capacity to retain Māori language and customs (Cruz, 2009; Fishman, 1991; 1996; 2001; Irwin, 2003; Jackson, 2007; May, 2004; Metge, 2010; Moeke-Pickering, 2007; Rameka, 2003). Rau and Ritchie (2005) call for anti-colonial transformations so there is a revaluing of indigenous ways of knowing and being. Knowledge of history creates a rationale and justification for a revaluing process to occur. However, the literature describes the many challenges involved in the reclamation of indigenous knowledge and ways of being and knowing (Posey, 1998; Semali and Kincheloe, 1999; Sissons, 2005; Wakefield, 2010). The process of decolonisation education as a method of deconstructing and challenging taken-for-granted assumptions and values that impede indigenous development agendas is described in depth by Moeke-Pickering (2007). Decolonisation/deconstruction education is promoted as a precursor for transformative practice in many areas of indigenous development (Moeke-Pickering 2007; Lawson-Te Aho & Liu, 2010; Lawson-Te Aho, 2011).

There are many exemplars of excellent bicultural practices that give meaning to the aspirations and vision of Te Whāriki for early childhood education delivery in the Aotearoa New Zealand context. However, only a few of these are described in early childhood education literature (Rau and Ritchie, 2003; Soutar, 2005). In the context of this research, solutions are offered to overcome the enduring gaps in the implementation of Te Whāriki, which promise change and transformation in the delivery of early childhood education in Aotearoa New Zealand, based on the vision of Te Whāriki.

Critical self-review of the impact of an individual's cultural identity, ethnicity and race on their perceptions towards Māori culture and the impacts of their own cultural assumptions and values on their practices is required so that individual early childhood education teachers/educators

are able to fully understand and assess the impacts of their own cultural values on their practices (Bevan-Brown, 2003; Ramsden, 1990; 2000). This is a recommended pre-requisite for culturally competent, safe and effective practices in early childhood education provision (Davis, 2009).

Rau and Ritchie (2008) describe a need for deep philosophical, attitudinal and pedagogical transformation at the personal, institutional and structural levels in order to develop and entrench the competencies and the will required for the genuine and authentic implementation of the Te Whāriki curriculum (Ritchie, 1999; 2008). Attitudinal and behavioural change at the individual level needs to be based on understanding the rationale for transformative praxis followed by a profound commitment to transformation. The current models of attitudinal and behavioural change are located in the psychological literature (Martin and Pear, 2007). In the literature on behaviour modification, changes in behaviour must be preceded by attitudinal change, preceded by awareness, consciousness and changes in thinking and cognitive processing (Martin and Pear, 2007). Freire (1972) described the process of 'conscientisation' as psychological liberation. Freire (cited in Davis et al, 2007: 188) encouraged people to question their historical and social situations and develop critical consciousness. His view of education was one of dialogic exchange, where both teachers and student learn, question, reflect and participate in making meaning about their world and circumstances. Transformations in thinking at a very profound level are assumed to lead on to equally profound attitudinal and behavioural transformations (Kruger et al, 2002).

Informing the enactment of heart, mind and behavioural shifts towards the development of bicultural competencies and the use of te reo Māori me ōna tikanga is required. The practice tools need to be based on robust models of language acquisition extending beyond the inclusion of single Māori words into unchanged English frameworks (Ritchie and Rau, 2006; Skerrett, 2007), Māori pedagogies such as ako and whanaungatanga (Hemara, 2000; Pere, 1982; 1991; 2002; Ritchie and Rau, 2006) and fundamental exemplars of best practice in early childhood education (see Soutar, 2005). The authentic use of te reo Māori me ōna tikanga calls for the development of skills over time and a high degree of personal and organisational commitment. Tools that educate and inform early childhood teachers about Māori pedagogies are also needed. For example, a tool that delivers cultural knowledge for the application of the cultural constructs of ako and whanaungatanga utilising exemplary models of best practice as examples and guides will be useful. There are international tools that have been designed for the purposes of supporting early childhood educators to work in cross-cultural contexts (Zepeda et al, 2006). The aim of this research was to provide tools for profound, transformative changes in early childhood education practices in bicultural contexts.

Te Whakaora o ngā tikanga-ā-iwi – Cultural safety

Kawa whakaruruhau or cultural safety was developed in the health sector to validate the importance of keeping a person's cultural values and world views safe as part of the delivery of quality healthcare (Ramsden, 2002). However, cultural safety has met with resistance. According to Snedden (2005: 145) 'rarely in our history have Pākehā described why we feel how we feel, why we behave how we behave, why we say what we say, why we believe what we believe and why we wish to protect what is dear to us'. There is little clarity in Pākehā assertions of identity and beliefs. As Snedden (2005: 144) explained, a dominant culture normally assumes that it operates with power and control. Its cultural assumptions are mostly covert operating within the implicit

rules understood as acceptable behaviour. The bringing into the consciousness of taken-for-granted covert beliefs assumes that there is a will to change. However, the literature confirms this is not assured.

Te Whakahaeretanga – Reconceptualising principles, processes and practices in early childhood education

The early childhood education sector has called for the re-conceptualisation of principles, processes and practices underpinning pre-service programmes (Goodfellow and Sumison, 2000).

Te Whāriki (Ministry of Education, 1996) is about the development of a fully bicultural early childhood education sector in which all children regardless of race, culture and ethnicity have access to te reo Māori me ōna tikanga. There are pockets of positive development in terms of the implementation of Te Whāriki and these provide models of exemplary early childhood teaching practices. Exemplary teachers have a genuine passion for biculturalism. However, change processes require knowledge, skill and will. Bicultural exemplars provide the skill and knowledge elements of this process. The third element is the responsibility of early childhood education teachers and providers.

In terms of contextual issues, the majority of Māori children are located in mainstream early childhood education settings (Education Review Office, 2010). Less than 30 per cent are in Māori immersion programmes although there is evidence of whānau opting for a mix of mainstream and total immersion settings. Moreover, a bicultural early childhood education sector is predicated on the understanding that all children should have access to te reo Māori me ōna tikanga. A lack of Māori children in a centre does not exonerate the sector from a commitment to biculturalism. This research project provides the sector with a set of tools to develop bicultural competency.

Goodfellow and Sumison (2000: 259) assert that the contemporary early childhood education landscape requires the reconceptualisation of principles, processes and practices underpinning pre-service programmes. Duhn (2007, cited in Ritchie, 2007: 204) asks how teachers can use sociocultural and Foucaultian[2] theory to "structure the possible field of action". Ritchie (2007) voices the need for educators to relinquish their mandate as 'experts' and reconsider and revoke their roles as re-colonising educators.

This implies that the process of developing bicultural competency requires a foundational understanding of the role of educator as power holder, a role often experienced by Māori as disempowering and re-colonising. According to Jackson (2007), the key purpose of colonisation is disempowerment. Moreover disempowerment includes destruction of the world view and culture of indigenous peoples on all levels – physical, political, spiritual and psychological. Therefore, it follows that the discourse of early childhood education has and continues to be a colonising discourse. Until such time as educators commit to the preservation of te reo Māori me ōna tikanga and deal with any insecurities that they experience in relation to this, they are essentially denying their role as re-colonisers. They are denying the disempowering influence of their practices.

2 Foucoult (1926–84) was the theorist most directly concerned with the problems of power and legitimation. He tackled power from the angle of knowledge as systems of thought that become socially legitimated and institutional.

Biculturalism lends itself to potentially-divisive applications in terms of the discourse around resource allocation on cultural grounds and the complexities of making identity-based claims (McIntosh, 2005). There has been a need for Māori to assert themselves in early childhood education as the partner in the bicultural partnership informed by the Treaty of Waitangi (May, 2004).

There is a number of constraints that render a bicultural analysis as complex and fraught or problematic (May, 2004). Relationships in a bicultural partnership are not black and white, colonised versus coloniser or any other such political renderings. Furthermore, there is a need to be mindful of the potential for adversarial relationships to arise in a bicultural frame.

This does not mean that biculturalism cannot be achieved and should not be aspired to; it means there are definition and boundary issues that need to be worked through. Multiculturalism and entitlement issues add a further layer of complexity to the debate. Gonzalez-Mena (2002) suggests that the way to bridge cultures is through understanding and sensitivity. Ritchie and Rau (2008) note that forced compliance does not work as a strategy for biculturalism and the enactment of a Treaty of Waitangi partnership. There is a need for the re-conceptualisation and re-framing of the Treaty partnership discourse. Essentially the Treaty should not be viewed as a polarising document, but as a relationship agreement that carries certain obligations and conditions for the descendants of both sets of signatories.

Ngā rerekētanga o ngā tohu kaiako – Variability of early childhood teacher education qualifications

Kane (2005) identifies the extensive variability in the content of early childhood teacher qualifications. This variability is reflected in the theoretical and pedagogical underpinnings of initial teacher education programmes that range from universalist to anti bias/cultural diversity foci to bicultural, sociocultural and multicultural approaches. In Aotearoa New Zealand education contexts, a growing emphasis on socioculturalism is identified as more accommodating of biculturalism and multiculturalism, as it elevates and places cultural values, identity and social contexts as foundational in early childhood education.

Tātaiako (Ministry of Education, 2011) is a new resource and a guide for teachers, boards of trustees, education leaders and providers of professional development and initial teacher education. This document explains the competencies teachers need to develop so that they are able to help Māori learners achieve educationally as Māori. The framework identifies five key competencies (wānanga, whanaungatanga, maanakitanga, tangata whenuatanga and ako) and four steps of a teaching career. These steps are: entry to initial teacher education programmes; graduating from initial teacher education; gaining and maintaining registered teacher status and taking up leadership positions. For each competency there is a set of indicators for each of the four stages of a teaching career (Ministry of Education, Tātaiako: 2011).

The competencies are not formal standards or criteria, but are closely aligned to the Graduating Teacher Standards and Registered Teacher criteria (New Zealand Teachers Council) and help all education practitioners in meeting the goals of Ka Hikitia – Managing for Success (Ministry of Education, 2008). This cultural competency framework is not compulsory, although the framework will be subject to review, in cooperation with the teaching profession, with a view to mandating

the competencies in the future (Sharples, 2011). It draws on research, existing frameworks, discussions with some iwi and the experience of the reference group (New Zealand Teachers Council, 2011).

Ngā tukunga iho o ngā momo tuhinga – Key findings from the literature

While substantial progress has been made in the development of a bicultural early childhood sector, there is still a long way to go towards the implementation of the goals and aspirations contained within Te Whāriki, New Zealand's bicultural early childhood curriculum (Ministry of Education 1996; Ritchie, 2008). A number of persistent challenges continue to hinder the full implementation of Te Whāriki. Moreover, threats to the survival of te reo Māori are not helped by an early childhood sector in which teachers still struggle with very basic Māori language and cultural competencies. This is further complicated by the fact that there is no definitive set of cultural competencies and measures for the early childhood sector to underpin the implementation of Te Whāriki.

This literature review demonstrates the need for transformation at all levels of the early childhood sector in order to realise the vision of a fully-bicultural early childhood sector. Moreover, this transformation has to occur at the individual educator level and permeate all levels and layers of practice from the education of early childhood education teachers, to the development of new services and programmes, and the design and enactment of policy and legislation. This means that deeper understanding and commitment to bicultural practice is imperative. Until such time as cultural competencies are developed by the early childhood sector for the early childhood sector, any tools to aid bicultural practice are compromised.

Gaps in the literature have been identified. These centre on the linguistic imperatives for the inclusion of te reo Māori in early childhood initial teacher education programmes and follow-through into early childhood education practices. The gaps concerning the application of tikanga Māori in early childhood education translate into implementation issues. The imperatives or non-negotiable factors for culturally safe, valid, responsive and appropriate early childhood education in Aotearoa New Zealand are poorly defined. This research confirms there is a need for the development and establishment of bicultural competencies for early childhood education delivery in the Aotearoa New Zealand context[3] to frame and inform much-needed transformations in the way early childhood education is delivered as well as enactment of the Te Whāriki bicultural curriculum in a full and meaningful way.

3 A new resource titled Tātaiako: Cultural Competencies for Teachers of Māori Learners, was published by the Ministry of Education in October 2011. It explains competencies teachers need to develop so they can help Māori learners achieve educationally as Māori. It is a starting point for early childhood education services developing cultural competence, although more effective use of it will be made when ECE services work together with whānau, hāpu and iwi to determine the cultural competencies that are particular to their communities (New Zealand Teachers Council, 2011).

Ngā karangatanga matua – Overarching themes and placement in kaupapa Māori themes

The seven core themes identified were: accountability to Māori by the sector; cultural identity; bicultural competence; barriers to the implementation of te reo Māori within the early childhood sector; barriers to the implementation of tikanga Māori within the early childhood sector; the need for resources and professional development; and ako. A number of sub-themes emerged in these categories and they are discussed.

Due to the diverse methods used to collect data for this project, not all the questions were presented to all groups. For example, some questions raised by tangata whenua in kanohi ki te kanohi interviews were not incorporated as questions in the surveys completed by other groups. Group sizes, number of participants and depth of enquiry differed markedly among the participant groups. The research data produced was sufficient to support discussion for each core theme.

Te karangatanga tuatahi: hei Whakamana – Theme 1: accountability

The theme of accountability to Māori considered a range of issues associated with the extent to which the early childhood sector is able to respond to bicultural goals. It also considers what is needed to deliver the promise of bicultural competence identified as part of early childhood education requirements. It should be noted that student teachers did not highlight accountability as a rationale for building their bicultural competence.

Agencies including ITE providers, the New Zealand Teachers Council, the Education Review Office and the Ministry of Education, determine the level of bicultural competence among early childhood educators in policy and the expectation of its expression in practice. Some research participants were critical of elements of policy and practice: 'Institutions play a big role in this…but some pay lip service to this bicultural commitment'. Graduate teachers felt bicultural content should be integrated across a programme of teacher educationI 'ITE programmes: bicultural content should be in all courses not just chunking it into separate courses within a whole diploma or degree programme. Graduate teachers also called for providers to demonstrate a genuine commitment to bicultural equality: 'Initial Teacher Education programmes: yes, we are experiencing bicultural content but no, we are not equipped with enough te reo tikanga and overall tools to sustain ourselves as biculturally competent teachers'.

It can be assumed that by keeping bicultural content as a series of topics, rather than integrating it across a programme, early childhood student teachers are able to pick and choose whether to have a bicultural focus and adequate expertise. Among the research participants there was a variety of comments around the importance of a bicultural framework, ranging from strong affirmation to being optional, and decided by managers.

Some sector representatives called for a review and revamp of early childhood teacher education programmes: 'ITE programmes need to follow through with the intentions of their kaupapa Māori components of their programmes. Being made more accountable and providing the training around te reo Māori me ōna tikanga so that confident teachers graduate'.

The role of the Education Review Office, the official agency for monitoring quality standards in the early childhood education sector was criticised by several participants: 'I believe ERO is not realistic about the competency levels of English-based early childhood education services in

delivering te reo me ōna tikanga Māori; and: 'To me it means honest equitable opportunities which are real and not turned on for ERO'.

Students commented that in Te Whāriki 'it states that there should be reference to both English and Māori culture'.

The way Te Whāriki is used was questioned by tangata whenua: 'If students and teachers knew about the contents of Te Whāriki then they would become tika and do the right thing and become bicultural'.

Three groups (teacher educators, year 3 student teachers, tangata whenua) had the opportunity to discuss whether the learning of te reo Māori should be compulsory within ITE programmes for the early childhood sector. Tangata whenua expressed a range of views. Some were categorical: 'It is essential to have te reo me ōna tikanga – in terms of dealing with whānau Māori'. However only a third of tangata whenua strongly supported the compulsory learning of te reo Māori in the ITE context; most believe that a knowledge of the language and culture is crucial once the teacher is working in Māori communities. Understanding of local tikanga and kupu (words) was strongly expressed among tangata whenua groups.

Tangata whenua responses could essentially be sorted into three subthemes:

1. Some te reo Māori is important and teachers can be supported by those around them to communicate with tangata whenua.
2. Te reo Māori is not necessarily as important as knowledge and understanding of tikanga, the ability to work effectively with local Māori and respect their customs and kawa.
3. Respect, opening of pathways, support for the aspirations of local communities, support of children and being a good teacher are also important. Such teachers are able to seek learning of te reo Māori on the pa during weekends, rather than learning te reo in an academic setting.

In most research participant groups, there was reasonable support for early childhood teachers to understand te reo and tikanga Māori. Other issues raised included: the need to foster biculturalism and maintain te reo Māori for future generations; the ability to speak to children in their first language; and the official and equal status of te reo Māori in Aotearoa New Zealand: 'Teachers need to accept that te reo Māori has equal status as English and role model such practice by using the Māori language in a non-tokenistic way'; and 'Māori have the right to use and express their language in all areas of life – this includes the early childhood environment. Considering that early childhood education is guided by a bicultural curriculum, one would assume that te reo Māori is used widely within daily programmes by competent and confident teachers'.

One group of third-year students was asked about the level of competence they thought was required in te reo me ōna tikanga Māori in the early childhood sector. Only one student said there was a need for a high level of fluency. The majority supported a moderate level of competency. A small group believed only a low level is necessary. On the other hand, over 80 per cent of the same students supported professional development programmes in te reo Māori.

While there was strong support among most groups for knowledge of te reo Māori in the sector, this study found no consensus over whether te reo Māori should be a compulsory part of the ITE curriculum, or over the level of expertise required. While all groups focused on the implementation

of a basic level of te reo Māori, one immigrant teacher commented: 'Honestly, not in every course or programme (te reo Māori me ōna tikanga). People like me from a different country only need to know a little bit of te reo Māori me ōna tikanga'. This expression highlights the importance of educating new immigrants on the early childhood education bicultural approach in Aotearoa New Zealand.

Both tangata whenua and teacher educator groups discussed the question of whether competency in te reo Māori of early childhood education teachers should be aligned to centre funding. This idea received a low level of support. One member of the tangata whenua group thought that aligning funding to bicultural expertise was a good idea: 'Instead of the Government making funding cuts, for example, only 80% of staff needing to be trained, they should bring funding cuts on all services that are not providing bicultural programmes within their services'.

Overall, there was strong support for biculturalism among the research participants with varying reasons for that support. Approximately three-quarters agreed that early childhood educators should have at least moderate levels of te reo me ōna tikanga Māori to provide a bicultural context within early childhood centres. A small number of participants noted that in practice a bicultural context is dependent on those running the centres and the wishes of parents. It can be assumed that the application of bicultural approaches may remain uneven across the sector.

Te karangatanga tuarua: te tuakiritanga – Theme 2: cultural identity

"You need to know your own culture"

A notion supported by all cohorts was the importance of cultural identity perhaps best expressed by a lecturer: 'Both Māori and Pākehā should know and be able to express and live their own cultures'. The issue of cultural identity raised some interesting issues. While all participants were able to discuss their understanding of tikanga Māori, with many students and graduate teachers, considering they had a moderate or good knowledge of tikanga, they found it more difficult to express their comprehension of the broader question of culture and values. Student groups defined culture as an array of internal and external variables such as: beliefs, language, family, food, music and even drinking rituals. As one student said: 'It is part of who we are, our identity' and another noted 'it is knowing and understanding yourself'.

However, the majority of student participants had difficulty in applying cultural identity to everyday experiences. They tended to list definitions not actual examples of cultural variables. The participants who struggled the most were Pākehā. While tangata whenua articulated an understanding of their cultural self and had no difficulty defining their own cultural beliefs, boundaries and benefits, many Pākehā participants appeared to be 'grappling' with the concept of cultural self. The response of a graduate teacher recognised this: 'Some of our teachers, many pākehā seem to not have knowledge of their cultural self'.

The lack of understanding of one's own culture and confidence in identity has implications for the cultural role as teacher (Spoonley, 1990). Most of the participant groups in this research project believed it was important to have an understanding of their own culture. This was expressed by several teacher educators: 'You need to be culturally comfortable with your identity and have a knowing and understanding of oneself'; and 'I think it means to be open and honest about who you are and what your culture stands for'.

The assumption can be made that because Māori share and value common understandings of tikanga (in general) and the importance of local kawa and protocols (specifically), the tangata whenua group was assertive about the need for a bicultural early childhood sector to have strong understanding of tikanga Māori. A participant articulated this clearly:

> *Students need to know our country's history and the differences between tangata whenua and mana whenua. Once this is known then they can learn the histories of the iwi, hapū within the region. This is imperative as then they are able to learn te reo and tikanga practices of their local iwi, hapū. This knowledge will allow students to incorporate te reo and tikanga practices that reflect the local iwi and hapū and, furthermore, they will be able to explain why they do these here – so there is always a whakapapa underpinning their practice.*

The implication of this is that teacher education courses should focus on general issues of tikanga and the value that Māori places on cultural context within a historical framework, as well as teaching that local tikanga and kawa need to be learned and taken into account by teachers working in different iwi and hapū areas. This implies not just general knowledge, but the development and maintenance of specific connections with tangata whenua within the area through professional development and resources. It is clear that tangata whenua want teachers to become experts on local whanaungatanga and not just settle for a superficial implementation of one type of te reo me ōna tikanga within the early childhood centre. This was expressed by a graduate teacher: 'Learning Māori is not only about learning Māori but it's also to have an open mind to accept different tribes'.

However, students, graduate teachers and teacher educators (ITEs and TEs) describe a more basic view of what constitutes cultural engagement: 'Teachers within early childhood education should be fluent with both languages and also have an understanding of cultural practices' who understand what is involved in implementing a bicultural curriculum so

> *'children can grow up understanding and having knowledge of their heritage because both cultures are woven together because: All children growing up in Aotearoa New Zealand must hear to reo Māori spoken in all aspects of their education and be given the opportunity to be able to speak te reo Māori'.* This would involve: *... education environments for students and tertiary educators where attempts to use te reo Māori me ōna tikanga Māori are encouraged and get awhi and where there is a high expectation to practice such from the top down.*

Tangata whenua research participants, on the other hand, focused on the need for continual development: 'Students need to be alright with being challenged and that they don't have to have the right answers right there and then. Students need to make a commitment to ongoing learning and challenging themselves, even when it becomes difficult'.

The findings indicated that most of the students who participated in the research seem to be unaware of, or unable to state, the need to be culturally confident and lifelong learners in relation to bicultural development, which is to be expected at this point of this learning journey. Teacher educators (ITEs and lecturers) assert that everyone needs 'to know and be comfortable with their cultural identity' and further acknowledged the importance for the sector to develop supporting tools and a process to facilitate bicultural competency.

Te karangatanga tuatoru: te mātautau tikanga-e-rua – Theme 3: bicultural competence

"What does biculturalism mean within early childhood education?"

Students and teacher educators had similar views on what biculturalism means within the context of early childhood education. For example 'understanding of Te Tiriti o Waitangi and implementing a basic level of te reo Māori'. Tangata whenua and graduate teachers are aware that a sense of cultural self is required by Pākehā in order to learn and be challenged to enable them to become biculturally competent including an appreciation of and the ability to incorporate te reo, tikanga, kawa and wairua (relationship-building skills).

There was a wide range of responses from students and graduate teachers relating to cultural competence. Two thirds of student survey respondents felt competent in meeting and greeting in Māori; a third felt they were competent in conducting a mihi. A majority expressed moderate levels of comfort in applying aspects of tikanga Māori with some concerns amd reservations about correct protocols, knowledge of local kawa, general competence within a Māori framework or the potential to give offence through incorrect practices. 'Biculturally-competent early childhood education teachers will have the knowledge to answer questions (te reo me ōna tikanga) from children and adults'. Others seem unsure about their own practice.

While most teachers and students were able to articulate what was required to achieve bicultural competence, there was a high level of uncertainty about how to do this effectively. There was strong expression from most research participants for a bicultural society. Some had an opposing view. One graduate teacher said, 'I do not think that we have biculturalism within Aotearoa'. This implies that some in the early childhood profession may not be able to demonstrate their commitment to biculturalism in their daily teaching experiences.

Some participants, including tangata whenua, referred to the Treaty of Waitangi and bicultural competence. The following is a summary of tangata whenua opinions:

- *To have empathy towards contemporary issues that face Māori for example, health, physical, dietary, mental, education across all fields, social issues and acknowledgement of Te Tiriti o Waitangi.*
- *We are the Treaty partner in our takiwā, therefore we need to have relationships with all services and sectors of education – teaching our children within our takiwā so that we can synthesize our journeys towards positive outcomes for all.*
- *We need to celebrate being partners in te Tiriti o Waitangi.*
- *Knowing our country's history and te Tiriti o Waitangi and what this means to early childhood education programmes and practices.*
- *Early childhood teachers need to understand te Tiriti o Waitangi and the relationship to te reo and tikanga.*

A second-year student teacher from the marae focus group considered it important 'to honour the Treaty both Pākehā and Māori'. The importance of honouring the Treaty of Waitangi among students could be attributed to the influence of the study they undertake in their teacher education programmes. The Treaty was also mentioned in relation to how this contract could be

used to support bicultural education: 'Māori is the language of the tangata whenua and should be upheld and celebrated under Te Tiriti o Waitangi'. However, few participants from the groups in this study viewed the Treaty of Waitangi as an active partnership contract in which both parties need to contribute and negotiate the conditions.

Some participants did not consider the Treaty as the impetus for a bicultural model of partnership within the early childhood sector: 'If students start doing what Te Whāriki document (including te reo me ōna tikanga) says, then it will become tika – this is the intent of Te Tiriti o Waitangi, a true partnership development with Pākehā. For most participants, including tangata whenua, it is the quality of relationships formed at the hapū and whānau level that provide the driving impetus for bicultural relationships. While the Treaty of Waitangi may underpin the partnership between Māori and tauiwi in the early childhood sector and across society, at the local community level it is the relationships forged between people that count.

Te karangatanga tuawhā: ngā mea uaua te reo Māori – Theme 4: barriers to the implementation of te reo Māori in the early childhood sector

"Do you have any concerns about communicating in te reo Māori?"

Previous sections have outlined the positive views expressed by the various research groups towards implementing a bicultural early childhood education model. Although there are difficulties associated with this, there was significant support for the goal. The research participants also articulated a range of barriers they perceived to effective implementation of te reo Māori and tikanga within early childhood settings.

These barriers included a lack of bicultural values, lack of skill and expertise, and a lack of focus in the sector, including inadequate professional development. Despite Te Whāriki curriculum, tangata whenua groups believe there is a lack of bicultural values within the sector. Several tangata whenua comments reflected an overall lack of trust and faith in the sector's ability to meet the needs of their children: '*This can be a difficult task when the majority of early childhood education teachers are Pākehā and work and teach from their own world view. This can inhibit the use of the Māori language within the early childhood education environment and lower its status*'.

Tangata whenua perceive a reluctance of early childhood teachers to speak te reo and how this may translate into a lack of support for student teachers too. Their perception is that centre management needs to be educated in te reo and tikanga in order to guide teachers with the implementation processes – to mitigate their monocultural and monolingual ways of thinking and acting. Of major concern is the lack of expertise in te reo Māori coupled with the lack of practice and of confidence. Tangata whenua highlighted the issue of teachers not being able to pronounce Māori words. Overall, the problem is one of inadequate education, a lack of professional development and a lack of opportunity to practise and engage in te reo.

Following is a summary of reasons expressed by research participants for their lack of confidence in the use of te reo Māori:

- Graduate teachers said they were not supported during their studies to speak te reo. Therefore, they do not feel competent about using te reo in the early childhood setting. Over time it would seem that lack of competence leads to a failure to implement te reo Māori.

- Students are scared of not being perfect speakers of te reo. Students' lack of perfect pronunciation of te reo appears to influence their confidence to use te reo Māori.
- Many of the participants support the view that confidence is not achieved because of their perception they require bicultural mentors in the centre so they can hear the language specific to region (te reo me ōna tikanga).
- The lack of useful te reo early childhood resources does not foster confidence and the resources students received from their initial teacher education provider only support them to implement a few words/phrases. These simple outcome-based bicultural resources do not challenge students to extend their speaking of te reo.
- Some Pākehā early childhood teachers have not embraced biculturalism and are not incorporating te reo Māori into their professional teaching.
- Teacher educators need more support to learn te reo Māori.
- Tangata whenua and elders assert that teachers may not be taking seriously their commitment to the Treaty of Waitangi and Te Whariki. Likewise, the Government is not reinforcing this commitment. It can be assumed that a lack of sponsorship by early childhood centres and government in the use of te reo Māori in turn lowers teachers' confidence to advocate for the implementation of te reo Māori.

These reasons are of concern as the early childhood teaching profession promotes and works with a bicultural curriculum document. Could these concerns be addressed with stronger intervention and participation from Māori whānau to ensure cultural competence within the early childhood context is realised and achieved? Implementation of te reo Māori within the sector will not be effective if 'relationships are not well established and valued as the cornerstone'. According to Gonzalez-Mena (2001:371) 'only when professionals understand culturally sensitive care and are in close communication with families can they know how to work toward positive outcomes for children's identity, sense of belonging, and cultural competence'.

Many participants in this investigation clearly identified the need for supportive solutions to enhance their competence and confidence to implement te reo Māori in their professional role. They suggested the establishment of culturally sensitive relationships with tamariki/whānau and local iwi, provision of mentor support for effective implementation of te reo, and development of resources to guide teachers in the implementation of te reo me ōna tikanga.

Te karangatanga tuarima: ngā mea uaua 'tikanga Māori' – Theme 5: barriers to the implementation of tikanga Māori in the early childhood sector

A recurring issue associated with this theme is the superficial, rather than deep, understanding of kaupapa Māori that is embedded in tikanga Māori. For example, the sector is aware of not touching children's heads, but is open about a lack of knowledge and understanding of the tikanga principle behind this. The majority of participants across the six groups expressed a desire to learn about the theories that underpin the application of tikanga Māori. The tangata whenua group agreed that early childhood teachers do not have sufficient understanding of tikanga Māori and what it means to be bicultural. 'I believe a lot of our early childhood education teachers think

they know a lot, but in reality they don't, and they are afraid to admit this'. It is necessary for students

> '*to have a sound background, history of tangata whenua, mana whenua, in that geographic region, to be able to work comfortably and effectively with tamariki and whānau Māori. It would also be an advantage for students to know where the different waka and iwi are throughout Aotearoa. This will give students an understanding how Māori in the local region link (whakapapa) and collaborate (whakawhānau) with iwi throughout Aotearoa*'.

There are good intentions among tauiwi from which to work: 'I need to have more knowledge, some more tools, for example with waiata/poi – flax for this area … and local elders, marae and history of this area'; and 'Yes, I am committed and passionate to develop myself professionally within this area of expertise. However, I need support and resources to do this and support from the teaching team'.

Te karangatanga tuaono: ngā rauemi me te whanaketanga ngaio – Theme 6: the need for resources and professional development

The request for resources and supportive professional development to enable early childhood sector to become biculturally competent was a constant theme referred to by all research participants. The request for professional development was expressed as: 'regionally-tailored bicultural competency workshops that cover kawa, tikanga of local iwi'; and 'a professional goal of mine is to continually learn and develop my level te reo Māori over the course of my career'.

All participants requested a range of bicultural resources: 'More te reo Māori resources with hands-on resources not just theory of what to do but tools to do it'; 'Ministry of Education funded resources specifically for the regions with different iwi and tikanga'.

Table 2: Call for te reo Māori resources

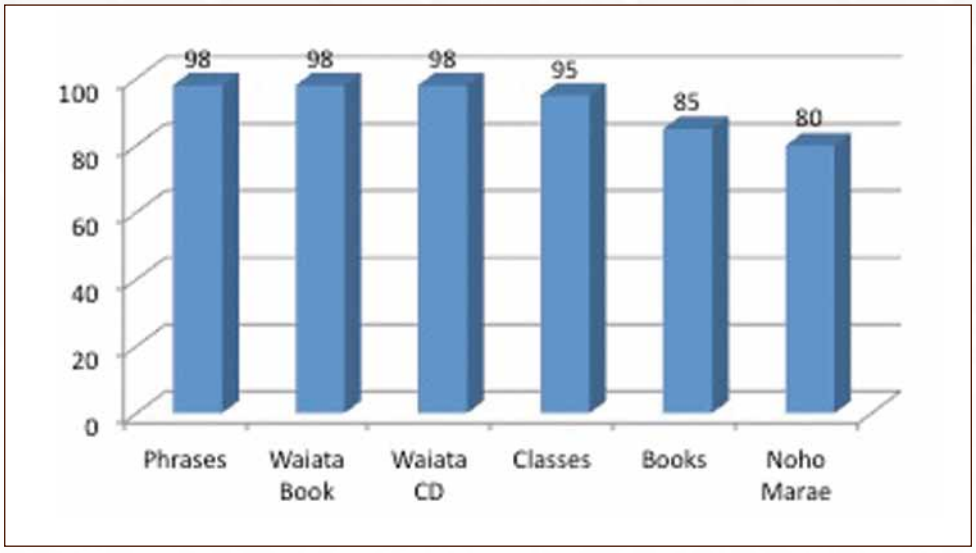


Table 2 shows the top six te reo Māori resources identified by participants as priorities to assist them to become competent and confident in learning and teaching te reo Māori on a daily basis. Mihaka (2010) found waiata resources were helpful for early childhood education student teachers learning te reo Māori.

Curriculum phrases, waiata compact discs and waiata books were the tools that ranked the highest among the research participants. te reo Māori classes were proposed by a significant number of participants. This indicates a strong desire to access professional learning development as these classes are usually outside work and study times. te reo Māori books were perceived by many participants as a good means of learning the language, as was the need for experiential learning through noho marae opportunities. It can be assumed participants value the teaching and learning in the context of the marae.

Bicultural resources are used in the early childhood sector. Information on what is being used currently was sourced from five Auckland early childhood education centres, one early childhood education professional support manager, teacher educators from the South Island and Waikato regions, websites and the Playcentre Association.

Ngā kaupapa tautoko – Bicultural reference materials

- Te Wheke health model (Pere, 1991).
- Te Whare Tapa Wha model (Durie, 1998).
- Nga Pou Mana health model (Durie, 1998).
- Kei Tua o te Pae narrative assessment tool (Ministry of Education (2004b).
- Te Kete Ipurangi website kaupapa Māori resources.
- Online Ngata Māori dictionary Te Taura Whiri i te reo Māori website.
- Ka Hikitia Māori Education Strategic Plan (Ministry of Education, 2008).
- Tātaiako – Cultural competencies for teachers of Māori learners (Ministry of Education, 2011).

Ngā rauemi – Hands-on resources

Kei a wai – colour and shape game in Māori and English

- Bicultural resources and Teacher Direct Company. Resources cited were: Māori Wharenui puzzles, Ngā ika, Ka pai island games, te kemu kete games, koru puzzles.
- Go Tuatara bilingual resources – www.gotuatara.co.nz; Haemata website.
- Many centres make their own bicultural resources sometimes guided by Māori staff and parents, but often not. In many cases, bicultural resources are made by student teachers on practicum placement. The resources are given as a koha or gift to the centre. Some providers hold professional development evenings and may provide centres with bicultural resources and kaupapa.

Te Karangatanga Tuawhitu Ako theme 7: ako

The Māori view of ako is the acknowledgement that learning is for life. The recurring request for hands-on bicultural development learning was expressed by students, graduate teachers and teacher educators.

'It is important to attend different Māori cultural processes and spend time on the marae in order to witness the life on the marae'.

Graduate teachers acknowledge ‘Experiential learning is required; you need to come to the marae and learn these things. It’s not just about learning from a book or in a lecture’. This view was reinforced by a third-year student: ‘It is important to look at history and also to attend different Māori culture processes and spend time on the marae in order to witness life on the marae’.

The need for mentoring was recognised: ‘Mentorship is required to support the whole centre’. Mentoring in three distinct areas was requested by many participants:

- Māori mentors with expertise in te ao Māori and early childhood education
- Māori mentors in the community with whom a centre or service can network
- Proficient teacher educators to support the implementation of kaupapa Māori theories in daily practice.

Bicultural mentoring is a life-long endeavour. Some participants signalled their long-term commitment to the bicultural journey: ‘A professional goal of mine is to continually learn and develop my level of te reo Māori over the course of my career’.

Section 4: Bicultural resources

So clear was the call in Theme 6 for ready-reference bicultural resources, the researchers determined at this stage of the project to develop a set of bicultural tools for early childhood settings.

The tools were developed after the researchers reflected on the seven themes. The researchers undertook a review of the different expectations of the participants and their needs. A conceptual framework model used by Te Wānanga o Raukawa (Winiata, 2005) was adapted to create a tikanga framework for the research project. The tikanga framework, based on twelve kaupapa or theoretical tikanga principles, was applied to student and graduate teachers and teacher educators' participation throughout the research process.

A maramataka (calendar) was the first tool to be developed. It provides definitions of kaupapa underpinning the theoretical principles referred to as kaupapa in the maramataka, and monthly whakatauki (proverbs) to support the learning of each kaupapa. Following the development of a maramataka, six further sets of bicultural tools were created as exemplar bicultural practice resources. These bicultural tools were progressively designed to support the three knowledge bases for student teachers, teachers and teacher educators. The Kāhui Kaumātua group critiqued the tools prior to formal consultation and presentation. It is envisaged that the tikanga framework and exemplar practice resources will provide a foundation for understanding kaupapa Māori concepts and became relevant in ITE and early childhood education contexts.

The bicultural teaching and learning tools are:

- Kaupapa Tikanga Maramataka. A resource for the sector in the form of a tikanga Māori theoretical framework calendar, with kaupapa underlying tikanga principles, monthly proverbs, bilingual months of the year and days of the week for early childhood student teachers, teachers and lecturers.
- Ngā tikanga-ā-mārau mō ngā tauira. A resource for student teachers. A set of ten pamphlets with definitions of kaupapa, underlying principles of tikanga, a range of curriculum area ideas and graphics that provide exemplar models of tikanga reflecting each kaupapa and a range of te reo Māori phrases.
- Ngā tikanga-ā-mārau mō ngā kaiako. A resource for graduate teachers. A set of five pamphlets with a range of curriculum area ideas and graphics that provide exemplar models of tikanga reflecting two kaupapa within each pamphlet and a range of te reo Māori phrases.
- Te mahere – te aro atu pouako. A resource for lecturers. Planner guidelines with definitions of kaupapa, a range of curriculum area ideas and graphics that provide exemplar models of tikanga reflecting a range of kaupapa, an area designed for lecturers to plan kaupapa Māori theories, protocols and tikanga for use in their teaching and learning practices and deliveries.
- Ngā iwi o Aotearoa. A resource for the sector. A poster for early childhood centres and services outlining the names of iwi throughout the motu.
- Ngā tikanga o te marae. A resource for the sector. A poster for early childhood centres and services providing a generic outline of pōwhiri protocols and a website with information on the various marae within centre or service geographical location.

- Ngā waiata. A resource book for the sector. A waiata pukapuka for early childhood student teachers, teachers, teacher educators, centres and services with a range of waiata tamariki (children's songs), waiata tautoko (supporting waiata), waiata himene (hymns), karakia (prayers/incantations) and graphics.

Te whakawhitiwhiti kōrero – Consultation

The initial findings of the research and the concept of the tools were presented to the Early Childhood Education Associate Teachers Hui (July, 2011), Te Tari Puna Ora o Aotearoa Annual Conference (July, 2011), Te Hautu Kahurangi o Aotearoa/NZ Tertiary Education Union: Teacher Education Hui (Wellington, May 2011) and Te Hautu Kahurangi o Aotearoa/NZ Tertiary Education Union: Hui-a-motu (Hamilton, May 2011). It is planned to hold further consultation with the sector is planned.

The draft tools were presented to one early childhood education centre in West Auckland at a staff meeting, as a 'show and tell' to elicit feedback. Interestingly, the qualified teachers preferred the graduate teacher tools and the untrained and in-training staff teachers thought the student pamphlets were relevant to their current understandings of kaupapa Māori. The hands-on resources, including the calendar, the waiata book and the local iwi and marae protocol posters were described as useful and easy to transfer into daily teaching experiences. Staff at the centre were asked the big question: will these tools support you to build kaupapa Māori into your teaching practices? The response was positive. However, the teachers felt they would need a professional development workshop to enable them to feel confident in the use of these tools.

Te whakaotinga o ngā taonga whakaako – Finalising the tools

The tools have been finalised based on the feedback from the two early childhood conferences and the two tertiary education hui where the tools were presented, together with feedback from Ako Aotearoa, the project sponsor.

Te whanaketanga ngaio – Professional development workshops

Feedback received from the early childhood sector on the research findings and the tools identified a need for a professional development workshops to support their introduction.

Ngā hua – Findings 2

Ngā taonga whakaako, the seven bicultural teaching and learning tools, are included as Appendix B.

Te huanga – Production

All tools have been finalised and will be made available to all interested parties on request, the mechanism for which will be announced on the Ako Aotearoa website.

Section 5: Nga kōrerorero – Discussion

The big picture: competence, constructs and conceptualisations

Te karangatanga tuatahi: hei whakamana – Theme 1: accountability

Two main issues regarding accountability arose the macro perspective with sector representation challenging the accountability of government and initial teacher education in the implementation of biculturalism in early childhood education contexts; and secondly, how to increase equality in the use of te reo me ōna tikanga in early childhood education.

The loss of Māori language created an overarching rationale for Te Whāriki as a bicultural partnership that is inherent in the curriculum (Ritchie, 2005; 2008). There are early childhood teachers who demonstrate little understanding of the different iwi, whānau and whanaungatanga in their early childhood setting (Ministry of Education, 1996) and 'the iwi te ao Māori knowledge (including te reo) should be provided with opportunities to learn and use the Māori language through social interactions' (Ministry of Education, 1996:43). Even though Te Whāriki is clear that te reo Māori me ōna tikanga should be promoted within every early childhood education setting, this is not happening universally (Ritchie, 2002). Inequality is still 'alive and kicking' in the confines of the early childhood education bicultural partnership (Bishop, Berryman, Cavanagh, and Teddy, 2009). Māori speak English and understand the Western educational conventions; Pākehā may attempt to speak basic te reo but not to a level that mirrors the Māori commitment to the relationship of biculturalism (Irwin, 1990; Walker 1990). A group of student teachers in the Auckland focus group hui commented that 'we need to know himene, songs, tikanga, some te reo and traditional games and crafts'. Students also identified that 'we need someone knowledgeable and confident in our centre to use te reo and tikanga'.

There is evidence of a clear gap between the rhetoric of government policy to increase bicultural competence in the early childhood sector and the realities of implementation: 'Managers and educators did not yet fully recognise the importance of acknowledging Māori children's cultural identity and heritage' (Education Review Office, 2010:2). As a graduate teacher noted 'equitable opportunities which are real happen all the time not just turned on for ERO reviews'. This raises the question of what reasons, identified in this research, can explain the lack of cultural equality in mainstream early childhood education settings. 'The extent to which early childhood services provided a bicultural curriculum varied, a few services genuinely acknowledged Māori perspectives through language and culture' (Education Review Office, 2010:18). So what does 'genuinely acknowledge' actually mean? What are the benchmarks for assessing this competency? Among the research participants, tangata whenua respondents asked: Are ERO knowledgeable and confident in the assessment of te reo Māori and tikanga Māori?.

The Education Review Office was not the only agency called into question by research participants in regard to accountability around competency-based assessment procedures. Questions were raised about initial teacher education early childhood programmes:

- Initial teacher education programmes need to follow through with the intentions of their kaupapa Māori components and be made accountable and provide training around te reo Māori me ōna tikanga so that confident teachers graduate;

- It is time to move from just acknowledging it's important but not really including it in any significant way, to actually make it a living part of teacher education.

The degree of understanding of, and commitment to, biculturalism in early childhood services varies. Although the New Zealand Teachers Council Graduating Teacher Standards set some requirements for te reo and tikanga Māori knowledge and practice, the variation in commitment and understanding can possibly be attributed to the number of qualified staff and to when staff gained their professional qualification. Those services with more than 50 per cent qualified staff probably have better odds of using te reo Māori for some of the time and have practices based on Māori values and culture, than centres with only half their staff qualified as teachers. Services with staff with a qualification gained in the last decade or so possibly have greater understanding of and commitment to biculturalism (A. Meade, personal communication, 2011).

The challenge for initial teacher education providers is to reduce opportunities for superficial and tokenistic implementation of te reo Māori me ōna tikanga. Kane (2005) draws our attention to the fact that, like early childhood education settings, initial teacher education programmes have different understandings and commitment to culture and cultural diversity. A teacher educator noted that: 'teaching institutions play a big role setting the expectations, and many pay lip service to biculturalism and rarely affords any concrete action in this area. Kane (2005) further asserts that early childhood teacher qualifications vary in their bicultural, theoretical and pedagogical underpinnings. Graduate teachers support 'a small and often' approach to bicultural learning in ITE and beyond. As noted in the results section, graduate teachers say that if biculturalism is evident in each course and opportunities are available for students to learn te reo me ōna tikanga on a regular basis, this would support the implementation of biculturalism in the early childhood sector. As a result of the research project, the researchers proposed that a set of bicultural accountabilities, competencies and measurements be developed for early childhood education initial teacher education providers. Tātaiako (Ministry of Education, 2011) may prove effective in filling this gap.

Sample feedback from graduate teachers illustrates how competence and the use of te reo Māori varies. Individual comments from participants included:

- *Have trouble using te reo structures (ITE) courses and putting them into everyday early childhood contexts.*
- *We were taught basic phrases at course but I have never been able to extend upon these.*
- *Tikanga – I am aware of these through the Playcentre booklet but if you ask me to explain these and align them to theory I wouldn't have a clue. I only wish they (ITE) would have taught us this.*
- *When I went to the course I prepared myself to pass so planned out where I would use some te reo but after I passed then I suppose the commitment to use te reo went out the window.*
- *Would you offer PD to us? My team probably wouldn't meet criteria or even myself – now that's a worry.*
- *Pronunciation is a huge barrier and the sentence structures are hard to get correct. That is why two to three word phrases like haere mai ki te kai, haere mai ki te whāriki, hōroi ringaringa, ka pai, e tū, e noho, are where we are all at. These are the only te reo phrases that we use and we can meet.*

- *In summary, of the 12 graduate teachers interviewed, four graduate teachers had taken up Ara Reo classes at Te Wānanga o Aotearoa; two felt ill-equipped as they were the only ones making an effort to use te reo in the daily programme; and three graduate teachers had done nothing and relied on other staff members to use te reo in the centre.*

From this research investigation, it has become evident that some Māori and Pākehā have different standards and expectations about what biculturalism means, particularly the implementation of te reo me ōna tikanga: 'This can be a difficult task when the majority of early childhood education teachers are pākehā and work and teach from their own world view. This can inhibit the use of the Māori language within the early childhood education environment and lower its status'. To bridge the gap between these different standards and expectations of biculturalism, some research participants asserted that compulsory learning of te reo Māori would support the establishment of bicultural goals. Bevan-Brown (2003) proposes that every early childhood education centre needs to have a set of bicultural goals to which they are committed. Most of the participants advocated for a comprehensive commitment to te reo me ōna tikanga which some thought could be achieved if compulsory learning of te reo in the education system was implemented. As Metge (1990, 2010) said, with sector commitment to the intention of biculturalism, equality between Māori and Pākehā could be recognised.

One recommendation of the Education Review Office report is for managers and teachers undertaking professional development to: 'increase their use of te reo Māori and to learn more about tikanga' (2010:27). The report notes that it has been a challenge for some early childhood services to make a genuine commitment to improving their service to provide for Māori tamariki.

Ngā taonga whakaako, the bicultural teaching and learning tools produced by Williams and Broadley as an outcome of this investigation, will provide the learning and build confidence around the understanding of te reo me nga tikanga, and assist with meeting the bicultural competencies identified in Tātaiako (Ministry of Education, 2011) for the four stages of a teaching career.

Te karangatanga tuarua: te tuakiritanga – Theme 2: cultural identity

"You need to know your culture"

Three recurring sub-themes emerged under the theme cultural identity: you need to know your culture, a Māori perspective on cultural identity (reo, tikanga belonging to whānau, hapū and iwi), and teachers need a cultural self-identity in order to learn. The majority of the participants classed themselves as Pākehā. It was evident with the Pākehā sample that there were two classifications for Pākehā: the bicultural-friendly Pākehā and the culturally-unaware Pākehā.

The second sub-theme was Māori identity. The Māori participant sample provided clear indicators of what and how their identity is established and maintained. Finally, an interesting proposition was presented in the research findings that every early childhood education teacher requires a strong sense of cultural self in order to keep learning and to be challenged. New Zealand is becoming more multicultural, but the teaching profession remains relatively homogeneous: 'It is important for teacher training to help prospective Pākehā teachers to transcend mono-cultural life experiences' (Hogg, 2009: 89). What can the early childhood education profession do to support Pākehā students and teachers who are struggling to understand their culture and become aware of their cultural identity?

Te tuakiri o te Pākehā what did the research say about Pākehā cultural identity?

The majority of Pākehā are born and raised in New Zealand. In many cases, their families have been in Aotearoa for generations. Pākehā usually have knowledge (positive, negative or just indifferent) about the Treaty of Waitangi (Champion, 2006). The researchers identified two Pākehā groupings during the project.

The first was the biculturally-friendly Pākehā, described by Smith (1999) as empathetic to Māori attempts to keep their language, culture and recentralise Māori indigenous identity within Aotearoa. … *Learning Māori is not only 'learning Māori' but I believe it's also to have an open mind to accept different Māori tribes*. These biculturally friendly Pākehā students and graduate teachers are self-motivated and search for avenues to increase their knowledge in order to provide children with the best possible bicultural teaching programmes: … *Presently, I have a limited capacity to speak te reo but I have a huge amount of passion to want to speak it. I am taking steps to rectify this language limitation*. This passion was clearly evident in the student teacher second year focus group who expressed commitment to becoming bicultural … *we want to be confident in te reo and tikanga Māori for all the children in our early childhood education setting* (ST).

The second Pākehā group the researchers termed culturally-unaware Pākehā: … *To be honest, in some ways I need to train again. As a student, I was so fixated on passing the assignments that I can't remember what I learned in relation to biculturalism. In short, I need to have a refresher course on biculturalism*.

It can be assumed from the research data that this type of teacher is unaware of issues of cultural identity and the overall concept of biculturalism. In fact, they defined biculturalism as knowing Māori and speaking te reo. Spoonley (1990) recognised that some Pākehā do and will continue to struggle with biculturalism: 'It's quite difficult to define my culture'. This implies the struggle is due to people feeling insufficiently confident about their identity to react to others who are asserting their ethnic interests. Spoonley's analysis is relevant to the culturally unaware Pākehā teacher and other Pākehā participants in the project. There is limited awareness among this group of teachers of the need to unmask their own cultural self to be better able to work with Māori (Ritchie, 2008). All early childhood teachers should unmask their cultural biases:

> *In order for educative work to explore cultural diversity, race, and construct relationships with children, families and colleagues that are equitable and socially just, educators, especially white educators, must work to see their own cultural identities, recognise their identities as races and see themselves as intimately connected with issues surrounding race* (McNaughton and Davis 2009:114).

The two groups of Pākehā outlined above may not form two meaningful cultural groups, but be 'a set of individuals brought together by a statistician measure' (Pearson, 1989:27). Further research would provide corroborating evidence of the existence of these groupings.

Te tuakiri o te Māori – what is Māori identity?

Māori cultural self was clear for all tangata whenua research participants. It is evident that Māori have a clear understanding of their cultural self. Pere (1988, cited in Houkamau and Sibley 2010: 8)

an advocate of bicultural education for many years, especially in early childhood education, outlines the Māori cultural self as having:

- a relationship with the whenua (created for whānau)
- a solid connection with Io, the atua (spirituality god)
- a knowledge of whakapapa (ancestral ties – waka)
- an understanding of tikanga customs (unique to Māori)
- kinship affiliations (hapū)
- a sense of community (iwi).

This is a multi-dimensional 'self'. There are different ways of understanding the term Māori identity: 'the wide variety of cultural and social features among Māori present a formidable challenge to those who seek to understand Māori identity – what 'it' is and how 'it' may be conceptualised and defined' (Houkamau and Sibley 2010:8). Durie (1994) classified three Māori sub-groups that come close to defining Māori identity. The first group Durie terms the 'cultural' Māori who understand their Māori genealogy (whakapapa), speak te reo and understand Māori customs (tikanga). The second group is 'bicultural' Māori who maintain their cultural heritage but can work alongside Pākehā. The final group is Māori who are totally disconnected from any cultural identity, be it Māori or Pākehā.

The data in this research suggest that Māori participants fall into Durie's (1994) 'cultural Māori' grouping. The tangata whenua group had a comprehensive understanding of their whakapapa and the majority speak te reo and live by tikanga rites and rituals. Some other cultural variables that may define Māori are waka, whānau, hapū, iwi and tikanga. The tangata whenua group focus on these aspects of Māori identity:

> *Students need to have a sound background, history of tangata whenua, mana whenua, in that geographic region, to be able to work comfortably and effectively with tamariki and whānau Māori. It would also be an advantage for students to know where the different waka and iwi are throughout Aotearoa. This will give students an understanding how Māori in the local region, link (whakapapa) and collaborate (whakawhānau) with iwi throughout Aotearoa.*

Waka traditions and customs (tikanga) vary from iwi to iwi (Williams, 2007). When Māori arrived in Aotearoa New Zealand they were not a single, unified people, but a collection of people with the same history but different customs and traditions (Williams, 2004 cited in Ka'ai, Moorfield, Reilly and Mosely, 2004). This relates to the voyages of eight hundred years ago when Māori travelled from Hawaikiki to Aotearoa (Ka'ai, et al, 2004). The waka in which they travelled to Aotearoa is significant for Māori because it provides Māori with a whakapapa connection to their tūpuna (ancestors) (Ka'ai et al, 2004). An understanding of cultural identity reveals how Māori belong to their whakapapa through the vehicles of language, customs, family, extended family and greater Māori people: 'Tikanga Māori and the language walk hand in hand. The teachers need to know that with Māori language there is tikanga associated with the kupu. Māori language and tikanga are diverse and each rohe should be paid that respect so kawa and tikanga need to be appropriate to that iwi'.

Te Reo Māori

Moorfield and Johnston (cited in Ka'ai et al, 2004:39) state that there is: "no formal study to date of syntactic variation between dialects. A number of dialects are regional: South Island, Western and Eastern, Northland, Waikato and Maniapoto. These regions use different lexicons and phonologies" (Moorfield & Johnston, 2004).

It is extremely important to Māori that when non-Māori are learning or teaching te reo they research the regional reo to use with tamariki.

Tikanga

... In understanding whānau, tikanga and kawa, and tapu noa concepts, I only expect the basics; everything else should be done in consultation with local hapū, iwi, and whānau to ensure everything is tika (TWD). Tikanga refers to the traditions and customs that have been passed down from tūpuna (Williams, 2007) and different iwi have different tikanga. As an example, the tikanga of some iwi does not allow women to speak on the paepae while others allow women to speak. Similarly with te reo, 'one size' does not fit all models of tikanga.

Another Māori world view is reflected in the societal structure of whānau, hapū and iwi. Māori are not homogeneous and a single world view of Māori is inappropriate because it ignores local iwi identity. Whānau represents the intimate cycle of relationships (Reilly, cited in Ka'ai et al, 2004). This group can comprise grandparents, parents, siblings, children, grandchildren and even great grandchildren (Metge, 1990). Beyond this intimate cluster of whānau is another sub-tribal body called the hapū. This sub-tribe is connected by tūpuna (ancestors): 'Marriages ... connect whānau under common tūpuna chiefs' (Reilly, 2004:36 cited in Ka'ai et al, 2004). This built a tribe by marriage and whakapapa connections. The iwi are the 'waka tūpuna' tribe from which different hapū are descended, although the iwi connection is not based on knowing the actual whānau but knowing the ancestors and the tikanga that iwi follow (Reilly, cited Ka'ai et al, 2004).

To tuakiritanga – You need to have a strong sense of cultural self

It is evident that the literature confirms that both Pākehā and Māori need a cultural self in order to thrive in a bicultural society. If early childhood education professionals are unaware of their cultural self, they may not exhibit the intentions and aspirations expressed in Te Whāriki and its commitment to biculturalism. This is endorsed by a regional lecturer ... *the majority of early childhood education teachers are Pākehā and work and teach from their own world view*. The 'cultural Māori' (Durie, 1994) may also need to adjust their cultural self and move into being a bicultural Māori who can work alongside Pākehā and Māori to negotiate the expectations and standards of what it means to be a bicultural early childhood education teacher.

> *You need to know your cultural self in order to be inclusive of Māori aspirations that are coming from a cultural base that may be opposed to your own understandings. You need to be able to feel it is alright to be challenged, and that they don't have to have the right answers right there and then. However, you need to make a commitment to ongoing learning no matter how challenging it may become.*

Te karangatanga kuatoru: ke mātautau tikanga-e-rua – Theme 3: bicultural competence

Bicultural development is described in the literature as a social change process (Metge, 1990). Furthermore this implies an ongoing process and forward movement towards an equitable, bicultural society (Metge, 1990; 2010). According to Ritchie (2003:17), bicultural development in education refers to the transformation of both process and content with both the worlds of Māori and Pākehā receiving equal validation, and a parallel of different perspectives (Gould, 1999:51) that gives distinction to each. The literature notes how this may require a shift in practice for early childhood teachers/educators from a view of themselves as 'experts' to a view of themselves as facilitators of culturally inclusive practice (Ritchie, 2003:17), characterised by collaboration and genuine power sharing (Ka Hikitia, 2008).

The research of Rau and Ritchie (2005) raised an important issue for this research. Forced compliance and coercion are unlikely to work to enhance the bicultural competency of early childhood educators. They have to have a desire to change. Therefore they need to understand the rationale inherent in Te Whāriki and be fully convinced that this is the most appropriate way to deliver childhood education services in Aotearoa New Zealand. No number of excellent resources or teaching frameworks will change pockets of resistance unless educators want to change and unless they understand that it is essential that they do change. This understanding frames ngā taonga whakaako the bicultural teaching and learning tools developed from this research as a commitment to change for the achievement of bicultural competency.

Tātaiako – cultural competences for teachers of Māori learners (Ministry of Education, 2011) outlines a cultural competency framework for teachers that may well meet the perceived gap although it is not as yet mandatory for teachers. Tātaiako covers four steps of a teaching career: entry to initial teacher education programmes; graduating from initial teacher education; gaining and maintaining registered teacher status; and taking up leadership positions.

There are five competencies and, for each, there is a set of indicators. The competencies are:

- Whanaungatanga: actively engaging in respectful working relationships with Māori learners, parents, and whānau, hapū, iwi and the Māori community
- Manaakitanga: showing integrity, sincerity and respect towards Māori beliefs, language and culture
- Tangata whenuatanga: affirming Māori learners as Māori. Providing contexts for learning where the language, identity and culture of Māori learners and their whānau is affirmed
- Ako: taking responsibility for their won learning and that of Māori learners.

The Tātaiako cultural competency framework is linked to the Graduating Teacher Standards and the Registered Teacher Criteria (New Zealand Teachers Council, 2011).

Other bicultural approaches have been proposed. They include the Gonzalez Ethnic-Educator Pedagogical Model (Gonzalez, 2009), and Te Pauwaitanga project (Ritchie and Rau 2008). The ethnic-educator pedagogical model is a holistic model that integrates developmental areas (social, cognition, language and emotional) in relation to an array of curriculum areas (language, science, and arts). It encourages teachers to review their own cultural beliefs and values as well as

reflect on prior knowledge and attitudes, and it acknowledges the variables of children's cultural and linguistic backgrounds within the educational environment. The model advocates for teachers to regularly reflect on their own teaching philosophies and personalities to support them to adopt this type of ethnic-educator approach. This model could be useful as a 'good bicultural model' as it would encourage teachers to reflect on their own culture to support them to adopt other cultural values presented to them within the centre.

Te Pauwaitanga was an investigation of bicultural early childhood education in Aotearoa New Zealand based on partnership with tamariki and whānau. This project explored the diverse range of voices (children/tamariki, families/whānau, and teachers) in early childhood settings. A key finding of this project was if teachers establish and maintain solid relationships with parents/whānau, tamariki and whānau, identity will be honoured in the early childhood centre. This is an example of good bicultural practice; teachers who engage deeply with parents/whānau have a better understanding of tamariki and whānau cultural ways of being and doing.

Gibbs (2006) identifies ten characteristics of the culturally-responsive teacher. They are:

1. An understanding of their own beliefs, attitudes and actions towards cultural diversity among their students
2. An appreciation and fostering of diversity through their teaching and in the learning experiences they provide for students
3. A keenness to know more about themselves and about their students
4. An appreciation that their students may construct and view the world differently from the way they do
5. Knowledge of their students, and respect for their interests, understandings and resources that they bring to learning from their diverse backgrounds
6. Planning and teaching curricula that use students' interests and resources to meet their developmental needs
7. Positive expectations for students' success and achievement, and these are not determined by students' cultures
8. High self-efficacy for teaching students from diverse backgrounds
9. Believe they are instrumental in bringing about an increased sense of personal agency in their students, regardless of cultural backgrounds
10. Socio-political consciousness of identity and work individually and collectively to actively mitigate inequitable practices in education.

There are a number of constraints that render a bicultural analysis both complex and problematic. The term biculturalism lends itself to potentially divisive applications and understandings in the discourse around the relationship between Māori and Pākehā. A finding of this research investigation was that some Pākehā student and graduate teachers do not view the partnership of the parties under the Treaty of Waitangi as important as an understanding of te reo me ōna tikanga: 'A true bicultural programme is facilitated when there is equal provision for both Māori and English language, culture, philosophy and pedagogy'.

Tikanga-e-rua o roto ngā whare kōhungahunga – What does biculturalism mean within early childhood education?

The diverse views relating to the concept of biculturalism are reflected in several comments from research participants. For example, biculturalism is: 'being passionate about teaching both Māori and pākehā tamariki'; and another: 'I do not think that we have biculturalism within Aotearoa'. Ritchie (2008) notes that unless biculturalism is an ongoing transformative process with both the worlds of Māori and Pākehā receiving equal validation, it will be difficult to establish and maintain biculturalism. This investigation found some participants who believe that both world views are not equally represented in the early childhood sector. Several research participants asserted that the Treaty was not about honouring both parties, but about acknowledging Māori, confirmed by other participants who recognised the Treaty's role in protecting te reo me ōna tikanga. The project researchers believe there is a need for the early childhood sector to take time to review the Treaty of Waitangi partnership discourse and how the relationship agreement inherent in it can work in practice in the early childhood sector.

There is extensive theory and pedagogical development on biculturalism, but only limited discussion on translating theory to practice and the implementation of biculturalism. It is also difficult to ascertain what constitutes bicultural competence because the term is poorly defined. Graduate teachers stated that the academic programme of the provider provided a good introduction to biculturalism but did not equip them with the skills to work across cultures in early childhood centres. Teachers said they were resourced with songs and magnetic board story templates in te reo and English, but lacked a true understanding and/or the tools to support them with the 'know how' to uphold the Te Whāriki bicultural requirements in daily teaching practice. Graduate teachers are seeking professional development to help them understand the philosophy of tikanga and how to apply te reo Māori respectful of regional kaupapa and kawa. Examples of the bicultural resources teachers are accessing include: Culture Flow, Unitec's free te reo classes, local iwi marae members to gain understanding of the local tikanga and kawa, professional development courses on biculturalism and bicultural articles and books.

Graduate teachers read Ministry of Education bicultural resources such as *Pathways to the Future – Ngā Huarahi Arataki* (2002), *Kei Tua o Te Pae* (2004b), *Ka Hikitia* (2008) and the latest resource Tātaiako (2011), but find that such bicultural theory-based resources do not support them to make practice-based changes. The teachers expressed the need for a step-by-step 'how to' bicultural resource to really challenge and support them to change their existing teaching practices and meet the overall accountability requirements outlined in the Te Whāriki and the Registered Teacher Criteria.

Ngā karangatanga tuawhā/tuarima: ngā mea uaua e pā ana ki te reo Māori me ōna tikanga – Themes 4 and 5: barriers to the implementation of te reo me ōna tikanga

Bicultural requirements must be embedded in all tertiary provider initial teacher education programmes to meet the New Zealand Teachers Council Graduating Teacher Standards:

- For graduate teachers to have knowledge of tikanga and te reo Māori to work effectively within the bicultural contexts of Aotearoa New Zealand.

- For graduate teachers to use te reo Māori me ngā tikanga-a-iwi appropriately in their practice (New Zealand Teachers Council, 2007).

This investigation identified a range of barriers to the implementation of bicultural competency in the early childhood sector despite a bicultural curriculum being in place for 15 years. Insufficient content and study time in initial teacher education programmes appear to be a major barrier to the implementation of te reo me ōna tikanga Māori. This may result in a lack of confidence and competence to teach and learn, or take responsibility for teaching and learning, te reo me ōna tikanga.

Other barriers to the implementation of te reo and tikanga Māori identified are: limited financial support for bicultural resources and insufficient bicultural professional development programmes. These barriers mirror those identified in the 2008 pilot study carried out by the Education Review Office and the study by Murphy, McKinley and Bright (2008) for the New Zealand Teachers Council. The two studies were the evidence base for *Ka Hikitia*, the *Māori Education Strategy* (Ministry of Education, 2008) and its goal of realising Māori potential. The findings of the investigation project indicate that change: 'relies on attitudinal transformation and practical shifts to recognise and reflect the cultural beliefs of a nation' (Williams, 2007:22) and the authors of the project support the view that critical awareness will make a difference; bicultural education needs to be a philosophical feature of the early childhood education sector. The results of this study suggest the early childhood sector has not progressed far towards transformative bicultural pedagogy despite Te Whāriki the early childhood curriculum being a bicultural document.

Ngā whakaaro – Reasons for a lack of confidence to use te reo Māori

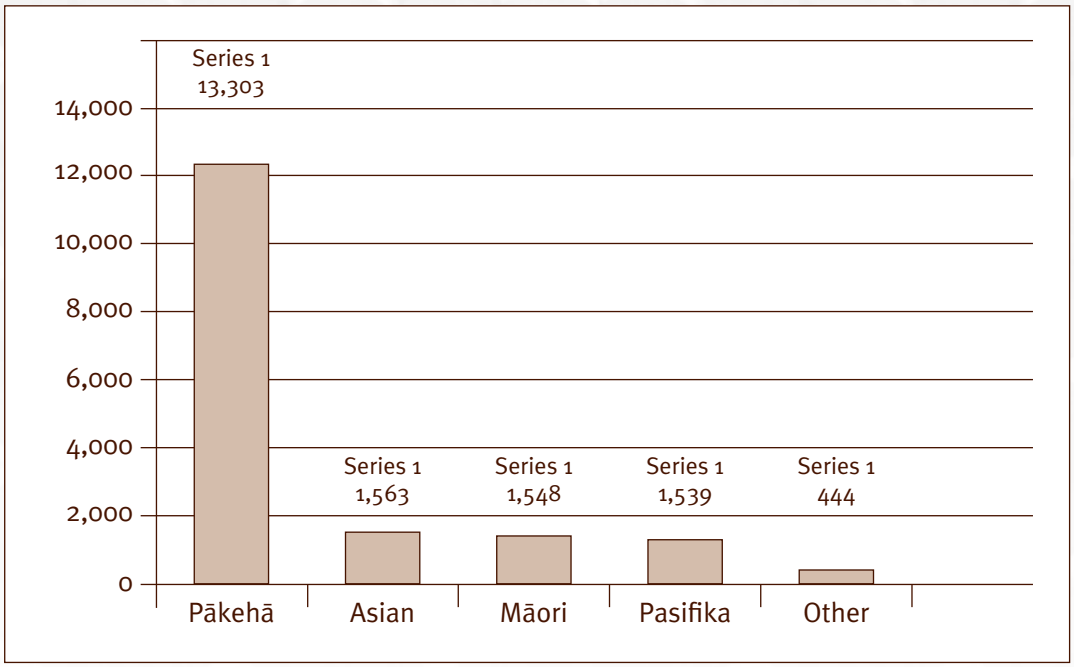
A number of reasons were given by research participants for a lack of confidence in using te reo Māori. Graduate teachers said that they were not supported during their studies to speak te reo and now they do not feel competent about using te reo in the early childhood education setting. Student teachers are concerned about not being perfect speakers of te reo Māori and their inaccurate pronunciation appears to reduce their confidence. Other participants said they lack confidence to use te reo Māori because they need to 'hear' te reo me ōna tikanga from bicultural mentors with the appropriate regional dialect. A lack of useful te reo Māori early childhood education resources does not foster confidence. The resources student teachers receive from their training provider only support their implementation of a few words and phrases; they do not challenge student teachers to extend their te reo Māori skills. Teacher educators do not feel resources fully support them to support students to successfully implement te reo Māori in their teaching.

Tangata whenua and elders assert that teachers may not be taking their commitment to the Treaty of Waitangi and Te Whariki seriously. Some Pākehā have not embraced values of biculturalism, and therefore are not incorporating te reo Māori into their professional conduct. Likewise, the Government is not reinforcing this commitment. It appears that these factors contribute to lowering the confidence of teachers to 'stand up' and be passionate about the implementation of te reo Māori.

Te karangatanga tuaono: ngā rauemi me te whanaketanga ngaio – Theme 6: the need for resources and professional development

Ministry of Education (2009b) data (see Table 3) support the research project's view that the majority of early childhood education settings in New Zealand exhibit the language of the dominant culture. It is not surprising that the sector is struggling to attain bicultural competence. Te Whāriki cultural mandate is clear: 'Māori phrases and sentences are included as a natural part of the programme' (Ministry of Education, 1996:77). So, why is it so challenging for student, graduate and registered teachers to reflect this in their programmes? Initial teacher education programme providers should also thread bicultural and bilingual content throughout their courses to enable graduates to be: 'ready to be initiators of bicultural development and leadership in this area' (Ritchie, 2001:25). If bicultural and bilingual development is a priority for the early childhood education sector and if the sector is truly to reflect the bicultural objectives of their own curriculum document, professional development in this area is pivotal to making this a reality.

Table 3: Teaching staff (headcount) ethnicities at teacher-led early childhood education services as at 1 July 2009



The seven resources identified by the research participants to assist them to build their confidence in creating a bicultural early childhood learning environment are:

- Pronunciation resources (all research participants)
- Māori teachers and Māori mentors within the early childhood sector
- Teachers partnerships with whānau Māori to increase whānau participation and to consult on issues pertaining to language and culture
- Marae visits to be immersed within te reo me ōna tikanga
- Te Taiao (our natural world) knowledge to support the learning, understanding and implementation of te reo me ōna tikanga

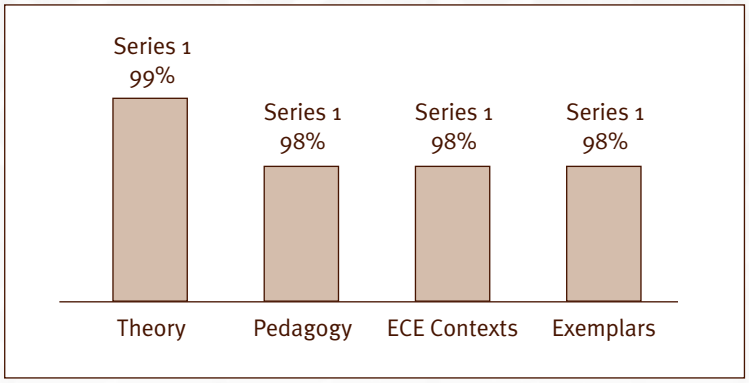
- Māori lecturers and teachers who can teach Māori perspectives in both languages
- Competent and confident iwi resource people who are endorsed by iwi.

Valid concerns were raised around understanding of tikanga Māori and bicultural competence for both the early childhood education sector and initial teacher education programmes. The recurring request from research participants was for tikanga Māori resources to enable them to gain deeper understanding of tikanga Māori theories and how to align these to practice. The tikanga Māori resources identified included: regional bicultural resources covering kawa, tikanga, knowledge about local iwi and hapū, and where to turn for assistance. A tangata whenua navigational tool of who and what would support this: 'Connections to marae: whānau, hapū and iwi (local iwi) who are guardians of the taonga, the reo'; and 'a support networking hub within the region'.

Four categories evolved after an analysis of the tikanga Māori resources theme (refer to Table 4):

1. Theory: what kaupapa Māori concepts underpin practices?
2. Pedagogy: how to incorporate the kaupapa Māori concepts effectively in teaching and learning practice?
3. Early childhood education contexts: understanding the relevant Māori kaupapa theories and their application to practice.
4. Exemplars: best-practice examples of kaupapa Māori theories and practices to provide additional understanding and encourage participation.

Table 4: Tikanga Māori Resources



Guided by the research findings the project researchers developed Ngā Taonga Whakaako, a kete of bicultural teaching and learning tools based on kaupapa Māori tikanga and of use to student teachers, graduates, registered teachers and early childhood services. Ngā Taonga Whakaako resource is based on the seven key resource needs articulated by the research participants (Appendix B).

Te karangatanga tuawhitu ako – Theme 7: ako

Ako describes a teaching and learning relationship whereby the teacher is learning from the child and where the teacher's practices are informed by current early childhood education literature and research. Ako is also viewed as a lifelong process (Hemara, 2000). Teachers and learners have the opportunity to continue to grow in their understanding of best practice for the quality education of all tamariki. The research project participants recognised that cultural knowledge is required

to achieve cultural competence, and they identified two processes that would enable them to achieve cultural knowledge:

- Experiential learning experiences in their studies
- Provision of opportunities for the teaching team to engage in mentoring and professional development workshops that help students set and implement bicultural development goals.

'Experiential learning is required, you need to come to the marae and learn these things, it's not just about learning from a book or in a lecture'.

Barlow (1991: 3) described the concept of akoranga: 'the traditional teachings of a tribe, covering both the spiritual values and social rules of conduct, with emphasis on the ethical values which are handed down by tribal elders to succeeding generations' (Barlow, 1991:3). This concept is captured in the noho marae, experience that is incorporated as a learning context in initial teacher education programmes. During the noho marae experiential learning opportunities are designed to support students to live and work alongside tangata whenua to experience Māori culture. Tangata whenua discuss with the student teacher groups local history and tikanga precious to their marae. Teachers, student teachers and teacher educators endorse noho marae learning as a way to transform bicultural learning through direct Māori cultural experiences. A graduate teacher affirmed the worth of noho marae experiences: 'It is important to attend different Māori cultural processes and spend time on the marae in order to witness the life on the marae'. It is evident that 'hands-on' experiences such as these noho marae support the understanding and learning of te reo Māori me ngā tikanga-a-iwi and provide an opportunity to construct personal bicultural development goals.

Although noho marae experiences provide an initial context for development of bicultural understanding, responses from graduate and teacher participants indicate that there needs to be ongoing professional development to consolidate bicultural goals and knowledge. Teachers expressed concerns that without bicultural mentoring involving trusted adults (Cooper and Palmer, 2005) they are in danger of sliding into 'bicultural tokenism'. The Māori world view of mentoring involves understanding whakapapa (social structures), as whakapapa dictate roles and responsibilities for mentors and mentees, tuakana – teina relationships:

- Peer to peer: teina teaches teina, tuakana teaches tuakana
- Younger to older: teina has some skills in an area that tuakana does not and is able to teach tuakana
- Older to younger: tuakana has knowledge and content to pass on to teina
- Able to less able: the more skilled person may enable the less skilled learner through scaffolding.

The main finding in this research project was the absence of bicultural mentoring support for early childhood teachers and teacher educators. For example 'As TEs we need to be biculturally competent, in order to support (mentor) and encourage our students'. Therefore, it is proposed that further research needs to be conducted on what type of bicultural mentoring is required.

Ngā mea uaua o ngā mahi whakaharatua – Implications for practice

Ritchie and Rau (2008) note that forced compliance does not work either as a strategy for biculturalism or the enactment of te Tiriti o Waitangi partnership. An understanding and sensitivity to the key issues surrounding biculturalism in early childhood education is required (Gonzalez-Mena, 2002). The early childhood education sector may need to shift from using the term biculturalism to bicultural development (Forsyth and Leaf, 2010). Biculturalism implies a state to be reached; development requires active engagement and ongoing learning. Bicultural development (Durie, 1994) requires a set of ongoing goals for student teachers, qualified teachers and lecturers. To ensure bicultural development moves along the continuum of equality for both Māori and Pākehā, progress will need to be measured and monitored. Jenkins (2009:104) notes that the 'lack of skills and inability to engage with tangata whenua hindered (early childhood education teachers) progress towards bicultural development'.

For bicultural development to occur, the unaware Pākehā (Durie, 1994) will be required to unmask their cultural identity. Snedden (2005:145) asserts that 'rarely in our history have Pākehā described why we feel, how we feel, why we wish to protect what is dear to us'. In a dominant culture, cultural assumptions are covert (Snedden, 2005). This may require early childhood teachers to suspend their own cultural assumptions and let go of personal and professional beliefs in order to develop bicultural goals.

Support for such transformation will need to be available. It may be difficult for early childhood teachers to move along the bicultural continuum if they are not equipped with early childhood education bicultural development connections, skills and resources. Ritchie (2002:36) comments

> 'indicators of bicultural development in the early childhood centre are: Māori symbols and artefacts in the early childhood centre physical environment, accurate and authentic use of te reo me ōna tikanga throughout the programme, and becoming part of the knowing of all those involved in the centre: adults and children, Māori and non-Māori'.

All research participants in six of the subject groups stated that they require tools as resources to support bicultural development. Jenkin's (2009) research also found that teachers appreciate having Ministry of Education bicultural resources in the form of games and posters with commonly used English words translated into te reo Māori. It is evident from the findings that early childhood teachers need support to understand the rationale inherent in bicultural resources. Expecting teachers to implement te reo Māori me ōna tikanga without understanding the kaupapa Māori underpinnings is telling only half the story. Teachers require hands-on experimental learning in the use of early childhood education tools that provide teachers with the whole picture including the kaupapa Māori rationale, processes and practices to guide and assist them to correctly implement the Māori world view, te reo me ōna tikanga. There is also the matter of sufficiency. Is providing bicultural tools enough? Or do teachers need bicultural mentoring as well particularly as induction to early childhood education bicultural tools?

Manathunga (2007:211) emphasises mentoring discourses in disciplines that 'subtly support mentors to shape their students' thoughts, actions, knowledge and ways of being so that students can display their identity as a socialised disciplinary-appropriate professional'. Devos argues that mentoring is just not that simple. Mentoring by its very nature includes: *'a form of paternalism and supported self-direction'* (Devos, 2004:78). Mentoring entails the production of two contradictory

subject positions especially for those who are being mentored. Mentees (student teachers, teachers, teacher educators) need to be interested parties who desire mentorship and the consequences of its influences on their evolving professionalism.

The research findings show that the majority of ECE teachers desire mentoring to guide their bicultural development. Student teachers, teachers and teacher educators require different levels of mentoring and a range of tools to support them. They need to feel comfortable, confident and competent within the bicultural development continuum (Durie, 2001). The researchers created and produced sets of bicultural teaching and learning tools for students, teachers and lecturers. It is proposed the second step will be professional development workshops for the implementation of these tools.

In summary, the key findings were:

- Support to understand and implement kaupapa Māori principles, protocols and practices will assist the early childhood education sector.
- A shift from a focus on biculturalism to bicultural development could possibly support the implementation of the Māori world views within the contexts of early childhood education.
- Effective and tailored mentoring of early childhood teachers to implement te reo Māori me ōna tikanga will build their confidence and competence and lead to an achievable outcome.
- For successful implementation of kaupapa Māori frameworks, student teachers, qualified teachers and teacher educators should be 'paddling the same waka'. All early childhood education professionals need complementary bicultural tools to support them to build and integrate kaupapa Māori into early childhood education.
- Bicultural mentoring, ako, and tuakana/teina delivery modes will be required to effectively and efficiently implement bicultural resources into early childhood settings.
- Experiential learning through hands-on tools (paper or digital) such as waiata booklets, tikanga Māori reference information, te reo Māori phrases and te reo Māori proverbs are 'best practice' support for students, teachers and lecturers to take the learning steps for bicultural development.
- Experiential learning opportunities at noho marae where tangata whenua discuss with the student teacher groups local history and tikanga precious to their marae endorse noho marae learning as a way to transform bicultural learning through direct Māori cultural experiences.
- The recent publication of Tātaiako (2011), a framework of cultural competencies for four stages of a teaching career, linked to the New Zealand Teachers Council Graduating Teacher Standards and Registered Teacher Criteria, may create transformative change.

Section 6: He kōrero whakakapi – Conclusion

The research project was designed to identify the barriers to early childhood teachers becoming culturally competent. Cultural identity and cultural competence pose a range of challenges for student teachers, teachers, early childhood settings and teacher education providers. Findings from the research endorse the need for the development of bicultural teaching and learning tools based on kaupapa Māori concepts to Māori and non-Māori educators to work more effectively and appropriately with tamariki and whānau in early childhood education services.

The research results are clear about the need for teachers to acquire further knowledge of kaupapa Māori theory and they highlight the need to know one's own culture before bicultural understanding can be embedded in early childhood contexts. If cultural unmasking does not occur, the researchers argue that it will be extremely hard for early childhood teachers to develop bicultural relationships with tamariki and whānau.

The majority of the research findings from both Pākehā and Māori respondents viewed the bicultural relationship as a way for Māori tamariki to learn effectively in a culturally safe and comfortable environment.

To achieve cultural competence worthy of the teaching profession, significant learning is required and bicultural understanding and practice have to be implemented in the four stages of a teacher's career. The recent publication of cultural competencies for teachers of Māori learners for the education sector by the Ministry of Education (2011) and the linking of these competencies to the New Zealand Teachers Council's Graduating Teacher Standards and Registered Teacher Criteria is a start.

The project researchers produced bicultural best practice teaching and learning tools, underpinned by a bicultural framework based on kaupapa Māori theory, that will provide valuable learning en route to achieving cultural competence at each stage in a teacher's career.

Section 7: Ngā tūtohutanga – Recommendations

The project researchers make three recommendations to support the journey of building kaupapa Māori into early childhood education and creating effective learning relationships.

Tūtohutanga tuatahi – Recommendation 1:

That Ngā Taonga Whakaako, the bicultural teaching and learning tools, are made readily available to the early childhood sector.

There are other resources available to provide an understanding of biculturalism and bicultural competency. Tātaiako (Ministry of Education, 2011) is a set of cultural competency guidelines for teachers of Māori learners and provides outcome examples of meeting Durie's (2001) vision for Māori achieving educational success as Māori. Ngā Taonga Whakaako (Williams and Broadley, 2011) extends this framework of cultural competencies to provide the foundational knowledge of kaupapa Māori pedagogy theory and teaching and learning tikanga (practice) that teachers may use to build both their bicultural confidence and competency.

Kei Tua o te Pae (Ministry of Education, 2004) and Te Whatu Pōkeka (Ministry of Education, 2009) are narrative assessment tools for teachers to use with children. These exemplar models provide a small number of generic kaupapa Māori principles, kotahitanga, manaakitanga and whanaungatanga, which are widely used kaupapa in mainstream settings in specific contexts. Ngā Taonga Whakaako extends these kaupapa Māori principles to provide a comprehensive range of practice examples across a range of curriculum areas.

Tūtohutanga tuarua – Recommendation 2:

That two best-practice research frameworks are promoted among researchers. These frameworks are:

Matakaea Te Kimioranga: the research kaupapa framework that draws upon a range of kaupapa Māori principles and utilises a series of best tikanga practices to validate the processes for researchers who engage in kaupapa Māori research and, more importantly, acknowledge the practices of participation and contributions of whānau, hapū and iwi.

Te Atahaea: the research student engagement tikanga framework that draws on a range of kaupapa Māori principles and highlights a set of best tikanga practices when engaging with prospective research participants. Researchers can carry out expected research processes while following kaupapa Māori principles.

Tūtohutanga tuatoru – Recommendation 3:

That further research is undertaken to explore Forsyth and Leaf's (2010) idea that the early childhood education sector may need to move from using the term biculturalism to that of bicultural development.

The reason lies in the nuances and personal comprehension of language. Development requires active engagement and ongoing learning, in contrast to biculturalism, which implies a state to be reached. Bicultural development is active practice. It may require standards against which to measure one's self-development towards professional growth. Bicultural development thus requires a series of steps which possibly begins with the unmasking of culture identity. Bicultural development is transformation and implies moving along a continuum.

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Appendix A
Questionnaires

Appendix A

Questionnaires

Ako SG1: Online survey ITE Year 3 student teachers

Building kaupapa Māori into early childhood education in Aotearoa New Zealand

Informed consent

I have read the information sheet. I understand that my participation is voluntary. I have the right to decline to answer any questions and to withdraw from the study at any time.

I agree to participate in this study under the conditions set out in the information sheet.

The first few questions are about you. This information is needed so that differences can be compared across gender, age, ethnic identity and tribal identity variables.

1. Gender *(Please tick one):*
   - ☐ male
   - ☐ female

2. What is your date of birth? *(Please record as day/month/year, for example 26/06/85.)*

   _____

3. Which ethnic group(s) do you belong to? *(Please tick all that apply.)*
   - ☐ New Zealand European
   - ☐ other European
   - ☐ Māori
   - ☐ Samoan
   - ☐ Cook Island Māori
   - ☐ Tongan
   - ☐ Niuean
   - ☐ other Pacific Island *(such as Tokelauan, Fijian)*
   - ☐ Chinese
   - ☐ Indian
   - ☐ other Asian *(such as Japanese, Thai)*
   - ☐ other *(such as American, Canadian. Please specify.)*

     _____

4. Please list your iwi affiliations *(or tick if not applicable):*

   a. _____

   b. _____

   c. _____

   d. Not applicable ☐

The next questions are about your background in the early childhood education sector. If questions 5 and 6 do not apply to you, please move to question 7.

5. Are you currently working in the early childhood sector or services? If so, please identify the type of organisation that you work in:

   - ☐ tertiary education provider
   - ☐ care and education
   - ☐ kindergarten
   - ☐ home based
   - ☐ te kōhanga reo
   - ☐ playcentre
   - ☐ community based play group
   - ☐ sporting/religious/hospital creche
   - ☐ te puna reo
   - ☐ iwi immersion centre
   - ☐ community bilingual/immersion centre
   - ☐ other *(please specify)*

     _____

6. How long have you worked in an early childhood education?
   (Please state the length of service.)

   months _____ years _____

The next questions are about bicultural competence. (Biculturalism is the having or combining of the cultural attitudes and customs of two nations, peoples, or ethnic groups – Oxford Dictionary, 2010.)

7. What does having bicultural competence in early childhood education mean to you? *(Please tick all that apply.)*

- ☐ being able to speak a basic level of Māori language *(such as being able to understand basic greetings like 'tēnā koe' and basic commands like haere mai ki te kai)*
- ☐ understanding differences in Māori child development and behaviour
- ☐ understanding Māori cultural practices like mihi
- ☐ being able to build relationships with Māori
- ☐ understanding Māori pedagogy in educational contexts
- ☐ other _____

_____

8. Based on your response to question 7, how would you rate your own level of bicultural competence? *(Please tick one.)*

- ☐ high degree of bicultural competence *(able to speak te reo Māori and understand and apply tikanga Māori as appropriate)*
- ☐ moderate bicultural competence *(able to speak basic te reo Māori and follow tikanga Māori processes for example, can participate in a pōwhiri process with comfort)*
- ☐ low bicultural competence *(know a few basic Māori words and basic tikanga, such as where to stand during a pōwhiri but not comfortable in Māori settings and with Māori processes)*
- ☐ very low level of bicultural competence *(fearful about speaking te reo Māori and try to avoid taking part in Māori processes when I can, feel culturally inadequate and/or unprepared)*

Comments:

_____

_____

_____

_____

9. What professional development needs do you have that will help you to improve your level of bicultural competence in terms of working with Māori children and their whānau? *(Please tick all that apply.)*

- ☐ te reo Māori classes
- ☐ cultural supervision
- ☐ regional tikanga training hui
- ☐ professional development workshops on Māori pedagogies and how to apply them in ECE
- ☐ professional development workshops on bicultural competence
- ☐ regionally tailored bicultural competence workshops that cover kawa and tikanga of local iwi
- ☐ access to someone knowledgeable about kaupapa Māori and ECE
- ☐ ability to access local Māori networks
- ☐ ability to access regular Māori cultural support
- ☐ other *(Please specify)*

_____

_____

The next questions are about your level of fluency in te reo Māori.

10. Please identify your level of fluency in Te Reo Māori *(please tick one):*

- ☐ fluent *(I can hold a conversation in te reo Māori)*
- ☐ moderate fluency *(I can hold a basic conversation)*
- ☐ limited fluency *(I can understand some words and issue basic commands like 'haere mai ki te kai')*
- ☐ beginner *(I know basic words only)*
- ☐ no fluency

Comments:

_____

_____

_____

11. Do you have any of the following concerns about communicating in te reo Māori? *(Please tick all that apply.)*

- ☐ no concerns
- ☐ could be better but okay
- ☐ a little nervous
- ☐ uncomfortable

Comments:

_____

_____

_____

12. Do you have any of the following concerns about communicating in te reo Māori?

(Please tick all that apply.)

- ☐ being able to pronounce Māori names properly
- ☐ giving offence to Māori because I can't speak Māori
- ☐ being able to pronounce Māori words properly
- ☐ understanding what is being said to me in Māori
- ☐ understanding enough to reply in Māori
- ☐ no concerns
- ☐ other *(Please comment)*

_____

_____

13. Te Reo Māori is an integral part of the early childhood curriculum. How did you become aware of this?

(Please tick all that apply.)

- ☐ through working within an early childhood education service
- ☐ through enrolling in an early childhood education certificate programme
- ☐ through enrolling in an early childhood education diploma programme
- ☐ through enrolling in an early childhood undergraduate programme (Bachelor degree)
- ☐ other ways *(please specify)*

_____

_____

- ☐ not aware of this

The next questions are about your knowledge and use of aspects of Māori cultural process or tikanga Māori.

14. Please identify your level of knowledge of Tikanga Māori? *(Please tick one.)*

- ☐ high *(I can meet, greet and work with Māori children and their whānau in a culturally appropriate way)*
- ☐ moderate *(I can engage in basic cultural practices)*
- ☐ limited *(I rely on others to show me what to do but know a little bit)*
- ☐ no knowledge *(I rely totally on others to show me what to do)*
- ☐ other *(Please comment)*

_____

_____

15. Please identify specific tikanga Māori practices that you feel confident about applying? *(Please tick all that apply.)*

- ☐ meeting and greeting Māori children and whānau in a culturally appropriate way
- ☐ when and how to conduct a pōwhiri
- ☐ when and how to conduct a mihi whakatau
- ☐ when and how to conduct a whānau hui
- ☐ how to engage in whakawhanaungatanga
- ☐ whakapapa
- ☐ other *(Please describe)*

_____

_____

16. How comfortable are you in applying aspects of Tikanga Māori process? *(Please tick one.)*

- ☐ high comfort *(no concerns)*
- ☐ moderate comfort *(could be better but okay)*
- ☐ low comfort *(a little nervous)*
- ☐ uncomfortable *(afraid to try)*

Comments:

_____

_____

_____

_____

17. Please identify any specific concerns that you have about applying Tikanga Māori? *(Please tick all that apply.)*

- ☐ being competent to participate in Māori cultural processes
- ☐ giving offence
- ☐ not having enough knowledge of regional variations in Māori practices
- ☐ applying correct tikanga
- ☐ other *(please comment)*

_____

_____

18. Please comment as to what **you** consider important in terms of learning about Tikanga Māori (for example, theories, rationale, history, contexts):

_____

_____

_____

_____

_____

_____

_____

_____

19. What types of bicultural and/or kaupapa Māori resources would support you to work in bicultural ECE contexts?

- ☐ Te Reo Māori resources tailored for ECE teachers (such as books, posters)
- ☐ Tikanga Māori resources tailored for ECE teachers (such as books, posters)
- ☐ Sample lesson plans in Te Reo Māori
- ☐ Sample lesson plans about kaupapa Māori (such as whanaungatanga)
- ☐ Sample exercises, songs and games in Te Reo Māori
- ☐ A guide about bicultural practice in ECE for teachers (teacher's handbook)
- ☐ Other *(Please specify)*

_____

_____

_____

_____

20. Lastly, should Te Reo Māori me ōna Tikanga be included in all courses/modules in teacher education programmes? *(Please explain your answer.)*

☐ Yes ☐ No

21. Are there any other comments you would like to make in relation to bicultural early childhood education practices, programmes, and pedagogies?

Thank you for taking the time to complete this questionnaire.

Ako SG2: ITE teacher educators survey for building kaupapa Māori into early childhood education in Aotearoa New Zealand

Your completion of this survey confirms that you consent to take part in this research.

The first four questions are about you. This information is needed so that differences can be compared across gender, age, ethnic identity and tribal identity variables.

1. Gender *(please tick one):*
   - ☐ male
   - ☐ female

2. What is your date of birth? *(Please record as day/month/year, for example: 26/06/85.)*

   _____

3. Which ethnic group(s) do you belong to? *(Please tick all that apply.)*
   - ☐ New Zealand European
   - ☐ Other European *(such as Dutch, English, Welsh, Spanish, etc.)*
   - ☐ Māori
   - ☐ Samoan
   - ☐ Cook Island Māori
   - ☐ Tongan
   - ☐ Niuean
   - ☐ Other Pacific Island *(such as Tokelauan, Fijian)*
   - ☐ Chinese
   - ☐ Indian
   - ☐ Other Asian *(such as Japanese, Thai)*
   - ☐ Other *(such as American, Canadian)*

   (Please specify.)

   _____

4. Please list your iwi affiliations *(or tick if not applicable):*
   - a. _____
   - b. _____
   - c. _____
   - d. Not applicable ☐

The next two questions are about your background in the early childhood education sector. If questions 5 and 6 do not apply to you, please move to question 7.

5. Please tick those ECE organisations you have worked in previously:

- ☐ tertiary education provider
- ☐ care and education
- ☐ kindergarten
- ☐ home-based
- ☐ te kōhanga reo
- ☐ playcentre
- ☐ community-based playgroup
- ☐ sporting/religious/hospital creche
- ☐ te puna reo
- ☐ iwi immersion centre
- ☐ community bilingual/immersion centre
- ☐ other *(please specify)*

6. How long have you been a teacher/educator?
(Please state the length of service.)

Months _____ Years _____

The next range of questions is about biculturalism and bicultural competence in the ECE sector. Biculturalism has been defined as "the recognition of Māori as Tangata Whenua (the indigenous people of Aotearoa) with the right to their own language, cultural, political, and economic self-determination" (Sullivan, 1993, cited in Ritchie, 2003: 10).

7. What does biculturalism mean to you personally in terms of ECE New Zealand contexts?
(Please tick all that apply.)

- ☐ active participation of Māori at all levels of the ECE sector
- ☐ increased participation of tamariki Māori in ECE
- ☐ the basis for implementing Te Whāriki New Zealand's first bicultural curriculum document is understanding New Zealand's dual heritage
- ☐ being fluent in te reo Māori me ōna tikanga
- ☐ being fluent in the English language and practices
- ☐ commitment to increase Māori student participation in ECE teacher education programmes
- ☐ having qualified Māori staff in ECE services
- ☐ having qualified staff in ECE services that can provide stimulating bicultural programmes and opportunities for all children, their parents, families and whānau
- ☐ having qualified staff in ECE services that can provide te reo Māori me ōna tikanga teaching and learning opportunities for all children, their parents, families and whānau

- ☐ understanding the importance of te Tiriti o Waitangi in the delivery of ECE programmes
- ☐ ensuring that aspirations of whānau Māori are continually acted upon in how their children are educated in ECE mainstream programmes
- ☐ ensuring that all ECE services have a balance of teaching and learning programmes for all children that reflect New Zealand's dual heritage
- ☐ Māori are best to evaluate the effectiveness of bicultural competence within ECE teacher education programmes
- ☐ other *(Please specify)*

8. Reflecting on the definition of biculturalism provided above, what does biculturalism mean in terms of language rights?

9. What does biculturalism mean in terms of cultural, political and economic self-determination?

10. As a teacher/educator preparing students to teach in the ECE sector in New Zealand, what should a bicultural ECE teacher education programme include?

(Please tick all that apply.)

- ☐ te reo Māori me ōna tikanga
- ☐ robust relationships with Māori communities, whānau, hapū and iwi
- ☐ competent Māori staff in ECE teacher education programmes
- ☐ all staff are competent and confident in using Te Reo Māori in a range of ECE curriculum areas
- ☐ all staff are competent and confident in role-modelling all bicultural content within the teacher education programme
- ☐ structures and processes that support the implementation of the Treaty of Waitangi
- ☐ kaupapa and Tikanga Māori processes that support the implementation of te Tiriti o Waitangi
- ☐ models of bicultural best practice using kaupapa and mātauranga Māori
- ☐ ideology and pedagogy Māori content relevant for early childhood education contexts
- ☐ robust and transparent formative and summative bicultural assessments and moderation processes
- ☐ Māori academic leader(s) for the continual maintenance of bicultural content integrated throughout the teacher education programme
- ☐ Other *(Please specify)*

11. What does having bicultural competence in early childhood education mean in terms of the cultural competencies you would expect your students to have?
(Please tick all that apply.)

- ☐ being able to speak te reo Māori confidently at a basic level within a range of curriculum contexts
- ☐ understanding ideology and Māori theories that underpin ECE bicultural practices
- ☐ understanding Tikanga Māori practices that could arise from Kaupapa Māori ideology and theories
- ☐ being able to build relationships with whānau, hapū, iwi of one's own geographical region
- ☐ understanding Māori educational pedagogies
- ☐ other *(please specify)*

_____

_____

_____

_____

_____

12. Based on your response to question 9, how would you rate your own level of bicultural competence? *(Please tick one.)*

- ☐ high degree of bicultural competence *(able to speak advanced Te Reo Māori and understand associated Kaupapa Māori theories that underpin the implementation of Tikanga Māori in a variety of contexts)*
- ☐ moderate bicultural competence *(able to speak confident Te Reo Māori and understand Kaupapa Māori theories that could be associated to Tikanga Māori implementation within a moderate range of contexts)*
- ☐ low bicultural competence *(know a few basic Te Reo Māori words and Tikanga Māori practices)*
- ☐ very low level of bicultural competence *(not confident in speaking Te Reo Māori and try to avoid taking part in Māori processes when I can, feel culturally inadequate and/or unprepared)*

Comments:

_____

_____

_____

_____

_____

13. What professional development needs do you have that will help you to improve your level of bicultural competence in terms of educating teachers to work in a bicultural ECE sector? *(Please tick all that apply.)*

- ☐ te reo Māori classes
- ☐ cultural supervision
- ☐ regional Tikanga workshop hui
- ☐ professional development workshops on pedagogy Māori and its implementation in a range of ECE contexts
- ☐ professional development workshops on bicultural competence
- ☐ regionally tailored bicultural competence workshops that cover kawa and tikanga of local iwi
- ☐ ability to talk with a mentor knowledgeable about Kaupapa Māori and ECE
- ☐ knowledge about pedagogy Māori
- ☐ ability to ask questions with confidence
- ☐ ability to access local Māori networks
- ☐ ability to access to regular cultural supervision
- ☐ other *(Please specify)*

_____

_____

_____

_____

_____

14. Te reo Māori is an integral part of the early childhood curriculum. How did you become aware of this? *(Please tick all that apply.)*

- ☐ through working within an early childhood education service
- ☐ through enrolling in an early childhood education certificate programme
- ☐ through enrolling in an early childhood education diploma programme
- ☐ through enrolling in an early childhood undergraduate programme (Bachelor degree)
- ☐ other ways *(please specify)*

_____

_____

- ☐ not aware of this

15. Please comment as to what you consider important in terms of learning about Tikanga Māori (such as theories, rationales, history, contexts).

16. Lastly, should te reo Māori me ōna tikanga be included in all courses/modules in teacher education programmes?
(Please explain your answer.)

- ☐ yes
- ☐ no

17. Are there any other comments you would like to make in relation to bicultural early childhood education practices, programmes, and pedagogies?

Thank you for taking the time to complete this questionnaire.

Ako SG3: Marae based focus group ITE Year 2 student teachers

Building kaupapa Māori into early childhood education in Aotearoa New Zealand

1. Gender *(please tick one):*
   - ☐ male
   - ☐ female

2. What is your date of birth? *(Please record as day/month/year, for example: 26/06/85.)*

   _____

3. Which ethnic group(s) do you belong to? *(Please tick all that apply.)*
   - ☐ New Zealand European
   - ☐ Other European *(such as Dutch, English, Welsh, Spanish)*
   - ☐ Māori
   - ☐ Samoan
   - ☐ Cook Island Māori
   - ☐ Tongan
   - ☐ Niuean
   - ☐ other Pacific Island *(such as Tokelauan, Fijian)*
   - ☐ Chinese
   - ☐ Indian
   - ☐ Other Asian *(such as Japanese, Thai)*
   - ☐ Other *(such as American, Canadian. Please specify.)*

     _____

4. Please list your iwi affiliations *(or tick if not applicable):*
   - a. _____
   - b. _____
   - c. _____
   - d. not applicable ☐

The following is a 14 item Likert scale. Please rate your level of agreement with these statements as follows:

- strongly disagree (SD)
- disagree (D)
- neither agree nor disagree (N)
- agree (A)
- strongly agree (SA)

BY TICKING THE APPROPRIATE BOX. There are no right or wrong answers in this exercise.

1. Knowing your own culture is important.

   SD ☐ D ☐ N ☐ A ☐ SA ☐

2. It is essential when working alongside children in New Zealand to be biculturally competent.

   SD ☐ D ☐ N ☐ A ☐ SA ☐

3. Te Reo Māori is a requirement for ALL ECE teachers working with the Te Whāriki curriculum.

   SD ☐ D ☐ N ☐ A ☐ SA ☐

4. Te Reo Māori is only important if you are working with Māori children.

   SD ☐ D ☐ N ☐ A ☐ SA ☐

5. When working with children from different cultures (multicultural ECE contexts), te reo Māori is less important and treating all children the same is more important.

   SD ☐ D ☐ N ☐ A ☐ SA ☐

6. I would use bicultural resources in my practice if these were provided for me.

   SD ☐ D ☐ N ☐ A ☐ SA ☐

7. Everyone working in ECE in New Zealand should be able to speak te reo Māori.

   SD ☐ D ☐ N ☐ A ☐ SA ☐

8. Listening, respecting, and responding to what parents and whānau expect is vital.

   SD ☐ D ☐ N ☐ A ☐ SA ☐

9. Biculturalism in ECE only applies to Māori children and their whānau.

   SD ☐ D ☐ N ☐ A ☐ SA ☐

10. All children have the same educational needs and should be treated exactly the same.

    SD ☐ D ☐ N ☐ A ☐ SA ☐

11. Kaupapa Māori only has a place in kōhanga reo and Māori Immersion services.

    SD ☐ D ☐ N ☐ A ☐ SA ☐

12. Tikanga Māori has no place in mainstream ECE.

    SD ☐ D ☐ N ☐ A ☐ SA ☐

13. Including te reo Māori and tikanga in mainstream ECE programmes is tokenism.

    SD ☐ D ☐ N ☐ A ☐ SA ☐

14. Te reo me ōna tikanga are a vital part of ECE practice in New Zealand.

    SD ☐ D ☐ N ☐ A ☐ SA ☐

Thank you for taking the time to participate in this research project.

Noho marae focus group questions

Ice breaker

1. In your groups, come up with a definition of culture.

   Now take a piece of paper and write about your own culture (such as values and world views).

Kaupapa Māori

2. What is Kaupapa Māori and how is it included in ECE?

Biculturalism

3. What does biculturalism in early childhood education mean to you?
4. What does it look like and what does it include?

Bicultural competence

5. What does a biculturally competent ECE teacher look like?
6. What specialised skills should they have?

Understanding the theory behind tikanga and te reo Māori

7. Please give examples of key tikanga practices in ECE.
8. Can you tell me the reasons for these practices?
9. Why is te reo Māori important in ECE?
10. What is your understanding about the relationship between language, culture and identity?
11. In a bicultural world, what are the links between language, culture and identity?

Professional development needs for bicultural competency

Professional development is twofold. It includes theories and practices.

12. In an ideal world, what professional development needs do you have that will enable you to fully integrate biculturalism into your practice?
13. What would help you to be more competent in terms of bicultural practices?

Factors that help or hinder the building of biculturalism

14. What helps or hinders you to include te reo and/or tikanga in your teaching practice?

Resources for work in bicultural ECE contexts

15. What types of bicultural and/or kaupapa Māori resources would support you to work in bicultural contexts?

Examples for the focus group facilitator to use:

Te reo Māori resources tailored for ECE teachers

Tikanga Māori resources tailored for ECE teachers

Ako SG4: Tangata whenua focus group

Building kaupapa Māori into early childhood education in Aotearoa New Zealand

The aim of this focus group is to discuss bicultural practices in early childhood education. This focus group is part of a larger research project called Building Kaupapa Māori into Early Childhood Education in Aotearoa New Zealand that is being conducted for an Ako Aotearoa research project. This focus group process should take no more than 60 minutes of your time.

Please read the attached Information sheet and sign and date the attached consent form if you agree to take part in this focus group.

Optional: Participation by email

1. Gender *(Please tick one)*
   - ☐ male
   - ☐ female

2. What is your date of birth? *(Please record as day/month/year, for example: 26/06/85)*

   _____

3. Which ethnic group(s) do you belong to? *(Please tick all that apply)*
   - ☐ New Zealand European
   - ☐ Other European *(such as Dutch, English, Welsh, Spanish)*
   - ☐ Māori
   - ☐ Samoan
   - ☐ Cook Island Māori
   - ☐ Tongan
   - ☐ Niuean
   - ☐ other Pacific Island *(such as Tokelauan, Fijian)*
   - ☐ Chinese
   - ☐ Indian
   - ☐ Other Asian *(such as Japanese, Thai)*
   - ☐ Other *(such as American, Canadian. Please specify.)*

     _____

4. Please list your iwi affiliations *(or tick if not applicable)*:
   - a. _____
   - b. _____
   - c. _____
   - d. not applicable ☐

5. Would you like to receive a summary of the key findings from this research? If yes, please provide an email or contact address where you would like the results sent to. Thank you.

   Email address for report on study: _____

Tangata whenua focus group questions

6. a. What skills do students in early childhood education need to have to work effectively with tamariki and whānau Māori?

   b. Is it important for early childhood teachers to be able to speak te reo Māori? If yes, why? If no, why not?

   c. Is it important for early childhood teachers to be able to be competent in tikanga Māori? If yes, why? If no, why not?

   d. Which tikanga practices (processes) are most important for early childhood teachers when working in your rohe/takiwā?

   e. What knowledge do early childhood teachers need to have if they are working in your rohe/takiwā? i.e. local kawa.

   f. What do you see as being your role as tangata whenua in relation to the delivery of early childhood education services in your rohe/takiwā?

   g. Are you involved in or consulted on decisions about bicultural goals and practices in early childhood education in your rohe/takiwā?

   h. Can you describe some of the barriers for the development of te reo Māori me ona tikanga in early childhood education in your rohe?

   i. What types of bicultural and/or Kaupapa Māori resources are needed to provide effective early childhood education services in your rohe/takiwā?

   j. What Māori language policies are you aware of in early childhood education?

   k. Are there any specific issues you want to raise about the education of early childhood teachers to deliver services to tamariki Māori in your rohe/takiwā?

   l. Do you have any questions?

Thank you for taking the time to participate in this research project.

Ako SG5: ITE providers network email survey

Building kaupapa Māori into early childhood education in Aotearoa New Zealand

The first few questions are about you. This information is needed so that differences can be compared across gender, age, ethnic identity and tribal identity variables.

1. Gender *(please tick one):*
   - ☐ Male
   - ☐ Female

2. What is your date of birth? *(Please record as day/month/year, for example: 26/06/85.)*

   _____

3. Which ethnic group(s) do you belong to? *(Please tick all that apply.)*
   - ☐ New Zealand European
   - ☐ Other European *(such as Dutch, English, Welsh, Spanish)*
   - ☐ Māori
   - ☐ Samoan
   - ☐ Cook Island Māori
   - ☐ Tongan
   - ☐ Niuean
   - ☐ Other Pacific Island *(such as Tokelauan, Fijian)*
   - ☐ Chinese
   - ☐ Indian
   - ☐ Other Asian *(such as Japanese, Thai)*
   - ☐ Other *(such as American, Canadian. Please specify.)*

     _____

4. Please list your iwi affiliations *(or tick if not applicable)*.
   a. _____
   b. _____
   c. _____
   d. Not applicable ☐

5. How long has your organisation been a provider of ECE teacher education programmes and at what level?

   _____ months _____ years

   _____ diploma _____ degree

6. Do you offer Māori/English content in your ECE teacher education programme? If yes, can you please identify the goals of your programme in terms of the development of a bicultural ECE sector?

7. What does biculturalism mean to you in terms of how it is defined and applied in ECE ITE in the New Zealand context? *(Please tick all that apply.)*

- ☐ active participation of Māori at all levels of the ECE sector
- ☐ two main cultures (Māori and Tauiwi) that both need to be represented in ECE
- ☐ being fluent in te reo Māori me ōna tikanga
- ☐ having Māori staff in ECE teacher training programmes
- ☐ having Māori staff in ECE services
- ☐ Māori perspectives integrated in planning, assessment, and evaluation processes
- ☐ giving Māori families the choice about how their children are educated from total immersion programmes to mainstream programmes
- ☐ tāngata whenua involvement in ECE services and programmes
- ☐ knowing that recognising Māori cultural values in ECE will lead to confident and successful Māori learners
- ☐ treating all children the same, with the same standards and quality of ECE delivery regardless of cultural identity
- ☐ any other comments *(Please specify)*

_____

_____

_____

_____

8. What does biculturalism mean to you in terms of language rights? *(Please see the definition of biculturalism above.)*

_____

_____

_____

_____

9. What does biculturalism mean to you in terms of cultural, political, and economic self determination? *(Please see the definition of biculturalism above.)*

_____

_____

_____

_____

10. As an individual working in an ECE teacher education programme, what should a bicultural ECE teacher education programme include?

- ☐ te reo Māori me ōna tikanga
- ☐ robust relationships with Māori communities, whānau, hapū, and iwi
- ☐ partnerships between Māori and non-Māori
- ☐ Māori staff in ECE teacher training programmes
- ☐ structures that support the Treaty of Waitangi
- ☐ rationale for biculturalism
- ☐ models of bicultural best practice incorporating kaupapa and mātauranga Māori
- ☐ knowledge of key Māori education strategy documents, such as Te Whāriki
- ☐ involvement of Tangata Whenua
- ☐ specialised knowledge of Māori children's cultural identity and heritage and development needs
- ☐ exemplars of best bicultural practices
- ☐ skills that enable ECE graduates to be respectful of and carry out Māori greeting and welcoming rituals
- ☐ other *(Please specify)*

_____

_____

Comments:

_____

_____

_____

11. What does having bicultural competence in early childhood education mean in terms of the cultural competencies you would expect your students to have? *(Please tick all that apply.)*

- ☐ being able to speak a basic level of Māori language in communicatively meaningful contexts
- ☐ understanding differences in Māori child development and behaviour
- ☐ understanding Māori cultural practices like mihi
- ☐ have deepening understandings of Māori world views
- ☐ being able to build relationships with Māori
- ☐ understanding Māori pedagogy in educational contexts
- ☐ other *(Please specify)*

_____

_____

_____

12. Based on your response to question 9, how would you rate your own level of bicultural competence as an educator? *(Please tick one)*

- ☐ high degree of bicultural competence *(able to speak te reo Māori and understand and apply Tikanga Māori)*
- ☐ moderate bicultural competence *(able to speak basic te reo Māori and follow Tikanga Māori processes for example, can participate in a pōwhiri process with comfort)*
- ☐ low bicultural competence *(know a few basic Māori words and basic Tikanga, such as where to stand during a pōwhiri, but not comfortable in Māori settings and with Māori processes)*
- ☐ very low level of bicultural competence *(fearful about speaking te reo Māori and try to avoid taking part in Māori processes when I can; feel culturally inadequate and/or unprepared)*

Comments:

_____

_____

_____

_____

13. What professional development programmes are needed by providers of ECE teacher education programmes to support the building of a bicultural ECE sector? *(Please tick all that apply.)*

- ☐ te reo Māori classes
- ☐ regional tikanga training hui
- ☐ workshops on Māori pedagogies and applying these in ECE contexts
- ☐ professional development workshops on bicultural competence
- ☐ regionally tailored bicultural competence workshops that cover kawa and tikanga of local iwi
- ☐ ability to talk with someone knowledgeable about kaupapa Māori and ECE
- ☐ knowledge about Māori pedagogies
- ☐ ability to ask questions with confidence
- ☐ ability to access local Māori networks
- ☐ ability to access to regular cultural supervision
- ☐ other *(Please specify)*

_____

_____

_____

_____

14. What types of bicultural/kaupapa Māori resources would be useful in terms of your role as an ECE education provider? *(Please tick all that apply.)*

- ☐ te reo Māori resources tailored for ECE teachers *(such as books, posters)*
- ☐ tikanga Māori resources tailored for ECE teachers *(such as books, posters)*
- ☐ sample lesson plans in te reo Māori
- ☐ sample exercises, songs and games in te reo Māori
- ☐ guide about bicultural practice in ECE for teachers *(teacher's handbook)*
- ☐ other *(Please specify)*

15. Please comment as to what you consider important in terms of learning about tikanga Māori (such as theories, rationale, history, contexts and so on).

16. Are you aware of the benefits of being bicultural/bilingual? *(Please comment.)*

17. What is your understanding of the relationship between between language and culture? *(Please comment.)*

18. Lastly, how do you think te reo Māori me ōna tikanga should be included in ITE? *(Please explain your answer.)*

- ☐ yes
- ☐ no

19. Are there any other comments you would like to make in relation to bicultural early childhood education practices, programmes, and pedagogies?

Thank you for taking the time to complete this questionnaire.

AKO SG6: ITE graduate students phone survey

Building kaupapa Māori into early childhood education in Aotearoa New Zealand

Do you agree to take part in this telephone survey? *(Interviewer to record time and date of verbal consent)*. The first few questions are about you.

1. Gender *(please tick one):*
   - ☐ male
   - ☐ female

2. What is your date of birth? *(Please record as day/month/year, for example: 26/06/85.)*

   _____

3. Which ethnic group(s) do you belong to? *(Please tick all that apply.)*
   - ☐ New Zealand European
   - ☐ Other European *(such as Dutch, English, Welsh, Spanish)*
   - ☐ Māori
   - ☐ Samoan
   - ☐ Cook Island Māori
   - ☐ Tongan
   - ☐ Niuean
   - ☐ other Pacific Island *(such as Tokelauan, Fijian)*
   - ☐ Chinese
   - ☐ Indian
   - ☐ Other Asian *(such as Japanese, Thai)*
   - ☐ Other *(such as American, Canadian. Please specify.)*

     _____

4. Please list your iwi affiliations *(or tick if not applicable):*
   - a. _____
   - b. _____
   - c. _____
   - d. not applicable ☐

The next questions are about your experience in the ECE sector since you graduated.

5. Are you currently working in the early childhood sector or services? If so, what type of organisation do you work in?

   - ☐ tertiary education provider
   - ☐ care and education
   - ☐ kindergarten
   - ☐ home based
   - ☐ te kōhanga reo
   - ☐ playcentre
   - ☐ community based play group
   - ☐ sporting/religious/hospital creche
   - ☐ puna reo
   - ☐ iwi immersion centre
   - ☐ community bilingual/immersion centre
   - ☐ other *(Please specify)*

6. How long have you worked there? *(Please state the length of service.)*

   months _____ years _____

7. Do you speak Te Reo Māori in your workplace at all? How do you find this? *(Interviewer prompt: try to get details of level of language use and any challenges or issues arising.)*

   months _____ years _____

8. Do you have concerns about communicating in te reo Māori?

9. Do you use Tikanga Māori skills in your workplace? How do you find this? *(Interviewer prompt: try and get examples of Tikanga use and any challenges or issues arising.)*

   months _____ years _____

10. Do you have any specific concerns that you have about implementing Tikanga Maori?

    _____

    _____

    _____

    _____

    _____

The next questions are about bicultural competence.

11. What does bicultural competence mean to you as an ECE teacher? (Biculturalism is the having or combining of the cultural attitudes and customs of two nations, peoples, or ethnic groups – Oxford Dictionary, 2010.) *(Interviewer prompt: try and get examples of bicultural competence.)*

12. Is it important for ECE teachers to be biculturally competent?

    If yes, why? If no, why not?

13. What resources or training would help you to be better prepared to work in ECE settings in Aotearoa New Zealand?

14. Te Reo Māori is an integral part of the early childhood curriculum. How did you become aware of this?

15. Did your teacher education programme prepare you to work in bicultural ECE settings? *(Interviewer: please ask respondents to comment fully.)*

16. Lastly, should te reo Māori me ōna Tikanga be included in all courses/modules in teacher education programmes? *(Please explain your answer.)*

Thank you for taking the time to complete this questionnaire.

Ako SG7: Survey for ITE Year 3 professional practice student teachers

Building kaupapa māori into early childhood education in Aotearoa New Zealand

INFORMED CONSENT

I have read the information sheet. I understand that my participation is voluntary. I have the right to decline to answer any questions and to withdraw from the study at any time. I agree to participate in this study under the conditions set out in the information sheet.

The first few questions are about you. This information is needed so that differences can be compared across gender, age, ethnic identity and tribal identity variables.

1. Gender *(please tick one):*
   - ☐ male
   - ☐ female

2. What is your date of birth? *(Please record as day/month/year, for example: 26/06/85.)*

   _____

3. Which ethnic group(s) do you belong to? *(Please tick all that apply.)*
   - ☐ New Zealand European
   - ☐ Other European *(such as Dutch, English, Welsh, Spanish)*
   - ☐ Māori
   - ☐ Samoan
   - ☐ Cook Island Māori
   - ☐ Tongan
   - ☐ Niuean
   - ☐ other Pacific Island *(such as Tokelauan, Fijian)*
   - ☐ Chinese
   - ☐ Indian
   - ☐ Other Asian *(such as Japanese, Thai)*
   - ☐ Other *(such as American, Canadian. Please specify.)*

     _____

4. Please list your iwi affiliations *(or tick if not applicable)*:
   - a. _____
   - b. _____
   - c. _____
   - d. not applicable ☐

The next questions are about your background in the early childhood education sector. If questions 5 and 6 do not apply to you, please move on to question 7.

5. Are you currently working in the early childhood sector or services? If so, please identify the type of organisation that you work in.

- ☐ tertiary education provider
- ☐ care and education
- ☐ kindergarten
- ☐ home based
- ☐ te kōhanga reo
- ☐ playcentre
- ☐ community based play group
- ☐ sporting/religious/hospital creche
- ☐ puna reo
- ☐ iwi immersion centre
- ☐ community bilingual/immersion centre
- ☐ other *(Please specify)*

_____

6. How long have you worked in an early childhood education?
(Please state the length of service.)

months _____ years _____

The next questions are about bicultural competence.

7. What does having bicultural competence in early childhood education mean to you?
(Please tick all that apply.)

- ☐ being able to speak a basic level of Māori language *(such as, able to understand basic greetings like 'tēnā koe' and basic commands like 'haere mai ki te kai')*
- ☐ understanding differences in Māori child development and behaviour
- ☐ understanding Māori cultural practices like mihi
- ☐ being able to build relationships with Māori
- ☐ understanding Māori pedagogy in educational contexts
- ☐ other

_____

_____

_____

_____

8. Based on your response to question 7, how would you rate your own level of bicultural competency? *(Please tick one.)*

- ☐ High degree of bicultural competence *(able to speak te reo Māori and understand and apply Tikanga Māori as appropriate)*
- ☐ Moderate bicultural competence *(able to speak basic te reo Māori and follow Tikanga Māori processes for example, can participate in a pōwhiri process with comfort)*
- ☐ Low bicultural competence (*know a few basic Māori words and basic Tikanga, such as where to stand during a pōwhiri, but not comfortable in Māori settings and with Māori processes*)
- ☐ Very low level of bicultural competence *(fearful about speaking te reo Māori and try to avoid taking part in Māori processes when I can; feel culturally inadequate and/or unprepared)*

Comments:

_____

_____

_____

_____

9. What professional development needs do you have that will help you to improve your level of bicultural competence in terms of working with Māori children and their whānau? *(Please tick all that apply.)*

- ☐ te reo Māori classes
- ☐ cultural supervision
- ☐ regional tikanga training hui
- ☐ professional development workshops on Māori pedagogies and how to apply them in ECE
- ☐ professional development workshops on bicultural competence
- ☐ regionally tailored bicultural competence workshops that cover kawa and tikanga of local iwi
- ☐ access to someone knowledgeable about kaupapa Māori and ECE
- ☐ ability to access local Māori networks
- ☐ ability to access regular Māori cultural support
- ☐ other *(Please specify)*

_____

_____

_____

_____

The next questions are about your level of fluency in te reo Māori.

10. Please identify your level of fluency in te reo Māori.
(Please tick one.)

- ☐ fluent: *(I can hold a conversation in te reo Māori)*
- ☐ moderate: fluency *(I can hold a basic conversation)*
- ☐ limited: fluency *(I can understand some words and issue basic commands like 'haere mai ki te kai')*
- ☐ beginner: *(I know basic words only)*
- ☐ no fluency

Comments:

_____

_____

_____

11. Do you have any of the following concerns about communicating in te reo Māori?
(Please tick all that apply.)

- ☐ no concerns
- ☐ could be better but okay
- ☐ a little nervous
- ☐ uncomfortable

Comments:

_____

_____

_____

12. Do you have any of the following concerns about communicating in te reo Māori?
(Please tick all that apply.)

- ☐ being able to pronounce Māori names properly
- ☐ giving offence to Māori because I can't speak Māori
- ☐ being able to pronounce Māori words properly
- ☐ understanding what is being said to me in Māori
- ☐ understanding enough to reply in Māori
- ☐ no concerns
- ☐ other *(Please specify)*

_____

_____

_____

13. Te reo Māori is an integral part of the early childhood curriculum. How did you become aware of this? *(Please tick all that apply.)*

- ☐ through working within an early childhood education service
- ☐ through enrolling in an early childhood education certificate programme
- ☐ through enrolling in an early childhood education diploma programme
- ☐ through enrolling in an early childhood undergraduate programme (Bachelor degree)
- ☐ other ways *(please specify)*

_____

_____

_____

- ☐ not aware of this

14. The next questions are about your knowledge and use of aspects of Māori cultural process or tikanga Māori.

- ☐ please identify your level of knowledge of tikanga Māori *(Please tick one.)*
- ☐ high *(I can meet, greet and work with Māori children and their whānau in a culturally appropriate way)*
- ☐ moderate *(I can engage in basic cultural practices)*
- ☐ limited *(I rely on others to show me what to do but know a little bit)*
- ☐ no knowledge *(I rely totally on others to show me what to do)*
- ☐ other *(Please specify)*

_____

_____

_____

15. Please identify specific tikanga Māori practices that you feel confident about applying. *(Please tick all that apply.)*

- ☐ meeting and greeting Māori children and whānau in a culturally appropriate way
- ☐ when and how to conduct a pōwhiri
- ☐ when and how to conduct a mihi whakatau
- ☐ when and how to conduct a whānau hui
- ☐ how to engage in whakawhanaungatanga
- ☐ whakapapa
- ☐ other *(please specify)*

_____

_____

_____

16. How comfortable are you in applying aspects of tikanga Māori process? *(Please tick one.)*

- ☐ high comfort (no concerns)
- ☐ moderate comfort (could be better but okay)
- ☐ low comfort (a little nervous)
- ☐ uncomfortable (afraid to try)

Comments:

17. Please identify any specific concerns that you have about applying tikanga Māori. *(Please tick all that apply.)*

- ☐ being competent to participate in Māori cultural processes
- ☐ giving offence
- ☐ not having enough knowledge of regional variations in Māori practices
- ☐ applying correct tikanga
- ☐ other *(Please specify)*

18. Please comment as to what you consider important in terms of learning about tikanga Māori (for example, theories, rationale, history, contexts).

19. What types of bicultural and/or kaupapa Māori resources would support you to work in bicultural ECE contexts?

- ☐ te reo Māori resources tailored for ECE teachers (such as books, posters)
- ☐ tikanga Māori resources tailored for ECE teachers (such as books, posters)
- ☐ sample lesson plans in te reo Māori
- ☐ sample lesson plans about kaupapa Māori, such as whanaungatanga
- ☐ sample exercises, songs and games in te reo Māori
- ☐ a guide about bicultural practice in ECE for teachers *(teachers handbook)*
- ☐ other *(Please specify)*

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20. Lastly, should Te Reo Māori me ōna Tikanga be included in all courses/modules in teacher education programmes? *(Please explain your answer.)*

- ☐ yes
- ☐ no

21. Are there any other comments you would like to make in relation to bicultural early childhood education practices, programmes, and pedagogies?

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_____

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Thank you for taking the time to complete this questionnaire.

Appendix B
Ngā taonga whakaako, the seven bicultural teaching and learning tools

Ngā taonga whakaako, the seven bicultural teaching and learning tools:

1. Ngā mana whenua o Aotearoa (do you know your local iwi)?
2. Ngā tikanga o te marae (generic protocols when visiting a marae).
3. Maramataka (a kaupapa tikanga Māori resource calendar).
4. Waiata: te kare-ā-roto (singing is an inner reflection of an outward emotion).
5. Te mahere – te Aro atu (lecturer session planners).
   - ako
   - kotahitanga
   - manaakitanga
   - mauri
   - rangatiratanga
   - taha tinana
   - ukaiotanga
   - wairuatanga
   - whakapapa
   - whanaungatanga
6. Graduate teacher leaflets.
7. Student teacher leaflets.

The sets have been finalised and are available on request. The mechanism for them is published on the Ako Aotearoa website.