

# Viewing the theoretical frameworks of Te Whāriki through our shared 'histories'

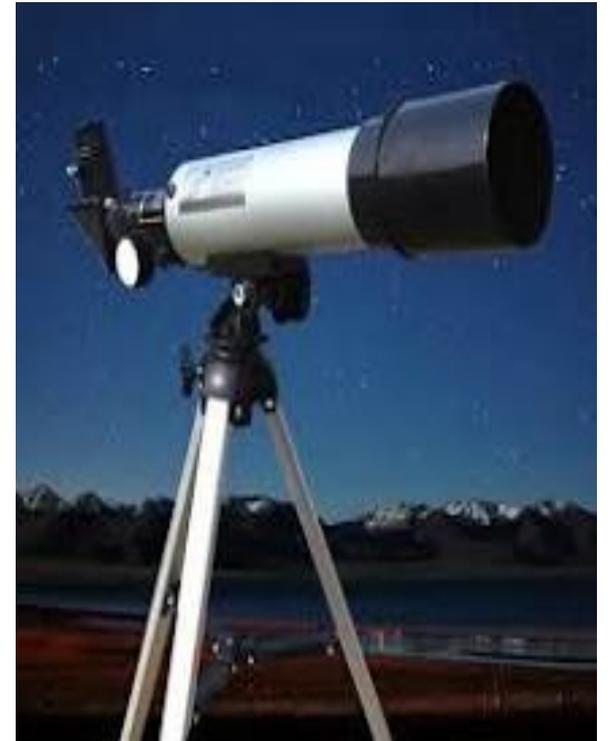
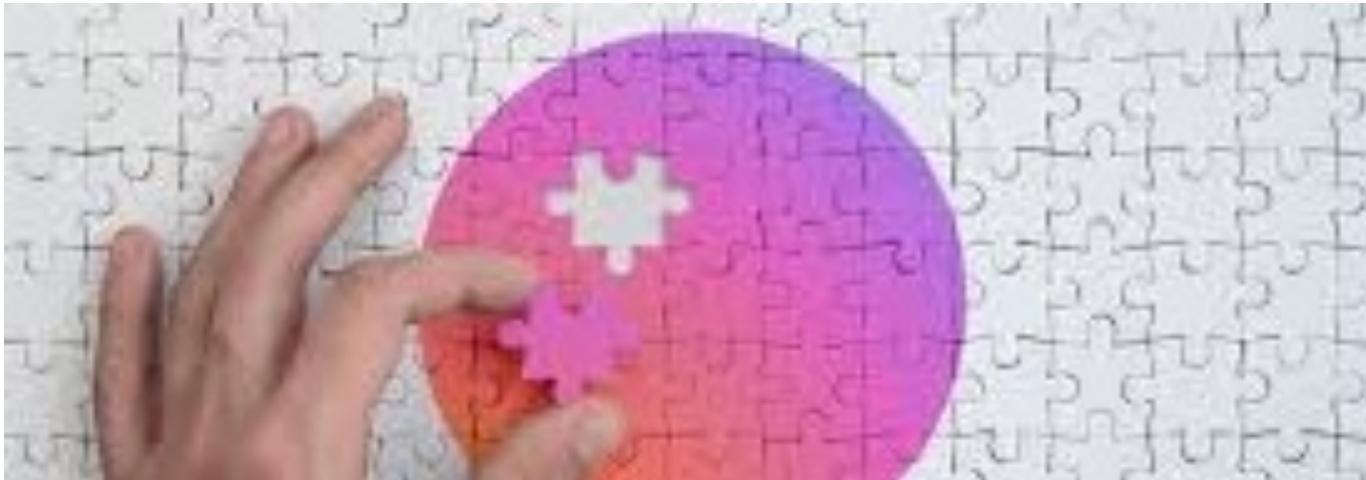


How we construct our learner's identity has a huge impact on how they engage in or disengage with learning.

How do you think whānau would view your construction of their child's identity?  
What evidence would they have to think this?

# Centrifugal Thinking (Durie, 2011)

The 'force' of the thinking moves in an outward direction, understanding is drawn from larger contexts and wider relationships, the search for similarities helping to develop the essence and nuances of meaning.



# Centripetal Thinking (Durie, 2011)

The 'force' of the thinking moves in an inwards direction and understanding comes from the analysis of smaller and smaller component parts, the isolation and examination of differences leads to understanding.



# Understanding the why: Systemic Development

## *The Treaty of Waitangi*

Partnership: Protection:  
Participation



## *Kaupapa Māori Movement*

Māori revitalization, for Māori

## *Kaupapa Māori*

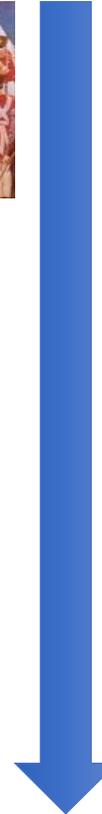
Māori worldview:



Sir Professor Mason Durie

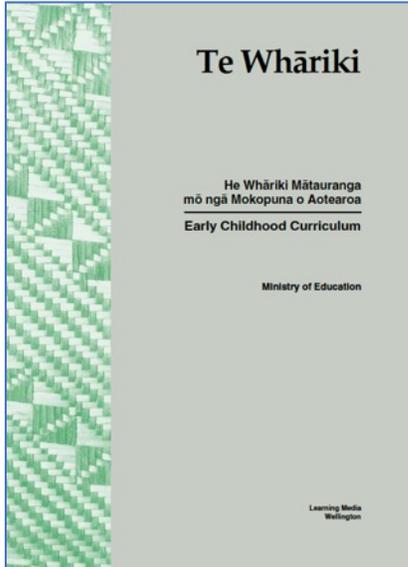
Hui Taumata 2001 *3 goals of education:*

to live as Māori,  
to experience good health and well being  
to contribute as global citizens

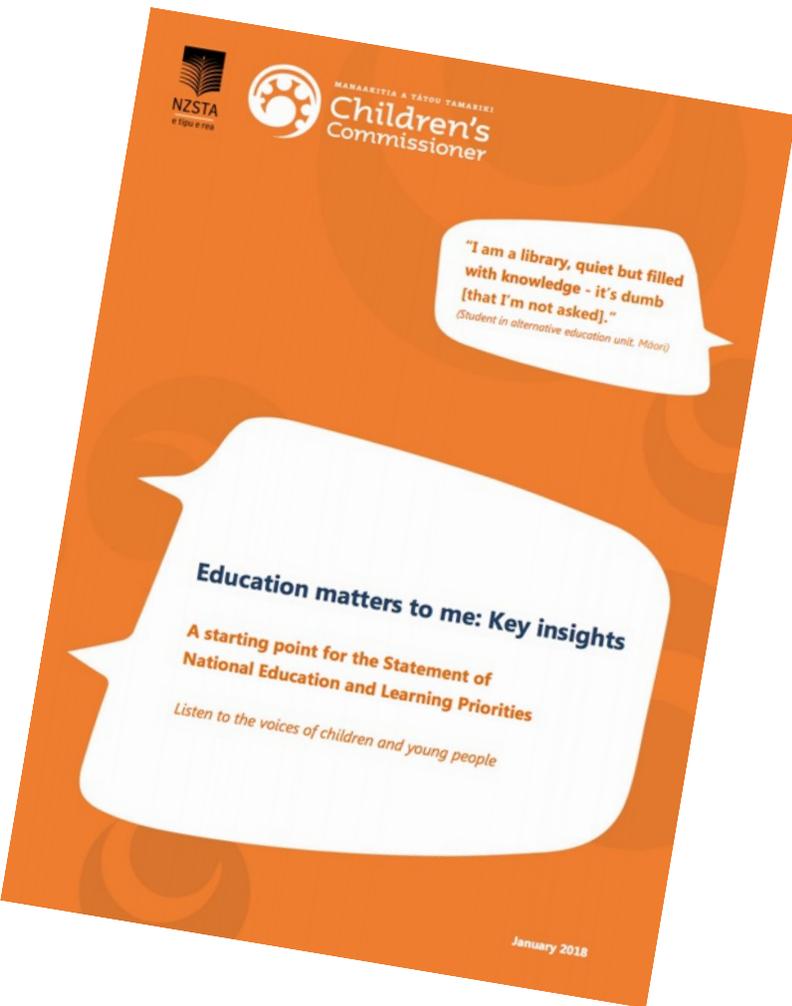


# Te Whāriki: 1991 – 1993; 1996; 2017

- Focussed on the child
- Four Theoretical Frameworks
  - Kaupapa Māori
  - Critical theories
  - Socio-cultural theories
  - Ecological model
- Within four broad principles:
  - Empowerment to learn and grow
  - Holistic development – intellectual, social, cultural, physical, emotional and spiritual holistic wellbeing interwoven across all of their experiences
  - Family, whanau and community are important contributors to the child's learning.
  - Relationships with people, places and things.
- These principles are interwoven with 5 Strands
  - Mana Whenua - Belonging,
  - Mana Reo - Communication,
  - Mana Tangata -Contribution,
  - Mana Atua - Wellbeing, and
  - Mana Aotūroa - Exploration.



# February 2018



“...In the schooling and education system, and beyond, we have an issue of unconscious bias...”

“Māori student under-achievement is chronic, intractable and systemic” (Holsted, 2018).



Key thought: To understand how to respond to our challenges in education, we need to understand the historical biases and prejudices that are deeply embedded in our racialised colonial systems

# Reaching back beyond the Treaty when hapū and iwi lived as one with the land

1. Our view of each other



1. Our view of the child

1. Our view of self



<http://www.stuff.co.nz/life-style/103871652/cunning-deceitful-savages-200-years-of-mori-bad-press>

**The Treaty of Waitangi**  
Partnership, Protection,  
Participation.



**Kaupapa Māori**  
Māori worldview

Understanding our joint past can help us better understand the contemporary ecology of our children?

# Kaupapa Māori, Te Ao Māori, Mātauranga Māori

- What do we really know?
- How do we compensate for not knowing?

Marsden research: Don't you mean birth?

You need to start before conception.

- How do we learn this, or not?

Tuia 250: How come Ngāti Porou are not welcoming the replica of the Endeavour into the harbour?

We're learning new things by listening to new voices.

# Our relationship to the coloniser begins with doctrines such as the Doctrine of Terra Nullius and the Doctrine of Discovery



**A** nomine dñi. Amen. Nouerint vniuersi hoc presens publicum transumptum specturi quod nos Jaco-  
b<sup>o</sup> cohibitos si et apostolice sedis graep<sup>o</sup> Lathamensis: habuim<sup>o</sup>, vicim<sup>o</sup>, et diligenter insperum<sup>o</sup> infrascriptas litteras felicis  
recondationis Alexandri pape fecerit eius vera bulla p<sup>o</sup>sidea cu<sup>o</sup> cordatus scribitis, et octoq<sup>o</sup> coloris more Romane curie impeden-  
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et Granate illustris<sup>o</sup> salute et apostolica benedictione. Inter cetera diuine maiestati beneplacita opera et condicio n<sup>o</sup> fiducia  
dila illud p<sup>o</sup>fecto potissimum erit ut fides catholica et xpiana religio n<sup>o</sup>is preferim<sup>o</sup> tepozib<sup>o</sup> exaltetur ac vbi libet amplectitur  
et dilataetur animarū q<sup>o</sup> salus p<sup>o</sup>curatur ac barbare nationes dep<sup>o</sup>nuat<sup>o</sup> et ad fidē ipsam reducantur. Unde cu<sup>o</sup> ad hāc sacra<sup>o</sup> Pe-  
tri sedē diuina fauente clemencia (meritis licet imparibus) euocati fuerim<sup>o</sup> cognoscentes vos tanq<sup>o</sup> veros catholicos Reges  
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conatu studio et diligencia nullis laboribus, nullis impēto, nulliq<sup>o</sup> p<sup>o</sup>cedo periculi etiā ppriū sanguinē effundēdo efficere ac  
tamdiu deducere que admodū recuperatio regni Granate atq<sup>o</sup> inde **Araceno**z bodieris tepozib<sup>o</sup>

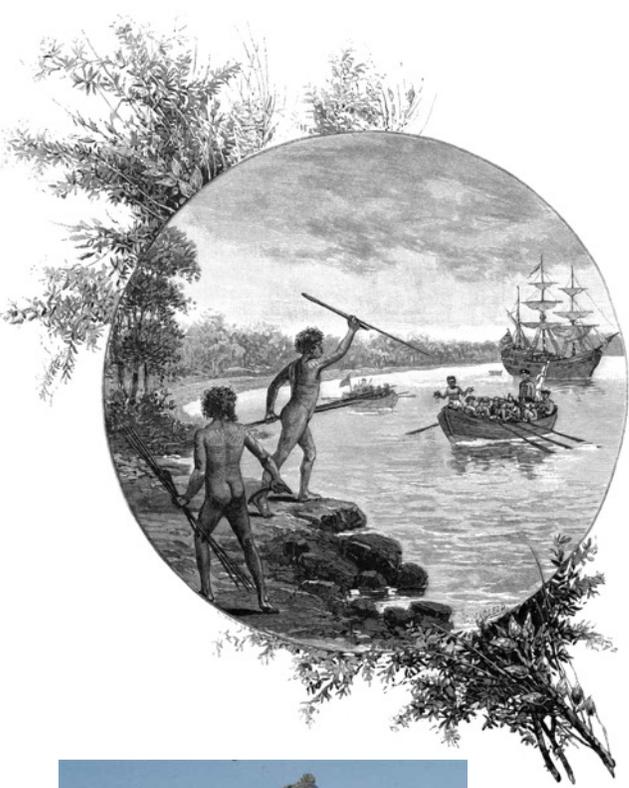
A series of Papal Bulls....

....any land not inhabited by Christians was available to be "discovered," claimed, and exploited by Christian rulers.

# Doctrine of Discovery – New Zealand context

Within the framework of the Doctrines, Indigenous Peoples were considered non-human part of the native flora and fauna.

- 1769 Captain Cook claimed Aotearoa in name of King George III
- ...the name of Captain Cook stand out among the most celebrated and most advanced benefactors of the human race.
- 1840 – Lieutenant Hobson claimed the South Island under the Doctrine of terra nullius and the Treaty of Waitangi was signed.
- “He iwi tahi tātou” - Hobson’s pledge, what’s in our heads?



## The Doctrines of Discovery – a part New Zealand’s legal framework

“a piece of genocidal legal magic that could, with the waving of a flag or the reciting of a proclamation, assert that the land allegedly being discovered henceforth belonged to someone else, and that the people of that land were necessarily subordinate to the colonisers.”

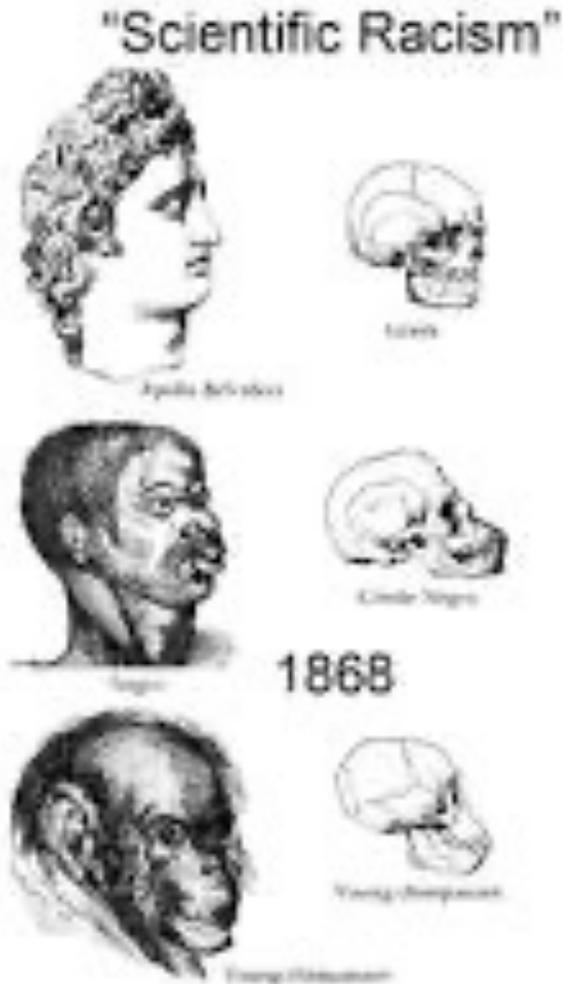
Moana Jackson, 2012

United Nations Permanent Forum on Indigenous Issues: Panel Discussion Presentation

<http://www.apc.org.nz/pma/mj070512.pdf>



# The Hierarchy of Races - Social Darwinism



“Whites form by far the most important race for they have the best laws, the greatest amount of learning, and the most excellent knowledge of farming and trade. There are five great races of men and the white race is the highest.”

1879 Primary School Textbook

# What does it mean...

...when things Māori continue to be seen through the lens of colonisation?

Moana Jackson – ‘mythtakes’ deliberately concocted falsehoods to justify a process that is actually unjustifiable.

Professor Pi'ikea Clarke

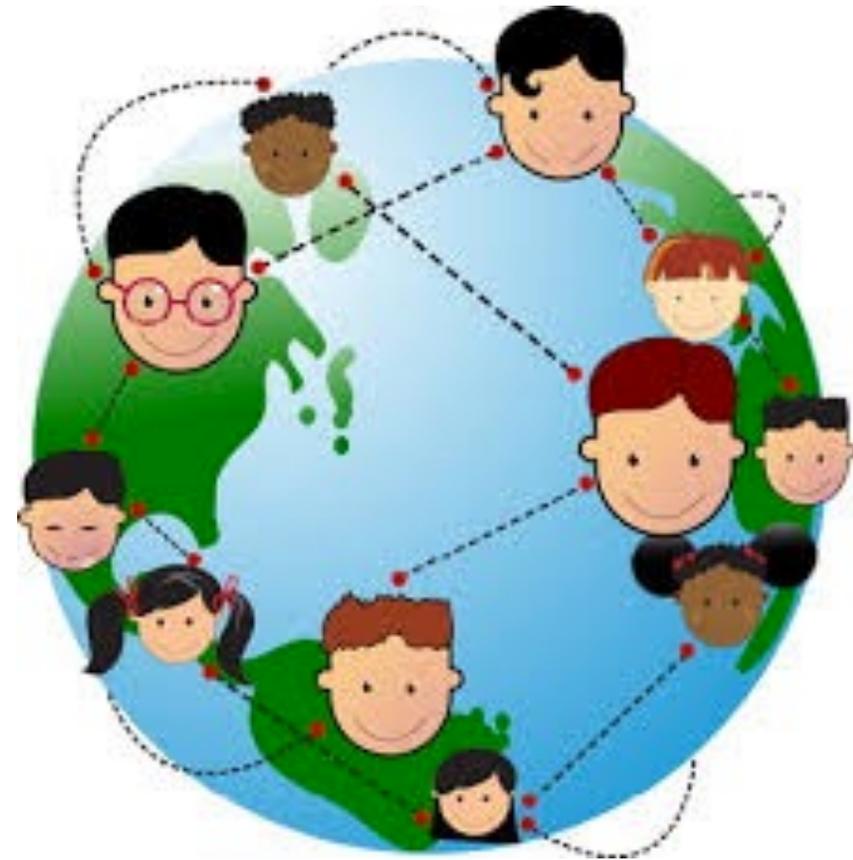


# Sociocultural Theory

Learning is a social process and social interaction is fundamental role to the development of cognition (Vygotsky, 1980)

Learning comes from relationships between people, contexts, actions, communities, cultural histories, cultural tools and artefacts (Edwards, 2000; Wertsch et al, 1995)

Thinking is culturally specific: people develop as participants in cultural communities. Their development can be understood only in light of the cultural practices and circumstances of their communities – which also change. (Rogoff, 2003)





# Te Whāriki: 1991 – 1993; 1996; 2017



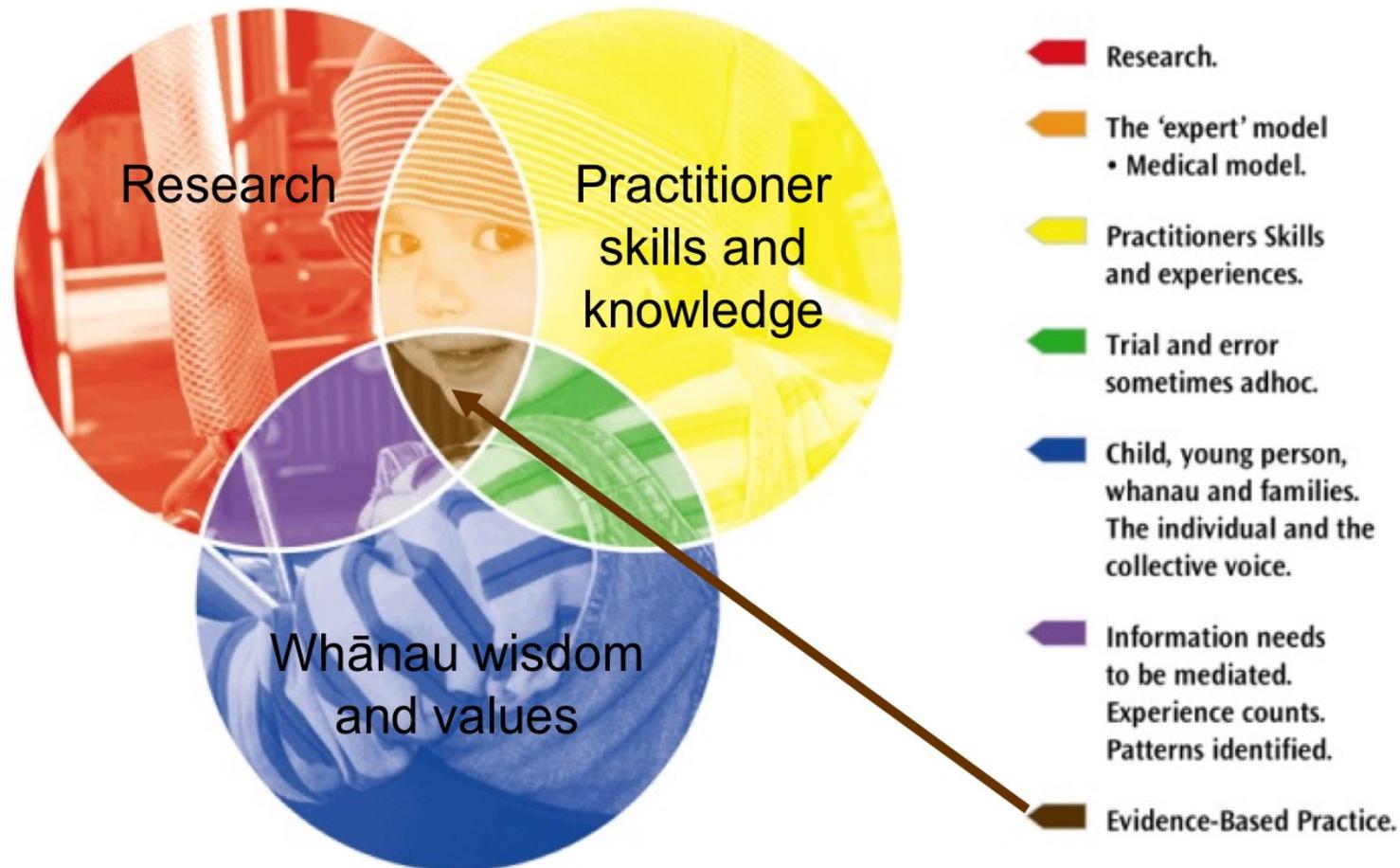
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  - Kaupapa Māori
- Focussed on the child



# Evidence Based Practice Framework (Bourke et al, 2005)

## Evidence-Based Practice

What constitutes evidence?



# What will it take to move from Social Darwinism to the Divine Spark?



# Indigenising and decolonizing - what are the implications for us?

- How do we create spaces for indigeneity to be realised?
- In response how do we decolonise our systems and structures?
- What will it take to ensure a transformative pedagogy of hope?



Kia maumahara ki tōu mana āhua ake.



Until we - Value their inherent  
uniqueness