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Figure 1. Koru by Solomon Drader.

INTRODUCTION

A group of tertiary educators, all of whom have completed the Graduate Diploma in Tertiary Education (Level 7) (GDTE), collaborated in a Community of Practice (CoP), to consider how Māori pedagogy might inform their teaching practice at Otago Polytechnic. Five identified as Pākehā, tangata tiriti, and one as Māori, tangata whenua. As a starting point, we set out to investigate what informs our perspectives of Māori in Aotearoa New Zealand. We needed to consider our individual whakapapa and our understanding of te ao Māori ahead of looking at what informs our facilitation of Māori learners.

Methodology

We sought guidance from the Otago Polytechnic Kaitohutohu office and explained that our journey of autoethnographic (Maréchal, 2010) reflection on teaching practice would be guided by our tangata whenua representative, Mawera Karetai. We adopted a social constructivist (Palincsar, 1998) approach to the research by employing a CoP (Wenger, 1998), characterised by mutual engagement, joint enterprise and shared repertoire. We employed this social constructivist approach to mine information from the participants, also the authors of this article, five Otago Polytechnic lecturers and one University of Otago lecturer. The research group met online regularly to explore the research questions. The irony of using a Western approach to reflect on our approach to Māori pedagogy was not lost on the group. We accepted this might be a long journey that should begin with reflection on our individual experiences of te ao Māori and the whakapapa of where we are now.

Findings

1. What informs your perspective of Māori in Aotearoa New Zealand?

Alexa's parents emigrated to New Zealand (separately, before she was born) and settled in the Waikato town Te Awamutu.

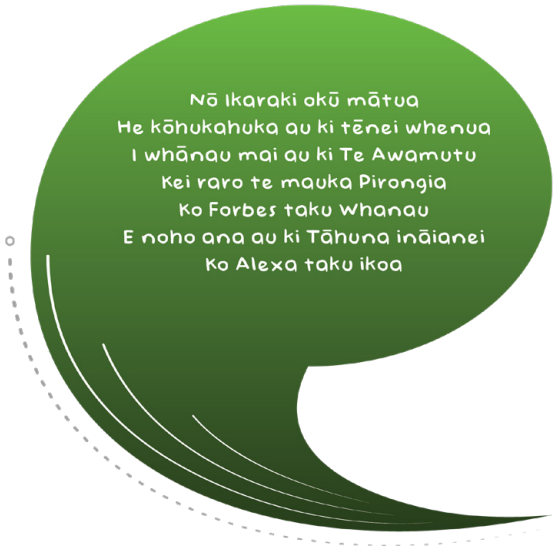

Figure 2. Alexa's pepeha by Solomon Drader.

I acknowledge the protection and the authority of the Māori Queen and the iwi of the place I was born and raised, many of whom are descended from the Tainui Waka. I live in Tāhuna Queenstown, and acknowledge Kāi Tahu, the iwi authority of this area.

Growing up in the Waikato, there were tangata Māori at school, in my street, and at my dad's doctors' surgery. Early on, I noticed the fun: music, singing, and games. I loved hanging out at their houses, but they did not often come to mine. I did not question or think about this but it has informed my current perspective and my ever-increasing respect for te ao Māori. This background motivated my pursuing studies in te reo and te ao Māori. I can kōrero some but understand more than I speak. I am fascinated by the formal language and the basis of the kupu whakarite (metaphorical language) and its connection with nature. I recognise the educational playing field is not level. I recognise Māori can be marginalised through systemic and casual racism. I want to tautoko (support) and help.

I grew up with Māori friends, although would not have termed it that way. However, during my early adult years (age 20–50), many of those friendships fell away. When Te Wānanga o Aotearoa started offering free reo courses, I was an early adopter. I loved reconnecting with te ao Māori, including waiata and kōrero rōpū (discussion groups) and to again enjoy the weaving together of bicultural lives. I noticed differences and difficulties around trust, a largely unacknowledged history, and the differences in our worlds. I also interact now on a political level as an Otago Regional Councillor and member of the Mana-to-Mana committee.

Like Alexa, Shannon was born and raised in Te Awamutu, the first town south of Hamilton in the heart of the Waikato district.

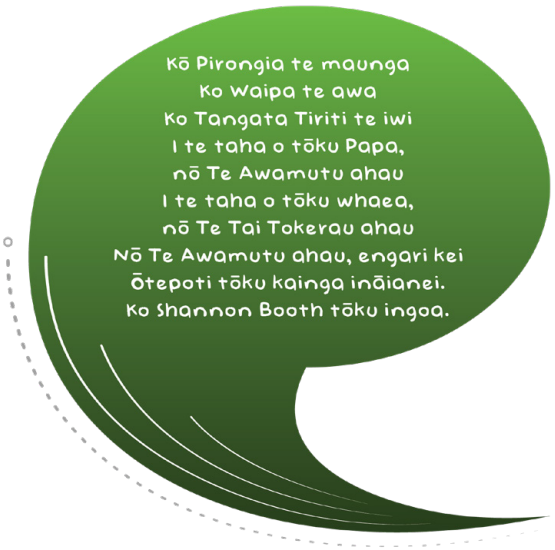

Figure 3. Shannon's pepeha by Solomon Drader.

Growing up in Te Awamutu in the 1980s and 1990s, I only saw two cultures – Māori and Pākehā. Back then, I did not even know what the term "multicultural" meant, let alone that there was even a need for the term's existence. There were no other visible cultures, no other accents, no other languages, just English or Māori, or in many cases, both blended together. Both cultures were represented in the education we received, and in our daily lives – so much so that in my world, it did not even necessitate being labelled bicultural – it just 'was.'

I grew up in a largely 'lower socio-economic' area of town, where many of my closest friends were Māori. I remember feeling accepted into their whānau as one of their own, and still am today. In some of these households, te reo Māori was the main language spoken at home, so I had the opportunity to pick up some of the basics of the language by, at times, being totally immersed in it. My daily conversations with friends would resemble a mixture of the two languages together: "Oi! Stop being a tutu!" "Kei te pai e hoa, he's just feeling hōhā." And regarding tikanga Māori, that too was just a part of everyday life. If new visitors of significance came to our school, we *all* went to the pōwhiri at our school marae to welcome them; if someone's family member died, we *all* got on the bus to travel to their marae for the tangi and show our respects and support to the whānau – "we" as in brown, white, black, yellow, purple … *all* of us. It was just the way it was. It need not be questioned. As a child, I never saw the 'us' and 'them.' Just 'we.' Looking back now, I wonder if that is the way it actually was, or was it my childhood naivety about the divisions?

David identifies as a Pākehā, tangata tiriti.

Figure 4. David's pepeha by Solomon Drader.

My ancestors were English. I was born and grew up in Christchurch which, unlike Dunedin with its Scottish heritage, boasts a more English heritage with a high proportion of Europeans (75 percent), a low proportion of Māori (10 percent), and more recently an increase in the Asian (15 percent) population. Apart from learning about Māoritanga at primary school (such as using poi and singing "Pōkarekare Ana"), at age 14 I played soccer for the Technical football club and two of my teammates were Māori. They were both top athletes, Canterbury representatives, had a good sense of humour and were mostly polite and well behaved. A few years later a Māori guy in his 40s joined our local table tennis club and became good friends with our whānau. He would regularly call round to our place with his guitar and sing songs that we all knew, and he had a great sense of humour. At 26, I moved to Palmerston North, then Adelaide, before returning to Balclutha and finally arrived in Dunedin (Mosgiel) in 2011. I do not recall any further contact with Māori, perhaps until I returned to New Zealand and entered the tertiary education sector.

Clare was born in Levin and lived there until she was eight years old. From there, she moved around New Zealand with her family.

Figure 5. Clare's pepeha by Solomon Drader.

We always had a connection with the Ohau river as it was a special place my grandmother (my Oma) always took us to swim in the summer. My father's family live in the United Kingdom; my father migrated here as part of the 10-pound pom scheme after the war and never left. My mother's father's family were English settlers who arrived in New Zealand in the early 1900s and marriages were always within those settlers' families. My grandmother was Dutch and arrived here after the war when she had the choice of either Australia or New Zealand to live. I have no Māori connections on either family side, or it was never part of our family history. Both sides of my family are firmly seated in European ancestry, one side dating back to the King of Scotland James IV. So, this is very new learning for me. It has been a journey of understanding about the Treaty of Waitangi and what this means to the people of New Zealand. I still feel like an outsider with my European history but as I learn about the principles and the culture, I am beginning to see how important this is to all of us who live here in Aotearoa. This learning has only happened since I have been at Otago Polytechnic and have embarked on my GDTE and MPP (Master of Professional Practice) journeys.

Elise's ancestors are immigrants from the United Kingdom and Europe.

Figure 6. Elise's pepeha by Solomon Drader.

Three of my grandparents were born overseas. I identify as takata bola, a descendant of boat people, and more broadly as tangata tiriti. I grew up in Dunedin and went to a small primary school in the West Harbour area, in the lee of Kāpukataumāhaka. We had te reo lessons as a whole school once or twice a week, which I wish I had continued. In terms of formative cultural education, we had more access to learning about Samoan culture than te ao Māori, through happenstance rather than planning. I picked up a bit more knowledge when working at Otago Museum and the Dunedin libraries, but it was not until working at Otago Polytechnic that most of my knowledge of te ao Māori was formalised.

In summary, the North Islanders of our group had far greater contact with Māori people in their formative years which informed their later understanding of difference and the need for further understanding and knowledge. Our South Islanders came to this awareness later in life. All gained further understanding of te Tiriti, te ao Māori and te reo Māori through working at Otago Polytechnic. Some had undertaken further study from other institutions.

2. *As a tertiary educator, what informs your perspective of Māori pedagogy in an Aotearoa New Zealand context?*

I (Alexa) look for guidance around tools that are safe for Pākehā use. I am familiar with models such as Te Whare Tapa Whā (Durie, 1998 and illustrated in Woodward et al., 2020) and Te Wheke (Pere & Nicholson, 1997) and I apply these. I also look to Māori underpinning concepts, kawa and tikanga to frame my thinking. I understand concepts of decolonisation as outlined in the foundational work of Linda Tuhiwai Smith, *Decolonizing Methodologies* (Smith, 1999). My concerns centre on the continued cultural dominance of Pākehā in curricula, and on my responsibilities under te Tiriti. Otago Polytechnic seems open to questioning and changing the tools offered. For example, the Bachelor of Applied Management (Capable NZ, n.d.) now requires reflection on te Tiriti. Māori kaupapa offerings are emerging. But these are still limited and need to more fully support Māori

learners within their cultural kaupapa. Māori may feel excluded by being asked to complete tasks in the way they are currently outlined but work is being done to make change.

It was not until I (Shannon) left Te Awamutu to attend university that I was encouraged to analyse "how one integrates the principles of the Treaty of Waitangi into their professional practice" and to consider the pedagogy that would inform teaching practice. However, back in the late 90s, any course content that focused on Māori language, practices, and/or education came across to me as almost 'token.' The content felt like an add-on, an afterthought, or just box ticking.

Moving towards the role of educator myself, I wanted my students to know I was genuine in my support of Māori and did not want my efforts to be seen as 'token,' so I enrolled in a Graduate Diploma in Māori Studies to further my knowledge and understanding. I do not feel there is one 'Māori pedagogy' to follow, but there are principles that can guide us. To me, Māori pedagogy looks like taking the time to build relationships, getting to know my students on a personal level, ensuring that I pronounce their name correctly, taking an interest in their lives, ensuring they know I care, sharing my knowledge openly and vulnerably, embracing the concept of ako – a teaching and learning relationship where both the student and the educator learn from each other – and encouraging and welcoming whānau participation. The educational journey need not be an individual one, but a shared one of collective support and understanding. As the African proverb says, "It takes a village to raise a child."

The realisation that informs my perspective struck me (Elise) suddenly at a conference workshop about bicultural educational practices. We were told a story about a tangata whenua man who met with a programme leader about starting a tertiary education programme. When he got to the meeting, there was no greeting, no proper introductions, just straight down to business. He knew straight away that he did not belong in that programme. I realised that before anything culturally specific or language-based comes into consideration, there are two incompatible world views at play here: the human-focussed world view and the business-focussed world view. My instinctive approach to pedagogy, backed up by theories such as social constructivism (Palincsar, 1998) and experiential learning (Kolb, 2015) and even by Ken Robinson (2016), is fundamentally human-focussed. I realised that by emphasising collective achievement over individual achievement, process focus over goal focus, learning things over winning marks, and learning holistically and in context over siloed subjects, my courses would be more culturally inclusive, in general, and a better learning environment for Māori learners specifically. This is just the beginning of the journey.

David's understanding is that teaching Māori ākonga is based on the collective philosophy principle of kaupapa Māori, a set of values, principles and plans for Māori education that includes use of te reo Māori (Māori language) and tikanga (Māori customs and protocols) and is informed by mātauranga Māori (Māori knowledge or indigenous wisdom) (Pihama et al., 2004). Teaching is informed by te Tiriti o Waitangi and the importance of tino rangatiratanga, the self-determination principle (Smith, 1997). Such a learner-centred pedagogy provides autonomy for learners and could be likened to Maslow's (1943) hierarchy of needs and the concept of self-actualisation.

Ako is the culturally preferred pedagogy, where, in the Māori world view, teaching and learning are one and the same, a sharing of knowledge. Māori pedagogy is underpinned by the cultural aspirations principle of taonga tuku iho or the Tiriti principles of partnership, participation and protection. Māori teaching acknowledges the socio-economic mediation principle of kia piki ake i ngā raruraru o te kāinga that, despite any socio-economic disadvantages or difficulties that Māori may be experiencing, kaupapa Māori practices and values aim to ensure that a collective responsibility involving the whole community will come to the aid of akōnga. Finally, Māori learning is based on the extended family structure principle of the whānau and whanaungatanga: forming relationships and connections between whānau and communities (Bishop et al., 2007; Makareti, 1986; Pihama, 2001; Pihama et al., 2004; Te Rangi Hiroa, 1949/1987).

Kaupapa Māori pedagogy uses a humanist (Maslow, 1943) approach. Makareti (1986) describes how children were taught all aspects of life through living and sleeping with their parents, grandparents, and granduncles. From their whānau they would learn of folk-lore, traditions, and legends, from stories, games, waiata (song), whakapapa (genealogical connections), and karakia (incantation and prayer). They would also learn of their relationship to the land, sea, rivers, mountains, forests, birds and all aspects of nature. Nepe (1991) argues that tīpuna whaea/tīpuna mātua–mokopuna (grandparents–grandchildren) were the most "intimately bonded" and fundamental of these relationships. Through a caring and nurturing relationship between the child and the grandparent, learning and teaching transpired.

For our veterinary nursing learners, we (Clare and colleagues) are trying to adapt a vocation that is based on a Eurocentric veterinary education model into a te ao Māori teaching and learning style. Both the educators and stakeholders struggle with this, as although the concept of a Māori pedagogy can be taught (by us as educators), we are trying to translate a profession which is essentially colonialism-based into a different way of learning for us all. For me (Clare) as an online educator, this has been a difficult barrier to overcome as it is hard to engage with learners and to build whanaungatanga (relationships and connections between individuals) through online learning. We try to build a whānau-type relationship within our online 'classroom' by having set weekly meetings, social chat groups and face-to-face block courses three times a year. It is a slow start to an industry that is reluctant to change.

3. What does the future of education founded in te ao Māori look like in Aotearoa New Zealand?

Te ao Māori emphasises the importance of relationships between nature and people. It is a holistic worldview that focuses on interconnections and is grounded in tikanga (customary values and lore) and mātauranga (knowledge).

Alexa sees the future as relational and culturally interwoven. There is much work for Pākehā to do to get over notions of equality in a colonised, one-sided educational culture. As Pākehā, my job is to open the way for and remove barriers to Māori learning through relationships with Māori learners and colleagues. Once noticed, barriers are seen in every aspect of our society but getting the noticing happening for everyone is a challenge. Every task in every course must be examined from a kaupapa Māori perspective to ensure that tools and readings include a te ao Māori approach. While I am seeing more people opening to kaupapa Māori, our tools, aids and course materials do not necessarily match. We can start by committing ourselves to follow pōwhiri protocol, karakia to settle the mauri, and whakawhanaukataka to make sure everyone in the room knows who else is there and how they connect.

Shannon grew up in an environment where she saw te ao Māori and te ao Pākehā (from her childhood perspective) seamlessly intertwined. She is aware that not all New Zealanders experience such harmony. She is also aware of the intergenerational race-based beliefs some carry, and believes that only knowledge and understanding of the past will help those people move forward from these adverse viewpoints.

As a Pākehā educator, who so genuinely wants to do the right thing by her Māori students, Shannon says, "I need to know what I can and cannot do, what I can and cannot say, and to be educated enough to feel comfortable and competent to deliver in an area that is not my first language or culture."

Elise believes the future of education in an aspirational sense, founded in te ao Māori, would require an enormous cultural shift away from neo-liberalist ideals: no more percentage marks or grade point averages, no more narrow, individual-subject classes, no more 'bums on seats' models or EPIs (educational performance indicators). Real, genuine learning is a reciprocal process that is very difficult to quantify, is holistic and practical, and cannot be 'delivered' by one individual to hundreds of learners by seating them in rows and requiring silent note taking from minute one to minute 55. In this ideal world, apprenticeships are commonplace, children learn

by immersion and storytelling instead of by rote, and assessments are performance-focussed rather than output-focussed (or memory-driven). None of these practices are easy, cheap or particularly measurable in terms of return on investment, and an approach like this may not be particularly competitive on the global stage, nor logistically easy to achieve, but it is where we should go.

David suggests, using Otago Polytechnic as an example of a tertiary provider, that the smaller classroom sizes and learner-centred pedagogy provide a supportive, inclusive learning environment. Together with Te Punaka Ōwheo (the Māori Centre), these strategies can assist Māori learners and create a te ao Māori learning environment. At Capable NZ, one-on-one mentoring is the norm and can assist a kaupapa Māori pedagogy. Otago Polytechnic teachers need to embrace tikanga and encourage use of te reo. Studying the Certificate in Bicultural Competency is a good start; however, full immersion in te reo and mātauranga Māori would be ideal.

As educators, Clare believes we need to be supporting more Māori ākonga into vocations that they would not necessarily be encouraged into, such as the veterinary industry. All our ākonga should be supported in all aspects of their learning, but as educators she believes, we should also be doing all we can to ensure that their cultural needs are being recognised and adapting our teaching styles and classrooms for this. This means that we ourselves also need to learn cultural diversity and be prepared to challenge the way our industry learns. At the School of Animal Health, Clare and colleagues are slowly doing this by introducing Māori veterinary words rather than the English versions, and engaging in cultural and sustainability learnings and embedding these practices into our new programmes.

DISCUSSION

Kaupapa Māori educational philosophy is derived from an ancient history of tikanga, embraces te reo and is informed by mātauranga Māori. Māori pedagogy is a holistic approach that affirms a Māori world view and validates Māori people, language, culture and aspirations – by Māori for Māori (Pihama et al., 2004).

Education in tradition-based Māori society was inclusive, co-operative, reciprocal and obligatory (Metge, 1986). Knowledge was transmitted through the process of ako, meaning to both teach and learn, through the sharing of knowledge. Lifelong learning was discussed by Pere (1994): "Traditional Māori learning rested on the principle that every person is a learner from the time they are born to the time they die."

Aotearoa New Zealand has made considerable progress since the 1847 Education Ordinance, where Governor Grey wanted to remove Māori children from "the demoralising influences of Māori villages," to hasten their assimilation to "the habits of the European" (Barrington, 1970) and promote 'assimilation.' Decolonisation and emancipation have enabled the establishment of Te Kōhanga Reo (Māori early childhood immersion centres) and Kura Kaupapa Māori (Māori immersion language schools) under the Education Act, to challenge mainstream views and have provided a 'for Māori by Māori' alternative for educating Māori children.

At the tertiary level, wānanga, polytechnics and universities, while still expressing Pākehā cultural dominance in curricula, are moving to a more holistic, humanistic, culturally inclusive, wrap-around approach to Māori pedagogy where whānau and whanaungatanga – connections with family and community – are considered fundamental. As Evans et al. (2023) noted, in the case of Māori considering engineering as a career, connection to their whānau and associated support networks is a crucial factor in the decision-making process. The desire to maintain this connection and remain close to their hau kāinga (home) may take priority over travel for tertiary study.

Importantly, as discussed by Bishop et al. (2003), Māori learners, parents and their principals (along with some of their teachers) felt that the most fundamental influence on Māori learners' educational achievement was the quality of in-class, face-to-face interactions between kaiako (teachers) and ākonga (learners). The tuakana–teina

(older-younger sibling/teacher-student) relationship is like Carl Rodgers' (1969) humanistic, learner-centred approach, and the analogy of building a bridge between the teacher and the learner. Sometimes the learner crosses the bridge unaided to engage in learning, at other times the teacher and learner meet halfway, and occasionally the teacher must cross the bridge and take the learner by the hand for learning to begin.

One aspect that may encourage Māori learners at Otago Polytechnic is the hands-on approach of experiential learning or learning by doing and reflection. Woodward et al. (2020), concluded that constructivism provides the vehicle for learner empowerment and was the most widely used evidence-based pedagogical framework employed by educators for Otago Polytechnic learners. Constructivism includes the use of experiential learning and reflection (Knowles et al., 1998; Kolb, 2015). Scaffolding (Bruner, 1966) using progressive learning, as discussed by White (1995) for Te Kōhanga Reo (Māori early childhood immersion centres), is another form of constructivism. Social constructivism (Vygotsky, 1978), using group learning by doing and reflection, may also be a valuable pedagogy for Māori learners.

CONCLUSION

We have used Western research concepts to explore our thinking around Māori pedagogy. What has been revealed by this exploration is that more needs to be done. The group is committed to further understand and apply Māori pedagogy and understand how Pākehā educators can better support Māori learners.

Figure 7. Mawera's pepeha by Solomon Drader.

Ko koe ki tēnā, ko ahau ki tēnei kīwai o te kete. When I (Mawera) think of the future of education in Aotearoa it is not one group or another that holds the responsibility for creating fair, just, and future-focused learning environments. The responsibility lies with all of us, working together, to understand and address the challenges in achieving this learner-centred environment. Holding the kete (basket), walking together, shaping the future. Ka rawe ngā mahi, e hoa mā.

David Woodward is head of apiculture programmes and principal lecturer at central Otago campus, Otago Polytechnic, and an academic mentor and assessor at Capable NZ (MPP, DPP). With a background in botany and zoology, he has been a research scientist, state advisor, and head of apiculture, with 28 years' tertiary teaching experience.

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Clare Morton is a senior lecturer with the School of Veterinary Nursing (RVN, GDTE, MPP) and works on the Level 6 diploma as a learning advisor and lead moderator. Her specialist area lies in reflective practice and how we can integrate this into our professional and personal lives.

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Mawera Karetai is a lecturer at Otago University. She is an educator, facilitator, governor, entrepreneur and mediator. She brings a diverse perspective to her communities. Mawera's research interests are in education, environment and social justice. Her current work is in identifying barriers to success in education, particularly for those who are marginalised and discriminated against. Based in Whakatane, Mawera is active in te ao Māori and enjoys working with groups to build relationships and capabilities.

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